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THE

# FREEWILL BAPTIST QUARTERLY.

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## ARTICLE I.—FAITH AND DOUBT.\*

It is both pleasing and useful to trace the history of the struggle between Christianity and the various forms of unbelief and doubt, from the time of the Apostles to the present time. In such a course of reading, the book before us is the best guide it has fallen to our lot to find. It is more than a mere guide, for it gives within its own compass much of that very history itself, both in its outline, and, to no inconsiderable extent, in the details. It even goes further, and attempts by analysis to detect the various causes underlying the history. If in the latter efforts we do not altogether agree with the author, we can always give him credit for honest labor and candid thought, frankly conceding that his suggestions help us to satisfy ourselves as to causes where he fails to assign them.

We might complain that the author uses too dignified a term to denote the adversary of Christian faith. Free Thought, we might object, is too good a name to be given to doubt, unbelief and various forms of opposition of the human mind to Revela-

\* A CRITICAL HISTORY OF FREE THOUGHT in reference to the Christian religion. Eight Lectures preached before the University of Oxford, in the year 1862, on the Foundation of the late Rev. John Bampton, M. A., canon of Salisbury. By Adam Storey Farrar, M. A., Michael Fellow of Queens College, Oxford. New York, D. Appleton & Co. 1863.

tion. But after an effort to fix upon a better, our charity is at least enlarged toward the author. If we say "Free Thinking," we find, as the author says, it has been employed in a technical sense to denote the Deism of the last century. If we say "Infidelity," that has a technical allusion to a particular form of opposition to Christianity, or at least as represented by the Papal church, in France. If we say "Skepticism," we find that is also specific rather than general, so of *unbelief* and *doubt*. Unbelief rejects Christianity by volition, under the impulse of the feelings. Doubt hesitates on account of insufficient evidence, or rather on account, in this case, of inability of the intellect owing to prejudice, and feeling duly to *weigh* the evidence, at least, so as to cause the intellectual perceptions deeply to impress the sensibility. In what we have to say in this article it will be seen we use the term in a more general sense. We are far from suggesting that it is a better term than Free Thought, but we believe it is better for our purpose.

The struggle of which we speak, viewed historically, must for want of materials be confined chiefly to Europe, in the large sense, if one might say so, to indicate the field of European thought, whether at home or abroad. In our country and others, at this day, modifications of that thought may be readily traced, but the divergence yet is not sufficient to mark a distinct historical scene in so extensive a history.

The time of this history our author marks off into epochs sufficiently definite to include at least the time of culmination of the conflict which Christianity has had with any predominant error in a given sphere. The first epoch thus marked, extends from A. D. 160 to 360. During these 200 years, we view the conflict as waged by Christianity against heathen philosophy. The second period extends from 1100 to 1400. During these 300 years Christianity struggles with the skeptical tendencies of scholasticism. The third period of two centuries and a quarter, extends from 1400 to 1625. This is characterized as a struggle of Christianity against the wrong tendency of literature at the Renaissance in Italy. The fourth extends through the seventeenth and eighteenth centuries to the present time. To this, the Reformation may be regarded, if we speak of the occasion

simply as distinguished from cause, as introductory. This last great struggle is also presented under three aspects; Christianity in conflict with modern philosophy in three forms: First with English Deism in the 17th and 18th centuries; next, with French infidelity in the 18th century; lastly, with German Rationalism in the 18th and 19th centuries. Of this, the end is not yet.

Before we enter upon these epochs, it is well to form a distinct notion of the nature of the conflict. Our author thus gives us his views on this point:

“Christianity offers occasion for opposition by its inherent claims, independently of incidental causes. For it asserts authority over religious belief in virtue of being a supernatural communication from God, and claims the right to control human thought in virtue of possessing sacred books which are at once the record and the instrument of the communication, written by men endowed by supernatural wisdom. The inspiration of the writers is transferred to the books, the matter of which, so far as it forms the subject of Revelation, is received as true because divine, not regarded as divine because perceived to be true.”

It seems to us that the author here assumes burdens for Christianity, for the Revelation of the Scriptures, it has not the obligation to bear. We do not believe it claims authority over religious belief in virtue of being a divine revelation in the absolute and authoritative way in which he represents, at least in its first approach to the human soul. It comes at first not to control irrespective of the claims its contents have over reason by virtue of their own merit. It comes willing to be criticised. It comes at first inviting investigation. It comes to us saying, “Come, let us reason together.” It comes at first with arguments sufficient to convince the soul that it is inspired of God. It is the duty of reason, not to say necessity, to decide the question of the merits of Revelation, both as to its contents in the main, and of the claims it has to reception as inspired.

The human soul must first pronounce for itself whether the Scriptures have the characteristics worthy of a divine revelation, both in its proofs of inspiration, and in the main in its

contents, suppose they presented no more external proofs of inspiration than the Koran and the Shasters, is the human soul under any obligation to receive it as inspired? By no means. The Bible differs from them, in this view, precisely in this, that it presents claims which are satisfactory to reason, while they do not. But again, suppose, if we can, that the Bible, with all the external proofs of inspiration it now has, still had for its contents the Koran or Shasters, could reason by possibility in that exercise in which it intelligently receives the Scriptures as inspired, receive it in the supposed case? By no means. Both the external proof and the contents must in the main be according to the demands of reason before any book can properly assert authority over the human soul. Reason in its candid and impartial and patient exercise must furnish its own tests of inspiration, or at least find in the proposed revelation satisfactory tests, or it is under no obligation to receive it as inspired. Nay more, it cannot if it would. It may receive it only by refusing to exercise reason. It can only receive it, in the circumstances supposed, in opposition to conscience, only by committing sin against itself and God. "If our hearts condemn us God is greater than our hearts." There is no safe side in error. It is as great a sin to receive a book as inspired which is not inspired, the book of Mormon for instance, as it is to reject one which is inspired. In the very nature of things, the soul must decide this question. If a book has not the tests which reason demand, how can reason accept it? How can it be under any obligation to receive it?

Our view is that the Bible asserts its authority over reason, not because it is opposed to its legitimate demands, but because it meets them. We do not say that the Bible in all things meets what might be called the perceptions of reason, at least in detail. We do not say it can comprehend all that is revealed. We do not say that it has no difficulties in accepting the Scriptures; but we say it acts contrary to itself when it does not receive the Bible as the inspired word of God. When it is said without qualification, that the Bible "asserts authority over religious belief in virtue of being a supernatural communication from God," it seems to us likely to carry with it a wrong

impression; unless it be explained that reason in virtue of her own laws is obliged to accept it in that character in the first place; to accept it by virtue of its capability of meeting the demands of reason as a revelation.

Again, when it is said that the revelation contained in the Scriptures, "is received as true because divine, not merely regarded as divine because perceived to be true," there is a similar danger. At first, that is in settling the question whether the Bible is inspired, the perception of its general truth has much to do, as we have seen in bringing the reason to affirm that the book is divine. This remark of the author has no application till after that question is settled. Then it has its application within certain limits. When the doctrines of the Divine Incarnation and the Resurrection of the Dead, for instance, and other things which are manifestly above reason, are communicated, we receive them because they are contained in a book which reason has previously decided to be inspired; the doctrines though above reason are not contrary to it; to reject them under the circumstances, is not according to reason, but entirely contrary to it. In this way the Bible may contain and does contain things not according to the preconceptions of reason, but aside from them it contains enough to aid the reason in deciding that the Bible is inspired, and then those higher things are never contradictory to demands of reason as acting under the new light which inspiration sheds upon it.

We do not complain of this author as representing the Bible as unreasonable, and yet as asserting that reason ought to submit to the Bible. Far from it, yet we fear some may easily so understand his language. Others in effect, do assert the monstrous doctrine and then take to themselves great credit for exalting the Scriptures. The fact is that such a course or any thing that savors of it inflicts an untold injury upon the interests of true religion and is not easily rebuked in terms sufficiently severe. Some men seem to think they bring great praise to God by doing all they can to degrade man in the essential elements of his being, though the Bible so explicitly declares that therein the creature was made in the image of the Creator.

The conflict, then, between Christianity and the various forces with which it has had to contend is not the conflict of reason against revelation nor anything like that. It is the conflict of that which is true with that which is false; it is more; it is the conflict of that which is reasonable with that which is unreasonable. It is the struggle of man as guided in the ways of right reason against himself as under the bondage of appetite, and as blindly following that which his own heart, when under the guidance of right reason, condemns. It is of the nature of an appeal from Philip drunk to Philip sober.

The feelings are known to have a great influence upon the will. A prejudice often goes farther in determining the decision of the will than the best of arguments addressed to the intellect. Again the attitude of the will has a great influence upon the intellectual powers, in preventing them from giving attention to argument and in preventing evidence from exerting its legitimate force in producing conviction. If, therefore, we assume that Christianity is right and carries with it both the external and internal proof of its divine nature sufficient to produce conviction in intelligent, candid minds, we expect that much of the opposition to it may be traced to the influence of feelings, prejudice, appetite and passion. Its doctrines propose to interfere with a life under the dominion of the sensibilities. They naturally rebel and too often carry with them the will. Christianity is rejected. The mind passes beyond doubt to positive unbelief. Another source of opposition to Christianity arises from ignorance or incapacity to apprehend it in any sufficient degree. Still further, there are difficulties to enlightened and naturally candid minds; not insuperable difficulties, it is true; but still difficulties which frequently have a tendency to try the impatience of the natural heart. This state of trial is more strictly doubt. From this state the mind may easily, by a perverse will, pass into opposition to that system in which it has seen so much to admire and whose proofs it had well nigh mastered and accepted. It is to the latter kind of opposition, the author proposes to give his chief attention. But it is difficult to draw the line in concrete life between them. Both kinds of these causes frequently coöpe-



rate to produce the various forms of enmity and opposition to Christianity.

In the first great struggle of Christianity, against unbelief and doubt, as embodied in expiring heathenism, both these causes are manifestly in operation, and we judge on the whole more from feelings than from intellectual doubts. Though it would lack the part of candor to say there might not have been grave doubts in some of the abler opposers, it seems not difficult to trace other causes as the preponderating influence.

Though there are various allusions to Christians, their doctrines, and their lives, before the middle of the second century, by heathen authors, it is not till then Christianity became the theme of literary investigation. Then, instead of anything like fair treatment or intelligent opposition, it was held up to ridicule and assailed by satire, by Lucian, in what, perhaps, the heathen might have called a religious novel. Peregrius Proteus was his hero. This hero was a base hypocrite, philosopher and villain, who is represented as joining the Christians, "miserable men;" suddenly becoming a bishop, he burns himself to gain immortality. He ridicules his hero for abandoning the gods of the Greeks to worship "the crucified sophist." Here is an author who probably hates and ridicules all religion, Christianity among the rest, probably from a secret conviction that his own religion was false, and allows his feelings, rather than his convictions, to give a verdict against the new religion.

At the same time, or a little later, Celsus wrote against Christianity. He uses arguments, though not very fairly, more than the scoffing Lucian. He was a pantheist, and strove to overthrow Monotheism; he complains of the Scriptures as very defective in form, contradictory in substance; defamed the Christians and justified their persecution; complained of them bitterly for converting the poor and vicious; rejected the whole system as bringing God down too low and lifting man too high.

Origen thought it worth while to answer this author, and it is from him we learn what Celsus wrote, and how the Christians probably replied. But the new religion gained ground. It was no doubt the fear that Christianity would overthrow

heathenism, to which he was wedded, that led Celsus to write against Christianity. His feelings quickened and magnified his doubt as to the just claims of the new religion, though he noticed some admitted difficulties.

Nearly a century later than Celsus, Porphyry, the next opposing writer, brought much more argument and intellect to the encounter than the two predecessors. He was evidently much better acquainted with the Christian system than they. He made fierce and able attacks upon the Scriptures. He seems to have been a very earnest man, and probably feared that decaying heathenism, without a revival, would not long hold society together.

He attacked, probably with good reason, the allegorical mode of interpreting the Scriptures, then in such general acceptance among Christians. He brought forward the dispute between Paul and Peter, to show that the Bible is altogether human. He criticised the Mosaic history, with more intellect than Colenso of our day. He examined the book of Daniel with an acumen that yet commands admiration, and wins imitators among able German writers.

In the efforts to oppose Christianity, the aim was to get rid of the supernatural element by casting suspicion upon the narrative of the miracles. But in the beginning of the fourth century, the attack was made from another point of view. During the Diocletian persecution, which began in 303, Hieracles, one of the persecutors, wrote an account of Appolonius, a Pythagorean philosopher, with the intent to make his hero rival our Saviour as a teacher and a worker of miracles. His hero "was partly a philosopher, partly a magician; half mystic, half impostor." At a still later day, this character was reproduced by one of the Philostrati. The aim appears to have been similar to that which modern spiritualism seems to have in view, so far as it is conscious of a religious aim; to present miracles as worthy of being considered divine as are those of Christianity. In neither case is it the object to prove there is any God outside of nature, but to reduce Christian miracles to the level of mere natural phenomena, by consenting to place their own miracles under that head. Miracles thus disposed of, it

easily follows that inspiration of the Bible is nothing peculiar, and hence God only speaks through it as he speaks through human minds to-day. Thus, while seeming to admit the truthfulness of the accounts of the miracles, this new opposition was really trying a new plan for the overthrow of Christianity. If the others be called a bold assault, this may be called the process of mining the foundations of the citadel. It, by slow and insidious approaches, proposes to conquer.

Still Christianity gained in power. Persecutions ceased, and the doctrine of toleration for Christianity was proclaimed by imperial authority; not long after, by the same authority, it was proclaimed that the state religion and heathenism had to take its turn of begging simply toleration.

Julian became emperor, and for a little period the wheels of time seemed to go backward. He used both sword and pen (A. D. 363) to restore the old religion. He differed from his predecessors in that he had been educated in Christianity. He better understood the moral necessities of man as an individual and in society. He therefore saw that heathenism must be reformed, or fail to hold society together, and he proposed a plan for its reformation in his official capacity as Pontifex Maximus. He could not succeed, however, in causing Christian fruits to grow upon heathen doctrine, figs upon thistles. He seemed to be seeking the absolute religion, as is the phrase of this day. Christianity, indeed, was one of the forms, but not the exclusive form. He criticised both the history and polity of the Old Testament. With him prophecy was only a species of oracles such as the heathen had, and what there is good in the Scriptures had been borrowed from the Egyptians, a kind of wisdom that still lives in certain quarters, where it is thought to be original. He, of course, saw nothing so peculiarly Divine in Jesus, a good man, whom John alone undertook to palm off as Divine. After two years, Julian was removed by death, the last hope of heathenism was gone, and the shadow once more moved forward on the face of the dial.

We cannot enter upon the wide field of conflict over which Christianity had to carry on war with heathen philosophy, which was brought into the church; nor can we stop to speak

of the warring of sects and the centralization of power which soon corrupted, to a great extent, the chief body of those bearing the Christian name. Christianity proved itself to possess a vital force sufficient to vanquish all her foes. She more than realized the fable of the infant Hercules strangling the serpents. Heathenism had to give place to the new religion. The same arguments, under new forms and in new circumstances are, from time to time, still used against Christianity. She will easily outlive the effects of the arguments she has overthrown, as well as the new ones to come.

Our author very properly remarks that this part of the history of the struggle of Christianity with the forces she has already vanquished in her march, is fruitful of practical lessons in carrying forward the great work of Foreign Missions. The heathen of to-day bring forward similar objections, and similar answers are, in many cases, as well adapted to our times as in those early days. In many respects we may expect similar developments of error in our mission field, both inside and outside of the church.

In this chapter of the struggle, we find but slight traces of that argument which, in our times, perhaps, if not the chief, already is destined to be the chief, in creating doubt in the more strict sense; that science contradicts the Bible, and therefore cannot be Divine. This was more than intimated, however, in the various criticisms upon the first part of Genesis, especially in noting that there were evenings and mornings before there was a sun. But we look forward without one distressing doubt as to the grand result in each renewal of the war. This is the victory that overcometh the world for us as individuals, and as a race, even our faith.

After the conquest of heathenism, Christianity remained the acknowledged victor of the field for several centuries. Not till about the beginning of the twelfth century was the peace again really broken. Old society had dissolved. The Roman empire had disappeared, and even its language had been broken up into the Romance languages, a second confusion of tongues. New races and new kingdoms had come upon the theatre of action. Through the fearful dissolution of society and the con-

conflict of heterogeneous elements for political and social ascendancy and the slow reconstruction, Christianity had been the only abiding power and guiding light. But the very abuses of Christianity, as practiced by her so-called friends, were among the potent causes which were preparing the way for a new struggle. If feudalism had dissolved, the popedom had appeared in power, and the political struggle for liberty was, for the most part, against those who should have been the leaders in the way to freedom.

This second great struggle lasted three hundred years, extending from the year 1100 to 1400, and, if it then ceased, it was only after introducing the third, extending, in reality, to the present, though often changing its form. In the second struggle, what is called the scholastic philosophy, played an important part, and yet it is difficult to say precisely what that was. The words of our author are well chosen and brief upon this difficult point:

“Scholasticism is the vague name which describes the system of inquiry in the middle ages. In truth, it marks a period rather than a system; a method rather than a philosophy. In spite of difference of form, it links itself with the speculations of other ages in community of aim, in that it strove to gain a general philosophy of the universe, to reach some few principles which might offer an interpretation of all difficulties.”

We cannot enter upon details. We may, however, say that scholasticism confined itself, in the main, to metaphysical studies and modes. The great field of physical sciences was scarcely touched by the powerful minds of those days. In metaphysics, also, they had to set out with a chaos—Greek, Arab, and Christian elements commingled. The following quotation from our author will introduce the reader to one of the chief controversies of the times:

“The progress of discovery has forced upon us a sub-division of the sciences into two classes, unknown in the middle ages; in one of which we discover causes; in the other, in which we are unable to find causes, we rest content by classification by species and genera. In the former we discover antecedents, in the latter, types. But in

medieval science, as in Greek, the latter class was regarded as the sole form of all perfect science. Hence the reason will appear why the question as to the true nature of genera and species had a monopoly of the field of inquiry; and also why the theory of predestination was exalted into the most important part of logic. Those who thought that genera had a real existence as essences apart from man's mind and from nature, were denominated Realists; those who denied to them any real existence, and considered them to be a common quality labelled by a common name, were Nominalists; those who held the intermediate view, and assumed them to exist, not only as artificial names, but as general classes in the human mind, were Conceptualists. With the realist, classification was not arbitrary, but true and determined for man. With the nominalist and conceptualist, it was created by man, and amenable to correction."

Without a little attention to the fact that the same dispute is very active in our own day in the field of natural science, we might be disposed to smile that the contending parties in such questions should become so earnest as alternately to sway the chief destinies of society. Even now, however, the question whether species are permanent as conceptions of the Divine mind, embodied in nature, not to be transmuted the one into the other, or whether they are not fundamental but transmutable, we know has, in our own time, awakened earnestness even to bitterness, among our most scientific men. It is now a question upon which even the mind, unaccustomed to science can see, has much depending upon it, not only in abstract science, but as affecting our views of, and faith in, the Scriptures, and consequently in the whole field of religion, and even ethics. We are not, then, quite at liberty to laugh at the ancients.

Take one example of the application of the contending theories of the realist and nominalist in those times, to a religious controversy, that of the Trinity. It was easy for the realist to assume Deity for his genus, and admit the identity of essence in the three species, Father, Son and Holy Ghost. The nominalist could only make nominal distinctions and fall under the suspicion of holding tritheism if held thus to the Divine unity; if held to the diversity only in the verbal sense, then the Son and Holy Ghost were only the attributes, or perhaps powers of the one God, and thus became chargeable with Sabellianism.

Abelard, by the application of his theory to this very subject, aroused St. Bernard to its defence on the other side. It is doubtful whether he intended to introduce any form of opposition to Christianity, though he was condemned more and more as time went on; it may be he was only a forerunner of true Protestantism. Still, it is certain the intellectual activity aroused by him, together with the unwise modes of opposing him, did not cease till the claims of Christianity had to be discussed again. He suggested that there were false readings of the Scriptures, and spurious books and other things of similar nature, when he could not find satisfactory interpretations. He may be regarded, in this sense, as commencing a movement which at length resulted in the science of Biblical criticism.

There are other movements of this age deserving of notice. One denominated the "Everlasting Gospel," founded on the idea that there must be a dispensation for each person of the Trinity. The Father's ended with the coming of the Son; the Son's ended with the establishment of the Franciscan order, which put forth the idea. Of course the Spirit's dispensation was to be carried forward by themselves. This, though intended, perhaps, to be only mystical, at length assumed the attitude of hostility to Christianity.

There was also another movement to find the "absolute religion," and to deprive Christianity of its claim to be the exclusive religion of mankind. This appears from time to time, and in our times it is very active.

Another element introduced into the controversies of those times is peculiarly revived in our own time: The doubting of the doctrine of immortality. This seems to have come from contact with the Mahometans. The crusades over, there were friendly communications with them. Averroes, a Mahometan philosopher and commentator upon Aristotle, seems to have been the chief promoter of this doctrine.

The weapons used against errors in those times were not always legitimate; though those of a legitimate kind at length gained the victory; their success was often hindered by persecution and the inquisition. These often reacted so as to give

new life to error, as being allied in those times to political freedom.

As we proceed to consider what our author regards as the third crisis, the reader should reflect that it follows immediately upon that which has just been described. The former is regarded as ending in 1400, and the latter begins at the same date. Between the termination of the first and the commencement of the second, intervened a period of peace of more than seven hundred years. But the transition of the second to the third is gradual. Old causes partly fall away, and partly continue their activity. New causes come to commingle with the old in bringing on the third struggle, which is regarded as extending to 1625, in all 225 years.

The pantheism of Averroes, and disbelief in the immortality of the soul, continued, and even increased, in force. Though the author was of the twelfth century, his philosophy still lasted. According to that philosophy, God is not a free, personal cause, the creator of matter; and other minds are not free and personal; but matter is eternal and God the impersonal mind of the universe, and that into this impersonal mind all others, as being only manifestations of it, are to be absorbed. In addition to this view, another form of infidelity should be mentioned, which served to divide with that just mentioned, the opposers of Christianity. This second was pure materialism, absolutely denying the immortality of the soul, not saving for it the poor privilege of absorption; and of course denying everything like an adequate idea of religion to guide and bless an immortal soul. These influences were sustained chiefly by the great Medical University at Padua. These doctrines had confessors, as Bruno and Vanini, and the weakness of the church party, by putting them to death for opinion's sake, constituted them martyrs.

But these old forces were greatly strengthened by new causes, to which we must direct attention in few words. While the crusades had impoverished the rest of Europe, they enriched Italy by extending her commerce, by turning her religion to worldly gain, and aided in exalting her as a political power over the nations. Material prosperity gave encouragement to



literature and art. Manuscripts and the remains of classic art won upon the attention; and the scholastic philosophy declined; but the Arabian gained strength, as we have already seen. In the material prosperity, devotion declined, and Epicurean indifference took its place. The revival of classical learning absorbed the attention of the cultivated classes; sacred literature was not cultivated; the religion embodied in the Catholic church lost its hold upon the faith of men; infidelity, secret and open, abounded; the life of the church, so called, hardly furnished the saving salt, for it was a time of profligacy, even among the clergy.

“Classical mythology was intermingled with gospel doctrines; and the early years of the sixteenth century represent the semi-heathen tone of thought, which was the transition to the perfect fusion which afterwards took place of the old learning and the new. It was an age similar to those of modern times in France and Germany, which have been called periods of humanism, when hope suggests the inauguration of a new moral and social era, and the pride of knowledge produces a general belief in the power of civilization to become the sole remedy for evil.”

It is worthy of remark that at this crisis when faith died out as nearly as it could and survive, and the other period like unto it in France, in the last century, both occurred under full power of the so-called Catholic church. In no Protestant country has such a total disbelief in the supernatural ever appeared. Romanism being tried in those great epochs, has been found wanting. Protestantism is often charged by Papists as wandering from the restraints of religion and seeking truth through eclecticism, so as to break down the division between the sacred and the philosophic; it is charged with being a form of free thought in the bad sense: But it is well observed that the great movement of the Reformation was serious, and the farthest remove possible from infidelity, and that though Protestantism throws off the restraints of mere human authority and mere tradition, it bows most submissively to the authority of the Holy Scriptures.

Again, the weakness of Rome appeared in her failure in the

use of persecution and violence, to repress infidelity in this period, as in the past. Pity that such failures had not prevented Protestantism from ever imitating, in any measure, the bad example. But the weakness and corruption in Italy, during the period of which we have been speaking, were perhaps not only the occasion of the Reformation in the northern nations, but also conditions which rendered it possible for that great movement to be successful. It was the reaction of that movement which most influenced the Latin portion of what was once the Catholic church to return at all toward the great doctrines of Christianity.

We have now seen Christianity in conflict with the old heathen philosophy, with scholastic and Mahometan philosophy of the middle ages, and in conflict with the influences arising from the revival of classical learning, as those influences combined with certain old forces of opposition. Christianity survives in these three conflicts. Not only survives but conquers. Not only conquers, but renews her strength, and through the Reformation obtains a purer and higher influence upon civilization than ever before. She comes forth from these conflicts with strength sufficient to meet new adversaries. Her strength has in the past been equal to her day. Every conflict has only served thus far to develop new forces, by forcing into light newly discovered truths of Scripture and new applications of the truth which had before been more fully apprehended. We can certainly trust her for the future.

The seventeenth century brought the commencement of the fourth and last epoch, to which we can only cast a glance :

Bacon and Descartes introduced a new method of inquiry, that of experience; the former in regard to the outward world; the latter in regard to consciousness. Bacon insisted upon a collection of facts as the method of coming to the true explanation of them by leading to a knowledge of their underlying principle. Descartes insisted upon a similar method in studying the powers of the human mind through the mental facts which consciousness can observe and classify. He perceived that the validity of our knowledge of the outward world, through the senses, must ultimately rest upon the validity of the conscious-

ness to the experiences of which we are the subject through those senses. "I think, therefore, I am," said he. This was his starting point. "Doubt as we may," said he, "we cannot doubt that we doubt." Thus he finds his way to the sure and solid foundations of metaphysical knowledge by the process which Bacon uses with reference to the knowledge of the physical universe. These two men perfectly revolutionized the scientific world.

Among the great thinkers whom Descartes particularly influenced at once was Spinoza. He had been educated in Holland a Jew, as he was, in the synagogue, and under the great masters, with reference to the Jewish religion, of which, perhaps, he was expected to be a public teacher. But he early rejected that religion, and was expelled by the great excommunication. As it is required of every Jewish lad to learn some trade, he had learned the art of grinding glass for telescopes. By this humble calling, he supported himself while in poverty, for the rest of his life he pursued his studies. Often did he reject proffered wealth, and positions lucrative and honorable. Serious, benevolent and pure in morals he lived and labored. The popular notions do great injustice to one of the greatest thinkers of his age.

But his philosophy was such as to raise no uncommon struggle against Christianity at length. He rejected the distinction between mind and matter, and regarded them both as modifications of one primitive substance, that is, God. According to his philosophy, God is infinite substance, existing in two modes, extension and thought; the former is the objective act of God; the latter, the subjective; the universe is therefore nothing more and nothing less than God. Cause and effect are identical, God. The nature producing and the nature produced are one and the same. This is the boldest form of pantheism possible. God is not simply the soul of the universe; He is the universe itself; God is all, and all is God.

Of course, this banishes the distinction between the natural and supernatural; there is no such thing as a miracle in the Christian sense, for though it admits the facts which we call miracles, yet are they simply manifestations of the same sub-

stance as in nature; they are Divine in the sense in which nature is, and in no other.

He anticipated many of the speculations of the German rationalism. Prophecy is vividness of imagination, as it exhibits human thought and feeling; the Pentateuch, and other historical books, were all composed by one historian, probably Ezra; Deuteronomy is the oldest; the prophetic books are a collection of fragments; the doctrines of Christianity are but the teachings of nature; his philosophy can admit nothing but self-evident truths.

His speculations, notwithstanding their general pernicious influences, yet had some good ones. His observations upon what is called the "human element" in inspiration, compelled the defenders of the Bible to give up the old mechanical theory of inspiration, and substitute one which allows the sacred writers to be penmen, and not merely pens.

This notice of Bacon, Descartes and Spinoza, may serve as the transition from old influences to that of modern philosophy. These views of Spinoza may be regarded, in the main, as the fountain-head of much of the later opposition to Christianity as our author well says in the following paragraph :

"Nor is it merely in respect of criticism that Spinoza's views have affected subsequent thought. The central principle of his philosophy, the pantheistic disbelief of miraculous interposition which has subsequently entered into so many systems, was first clearly applied to theology by him. Wherever disbelief in the supernatural has arisen from *a priori* considerations, and expressed itself, not in allegations of conscious fraud against the devotees of religion, nor with attempts to explain it away as merely mental realism, but with assertions that miracles are impossible, and nature an unchanging whole; this disbelief, whether insinuating itself into the defence of Christianity, or marking the attack on it, has been a production of Spinoza."

In this view, the speculations of Theodore Parker are not startling by their novelty. We know that Spinoza suggested the very thing, as to the authorship of the historical books of the Old Testament, which bishop Colenso is now putting forth with great zeal.

The author now proceeds to trace this stream as it divides into three channels, into Deism in England, into Infidelity in France, and into Rationalism in Germany. Not that this fountain fills all these channels, but in those channels the waters of this fountain manifestly commingle with other waters. It was the beginning of the great movement to reëxamine the claims of Christianity, under the stimulus of modern philosophy. That movement is still going forward. At one time we are told that the discoveries in Egypt utterly overthrow the Old Testament; but it is not long till the lion which would turn us out of the way is chained. Hume discovers that it is impossible to prove a miracle. Evidence for such a purpose is plainly impossible. Still, the best of minds manage to believe in miracles, and the preaching of that gospel, which is founded upon miracles, is still found to have power to reform men in life, and give them hope in death. The world is clearly proved to be hundreds of thousands of years old; but it is alleged that Moses says it is hardly six thousand: therefore, the Bible is false. Still, it is found that Moses did not say what is alleged, and that his periods still remain, though geologists continue to modify their periods into a nearer and nearer approach to his statements.

In the seventeenth century, in the reign of Charles the First, Lord Herbert made a discovery, as infidelity would ask us to believe, that revelation is entirely unnecessary, as religion is a matter of individual intuition; the true religion must therefore be a universal one. He enumerated five of the intuitive, self-evident truths, to which alone any layman may be expected to assent: "The existence of one supreme God; the duty of worship; piety and virtue as the means thereof; the efficacy of repentance; the existence of rewards and punishments, both here and hereafter. These he regards as the fundamental pillars of religion; and distinguishes from these realities the doctrines of what he calls particular religions, one of which is Christianity, as being uncertain, because not self-evident." This discovery must have its day of influence, but it will be short, as compared with some others.

Hobbs, on the other hand, reduced religion to expediency, to be settled by the state, that individual opinion might repose

upon a fulcrum external to itself. Religion with him was only a form of selfishness.

Toward the close of the reign of Charles, Blount brought forward Apollonius again as the rival of our Saviour, the chief object being to undermine faith in miracles, and, with Herbert, fell back upon the inward oracle for religious light.

The revolution stirred all opinions and inquiries as to government, philosophy and religion. Locke's philosophy, which attempted to lay the foundation of knowledge in psychology, according to the general method of Descartes, failed by reducing all first truths as coming through sensation and perception, dependent upon sensation. By overlooking the action of the faculty which gives the ideas of duration and space, his philosophy could never legitimately recognize God, nor attain unto his attributes. Though Locke was himself devout, and did not intend and did not foresee the consequences, there were plenty of men both in England and France ready and anxious to push this philosophy to its worst results. This philosophy, which was received at first with great favor by Christians and infidels alike, soon became the most potent and fruitful source of opposition to Christianity. Tolland and Collins assert the supremacy of reason to interpret all mysteries. Shaftesbury denied one of Herbert's self-evident truths as to the motive of rewards and punishments, and asserted natural ethics as a rule of conduct. At length Hume brings the whole force of Locke's philosophy against miracles, and the supernatural in general. If we know nature only through the senses, then cause is entirely material.

But these gloomy days were soon to be brought to an end. Intellectual giants arose to defend Christianity by arguments; among them Butler was chief. His Analogy showed the advocates of a mere natural religion that they had to contend with all the apparent objections with which the Christian has to contend, and without any of his advantages. Besides, it pleased God to pour out the power of Christianity upon such men as Wesley and Whitefield, and Christianity appeared not only in her beautiful robes, but in renewed power. Thus this phase of the fourth great struggle passed away. Beginning in 1640, it

reached its maturity in about one hundred years, and then declined for twenty years, when we are brought to the times of refreshings from the presence of the Lord. This field richly repays study. It is very extensive, and, in our brief space, we can hardly make an allusion to it. Many of the chief combatants on both sides we must leave without mention. On both sides the mightiest human intellects were engaged, and to the end of time the history of the conflict will interest and instruct mankind.

We turn to look a moment at infidelity in France during the eighteenth century. Descartes had changed the mode of thought in France. Spinoza had tinged it with infidel tendencies. The soil was well-prepared to receive the principles of Locke's philosophy. If Hume of Scotland pushed those principles to their legitimate results against the supernatural, Condillac in France did more, by starting with Locke's principles in some particulars, overlooking and perverting them in others. He denied innate faculties, as well as innate ideas; the very faculties of the mind were transferred into sensations. Others soon pushed these premises to "materialism in philosophy, selfishness in morals, and an entire denial of those truths which cannot be proved by sensuous evidence."

In the first half of the century, the opposition which was thus commenced against the truths of Christianity, was brought to bear chiefly against the papal church in France. That church had resisted the Reformation; had sustained the tyranny and abuses of the state; had caused the edict of toleration to Protestants to be revoked, though it cost France a million of her best inhabitants, and everlasting disgrace. The days of trial were approaching that church.

In the latter part of the century, the opposition, through the writings of Rosseau, assumed a political form, whose end was to modify the state, and attain to the political liberty which had been gained in England and other Protestant countries.

Voltaire became one of the most bitter and effective writers, not only against the abuses of the church, but against the fundamental truths of Christianity. He was simply destructive in his aim. Though he admitted the being of God, and some other principles of religion, he did not seek to build up a sys-

tem of religion or philosophy. He was offended with the concessions which Rosseau made to Christian truth. It was the fairness of Rosseau which caused him to say: "If the death of Socrates was that of a sage, that of Jesus was the death of a God." Still, Rosseau did not believe that Christianity is founded upon irrefragable evidence, and attacked prophecy and miracles. He admitted the precepts of the gospels, though the gospels themselves are partly fictitious, as indestructible moral truths.

There were others, however, with the spirit of Voltaire, who followed out his suggestions to an extreme that met his condemnation. Diderot denied the existence of God. Helvitius held that pleasure is the only good, and self-interest the ground of morals. D'Halbach, aided by these and others, published, in 1774, "The System of Nature." The object of this work is to set forth the doctrines that there is no God; that the mind exists not outside of its material fabric, a mere mode of organism; that there is no freedom of will; no immortality.

The way was prepared for the great political changes which overturned, for a season, both church and state.

"At first, under the National Assembly; the attack was only made on the property of the church; but on the establishment of the Convention, when the nation had become frantic at the alarm of foreign invasion, to which the king and clergy were supposed to be instrumental, the monarchy was overthrown, and religion was also declared obsolete. The municipality and many of the bishops abjured Christianity; the churches were stripped; the images of the Saviour trampled under foot; and a fête was held in November, 1793, in which an opera dancer, impersonating Reason as a goddess, was introduced unto the Convention, and then led in procession to the Cathedral of Notre Dame; and there, elevated on the high altar, took the place of Deity, and received adoration from the audience. The services of religion were abandoned; the churches were closed; the Sabbath was abolished; and the calendar altered. On all the public cemeteries the inscription was placed: 'Death is an eternal sleep.'"

But the mind cannot rest in mere negation. It must have something positive to rest upon, or rest not at all. Even Robespierre soon saw the necessity of a public recognition of



God. The churches were permitted to be opened by the priests, if they would do it at their own expense. In eight years, there was a public inauguration of religion in the same place which had been polluted by the goddess of Reason. But many of the people continued to live without religious restraints and to this day make the Sabbath a day of worldly pleasure.

The victory of unbelief was complete. History affords no parallel in the power of unbelief or the wretchedness of the people. The literature and philosophy by which this struggle was carried forward, add little enough to human knowledge, and those by which it was opposed still less. In the latter respect especially, the case was different in the struggles of Christianity with heathenism and English deism. Unbelief seems to have exhausted itself, and the mind to have sought rest of its own accord. In nothing, perhaps, does the difference between Protestantism and Romanism appear to the advantage of the former, than in contrasting these two struggles. The church and the state were not shaken by English deism; by French infidelity they were both overthrown. The deism was checked, and in a good measure subdued, by arguments and the revival of religion; the French infidelity ran its course, leaving death where it had carried desolation.

The movement in France reacted upon England. Gibbon and Paine did not a little to keep up the sinking spirit of unbelief which deism had left. The controversy was not, however, carried on as before, by denying Christianity upon *a priori* grounds by Gibbon. His argument was historical. The French irony also entered into the opposers. Gibbon reached the cultivated classes, while Paine spread his poison among the uncultivated. Owen, also, in his socialism, made "the rule of right to be each one's own pleasures and pains." But he belongs to this century, rather than to the last, chronologically; in spirit to the last. So of Byron and Shelley.

The third phase of this fourth struggle was in Germany, and is called Rationalism, extending through most of the last century and this, to the present.

The influence of Descartes reached Wolff through Leibniz. Wolff attempted to work out a system of philosophy upon na-

ture, the mind, and God; not by the collection of facts and the proceeding to inferences, but by assuming the abstract principles of the mind as his data. It was enough, however, to awaken opposition, as it looked to the reconsideration of the grounds of belief. Several works of the English deists had been translated in Germany, introducing the doctrines of natural religion. But a still more potent influence in commencing this movement, or rather in preparing the way for it, went forth from the court of Frederick the Great, who had gathered about him Voltaire, Diderot, and others like them, through whom anti-Christian sentiment pervaded at the court, and among the upper classes. This poison was widely spread, through its power over the men who were then striving to create a native literature. This brings us to 1760. The German mind was thoroughly awakened to inquiry.

Rationalism admits of division into three periods: The first, extending into the beginning of our century, is called destructive, as it then flourished and spread to every department of theology; the second, reconstructive, as it sought to harmonize faith and reason, extending to 1835, at which time Strauss' *Life of Christ* was published; the third, which contains the divergent tendencies, comes to the present. At the head of these respectively stand Semler, Schleirmacher, and Strauss. Of course each of these have their associates and cōworkers, more or less related in doctrine and spirit.

Semler began by inquiring what of the so-called sacred books are canonical? Is the so-called canonical book really so? He undervalued external evidence, but abided by the decision of his own reason, on the principle that no book was to be received unless it conduced to a religious object.

There were three modes of interpreting the Scriptures, the allegorical, the dogmatic, and grammatical. To these Semler added the historic, which, after discovering the grammatical sense, accepts *the meaning* which the circumstances of society of that age permit. A valuable principle in itself, though he abused it by his theory of "accommodation," according to which demoniacal possessions were diseases of epilepsy and madness; the doctrines of our Lord an "accommodation" sometimes to

Jewish prejudices. Some of his followers carried his principles so far as to shock himself. "Christianity," said one, "existed before the New Testament, so it could exist after it." The tendency was decidedly skeptical; it was "the commencement of critical rationalism and open deism."

One of the powerful influences at this time was the philosophy of Kant. His analysis of the human mind set aside forever Locke, Hume and Condillac, where his system is known and understood. Besides sensations, he discovered that there is a faculty which, upon the condition of sensation, gives the ideas of space, duration, and upon the condition of volition gives the idea of duty. These affirmations are absolute; not simply that space and duration, for instance, *may* exist, nor simply *do* exist; but *must* exist. So obligation *must* be on the conditions. By his system revelation and reason were united, but even this great discovery was abused, perverting it against the truth, and asserting that reason is enough without religion.

Rationalism did not, like English deism, regard the Bible as the device of imposture; but only denied that it is supernatural; it treated it as an ordinary history; miracles impossible, but the narrators were honest, though mistaken; the transfiguration, a confused recollection of sleeping men; the resurrection of the Saviour a case of recovery from "suspended animation;" the supernatural is always to be attributed to ignorance.

Christianity came to confirm the teachings of reason, not to reveal; no man should recognize anything as truth, the Trinity, for instance, which cannot be brought within his comprehension; Christ's death signified simply that sacrifices had come to an end.

Schleiermacher, who is compared with Origen for greatness, began the reconstructive movement about 1810, which Neander, his pupil, carried forward to greater completeness, even till the movement reached evangelical Christianity more fully in the pupil than in the master.

It is very difficult to convey to one who has not some acquaintance with German theology a distinct idea of the principles by which Schleiermacher maintained that Christian truth is

to be attained. We will, however, give a lengthy extract from our author, who has taken great pains to choose his words here :

“The fundamental principles were, that truth in theology was not to be attained by reason, but by an insight, which he called Christian consciousness, which we should call Christian experience ; and that piety consists in spiritual feeling, not in morality. Both were corollaries from his philosophical principles.”

By Christian consciousness he means that insight and feeling which are peculiar to the converted soul. “Spiritual things must be spiritually discerned.” When he says piety consists “in spiritual feeling,” we understand him to insist upon what we call conversion. By “morality” he designates the volitions of the unconverted soul.

“There are two parts, both in the intellectual and emotional branches of our nature ;—in the emotional, a feeling of dependence in the presence of the Infinite, which is the seat of religion ; and a consciousness of power, which is the source of action and seat of morality ; and in the intellectual, a faith or intuition which apprehends God and truth ; and critical faculties, which act upon the matter presented and form science. In making these distinctions, Schleirmacher struck a blow at the old rationalism, which had identified, on the one hand, religion and morality, and, on the other, the intuition and reason. Hence, from this point of view he was led to explain Christianity, when contrasted with other religions, subjectively on the emotional side, as the most perfect state of the feeling of dependence ; [no doubt, feeling and volition, as we indicate them by the expression, entire submission] ; and on the intellectual, as the intuition of Christ and his works ; and the organ of truth in Christianity was regarded to be the special form of insight which apprehends Christ, just as natural intuition apprehends God ; which insight was called the Christian consciousness.”

We venture to suggest to the reader not familiar with this subject, to ponder these paragraphs carefully, for the author well says, “perhaps no nobler analysis of the religious faculties has ever been given. Religion was placed on a new basis ; a home was found for it in the human mind distinct from reason. The old rationalism was shown to be untrue in psychology

The distinctness of religion was asserted; and the necessity of spiritual insight and of sympathy of Christian life asserted to be as necessary for appreciating Christianity as æsthetic insight for art.

But even this good thing was perverted by the great philosopher himself. He regarded the collective Christian consciousness as the last standard of appeal in Christianity. He was disposed, therefore, not to hold the Bible and its inspiration so important as they were required to be, even by his own philosophy, for to awaken these spiritual faculties, the object upon which they can act must at first be presented in the form of an outward revelation. But with all the defects of this writer and his cōworkers, Germany turned back towards the Bible from her distant wanderings. She was saying to herself, even by her heretical writers, "I will arise and go to my father's house." Many of her ablest sons had already reached home before the new commotion created by the publication of "The Life of Christ," by Strauss, in 1835, a year that began a new phase in religious thought in Germany, and its influences are affecting France and England, and, to some extent, America.

In this work of Strauss, all the rationalism of the past, and his own views, were gathered into a concentrated system, as if for the purpose of giving in one blow all the blows of the past with the great momentum which he added, to Christianity. In addition to all the arguments against the supernatural on the grounds of reason, he professed to explain all the facts of Christianity upon the hypotheses of legends and myths. The facts of Christianity are merely temporary in his system, for the purpose of setting forth eternal ideas. "Christ's life, death and resurrection were the symbol of the life, death and resurrection of humanity."

The result of the new agitation is to divide the writers into parties, which may be put, for our present purpose, into three classes: Those who are skeptical defined their position as such; those who are believers, and do not give up the ground of Protestantism, that the Bible is the only authority over reason in religious belief; those who, while claiming the name of Lutheran

and other Protestant names, are really assuming Papal ground, that the state and church, one or both, ought to exercise authority over matters of religious belief—their authority ought to be superadded to that of the Scriptures in settling religious doctrines. We think it is manifest that in our own country these three tendencies may be traced. In England they are more manifest. So in France.

Evangelical religion in Germany, after this night of distress, has fairer prospects than ever before, since this great movement began. Criticism has evoked new knowledge. The Bible and the arguments to sustain it are better understood. The more it has been put into the furnace of doubt, the more the true faith shows its gold. What has been done for Germany, has, in effect, been done for all lands. Her great scholars have treasured up the results in such a way that the history of the struggle, in its different phases and particular shades, may be made available in other lands and times.

No doubt there are yet greater struggles to go through in the future than in the past, though one might almost hope that faith has already been brought into contact with every possible phase of doubt. But the contest to be raised by questions of natural sciences is far from being settled. It is fearful to think how many able minds in the past have been wrecked and stranded, and how many more will be in the contests to come. The question of accountability in such cases must be left to the Judge in the last day. Yet, in looking over the past, it seems to us that the candid must admit that the cases are comparatively rare in which even apparently the wreck results from intellectual difficulties alone. Some unholy passion to be gratified, some prejudice to be preserved, some bias of self-will, adds its force to that of doubt, to render the doubt destructive.

While this review of the fields of conflict should teach us to look to the future with calm hope, it should also teach us lessons of wisdom in dealing with souls under the influence of doubt. Tenderness, patience, an extensive acquaintance with the soul in its trials under doubt, and definite grounds of faith, are all exceedingly useful for the pastor and the teachers in institutions of learning, and those who conduct the religious press.

Our author reviews the present condition of France and England. But we must not follow him further. We have already occupied much more space than we intended, and yet have been obliged to omit much that we expected to notice. But we dismiss the book with the less regret, in that we trust our readers will not rest till they have both procured it and mastered its contents, especially those whose calling it is to guide souls through the sorrows and dangers of doubt, to the peace and safety of faith.

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#### ART. II.—THE LIFE AND TIMES OF JOHN HUSS.\*

The new method of writing history finds a fresh illustration, and yields us some most valuable results, in these volumes of Dr. Gillett, devoted to the most significant period of Bohemian history, and to the development of that intense struggle in the ecclesiasticism of Europe which heralded the convulsions of the next hundred years. The author has studied his subject with great care, conscientiousness and patience, only spurred on by the scantiness of his ready materials, resolved to master his task, and lift Huss and his coadjutors into their proper places of honor. Making no attempt to smother his own convictions, and indicating perpetually the direction which his own sympathies take,—now reverent before the moral heroism of the Reformers, and then almost too indignant for pity in the presence of that bigotry which neither conscience nor shame could master, he rises far above the sphere of the partisan and the method of the advocate. He is not at all impartial in the sense of having no preference that a right principle should be vindicated, or that a true man should win a victory over his unprinci-

\* THE LIFE AND TIMES OF JOHN HUSS ; or the Bohemian Reformation of the Fifteenth Century. By E. H. Gillett. In two volumes. Boston : Gould & Lincoln, 1863. Octavo, pp. 632, 651.

pled antagonist. He is not a Papist, but a Protestant; he always puts Scripture above tradition, and the dictate of an enlightened conscience, before the decree of an enraged council.

But his method is truly historic, and he paints his portraits with a scrupulous regard for the truth. He has consulted all available authorities, patiently compared and weighed testimony, and candidly reported the arguments of men who he believes substitute sophistry for logic, and are only striving to gain support for a bad cause. He does indeed render some severe verdicts, but it is only when he has completed a fair trial, and summed up and elucidated the testimony. The style of the work is plain, easy, lucid, picturesque and glowing. Details are sufficiently abundant, the pictures are touched over and over, the portraits are hung in a great variety of positions; but the narrative hardly becomes prolix even when it really lingers, and the successive scenes and characters generally deserve the sustained attention which is asked for them. Bohemian history will, by means of these volumes, possess greater significance henceforth; the struggle for ecclesiastical reform in the fifteenth century will be less overshadowed by the Reformation of the sixteenth, and Huss will be more thought of as the predecessor and the peer of Luther.

Both with a view of presenting the outlines of a movement which has heretofore received less attention than it merited, and of calling the notice of our readers to the very interesting and valuable work of Dr. Gillett, we propose, in this paper, to bring out some of the salient points in this story of the Bohemian struggle, assured that every reader who is thereby induced to procure and study the volumes themselves will be thankful for the impulse.

The Roman Pontiff, Gregory XI., died at Rome, in 1378. For sometime previous, the French and Italian cardinals and people had indulged not a little rivalry in their efforts to secure the habitat and the filling of the Popedom. Some of Gregory's predecessors had been Frenchmen, and others Italians; and Avignon in France and Rome in Italy had divided the honors and the disgrace of being the residence of the Papal See. The Italians were generally determined that the next



Pontiff should be one of their countrymen, and have his court at Rome; the French were equally intent on securing the ascendancy of one of their own cardinals, who should fix the seat of the pontificate at Avignon. Italy pleaded by-gone precedents; France pleaded present power and prestige. Jealousy, ambition and political intrigue were all at work with more zeal than conscience;—willing, if need be, to rush into conflict, but slow and reluctant to enter upon a policy of conciliation. The result was the famous *Papal Schism*, continuing for a period of forty years, during which two, and sometimes three, rival Popes were claiming the Papal prerogatives, fulminating bulls and excommunications against each other and against all who disputed their claims, and exhausting the arts of diplomacy and duplicity in strengthening their position, increasing the number of their allies, and guarding against defeat and deposition. This disgraceful state of things did not a little to answer the arguments for the infallibility of the popes, and dispose of the claim that the church must have one earthly head. Not a few perceived that it was actually growing up into the proportions of the great beast of the Apocalypse. Good men could not help feeling that the centre of the Romish hierarchy was becoming the great scandal of Christendom, and their reverence was steadily giving place to grief or indignation. The lower ecclesiastics were too ready to follow the example of their superiors, and the people were learning to cherish a contempt for the church which was only blighting the world it had been set to redeem. This was one of the strong influences that operated to raise and swell and intensify the demand for reform, which Bohemia pressed so earnestly through the lips of Huss and Jerome, and contended for through the swords of Zisca and Procopius.

Besides, the Bohemians had a strong love of independence, and a pride of nationality, which were never fully overcome in the successful effort to extend over their country the jurisdiction of Roman law, and establish within it the usages of the Romish church. Their country was situated in the heart of the European continent, divided from surrounding states by ranges of mountains, possessing a fertile soil and a genial climate, and

well fitted to be the home of a race at once brave, enterprising, and jealous of foreign encroachment. Her chief city, Prague, was the residence of the German Emperor, the home of art, and the foremost capital of Eastern Europe. The revival of learning was early and strongly felt by the professors in her renowned University, and through them by the whole body of the nobility. Translations of the Scriptures were beginning to multiply, and general knowledge was passing out from the cloister into society.

Moreover, some of the Waldenses, driven out from Piedmont by persecution, had crossed the mountain barriers into Bohemia, where they found an asylum, and a people more or less ready to receive the doctrines for whose sake so many of them had cheerfully yielded up their lives. Peter Waldo himself, the reputed founder of the sect, escaped the Papal police that hunted him, by fleeing into Bohemia, where he at length found a peaceful grave. The seed thus sown, and quickened into life many years afterward by the teachings of Wickliffe in England, brought forth its harvest abundantly.

But the anti-papal spirit needed no strong impulse from abroad to rouse it into activity. The Bohemians were not less keen than others to perceive the grievous crimes which were flourishing under the cloak of religion, and not less prompt and bold to expose them. They were neither slaves to authority, nor blind followers of dictation. About the middle of the XIV. century, some most significant criticisms on the degeneracy of Christendom, and protests against its corruptions, were put forth in Bohemia. Among these pioneers in the work of ecclesiastical reform, there are three whose eminence and boldness deserve special mention. They were Conrad Waldhauser, John Milicz, and Matthias of Janow.

Conrad had made a pilgrimage to Rome to attend the jubilee proclaimed by Clement VI., in 1350. He was thus afforded ample opportunity to witness the results of the Papal bull of indulgence. His eyes were opened and his heart filled with agony. He returned to be a preacher of repentance, and a disturber of the criminal peace of those who were lording it over God's heritage. The mummeries of the monks were sin-

gled out for his special and his severest censures. He likened them to the Pharisees, whom Christ denounced for laying burdens on men, and charged them with being chiefly concerned in making gain of godliness. He lashed their views and those of their abettors, and defied all their efforts to crush him. Articles were drawn up against him, but when the day of trial came, his accusers were manifestly afraid to confront him, and the case was dismissed.

Milicz was a contemporary of Conrad, and a worthy coadjutor. He preached openly and often against withholding the cup from the laity, the employment of a foreign tongue in public worship, the celibacy and wealth of the clergy, the vows of the religious orders, &c. His labors were directed to the object of purifying the church, reforming the clergy, and saving the people from the vicious forms of life to which they were yielding themselves. Merciful to the sinful when once their penitence was awakened, and making special and successful efforts to save the abandoned and hopeless around him, he was unsparing in his attacks upon whatever symbolized the corruption of doctrine and practice in the church. He was accused by the priests to the Pope, to whom he went in person to meet his trial and make his defence; but while he waited for a hearing at Avignon, death removed him to a higher and juster tribunal. By his purity of life, his eminent talents, his marvellous and earnest labors, and his published writings, he did not a little to prepare the way of Huss.

Matthias of Janow was a noble and worthy successor of Milicz, by whose influence his career was largely determined. He had a large acquaintance with, and a profound reverence for, the Scriptures, and passed through a most significant inward experience to a thorough self-renunciation and devotion to a true Christian life. He boldly tries human traditions and popish decretals by the word of God. He calls a secularized hierarchy anti-Christ embodied. He claims that the unity of the church consists in its unity with Christ. The priest and the layman alike are one in him. The idea that one who is elected Pope of Rome thereby becomes head of the whole church, and supreme vicar, he pronounces a base lie. It is

false that what the Pope determines in matters of faith, is of equal authority with the gospel;—the doctrine that the Pope is to be obeyed before the gospel, is blasphemous. He deals unsparingly with the avarice, ambition, negligence, luxury, quarrels and simony of the prelates;—the sale of masses, indulgences, the worship of relics, the persecution of the pious, are held up to a stern reprobation. In 1389, he was arraigned before the Synod of Prague, and for a time banished from the city, and after his death his writings were committed to the flames.

Such were some of the prophets and heralds of the struggle which afterwards made Bohemia a battle-field, and shook the continent. Events were ripening, the air was full of ominous voices, men's hearts beat expectantly, the moral elements waited the master's hand, to combine and control them. Minds were full of thoughts, and hearts throbbed with feeling. The man of strong voice and resolute soul was wanted to utter the conviction of the people, and put their emotions into deeds. He was standing at the door asking for audience.

John Huss was born in the Southern part of Bohemia, July 6, 1373. Like many other eminent men, his surname was derived from the name of his native village. Fully written, according to the ancient custom, his designation would be John of Hussinitz. His parents were poor but honest peasants, living in quietude, and seeking to give their son the best education which their circumstances allowed. He was sent to a school kept at the monastery, and the boy became a great favorite of the monks. The considerable Latin library, standing sealed to him in the monastery, provoked many questions touching its contents, and aided in firing his ambition to be a scholar. He went from the monastery to the Collegium, and, having mastered its course of study, managed to secure admission as a student to the University of Prague, already a rival of the older Universities of Oxford and Paris. Even here, without powerful friends or high social connections, his purity of life, devotion to his studies, and his eminent talents, were making an impression. He is described as "a powerful speaker," "meanly born, but of no mean spirit," "his gentleness toward all more effective than any power of words," and "distin-

guished for the reputation of a life of remarkable purity." These are the testimonies of men who wrote against him afterward as opponents, and who were in little danger of giving him larger credit than the truth warranted and required. He received successively all the honorary degrees which the University was accustomed to bestow, excepting that of Doctor of Theology.

Personally acquainted with Jacobel and Jerome of Prague, an earnest and sympathetic student of ecclesiastical history, a keen observer in a position to become familiar with the spirit prevailing in the higher circles of the church, studying the works of Wickliffe, which had found their way across the channel, with a quick conscience, a high aim, and a resolute spirit, he could hardly do otherwise than protest against the corruptions which met his gaze on every hand, and take the attitude of an unequivocal reprover.

Huss was not, in any proper sense, a disciple of Wickliffe. He had at first regarded more or less of the English Reformer's teachings as erroneous, and never gave them his unqualified endorsement. Besides, he possessed one of those independent and original minds which cannot readily yield themselves to any human mastery. But when, in 1403, a convocation of the University of Prague, with the theological faculty and others, proceeded to arraign and condemn forty-five articles professedly, but unfairly, drawn from Wickliffe's works, Huss sought vainly to prevent or postpone any decisive action; and the indecent zeal and haste with which the effort to make all the English Reformer's treatises contraband was carried forward, doubtless did much to induce Huss to examine them with more care, and to receive with more readiness, the needed and startling truths which they contained.

In the year 1400, Bethlehem Chapel was completed at Prague. It was erected simply "for the preaching of the word of God,"—a purpose somewhat at variance with the uses to which most of the houses of worship were then devoted. In 1402, the founder of the chapel selected Huss for its preacher, and here, for twelve years, he occupied his proper sphere, and found a fitting theatre for the exercise of his high and peculiar

powers. As the position was not the gift of prelatical favor, its occupant was left comparatively free from ecclesiastical dictation and restraint. For several years he was the faithful and powerful preacher, and though both ecclesiastics and laymen felt themselves rebuked by his faithfulness and condemned by his blameless life, yet being strong at court, and cherished in the affections of the people, the dissatisfaction of his foes found vent only in secret complaints and guarded whispers. His convictions grew clearer and his utterances of them bolder, but the people were losing their reverence for Romish traditions and gradually adopting the views of Wickliffe, even while assenting to the curses uttered over his name. Some of the ablest men in the church were scandalized at the proceedings of the Popes and the higher ecclesiastics, and lifted up their voices and used their pens in condemnation; and while men heard and read the truthful accusations, they were verging to the conclusion that a church thus constituted and managed was not the true fountain of faith, nor the rightful dictator of conduct.

The condition of the church was indeed disheartening. The popedom had two rival claimants, who exhausted their honorable and dishonorable resources in maintaining their position, and in seeking supremacy and autocratic powers. Many and various efforts were made to adjust the quarrel, and restore peace and unity. Neither would cede his powers to the other, and both were too suspicious or too selfish to cede in favor of some third candidate waiting for election. Partisanship proved too strong in the two colleges of cardinals, for conciliation, and ambition was too great in the pontificates to allow unity. No sooner was the death of a Pope announced, than his partisan cardinals went into conclave to appoint a successor. Gregory XII. was the Pope of the Italian party, and Benedict XIII. kept up the French succession.

The scandal of the schism was now becoming so great, and the mischiefs of it so manifest, that an effort was made, in 1407-8, to induce a settlement of the rival claims, or a mutual cession of powers. The popes were urged to meet together and arrange some compromise. Both professed great readiness

to do this, and with about equal sincerity. A place and time were appointed for the conference. Benedict was promptly present, Gregory was late. The cunning Italian immediately withdrew, and sought to throw the odium of the failure upon his French rival, whom he was anxious to humiliate, but unwilling to treat with. "After this neither would accede to the propositions of the other. One would not leave the sea-coast, and the other would not approach it. Gregory complained that he had no galleys; and Benedict would not venture into the heart of Italy, where he would be powerless and his person insecure. It was facetiously said of them that one was a land-animal, afraid of the sea, and the other a sea-animal, afraid of the land."

The cardinals of Gregory, weary with exhortations, and chagrined over their failure to move the inflexible old pontiff, very generally withdrew their allegiance, and appealed to a general council. They describe him in anything but flattering terms. They call him "an unscrupulous tyrant," and anticipate "a future Pope who shall be authorized to redress what his predecessor has unwarrantably ordained." The appeal strikes a somewhat damaging blow against Papal infallibility and the unity of faith.

Gregory's answer was in keeping with his character. He excommunicated his cardinals, and declared them deprived of their dignities and benefices. But he neither won nor terrified them. They replied with specific and fearful accusations, and posted their replies on the church doors. They hurled all sorts of terrible epithets at "the monster," and summoned him to hear his sentence of deposition.

Meantime the adherents of Benedict were forsaking him, and the civil princes were exhorted to renounce their allegiance both to him and to his rival. A portion of the cardinals of both colleges were at length induced to unite in calling a general council, which they appointed to meet at Pisa, March 25, 1409. This plan met with general favor, and a large attendance was secured. Twenty-two cardinals were present or acted through deputies, two hundred bishops, besides many ecclesiastics of inferior rank; while the civil power was repre-

sented by the ambassadors of six kings and numerous princes. Each Pope had rallied as many adherents as possible, and their opponents had not failed to gather the strongest force which could be commanded. The council held its sessions in the great Cathedral, into which the magnificent procession passed to hear mass, and listen to the sermon preached by the Archbishop of Milan, before entering upon the waiting work. Then came the struggle. Questions of order and privilege were raised. The council was objected against as illegitimate, because it had not been called by a pope. The right of a pope to abdicate was doubted. But Gerson, the great Parisian scholar and theologian, exposed the sophistry of these pleas, and pressed home the necessity for purging away the shameful schism, until the council yielded to his views, and proceeded to depose both Benedict and Gregory, "for their persistence in schism, their notorious heresy, their perjured violation of solemn oaths, and their wickedness and enormous excesses." They declared the Roman See vacant, absolved the whole people from all allegiance to either of the contentents, and declared all bulls, decrees, processes and excommunications issued by either after the assembling of the council, null and void. The twenty-three cardinals in attendance then went into conclave and elected Peter Philargi, who assumed the title of Alexander V.

But the difficulty was not at an end. The action of the council had added another to the already existing claimants of the pontificate. Neither Gregory nor Benedict would yield his pretensions, and both had their adherents. The decision of the council was not accepted as infallible everywhere. Besides, nothing effective had been done to check the profligacy of the clergy, and purify the sacred offices. Complaints were made against the council for grievous neglects, and its character was most seriously and boldly impeached. Clemengis, afterwards Benedict's private secretary, and a man of great ability and worth of character, says "the assembly of Pisa only deceived the church of God." He says it was largely composed of "carnal and avaricious men, eager after their benefices, and blinded by their passions, who have obstructed the reformation



of the church." Boniface, brother of the eloquent Vincent of Ferrara, and his equal in piety, speaks of the council as "a profane, heretical, cursed, seditious, absurd, scandalous, diabolical assembly." Possibly his portrait may have been somewhat shaded, by his disappointment, but its zeal was certainly less questionable than its character. But the controversy opened the door for the entrance of the doctrines of the reformers. The council had denied Papal infallibility and authority, and deposed the pontiffs. Eminent Catholic doctors affirmed that the council had no authority to depose a Pope, and in its action had both grievously blundered and sinned, so that no one was bound by its decisions. Three popes, each claiming authority and infallibility, were seeking to crush each other as usurpers, heretics and schismatics. It is obvious that the Papal See could never stand before the world unchallenged, as it had done before. Besides, one of the first acts of the newly-elected Pope was the issuing of a bull granting larger privileges to the mendicant monks, who were being steadily crushed by the general opposition of the regular clergy and the people. The measure excited surprise, indignation and resistance, and aroused opposition against Alexander V., even among those who aided in his election, and welcomed him with acclamations to the pontificate. Gerson, speaking for the University of Paris, declared the bull to be "intolerable, incompatible with the welfare of the church, that must be rescinded before the preaching friars could be restored to their privileges."

At Prague, the action of the council was generally accepted, and Huss himself gave a sort of sanction to its proceedings. But the decision against Wickliffe grew more and more distasteful to the preacher at Bethlehem Chapel, and the national feeling in Bohemia, from considerations that were more political than theological, was gradually siding with him. Sbynco, Archbishop of Prague, found that sentiments akin to those which had been condemned as Wickliffe's, were finding utterance within his jurisdiction, but the work of suppressing them was likely to prove so delicate and difficult a matter, that he formally certified, as a means of silencing complaints, that, after diligent examination, no further heresy or error was to be

found in the land. He disliked Huss and his sympathizers sufficiently, but greatly dreaded a rupture.

In 1409, owing to some changes in the government of the University of Prague, Huss was appointed rector. It was a testimony to his worth of character, and his eminence and faithfulness as a preacher. The archbishop, who still sided with the deposed Pope Gregory, soon began to manifest his jealousy of the bold preacher's influence; and now that he could directly reach him through his rectorship, he began to exercise his power. He soon after issued an ordinance, forbidding any person within his diocese to discharge priestly duties, who adhered to the action of the council of Pisa, and refused to recognize Gregory as Pope. This mandate was manifestly chiefly aimed at Huss. It would not have carried with it any great force but for the members of the clergy, who felt themselves rebuked and galled by the exposure of their negligence and vices, continually made at Bethlehem Chapel, and in the University pulpit. These joined their efforts to those of the Archbishop.

It was the first open conflict with higher ecclesiastical authority. But Huss, strong in his convictions, refused obedience. The Archbishop complained to the King, Wenzel, but to no purpose. He cared little for theology, he was on friendly terms with Huss, and what little moral and patriotic feeling he possessed, was arrayed against the legate and partisan of Gregory. "So long," he replied, "as master Huss preached against us of the laity, you were very much pleased with it; your turn has now come, and you had better be content." There was both sarcasm and truth in the answer. Huss grew bolder, openly expressed his strong sympathy with Wickliffe, while rejecting some of his opinions, recognized him as an able and Christian teacher, and translated more or less of his works into the Bohemian tongue, and set them circulating through the kingdom. This excited opposition and alarm. Andrew of Broda, a former friend of Huss, remonstrated, abandoned his old associate, and wrote to the Archbishop, who was then abroad, an account of the matter. The possessors of Wickliffe's writings were ordered to bring them forward to be burned. Huss asked to have the heresies pointed out, promising to

reject whatever should be proved heretical. But the Archbishop could use fire more readily than he could employ logic or Scripture. Two hundred bound volumes were given to the flames, amid remonstrances, while some members of the University denied the authority, and kept the books. The Archbishop abandoned the cause of Gregory, for the sake of getting support in his proceedings against Huss and the recusant students. Under cover of the bull of Alexander V., to whom he now gave in his adhesion, he made a new demand for the books, and forbade Huss and his sympathisers to preach. They appealed, and thus incurred the archiepiscopal sentence of excommunication. But Huss, after deliberating, decided that it was his duty to preach in Bethlehem Chapel. He put aside the prohibition on the ground, first, that it conflicted with the original deed of endowment, which devoted the chapel to the preaching of the word of God; and, secondly, that it was opposed to the plain command of Christ, who had bidden his disciples go everywhere preaching the gospel. Still later, after considering the whole subject, he states his purpose in these memorable and decisive words:

“In order that I may not make myself guilty by my silence, forsaking the truth for a piece of bread, or through fear of man, I avow it to be my purpose to defend the truth which God has enabled me to know, and especially the truth of the Holy Scriptures, even to death; since I know that the truth stands, and is forever mighty, and abides eternally; and with her there is no respect of persons. And if the fear of death should terrify me, still I hope in my God, and in the assistance of the Holy Spirit, that the Lord himself will give me firmness. And if I have found favor in his sight, he will crown me with martyrdom. But what more glorious triumph is there than this? Inciting his faithful ones to this victory, our Lord says: ‘Fear not them that kill the body.’”

These are resolute words, but they exhibit a calm, thoughtful, conscientious spirit. It is not bravado, but a deliberate acceptance of the sentiment of the apostles,—“We ought to obey God rather than men.” He appealed to the Pope against the prohibition and demand of the Archbishop, in a lengthy docu-

ment, which ably reviews the whole ground. But it did not suffice to stay proceedings. The books were publicly burned, amid the tolling of bells, on the 15th of July, 1410, and three days later the Archbishop pronounced Huss and his protesting companions excommunicated. The king was indignant, but could really do nothing; many of the inhabitants of Prague and elsewhere threatened the Archbishop with violence, and derided him in caricatures and street songs. But from the pulpit of Bethlehem Chapel, the voice of Huss rang like a prophet's and its echoes were repeated over the kingdom.

Meanwhile, Alexander V. had died, and Balthasar Cossa, known as John XXIII., had been duly elected his successor. Among the many pontiffs who have disgraced the position by their vices, he was notoriously eminent. He had secured the election of his predecessor, managed him while he lived, is generally believed to have procured his death by poison, and then won or forced the cardinals into the appointment of himself as successor. He had been a pirate in early life, and he had struggled for the pontificate in the same spirit in which he had chased a prize on the sea. No crime had terrified him or hindered his pursuit of ecclesiastical distinctions, and his character was not likely to improve in the exercise of the power which he had coveted for the sake of its gratifications.

From such a man Huss had nothing to hope, except as the pontiff's interest might chance to lie in the same line as the reformer's conscience. He gave the whole case into the charge of a single cardinal, Otho de Colonna. The cardinal accepted the representations of the Archbishop, urged him to more stringent measures, and summoned Huss to appear within a specified time and justify himself before the tribunal of the Pope. The citizens of Prague sent a deputation to Rome to confer with the cardinal, and endeavor to get his consent that the case might be tried at Prague. They believed that Huss would not be allowed to reach Rome alive. But the deputy refused all concessions, and, on the expiration of the period designated for his appearance, the cardinal added his sentence of excommunication to that of the Archbishop. The sentence was based on his refusal to appear. Huss still occupied his pulpit, but the

Archbishop laid the city of Prague under interdict and closed the churches. The King overruled the Archbishop, and the matter was compromised by the authorities, in such a way as that the Archbishop was to withdraw his sentence and interdict, and prosecutions were to cease on both sides at Prague. The papal dignitary was overborne, but the proceedings against Huss before the higher tribunal at Rome were not likely to be stayed. Sbynco had fairly capitulated to the opposing forces, and left Prague wearied and humiliated; but John XXIII., though he might be lenient from policy, was not likely to be swayed by conscience, or conquered by fear.

In September, 1411, Sbynco died, weary of life, and too weak to carry longer the burdens of his office at such a period. His successor, Albic, appointed by the king, was a man of still less character and ability,—ignorant, indolent and sensual. Huss had not much to fear from such an ecclesiastical supervisor, but the Pope sent as his legate to take the oversight of papal affairs at Prague, Conrad, bishop of Olmutz, a man of vigor and power, who soon managed to reduce Albic to a mere puppet. Affairs soon came to a crisis at Prague. The Pope had issued a bull and curse against the King of Naples, who supported the pretensions of Gregory XII., declaring him a heretic, a schismatic, and guilty of high treason against the church and against God; proclaimed a crusade for the destruction of his adherents, and granted a full indulgence to all who would bear arms or give money in aid of the undertaking. Conrad published the bull at Prague, and being suspicious that Huss might oppose it, he requested Albic to summon him, and in the Archbishop's presence, demanded whether he would obey the apostolical mandates. Huss declared himself perfectly ready to obey them. The legate of the Pope expressed his delight. "My lord," rejoined Huss, "understand me well; I said I am ready with all my heart to obey the *apostolical* mandates; but I call *apostolical* mandates the doctrines of the apostles of Christ; and so far as the *papal* mandates agree with these, so far I will obey *them* most willingly. But if I see anything in them at variance with these, I shall not obey, even though the stake were staring me in the face."

That reply shows clearly where the respective parties stand. Ignorant of the word in its later signification, perhaps, or spurning it when uttered, Huss is a Protestant. He has accepted the council of Pisa as a legitimate assembly, and recognized John XXIII. as the lawfully elected Pope; and now the question before him is, whether he will endorse every decree, and aid in executing every mandate of the Pope, without regard to its character? Will he sink his own private judgment under the requirements of his ecclesiastical superior? Will he listen to the Pope even when he appears to be plainly contradicting Scripture, and contravening the law of Christ? Will he be the pontiff's slave, or the Messiah's freeman? It was the vital question, and Huss, after much deliberation, answered it without equivocation. He must either retreat or advance. He must withdraw and condemn the words already uttered against the assumptions and vices of the prelates, or he must arraign and rebuke the Romish See itself. Other men, who had kept pace with Huss, grew timid and faltered. The king could not be counted on to support him. Stanislaus, his former teacher, and Paletz, his almost bosom friend, were ready to desert him and the cause, and make peace while it was possible with the offended authorities.

But Huss could not be false to his convictions, nor play the coward even before this new and greater danger. From his pulpit in Bethlehem Chapel, he frankly told his hearers what he thought of this projected crusade, which was conceived in malice, nursed by ambition and pride, "which travestied the fundamental principles of the gospel, and scandalized all Christian minds." Huss was now fully roused. Efforts were being made in his own parish to enlist men and secure contributions for the crusade. He began to hint that the Pope was Anti-Christ, while prostituting his powers to such purposes. In June, 1412, he affixed a statement to the doors of several churches, that, on a certain specified day, he would publicly dispute on the following question: "Whether it is according to the law of Christ, and a profitable thing, that Christian believers, with God's glory, the salvation of souls, and the welfare of the kingdom in view, should give their support to the bull of

the Pope, proclaiming a crusade against Ladislaus, King of Naples?" He challenged the teachers in the University, priests and monks, to meet him with their objections. An immense audience assembled before which Huss boldly announced his views, and mostly silenced his opponents. Jerome,—in some sense a disciple of Huss, bold and able, whom we shall meet again hereafter,—supported the arguments of Huss in a long, able and energetic speech, which was loudly applauded by many of the Bohemian Knights. "Right is on his side," was the cry from every quarter.

The feeling grew deeper and spread. Mock processions and songs were arranged by the citizens to ridicule the supporters of the crusade. The papal assemblies were sometimes disturbed, and the venders of indulgences driven away. Some of the leaders in these movements were arrested, and three of them were tried and executed, in spite of the efforts of Huss to save them. He had labored to prevent all such outbreaks, but the more ardent and impetuous Jerome seemed to be encouraging the hostile manifestations. Huss sought earnestly to exculpate himself from the charge of holding the extreme views which were frequently attributed to him, blending prudence and conciliation with fidelity; Jerome dealt his blows with more severity than caution, and often fed the fires of indignation now burning in the hearts of the populace.

The case of Huss was still pending before the pontiff, and there could be little room for doubt over its issue. "There was no longer any hope of mercy at Rome for a man who had unscrupulously exposed the iniquity of the papacy, and sinned against its avarice." A third bull of excommunication was launched against him by Peter de Angelis, a cardinal into whose hands the Pope had put the matter, in the summer of 1412. Men were forbidden to extend to him charity or pity, and every town or city harboring him was put under interdict, religious worship suspended, and the sacraments refused. If he died excommunicated, he was to be denied burial in any consecrated spot. The Pope added his direct word, requiring that the person of Huss should be seized and brought before the Archbishop of Prague, and that Bethlehem chapel should be torn down that

it might cease to be a den of heretics. But this old weapon of terror could not frighten the reformer. He still remained at Prague, and preached from his pulpit. The people were so largely the friends of Huss, and many of them were welcoming the inspiration of the truer faith. They remonstrated against the execution of the order laying the city under interdict, and the king, Wenzel, from politic and selfish considerations chiefly, interposed his authority. He issued an order to the parish priests, who held their offices by his consent, and received their salaries at his pleasure, charging them to continue their regular ministrations, or lose their money. The pocket conquered the inclination. The gold of Wenzel was a stronger motive than the prohibition of John XXIII., and the bull was, for the time, practically counterworked.

Near the close of the year, however, Huss had concluded that it would probably be wiser for him to leave Prague, at least for a time. He had remained long enough to prove his courage, to sow the seed of a better faith in many ready hearts, and thoroughly vindicate the positions which he had taken. His stay would keep alive a bitter irritation, perhaps compromise the position of his friends, furnish grounds for a charge of contumacy, and imply that the cause he loved was not solely bound up in the person, or dependent on the efforts, of a single advocate. He might scatter the truth elsewhere by a removal, he could put his convictions into permanent form by the aid of his pen, he would be following the directions of Christ to his disciples, and he could return to Prague whenever it seemed needful. Before leaving he clearly defined his position, and drew up his third and final appeal from the sentence of the Pope, which, after reciting the methods in which, and the grounds on which he had been arraigned and condemned, closes in these words:—"I, John Huss, present this appeal to Jesus Christ, my Master, who knows, protects, and judges the righteous cause of every individual whomsoever."

He retired to his native village, preached extensively in the fields, and private dwellings, and wherever the people thronged to hear him, corresponded with his flock and friends in Prague and elsewhere, and gave to the world that most elaborate and



systematic of all his treatises, the exposition of the Church in its constitution, offices and powers. He makes a distinction between the true Church and the visible church. The former embraces all the predestinate,—those in the world make up the church militant, those in purgatory the sleeping church, those in heaven the church triumphant. The visible church has those in it who are not of it, and many members of the true church are thrust out of the visible church. Christ is its sole Head. The Pope is a successor of Peter, only when he reproduces Peter's faith, humility and love. The popedom is not essential to the well being and edification of the church. There was no pope in the early church; Christ can properly provide for its welfare, even though there should be no more popes till the last day. The office does not make the priest, but the priest the office. Faithful Christians, keeping the commandments, are the magistrates of the church, but prelates who break them are least, and if reprobates, have no part in the kingdom of God. Opposition to the mandates of ecclesiastical superiors, when they contravene the law of Christ, is true Catholic obedience. The laity may rebuke the priests for their faults. The power of the keys rests alone in God. He still believes in transubstantiation, and makes no special protest against withholding the cup from the laity.

There are many Romish traditions which are yet manifestly retaining their hold upon the mind of Huss, but it is easy to see that these views strike at the very tap-root of the great hierarchy and its assumptions. The real question at issue is whether the Pope or the Scriptures shall be recognized as possessing the higher authority, and that question is the radical one. And the great mass of the Bohemian people, and a large portion of the nobility, are already ranged by the side of Huss, accepting him as both exponent and leader. Indeed Bohemia began to be thought of as hopelessly lost to the Church, and the teachings of the reformers were spreading beyond these limits. The King could not be relied on to aid the Pope, the Archbishop was overawed by the people, the University was verging over to protestant views, and the Barons were largely united in the purpose to resist the papal demands. "There was

a conviction becoming deeper and more general on every side, among the papal party, that Huss could only be managed, and his heresy restrained, by a general council. Might not one be convoked?"

There were many reasons to be urged in favor of such a measure. Christendom was scandalized by the picture of three rival pontiffs struggling for supremacy. There was a loud and increasing demand for ecclesiastical reform. Sigismund, the emperor of Germany, feared an invasion from the Turks, which he could only hope to repel by the force of a united kingdom, and the papal schism and the Bohemian heresy were weakening it with fierce internal dissensions. The emperor urged it upon the Pope with arguments and threats, the cardinals were enlisted in its behalf, and at length John XXIII. reluctantly united with Sigismund in appointing it to meet in Constance, October 3, 1414. Huss was cited to appear before it and answer to the charges that were to be brought against him, and Wenzel was directed to see that the reformer was escorted there.

Of this council at Constance, which continued in session for more than three years, we have no space to speak at length. Its history is a varied, but, in the main, a mournful though instructive record. Of its large number of learned and eminent men gathered from every quarter of Christendom; of the plotting and counter plotting which kept the various parties anxious and busy; of its fruitfulness in expedients and its lack of straightforwardness and principle; of the brave words which were spoken and the cowardly deeds which followed them; of the sonorous outcries against corruption, and the perpetual clamors for reform, which seemed intended merely as expedients for getting rid of repentance; of the beginnings, when the council asserted its superiority to the Pope by deposing the whole three rival pontiffs, and of the end, when their successor, Martin V., for whose election it had provided, became the dictatorial master of the council;—of all these things Dr. Gillett has given us a full, well-digested and graphic account, condensing the voluminous compilations of Van der Hardt into a clear and vivid narrative. We must content ourselves with a succinct statement of its action touching Huss and the Bohemian

heresy; and the remaining portion of the story, full of interest as it is, must be told in the briefest and most general way.

On the 11th of October, 1414, Huss left Prague for Constance; having asked, and, singularly enough, actually obtained, from the grand inquisitor of the diocese of Prague, a certificate of his orthodoxy,—in which the author declares that he has “always considered him [Huss] to be a good Catholic, not finding in him up to this day any evil or error.” It is not very easy to explain the act of the inquisitor in giving such a testimonial. The emperor, Sigismund, had also granted him a safe-conduct in the usual form, and two faithful knights and true friends were deputed to accompany him,—John of Chlum and Wenzel of Duba. He made a full and careful statement of his doctrinal views before leaving, declared his willingness and desire to render an account of his faith before the assembled representatives of the Christian world, expressed his desire to be convinced out of the Scriptures of any error which he had taught, and added: “But I trust that God will not grant the victory to unbelievers,—to men who outrage the truth.” The parting scene between him and Jerome was marked by deep and tender emotion. “Dear master,” said Jerome, “be firm; maintain intrepidly what thou hast written and preached against the pride, avarice, and other vices of the churchmen, with arguments drawn from the Holy Scriptures. Should this task become too severe for thee,—should I learn that thou hast fallen into any peril—I shall fly at once to thy assistance.” There were good reasons for the anxiety felt by the Bohemians respecting the fate of their leader, and why Huss himself, though calm and firm, should have felt like Paul going bound in the Spirit to Jerusalem.

He was not molested during his journey, and multitudes of people, with varied feelings, thronged about him, anxious to see the priest who had dared to brave the supreme authority of the church. On his arrival at Constance, his two attendants notified the Pope, John XXIII., of his presence, and asked whether he might remain in the city free from the danger of violence. The pontiff replied promptly: “Had he killed my own brother, not a hair of his head should be touched while he

remained in the city." For a few weeks he enjoyed comparative quiet, but his enemies were busy in inflaming the minds of the authorities and of the people against him, by every device, which a skilful and persistent malignity could invent.

On the 28th of November, a meeting of cardinals was held in the Episcopal palace to consider the case of Huss, and he was cited before them. Huss promptly obeyed the summons, but while declaring his willingness to confer freely with the cardinals, he stated that he had appeared at Constance to answer before the general council, where he would unhesitatingly abjure any error when convinced of it. As night approached, the provost of the palace informed his faithful attendant, John de Chlum, that he was at liberty to retire, but that Huss must remain in custody. Huss and his friends were astounded at this unblushing disregard of the pledges of the safe-conduct, and of the guaranty given by the Pope. But the perfidious spirit of the papacy was beginning to show itself. Remonstrance and appeal were vain. On the side of the oppressor there was power, but neither honor nor justice. On the 6th of December, the reformer was carried to the prison of the monastery, on the banks of the Rhine, thrown into a nauseous, underground apartment, through which all sorts of filth were discharged into the stream. In a few hours he was thrown into a violent fever, which threatened his life. He was, therefore, removed to more healthy apartments above ground, but the proceedings against him were not stayed for an hour, he was refused the aid of an advocate, and every man who came forward with an accusation against him was freely allowed to testify.

The contest between the council and the Pope put the case of Huss for sometime into the background. Meantime he had been removed, for politic reasons, into another monastery, where at length his Bohemian friends found him, stretched on a miserable couch, wasted almost to a skeleton. For three days he had been without food. The indignation of his friends did not help him. The next day he was given into the custody of the bishop of Constance, who removed him to the castle of Gottlieben, three miles from the city, irons were fastened to his feet, and at night he was chained by his arms to the wall.

The impulsive Jerome hastened to Constance, drawn by friendship and indignation, but discovered that his presence might jeopardize his own life and increase the bitter feeling against his friend. He accordingly retired, and wrote to the emperor and the council, asking each to grant him an open and unequivocal safe-conduct, that he might appear at Constance and justify both himself and his master. The emperor shrewdly refused the document; the council replied, virtually summoning him to appear before them within a fortnight, as a suspected teacher of heresy. He posted his petition and the substance of the replies upon the church doors, and declaimed openly, in his impressive indignation, against the injustice. He was trapped and arrested at Hirschau, a small village on the Rhine, April 24th, 1415, bound, and sent to Constance, dragged through the streets by a chain, accused of all sorts of errors by all sorts of men, dragged then to the dungeon of a tower, chained so as to prevent his sitting down, and kept for two days in the most painful posture, refreshed occasionally with a little bread and water. And it was not till his health gave way, and the stake was in danger of being cheated of a victim, that his treatment became tolerable.

But the detail of these cruelties need not be presented. The Bohemian nobles presented a remonstrance against the treatment which Huss and Jerome had received, but though it delayed proceedings somewhat, and elicited some encouraging words, it effected nothing in preventing the final result which the enemies of Huss and Jerome had resolved should be reached. It was not without the most strenuous exertions of John de Ohlum and his coadjutors, that Huss obtained an audience before the council, or escaped open condemnation without any real hearing. His first hearing,—such as it was,—took place on the first of June, 1415. The proceedings were in keeping with the previous plotting. As Huss commenced to reply to the successive accusations, the council was a scene of tumult, and outcries and insulting clamors filled the room. The council adjourned for a week, and Huss again appeared, loaded with chains, and stood for the first time before the emperor, who now presided. Accusations and replies filled the hours,—

many of the charges being utterly false, and few of the remainder being at all fair. The next day a third audience was granted him, when thirty-nine articles were read, charged as heretical, and ostensibly drawn from his writings. Most of these had, with a semblance of honor, been shown to Huss in his prison, and his replies were prepared in writing. Huss was exhorted "to give in his submission to the council, and endure, without remonstrance, whatever should be determined in regard to him by the common voice." Huss asked what the council's determination was. The cardinal of Cambrai replied; "First, that you confess that you have erred in those articles that have been alleged against you; then, that you promise, on oath, not to teach or think any of those errors in the future; and, finally, that you recant all those articles." Huss replied that he was ready to be instructed, but begged they would not force him to crucify his conscience and imperil his soul; and added that he could not renounce many of the articles charged against him for the reason that he had never held them. He left the council to return to it only once more.

Some of his friends urged a *quasi* recantation. Paletz, his old associate, now one of his prosecutors, seeing that a fatal result might be reached, labored to shake the reformer's constancy, influenced, perhaps, somewhat by self-reproach. But Huss was firm, though still asking only to be convinced out of Scripture. He had now no hope of escape, and spent his time in meditation and prayer, and in sending messages of love, and exhortations to constancy, to his friends. With a beautiful and rare magnanimity, he chose Paletz for his confessor; but the task was too painful to be accepted.

On the 6th of July, Huss had his final hearing before the council. He was stationed in front of the platform, the bishop of Lodi preached a sermon well calculated to whet the appetite for the blood of the prisoner. Thirty more articles were read and charged upon him, and no fair opportunity allowed for a reply. Why listen to a plea which may impeach a jury for framing a verdict which they are bent on rendering? The bishop of Concordia read the two sentences of the council,—for Huss was not to be flattered into compliance nor frightened

into submission,—one condemning his books to be burned, the other, requiring his degradation from the priesthood, that he might be given over to the secular arm. When the reading was concluded, Huss knelt in the presence of the vast assembly, and prayed thus: "O Lord God, through thy mercy I pray thee, deign to pardon all my enemies, for thou knowest that I have been unjustly accused by them, overcome by false witnesses, oppressed by fictitious accusations, and unrighteously condemned. For thy mercy's sake, therefore, remit their sins." It was the prolonged echo of that prayer which once ascended from the lips of Him whose fidelity and love made him Example and Redeemer. Then he was clad in priestly robes, urged again to retract, then stripped of the habiliments with bitter and insulting words, and given over to the officers for execution,—who were bidden to burn him, with whatever pertained to him. The procession, on its way to the stake, passed by the point where the condemned books were being burned. He was bound to the stake, the bundles of straw were lighted, and amid prayers and recitations of the creed, the earthly life passed away. The skeleton was beaten into fragments, the heart roasted on a stick till it was reduced to ashes, the garments were consumed, and then the ashes, and every fragment and memorial of the scene were shovelled up, carted away, and thrown into the Rhine, that nothing might be preserved as a relic. It was on the 6th of July, 1415,—the Sabbath,—the forty-second birth-day of the martyr—that this tragedy was ended. The right of private judgment, the authority of the Scriptures, the fallibility of the popes and councils, and the power of truth uttered in faithfulness and enforced by a consecrated life, had been asserted in a tone that could never be silenced.

On the 19th of July, Jerome was brought before the council, and again on the 11th of September following. Efforts had been industriously made to induce him to abjure his avowed opinions, and subscribe to the justice of the execution of Huss. He had been kept in a dungeon and in chains, prostrated by sickness, plied by artifices, and was now threatened with the fate of Huss. Bold, energetic, ardent and overflowing with

the zeal of courage as he was, full of self-reliance and restless fire, he quailed before these steadily approaching terrors, and yielded to this long-continued friction of trial. He was a hero in the hour of action; but the calmness and patience, the steady faith which is fed by meditation and prayer, the self-distrust which sends one to the fountain of help that is found alone in God;—these were more or less wanting. He signed the paper submitted to him in an hour of weakness, though not without inward reproaches. But having wrung from him a partial submission, the council were bent on a full recantation. His treatment was less harsh, and a considerable party were ready to release him. But the more violent questioned the sincerity of his apparent submission, and brought forward new charges. Six months had passed, and Jerome had reflected, and reflection had brought back the old vigor of purpose, and a deeper and calmer faith.

On the 27th of April, 1416, the council met and proceeded to deal with the case of Jerome. The document containing the new list of accusations was long enough to occupy a session in the reading, and indicated that the new commission had gone over the whole period of the prisoner's life, and collected every circumstance that could be made to weigh against him. It was a marvellous product of malice and skill. The false and the true were mixed artfully together, the insignificant and the important aided alike to fashion the ponderous document. On the 23d of May he stood before the council, and heard his indictment drawn up in one hundred and one items. Less fairness, if possible, was shown by the council in the hearing, than was exhibited in the trial of Huss. The council adjourned over two days, and on its reassembling on the 26th, Jerome won the privilege of speaking with almost unabridged freedom. He was now fully himself, and master of his wonderful powers. He was pale through imprisonment and suffering, but majestic in the penitence begotten by the memory of his cowardly submission on a previous day, and in the purpose of a noble disavowal of what he now accounted his disgrace. His reverent solemnity as he began silenced the levity of the council, his keen criticisms captivated its attention, his indignant eloquence



thrilled it with admiration and awed it into fear. He took back the sentence of condemnation which he had been partly terrified into writing against Huss, and while the tender memories of their former friendship were revived, he paid him a tribute which love only could prompt, and only a master of speech could utter.

This, the noblest part of his great effort, sealed his fate. He vindicated the character and the teachings of Huss and Wickliffe before the men who had vilified and cursed them, and that could not be pardoned. Testimonies to the wonderful ability of Jerome's defence, many of them presented by his enemies, all unite in establishing his reputation. Paggio, an eminent Italian narrator, describes it in a manner suggesting Burke's eulogy of Sheridan's eloquence.

Jerome went back to his prison a doomed, but an almost joyful, man. He had won an inward victory, such as took away the humiliation of any outward defeat. On Sunday, May 30, 1416, he was brought before the council to receive his final sentence. When formally called upon to retract, he responded thus:

"Almighty God! and you who hear me, be witnesses! I swear that I believe all the articles of the Catholic faith, as the church believes and observes them; but I refuse to subscribe to the condemnation of those just and holy men whom you have unjustly condemned, because they have denounced the scandals of your life, and it is for this I am about to perish."

Then followed the sermon, meant to sanctify the waiting deed, and put the assembly into a temper to execute it. Then Jerome was once more allowed to speak before receiving his sentence. He explained his position, again confessed his cowardice and guilt in his previous recantation, bore yet another testimony to the godly character and wise teaching of Huss and Wickliffe, and closed with these memorable and prophetic words:

"You wish to see me die, because I honor upright men, who have stigmatized the pride and avarice of priests. Yet is that

a sufficient cause to warrant my death? Why! before you found in me any evil whatever, you had resolved that I should die. Courage, therefore, and proceed! But, believe me, that in dying I will leave you a sting in your hearts, and a gnawing worm in your consciences. I appeal to the sacred tribunal of Jesus Christ, and within a hundred years you shall answer there for your conduct toward me."

The sentence was read, the heroic man was given into the hands of the officers, who led him to the spot where Huss had been burned, the fagots were lighted, the tones of prayer gradually died on the eloquent lips, his garments and bed were thrown into the flames that were consuming his body, the ashes were flung into the Rhine, and the voice of another noble martyr went ringing round the world.

Huss and Jerome were dead, but the Bohemian nation had canonized them, and been provoked into a defiance of the authority, and a rejection of the ecclesiasticism, which had sent them to the stake. Church reform was demanded by many voices, but not attempted by the council. Wenzel died, and Sigismund sought to take possession of the crown of Bohemia. The new Pope proclaimed a crusade against the Bohemians to reduce them to submission. The nation rose in arms, repelling alike the rule of an emperor who had allowed his safe-conduct, given to Huss, to be disregarded, and the dictation of a Pope who had lent the sanction of his name to the execution of their noblest citizen and their ablest and purest preacher. Wars, fierce and desolating, followed, in which the Bohemians repeatedly repulsed or broke into fragments the largest and best appointed armies which the emperor could marshal. Under the direction of Zisca, a bold, sagacious, skilful, patriotic and devout military leader, the Bohemian soldiers seemed well nigh invincible. And it was only when the Hussites had become divided in their own views and counsels and aims, and the radical Taborites and the moderate Calixtines were pitted against each other, and the latter had affiliated with the Romish party, that Sigismund was able to establish imperial authority, and Martin V. to extend the Papal ecclesiasticism over Bohemia.

But the work of Huss did not perish. The Taborites, chastened in spirit by their calamities, and keeping their Puritanic faith and devotion, live even yet in the Moravians, or United Brethren, who are their lineal descendants, and whose missionary zeal has created many a moral oasis in the desert of European life, and kindled its beacon fires amid the Arctic ice. And it was less than a century after Jerome uttered his prophecy at Constance, when the suppressed voice of the Bohemian reformers broke from the lips of Luther to herald the incoming of the Great Reformation.

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### ART. III.—AGREEMENT OF GRACE AND LAW.

“How shall a man be just with God? If he will contend with him he cannot answer him one of a thousand.” This question has been asked, with intense earnestness, by every generation, since sin accursed the world. The analogy of nature has been invoked, the speculations of profound thinkers implored; voices from the inmost soul, the experiences of life, the traditions of the past, have all been scrutinized, to throw some light upon this question, to impart some definite knowledge on the ways and means of salvation. All other interests are insignificant, trifles, compared to this, and yet how little satisfaction do all teachers outside of the Bible, afford the anxious soul. The great Socrates felt the burden of this uncertainty, and cried out in agony for some relief; and his prayer was the voice of human nature, in distress. The words from heaven bring us light and relief, for salvation is there revealed.

But even with the Bible in hand, there is much confusion in many minds, about the way of life. Some hope to be saved by good deeds, on the simple basis of justice, and affirm that the Book teaches such a doctrine. Others hope only in grace,

but confess inability to harmonize the reign of grace with the integrity of law. Many eloquent preachers have drawn glowing pictures of the conflict between law and grace, justice and mercy; and ascribe a wonderful victory to grace over law, and in this way find hope for the lost. Even those who do not subscribe to that supposed war between law and grace, are often troubled to reconcile the reign of grace with the honor of law; they conceive it to be unreasonable that conflict, discord, war, should exist between God's attributes or acts, and recoil from the thought that law or justice is in any manner violated by salvation through grace, though unable to see just how the two systems are reconcilable. That there must be real harmony between them, they fully believe, and their lack of knowledge or ability to discern how the work is done, does not shake their faith that it is nevertheless a fact that real harmony exists. Salvation by grace they firmly believe to be the only open door of hope, and yet they do desire to see that all of God's attributes and laws perfectly agree in this plan. A few suggestions on the relations of law and grace may relieve the minds of such, and it is devoutly wished that they might also draw those who are hoping for life on the basis of law, to escape from impending ruin, and seek life through grace, where sinners alone can find it.

#### MEANING OF LAW.

Law has various significations, as used in the sacred oracles. It sometimes means the moral principles which pertain to the government of rational beings. We have an example in Rom. 2: 14, "For when the Gentiles, which have not the law (the written, revealed law,) do by nature the things contained in the law, these having not the law are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meantime accusing or else excusing one another." This law is universal, moral, binding on all moral beings, at all times, in all places.

The term law often refers to the Mosaic institutions. Acts 13: 39. By Christ all are justified by faith, "from all things

from which they could not be justified by the law of Moses." This is not merely the ten commandments, but the whole ritual, moral and ceremonial, given by Moses. So also in Rom. 2:25, "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." And Gal. 3:19, "Wherefore thou serveth the law?" How many have asked this question. Of what use is the law if we are not saved by it? Paul gives a good answer. "It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." And verse 24, "The law was our schoolmaster to bring us to Christ, that we might be justified by faith." This was something added to the moral law, as a means of discipline, because the world had become so wicked that a revelation of Christ could not be safely made to them, until a special court of record was established, for the accumulation and safe-keeping of testimony, in proof of his divinity; and a particular tribe or nation must be separated from the rest and schooled for this work. The law of Moses was added, as a school book and rules of discipline, for this purpose.

Law also signifies the revealed Scriptures, including the prophecies, psalms, and historic Scriptures. In Ps. 19:7, we have it so used. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Also in 1 Tim 1:5—8, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside into vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully."

It is important carefully to notice these significations of law, if we would comprehend its relations to grace or salvation. The moral law occupies a very different position, and sustains different relations from the law of Moses, or the general canon of Scriptures, which includes all that is said of grace, as well as the rules and demands of simple justice.

## JUSTIFIED BY LAW.

It is plainly set forth, that while the Mosaic law was in force, sinners were saved through its provisions; and for this reason, this law was founded in grace, and was the medium of conveying grace to the penitent. Even the ten commandments are adorned by words of grace. Hear them: "For I the Lord am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." How often are we assured, in these writings, that "God forgiveth transgression and sin?" Since man transgressed, the *fact* of the atonement through Christ, has been the basis, the meritorious cause, of pardon, and none have been saved except through this provision of grace; but the means of access to that grace have not always been the same. To the Jews, under the Mosaic dispensation, God conveyed grace, through the Mosaic law, while the residue of the world received it through other means. By conformity to the law of Moses, and believing that God would save those who thus obeyed, the Jews were forgiven. Hence, there was a time when the Jews could be saved by the law, but not the moral law. If they obeyed the Mosaic law, they received pardon, though they understood not the nature of the atonement, by virtue of which that pardon was granted. So Paul says, Rom. 2: 25, "For circumcision verily profiteth, if thou keep the law, but if thou be a breaker of the law, thy circumcision is become uncircumcision." 10: 5, "For Moses describeth the righteousness which is of the law, that the man who doeth those things shall live by them." Under the moral law, there was no place for repentance, but the Mosaic law called to repentance and offered pardon to those who did repent, and offer the required sacrifices, believing that God would forgive. This was a difficult, cumbersome path to life, but many did find grace in it, and have won eternal glory.

## THE MORAL LAW.

This is universal, binding all people, during all time. Its spirit, its essential element and power, is equal, exact compen-

sation. It knows nothing of pardon, repentance, mercy. Justice it demands and administers; it gives according to desert, no more and no less. If we do what this law demands, we are paid just what we merit; if we disobey, we receive exactly the punishment we deserve. The scales of justice it always holds, and meets out to all, fair and equal reward for whatever they may earn by deeds, good or bad. Obedience secures blessings, disobedience brings curses. Sin is never forgiven or forgotten. He that lies once, is always a liar in the law's esteem; that blot can never be erased, it is indelible, its stain is for eternity. One cruel act committed will stand charged to our shame forever; every single sin is recorded, and is cancelled never. This is law. So speaks the Bible, and all logical minds agree in the utterance. So the great men of every age and country have affirmed. To sinners this is a terrible truth, but one more readily apprehended, and universally believed by man, than almost any other.

Yet some sinners appeal to simple justice as a basis for hope. They say, "Give me justice, pay me what I earn, reward me according to my merit, and I am content." This language is inconsiderate. On this basis there is no hope. If sinners receive only what they deserve, their doom is misery. The blight of sin forever rests upon them; as we have said, under law, once a sinner, always a sinner, once a thief, always a thief, once a liar, always a liar. How vain the plea, that they have not sinned as frequently as they might, are not as wicked as others, have done more good deeds than bad ones! Would that be a proper plea before a court of justice? "I admit having stolen, but I had opportunity to steal fifty times, and only stole once. I respected the right of property fifty times, and violated it once. I claim, therefore, that I merit praise more than blame, and should be acquitted." Would that plea be allowed? No more will it avail in the eyes of moral law. We are bound to do right every time, not to steal at all, and one theft makes us thieves forever. This is justice, simple, untempered justice. Who, then, on earth, can appeal to law with hope? Is there one man able to stand? If we get just what we deserve, no

more, no less, we stand forever as sinners, guilty, covered with shame, the law ever pointing at us, marking our guilt, our many sins, and holding us under the ban of rebuke, and in the circle of the condemned. Those black spots on our characters we can never wash away, our relation to the law can never be changed; our guilt will be as a canker upon us without end; eternally we must welter under the disgrace of our crimes. What madness then to appeal to justice for hope! How terrible the case of him who receives only what he merits! If that is the doom of the world, then not a ray of hope dawns on our future; there is no relief, a fearful looking for, of fiery indignation is the horrid prospect before us. Is there no deliverance from this? Are we eternally shut up to mere law, mere compensation according to desert? "By the deeds of the law shall no flesh be justified."

#### DOCTRINE OF GRACE.

"By grace are ye saved through faith, that not of yourselves it is the gift of God." "Ye are not under law, but under grace." This is totally different from law. Grace is favor where it is not deserved; blessings given, not because the party merits it, but *needs* it. *Want* is the rule regulating supply, and not desert. This is a novel and peculiar element in the Divine government, but it is a most beautiful response to man's sad condition. Reason and human wisdom would never have anticipated such a scheme to remedy the ills of sinners, but no other door of hope seems possible in our case. Grace is the key note of the gospel, and all its chords are in perfect harmony with this precious idea. Christ came not to call the righteous to repentance; came not to save the whole, but the sick; came not to reward for merit, but to save the lost, to redeem sinners, to give life and salvation to those who did not deserve it.

Though our race needs just such a system so much, and has no basis for hope without it, yet human reason naturally repels it, and clings to the bare theory of law. Our natures seem to have been built on the scale of compensation; we look for that, we easily believe in it, find it difficult not to believe in it, and



are slow to accept of a system that seems so entirely different in spirit and aim, as this doctrine of grace appears to be. All philosophers, moralists and religionists, aside from Christians, build their theories on this basis; and apostates from Christianity uniformly reject the doctrine of grace, and drop down to that of simple compensation. Men are slow to believe in grace, the Greeks stumbled over it; the speculative, and mere naturalists, very generally reject it. They see and feel that man deserves good or ill according as he is virtuous or vicious, obeys or disobeys, and therefore naturally accept that as the moral scheme under which we live; but they cannot appeal to their own feelings, convictions, or experience, to attest that they may expect what they do not merit, receive good when they deserve evil, life when they deserve death. Therefore this seems strange and hard to believe, and the cross is an offence unto them.

But those who profess to accept of the gospel, and yet teach the scheme of compensation, are blind to the gospel they attempt to expound. The very name, gospel—is significant of its nature. It is *glad tidings*, and that too, to the lost. But to inform them that they can have just what they merit, that God is just and will reward us for all the good we do, is not tidings at all. Every one knows that from nature and the language of his own conscience. Glad tidings to the lost, can be nothing less than that God is able and willing to bless them as they need, rather than as they deserve. The system is called Salvation, and this implies something better than what we can work out by our own efforts; it contemplates help to the helpless, relief to the weak and suffering. Salvation! what a word that is to sound in a sinner's ears! Does mere law speak such a word? Does mere compensation imply such an idea? Is this salvation, pay, or mercy? It is mercy without doubt; it is the fruit of some other system, which law does not affirm, reveal or imply. "Saved by grace" is the language or the implication, on every page of the gospel. Jesus spoke it, lived it, breathed it; the Apostles preached it, gloried in it, expounded it, and inspired glorious hope by it, in all their ministry. So the church have ever believed and rejoiced.

“ Grace first contrived the way  
 • To save rebellious man,  
 And all the steps that grace display,  
 Which drew the wondrous plan.”

LAW AND GRACE HARMONIZED.

Paul says that this salvation is, “ by faith that it might be by grace,” and asks, Rom. 3 : 31, “ Do we then make void the law through faith ?” And replies, “ God forbid, yea we establish the law.” Here is the point of difficulty. Can grace and law be reconciled ? Is law sacrificed by grace ? Paul says, no. That is decisive, but still we ask, “ How can this thing be ?” Right here many have found trouble. It seemed to them, that if they resorted to grace, they discarded the voice and authority of law ; if they relied on law, grace was despised. The two would not harmonize. Paul’s saying, “ Ye are not under law, but under grace,” has been used as license to sin by some, and been a perplexity to others. But all of this difficulty springs from misconception, or ignorance of the true nature and relations of law and grace. Grace is not like law, but it is not opposed to it, does not annul it, nor weaken it, but establishes, adds strength and power to the law. Let us try to make this appear.

1. *The gospel teaches that the law is in full force over all who do not obey the gospel.*

If sinners do not choose to come under the sceptre of grace, they are left to all the advantages and disadvantages of compensation ; and the gospel approves of the jurisdiction of the law over them. How could that be the case if grace made void the law ? Hence the doom of those who reject the gospel, Rom. 2 : 8, 9, “ But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil ; of the Jew first and also of the Gentile.” So, if they appeal to justice, justice they will receive ; if they refuse to come under grace, they will remain under law ; if they refuse to be blessed according to their necessity, they will be dealt with according to their merit. Whatsoever they sow, they shall also

reap, sowing to law, they shall reap of law, sowing to grace they shall reap according to the love of Christ.

Then those who elect to live under grace, are forbidden to disobey the law. If they do, grace is forfeited. And the condition of receiving grace, is that we repent of all that we have ever done against law. Until we do that, and set ourselves perfectly loyal to justice, and in our hearts accept the law as holy, just and good, none of the favors of the gospel are available to us, the door of hope is shut and barred against us. Does not this prove that grace does not make void the law, but rather honors and establishes it? Why else does it insist so imperatively that not a soul shall come under its ægis, until he has bowed in humble homage to law, and confessed in heart-broken penitence, that every act against the honor and behest of that law was wrong, mean, inexcusable, and worthy of bitter condemnation? But so soon as we assume that position, we are fully welcomed to the temple of grace, and blessed a thousand fold more than we deserve, blessed without any regard to our merit, but wholly on the basis of our necessity. Does this not show harmony between grace and law? No one can question it. If grace is against law, why can no one enjoy the benefits of grace until he has paid this hearty, honest, penitent homage to law?

2. *Grace and law aim at and promote precisely the same objects.*

Law was not made merely as an expression of authority; it is no arbitrary utterance to gratify a desire to command; it has a benevolent aim, it comes forth on the mission of order, and righteousness, that the highest happiness of all rational beings may be promoted by bringing and holding them in harmony with the mind of Jehovah. It seeks to make men holy, that they may be happy, and make others happy; that they may honor their own being, and glorify God. For this purpose, God reigns, gives law, rewards virtue and punishes sin; and so far as this result is achieved, the Lord is delighted, and the law satisfied. Every command, promise, threat, all the motives and persuasions found in the law bear upon this result; all the

power, influence and excellence of the law is consecrated to this work.

No doubt the law power is great, and all its currents of influence holy and good; the whole net-work, in all its variations, complications and functions, wherever they penetrate, whatever they touch, are wisely calculated to make men holy and happy. But alas, from some cause, there is a sad, a terrible failure, man is not held to the path of glory, holiness is not maintained. The law, like a kind and holy angel, strove to prevent the fall; and expended all its power after the fall to restore, but was unsuccessful. Compensation for merit, punishment for sin, could not do the work. But the law was fair and equal in all of its demands, just and honorable in its offers, and all heaven was sad that man refused to be ennobled and blessed by its administration.

What shall be done? The law-angel proves unable to redeem. Simple justice is now eternal ruin to man. The great purpose of the law, to make man holy and happy, is likely to fail. It would lift him to glory, but is obliged to thrust him down to hell; the friend is obliged to serve the wishes of the enemy. Can the law be helped in this extremity? Is there another arm, among all the powers of the Eternal, that can be stretched out to aid in this work of making man holy and happy? Are there higher motives, stronger persuasions, more powerful influences in the heavenly world, by which the lost may be restored, the sinner reclaimed, the rebel made loyal, the bad man made a good man; and the glory and purity of God and heaven remain untarnished? Yes, there is a higher moral firmament than compensation. To justice, so much for so much; Jehovah adds the motives and power of grace; offering to give according to necessity, to bless those who deserve cursing, save those who were justly lost. In this, grace is not against law, does not annul it, but helps it. Every motive and influence of law is now urged, and motives infinitely higher added. The voice from Heaven now is, "I will give you all you merit," but does not stop there, but adds, "I will also give you all that the glorious Redeemer merits, if you will be good." What motives shine here! What a heaven, what glory, what bliss is here proffered!

Such a heaven as we merit is a howling wilderness compared to the glory purchased by Christ. Some say that all they ask is just what they deserve. But they know not what they say. Our future will be poor indeed if we receive only what we deserve. The best of us would dwell in a barren land. But the mansions, the city, the new Jerusalem, is prepared according to the merits of Jesus, and the saints are chosen *co-heirs* with him. With these motives, grace helps law to draw men to glory.

Not only so, but grace considers the work of sin in poisoning, paralyzing, corrupting the soul, and it offers to make the heart what the law desires it to be; bring it to love virtue, truth, God, holiness, all pious exercises. So the rebel heart is converted by grace into a new heart, with new life, new love, new hopes, new aspirations, like God's. Another trouble exists. Under the law, "once a sinner, always a sinner," stands as an eternal barrier to salvation. Grace comes to the rescue; the Son of God is given, is born among men, becomes a man, dies, bears the world's guilt, that he may so emphasize God's love of holiness that he may safely pardon sin, and then, the sacrifice being made, the agony of the garden passed, the cruel cross endured, the grave burst asunder, grace says, "I can *forgive*, wash sin away, cover it, justify the penitent, and make it safe to raise him to a seat in Paradise with God." On the principles of merit, there can be no pardon, and of course, under law salvation is impossible for sinners, even if the motives and influences of law were adequate to induce reformation. Christ and his atonement for sin is the centre, the heart of grace; around this the whole scheme clusters, upon it every mercy hangs, from it every grace proceeds. But law is not dishonored by it. If justice, order and holiness can be properly protected and honored, that is all that law demands. And did not the sacrifice of Jesus so add to the power of that protest which the law utters against sin, that the penitent may be pardoned, and not the least licence given to sin? Do not the conditions of pardon, faith and repentance, properly guard the integrity of law? No one can receive pardon until he kisses the law, and does holiness heartfelt homage. But when the sinner returns

to allegiance, when he yields his heart to holiness, grace forgives; and this prospect is urged as a motive, an encouragement to repentance. Without grace, repentance would be unavailing, for there would be no release from guilt. "Once a sinner always a sinner," would still hold them for perdition, and without the hope of pardon, no one would repent.

Moreover, it is not in the nature of law to woo, plead, beseech, draw, and move to obedience, by all possible acts of love; it commands, holds up, notices, trusts to the power of truth, facts, principles, consequences. Now the case of man is such, that under such treatment he is inevitably lost. Grace comes to help, brings the loving heart of Christ close to the cold heart of the sinner, throws over him indescribable influences, that take hold of the tenderest functions of the soul, touches every chord in the whole scale of spiritual faculties, feelings, thoughts, convictions, draws by "love's resistless power," tries all means to save some. What a spectacle grace reveals! Jehovah bending before the wretched sinner, and actually praying to those who disdain to pray to their Maker; the Lord journeying to earth, seeking for the lost, who have never asked this favor; bearing the sins of a world that refuse to accept of salvation when freely offered; drawing them by all the attractions of love and resources of heavenly mercy! And does this make void the law? No, verily, it establishes it, and makes it honorable, for it conspires to make men love that holiness which the law commands, and hate the sin which it condemns.

God is the great moral power in the universe; the law is but an embodiment of his character, thoughts, feelings, and all of its power and excellence comes from this fact. The power of the law is just in proportion to the amount of God it reveals. In its light God appears holy, just and good, governing the world on the principles of equal compensation, but intimates no higher resources of moral power. But grace removes the veil, and reveals infinite glories of love, sympathy, compassion, tenderness, which no language can describe. So vast, beautiful and touching are these revelations, that he seems like another God; the new attributes which we behold are fountains of love,

sending out floods of glory, filling all the vision with blessed light, softening the terribleness of his holy nature, and persuading us to haste to a tender Father's bosom. O, what glorious views of God this grace reveals! What new resources, new characteristics, new relations it reveals! But all is harmonious. There is no conflict in the Divine character. It is only a higher and wider view that we have caught; new fields are opened, more glory revealed. As grace reveals more of God, it presents more and stronger influences to constrain the world to reverence and adore him. But this was the aim of law, to bind all rational beings firmly to the throne of God, by revealing his nature and attributes. Will not this higher revelation secure the same result with more certainty? Does it not work for the same glorious end? Is there not perfect harmony here between law and grace? Both draw and bind souls to revere and worship God. The authority of law is proportioned to the Divine influence over mind, and grace adds to that influence beyond all power of computation. There is not an angel in heaven but feels deeper reverence, and casts his crown at Jehovah's feet with more awe and love, on account of these revelations of grace. God's power over sinners, to reform and convert them into good and loyal saints, is increased in the same way; and the redeemed will forever love, adore, obey, worship him with an intensity that would have been impossible but for this scheme of grace. Is the law offended by this? Does this contravene the purposes of the law, and make it void? No, indeed, it is promoting exactly the same ends that the law proposes; it is helping, and not hindering, the law; there is perfect harmony, and no shade of conflict between law and grace.

If a father's authority fails to restrain and establish the son in virtue, is it a sign of quarrel that the mother's love, sympathy and tenderness is brought to bear upon the rebellious heart to secure the same result? The mother helps, but opposes the father not at all. So the melting power of grace helps the sterner efforts of law, and hence we have done among sinners what the law could never do.

How beautifully Paul argues this in the letter to the

Romans. 8: 3, 4, "For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

So, then, grace helps the law, establishes it, and makes it honorable in the minds of those who hated it; for they are redeemed by Christ, changed by his power, made new creatures, and blessed on this new scale of mercy. "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all that believe, for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption which is in Jesus Christ; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus."

The conclusions of our argument are obvious:

There is entire harmony between the administration of law and grace. Both aim at the same results, are equally opposed to sin and in love with holiness, jealous of the honor of God, and earnest to promote the happiness of all rational beings.

The hearts of angels and men should overflow with gratitude and praise, that mercy does help law, and blesses according to *necessity*, rather than desert. All in heaven must be happier in view of these revelations, and despair by it is banished from the hearts of penitents. Pardon, new hearts, help in trouble, light in the valley of death, glory in the future equal to the merit of Christ who has bought us, is all of grace; without this, woe, awful, soul-crushing woe, would have been our only doom.

Those who still cling to law, and refuse the reign of grace, are foolish and criminal. Sinners, under law, are always condemned; the merits of mortals here below are shame, sor-



row, penalty, and not glory. If we get only what we deserve, heaven is closed against us; no crowns of glory will deck our brow, no mansions will be prepared for us, no purchased possession await us, but poverty, shame, desolation, and contempt must be ours forever. Refuse grace and cling to law! Infinite madness! Spiritual murder! Grace is what is affirmed; grace is what is offered, and the wise will accept and live.

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#### ART. IV.—THE STUDY OF THE ANCIENT LANGUAGES, AS AN AID TO PULPIT ORATORY.

Speech may well be reckoned among the highest gifts of nature. By word of mouth to sway at will the masses, to arouse and quell human passion, to mould the opinions of men, and thus to direct and control the general conduct, is the most commanding and sublime of all action. To be a good public speaker, therefore, is worthy of the highest ambition of man.

The service of a gospel minister is eminently a service of speech. He is, in the New Testament sense, a proclaimer, a herald of truth. His powers of ratiocination may be of the highest order, and his logic unexceptionable; but if his elocution be defective, or his style loose and inelegant, his efforts must fail of producing the full effect of true oratory. Well would it be, then, for every public speaker, and especially for every Christian minister, to cultivate and improve his speaking powers and style of composition.

In opposition to such care and culture, it were vain to cite such instances as Moses, who complained of himself, that he was "not eloquent," for God designed to work by him miraculously, and therefore declared, "I will be with thy mouth;" or as Paul, whose "speech" was said by others to be "contemptible," since this judgment may have had respect, in part, at least, to his doctrine, rather than wholly to his elocution, which

finds confirmation in the fact that elsewhere he was compared to Mercury, the god of eloquence.

It is obvious to remark, that God has largely availed himself of the auxiliary power of human speech in promoting his cause, since we find among the mightiest champions of truth, many of the most eloquent of men. And wisely. For every one knows that there is a power and charm of persuasion in the living voice, not found in dead books.

Among the many aids to the culture and acquisition of good oratory, may be reckoned the careful and thorough study of the ancient languages, as one of no inconsiderable importance. To the question respecting the utility of the study of these languages at all, and especially the utility of studying them to the extent now common in the schools, there probably will be no end. Ever since the revival of this branch of learning during the fourteenth century, they have been opposed both by the ignorant and the learned, but still they have stood, and now stand, as towers of strength, as pillars of marble in the ample temple of sound learning and finished culture, and we believe will thus stand, time to come indefinite.

Admitting the study of the classics thus destined to be an important part of the culture of the schools, it appears clear why the student, preparing himself for the employment of teaching, should give them ample and generous attention; but to what purpose the theological student should devote laborious years to their cultivation, may not seem so obvious. To set forth the whole advantage of such studies, even to them, would extend this article far beyond its prescribed limits. It might not be uninteresting or unprofitable to speak of classical study as a source of severe mental discipline, as a means of widening the range of thought, and as a help to a more thorough and critical study of the Bible, but in this connection we shall confine our observations to the aid such study may afford to the *style and spirit of public speaking*.

Whether the advantage derived from the study of these languages in this single direction, will warrant all the labor and expense bestowed on their culture, it may not be necessary here either to affirm or deny; but that there is an advantage

in it, great and valuable, it may be well to show. It were vain, we say again, to affirm that many non-classically educated have distinguished themselves for fluency of speech and elegance of style, indeed have been greatly and truly eloquent, since in this, as well as in every other department of human improvement and activity, we find the naturally gifted, who rise to eminence by a shorter and easier route than the generality of their fellows; and since, also, there is nothing to show that even they might not have excelled themselves by the enjoyment of additional advantages.

But to the point in question :

1. The high literary character of classic authors renders them worthy of study as models.

Though some pour contempt and ridicule on what they emphatically call the *dead* languages, we shall not be driven to the opposite extreme, so as to affirm that "wisdom died with the ancients." We have men, who, in point of native talent and general learning, may well compare with the brightest examples of days of old. But we do affirm, that for appropriateness and strength of language, for elegance and completeness of style, and for exact and finished scholarship, the old Latins and Greeks beat the world! Whilst for beauty and appositeness of illustration, and for sublimity of sentiment and diction, the Hebrew bards beat the Latins and Greeks! Our writers, too, often write and speak for the day, or the passing hour, these old scholars wrote for eternity!

Many of our composers turn out from the press a volume a month, whilst it took Virgil eleven of his ripest years to write the *Æneid*, seven of which he spent on the first half, averaging less than two lines, or about twelve words a day. And even then failing, by reason of the approach of death, to revise and correct it as he had intended, he enjoined it on his executors to burn the manuscript with fire.

No man, possessing an element of scholarship, or a shadow of the poetic or oratorical genius, can, by any possibility, diligently and critically study such a composition, without breathing in the spirit of learning, and attaining to a higher finish

and force of style. We imperceptibly become assimilated to the character of the books we read, as to the men with whom we converse. And nothing is more prejudicial to the beauty and style of one's diction, than familiarity with books whose composition is loose and inelegant.

2. The process by which the languages are studied is such as to insure improvement in writing and speaking. A Greek word, for instance, is to be translated. The Lexicon attaches to it some thirty or forty renderings, differing by slight and often almost imperceptible shades of meaning. Here judgment and taste are to be exercised. Judgment in selecting such terms as will convey the exact meaning of the original, and taste in preserving the purity and elegance of the English language.

This is a constant exercise, and can hardly fail to improve and perfect a nice discrimination, both as to the beauty and strength of language. This advantage resulting from the pursuit of the classical studies, has been too much overlooked, both in theory and practice. Teachers should regard it as a more prominent object in their instruction, since a generous command of language, and a nice sense of its proper use, are of inestimable value to the writer and public speaker.

It may be said, that this discipline and improvement might be acquired by a course of English study, with suitable text-books, and perhaps at less expense of time and labor. It is obvious to reply, that no such course of study has been prescribed, and no such text-books exist. And besides, it were difficult to conceive of any adequate substitute in that direction.

Again, it may be objected to this course, that these languages are easily forgotten. If they should be forgotten, even their very alphabet, all is not lost. By the study of them, there has been inwrought a habit of thought and utterance, that will remain when the language has altogether passed from the recollection. The classic scholar opens his mouth, and the impress of Homer and Virgil is on his lips. He speaks, and the strains of David's rapturous harp, and the tread of Isaiah's stately measures come back to us from the sepulchre of the ages! These languages forgotten! Well, if we do not wish to study

them for further improvement, let them be forgotten. If the house be built, what care we what becomes of the scaffolding!

3. This course of study tends to check that superfluity of ornament, and pompousness of style, into which many unhappily fall, and which is so inappropriate to the pulpit.

This proposition may not commend itself to all as true and just. Some suppose that the classic style is eminently pompous, demanding great swelling words, and high sounding periods—whilst nothing is, or can be, farther from the truth. The best classic authors, and among these we would always include some of the old Hebrew bards, are eminently free from excess of ornament and exuberance of high sounding words. Of Demosthenes' *Phillipics*, Dr. Wayland remarks,—“Their whole essence is, as it seems to me, plain, simple, concentrated, burning common sense.” And this remark may apply, with more or less justness, to all the best ancient orators and poets. There is in their productions a remarkable combination of the useful and ornamental in the choice of words. Their composition has the strength and consistency of solid masonry, and at the same time is embellished with the highest artistic finish.

The minister, above all, should guard against mistaking sound for substance. Elegance of style, richness of ornament, and a graceful elocution, can never supply the place of thought and argument. We have listened to sermons and lectures, that for the time filled us with astonishment and admiration. And we could only pronounce them splendid performances. But when we have brought them to the test of this question, how much truth have they elicited, how much useful information imparted, to our utter surprise we have found them astonishingly barren of ideas. The rich and gorgeous drapery which we supposed hid from view the grace and beauty of a well-proportioned and symmetrical statue, when drawn aside, revealed the mortifying fact that there was no statue there at all! We sicken and sadden to think that it takes such a wealth of ornament to adorn and beautify—nothing! There is, however, a little relief in connection with a performance so widely profuse of ornament, found in the consideration, that if one

must be smothered, bright, sweet-scented flowers are to be preferred to dry leaves and dust.

Such superfluity of show and excess of embellishment, rarely afflicts a style of thought and utterance which has been chastened by classic study and moulded by ancient models.

4. We may observe, in this connection, that this kind of improvement does not offensively betray itself. This is an advantage of no inconsiderable importance. A compliance with most direct rules of the elocutionary art, results in a mechanical stiffness, in obvious restraint or effort; but here the influence is indirect, and in consequence does not manifest itself to the consciousness of the person himself. One's classic training never in any respect appears to his disadvantage, unless in an unlucky moment he be so unfortunate as to quote Latin or Greek in the presence of an audience innocent of learning, and thus, in the judicious estimation of Paul, make a sheer barbarian of himself! It is, however, by no means difficult to detect in a public speaker the classic spirit and finish. But this element of learning, as has already been intimated, is so interwoven into the habit of thought and utterance, and at the same time the speaker is so unconscious of its existence and manifestation, that it is hardly ever disagreeable.

So true is it that its influence is concealed from its possessor, that it unwittingly is employed in the opposition, which a few liberally educated men make to the study of ancient languages. This is what makes their opposition sad and pitiable, since the very arguments they employ, and the illustrations they adduce to bring into disrepute classic studies, have strength, force and finish for which they are indebted to those very studies themselves! This is the serpent striking its fangs into the bosom by which it has been warmed and invigorated!

But enough. Let none misapprehend us. We do not present the above as the only or even the chief argument in favor of classical learning. But we have presented this single point because it has not entered largely enough into the consideration of teachers and students, or into the general estimate of the prescribed course of theological training. Indeed, we have nowhere seen or heard it distinctly and prominently set forth.

We have done it also to relieve, in a measure, if possible, the minds of students who so often, when put upon the course of studies adopted in the schools, hesitate, and question, and doubt. We by no means regard that course perfect, or unsusceptible of improvement. But we would do full justice to that which, past all question, is imperfect and inadequate, and yet whose defects we know not how essentially to remedy.

It may be added, that in this discussion we have not had in view that kind of eloquence that is made conformable to exact and stereotyped rules of art; but to a kind of public speaking, specimens of which are found everywhere in the Bible, whose diction is correct, whose style is vigorous and fervid, which commends itself to intelligent men, and is so well adapted to the character and ends of gospel preaching. Such a style of pulpit oratory, when made the medium of communicating to men religious truth, and is warmed and intensified by a living piety, and a burning love for souls, cannot fail to render the pulpit eminently efficient, and largely successful.

In conclusion, it were well to say, that during the last forty years, the style of elocution in our own pulpit has undergone a marked and most gratifying change. Within our recollection, most of our ministers fell into the habit of speaking in the sing-song or recitative tone, and often with such a degree of loudness and tumultuousness as to split any and most heads not distinguished for hardness and rigidity! Why this habit, so wanting in every element of manly and dignified elocution, should have been indulged in by men so sensible and intelligent as many of them were, it were impossible to divine. But happily it has nearly passed from our midst, and given place to a better though not yet perfect style of speaking. We are far from being insensible to the common danger of passing to the opposite extreme, and adopting a refined and artistic style of oratory, rather than one more vigorous and masculine, and so well adapted to give efficiency and power to the pulpit. And it is for this very reason that we urge the method of culture suggested in this article, in preference to a bare training in the study and practice of the formal rules of art, though far from discarding all attention even to these.

**ART. V.—THE CHRISTIAN'S KNOWLEDGE IN THE  
FUTURE LIFE.**

The present moment, and the interests which cluster about it, are what should, in a practical point of view, chiefly concern every individual. This is so, not only because the present moment is intrinsically important, but because the manner in which it is improved affords a decisive test of character. The servant who, having full confidence in the ability and disposition of his employer to meet his stipulated obligations, bestows all his time and energies upon his allotted task, may be regarded as *faithful*, rather than the one who is a mere time-server, and who is constantly halting to consider the reward that he is to receive. He also is a faithful Christian who makes the performance of present duty the chief end of his life, never harboring a single doubt of the ability and willingness of Christ to do all that he has promised. But while such should be among the chief characteristics of the faithful Christian, there can be no impropriety in his occasionally looking forward and considering somewhat specifically, the blessings which are in store for him. He may, as it seems to us, while he is beset with the trials and wearied with the imperfections of the present life, take courage, and be impelled to greater diligence, as he views with an eye of faith the glories and perfections of the life to come.

Although God has been pleased to reveal comparatively little respecting the future world, yet the Christian has a right to profit by what has been revealed, and in thus taking a prospective view of the higher destiny that awaits him, he is led by the example of good men in every age.

There are many points of contrast between the present life and the future, which are well worthy of attention. It will, however, be the object of the present article to set forth, in part, only one of these, that which pertains to *knowledge*.

That the Christian's knowledge will be more extensive in the future life than it is in the present, is a doctrine which no intelligent reader of the inspired Volume, and especially no one in



whose heart its truths have found a lodging place, will be disposed to deny. It will not, therefore, be so much our present purpose to prove the doctrine in question, as it will be to show *why* it is so, or to make known and illustrate the grounds upon which it rests.

Before entering directly upon the undertaking proposed, two points must be considered, which may be regarded as preliminary to the main discussion. They are the change implied by death and the manner in which knowledge will be acquired in the future life.

1. The change implied by death. Death is often looked upon as implying a great change, as involving such a shock or convulsion that it has been regarded as "the King of Terrors." As it seems to us, the popular ideas upon this subject are not only such as tend to infuse dread and occasion alarm, but they are, at the same time, far from being correct. Death, let it be understood, implies not a change of existence itself, but simply the change of the *place*, and some of the *modes* of existence. The soul's identity, and all that is essential to its being, are still retained. To use an illustration which may serve to convey our meaning: Suppose a Greenlander should remove his residence to the region of the tropics, it would be necessary for him so to change his food, clothing, and general habits, as to accord with his new situation, but he would remain, in other respects, the same individual that he was before his removal. Or, to use the figure of Bunyan, death is simply crossing a river, the individual leaving behind some things which are not essential that he shall carry with him, and might at the same time be an impediment to his crossing. Death implies a change of the accidents of being, but not of the essentials of being. At death the soul rids itself of its earthly tenement, the body, and of all that pertained to it which were simply necessary to its existence here, but every essential faculty, as consciousness, perception, memory, reason and judgment, are retained, being, in no degree, impaired or diminished. Especially does the sanctified soul retain after death its capacity for enjoyment in all its fulness, since heaven is the place where it is to be the most completely filled.

2. The manner of acquiring knowledge in the future life. This will be, we may suppose, in the main, the same as it is in the present life. Here we acquire knowledge by observation, study, investigation, and by conversing with each other. In this way, all the powers of our minds have ample scope for exercise. But since we are to retain all these powers in the future life, it is reasonable to suppose that they will not lie dormant, but will be called into action in a similar manner as they are here. They were given us here for use, and they will be retained for the same purpose. Heaven is a place eminently suited to enjoyment and happiness, but much must be detracted from these, should the soul there acquire knowledge by intuition as many doubtless suppose that it will. It is not the *possession* of knowledge which contributes to the highest degree of enjoyment and happiness, but it is the search of knowledge. "Every votary of science," says Hamilton, "is wilfully ignorant of a thousand established facts—of a thousand that he might make his own more easily than he could attempt the discovery of one. But it is not knowledge—it is not truth that he principally seeks—he seeks the exercise of his faculties and feelings; and as in following after the one he exerts a greater amount of pleasurable energy than in taking formal possession of the thousand, he disdains the certainty of the many, and prefers the chances of the one." "If," says Malebranche, "I held truth captive in my hand, I should open my hand and let it fly, in order that I might again pursue and capture it." And, says Lessing, "Did the Almighty, holding in his right hand Truth, and in his left Search after Truth, deign to tender me the one, I might prefer,—in all humility, but without hesitation, I should request Search after Truth." Such is the testimony of eminent philosophers respecting the pleasure to be derived in the process of acquiring knowledge and truth in the present life. Certainly, it cannot be that this avenue which affords enjoyment so great and intense,—for the pleasure to be derived from the acquisition of knowledge is of a pure and elevated kind,—will in the future life be closed, but we may rather expect that it will be opened still more widely.

These two points having been considered, we will now re-

turn to our subject. We propose to consider it, first, *subjectively*, as it relates to the soul's capacity for knowledge in the future life, and, secondly, *objectively* as it relates to knowledge itself.

L. That the Christian's knowledge in the future life will be more extensive than it is in the present, may be seen, because his capacity of acquiring it will then be increased. This doctrine is plainly taught by Paul in that remarkable passage, where he says, "But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even also as I am known." As progress had marked the course of the apostle from childhood to manhood, so, by following the same analogy, would it, as he passed from this life to the next, where he would no longer possess a partial and imperfect knowledge, but he would know, without limitation—his capacity for knowledge would be increased. But it may well be asked here, what rational ground is there for believing that the Christian's capacity for knowledge will be increased? that he will be free from all those things which retard his progress in knowledge here, and will possess something in addition to facilitate it? Among the reasons for believing thus, we may name the following:

1. The Christian will in the future life be free from all the incumbrances of the mortal body. Man's lower nature is at best imperfect, and is a continual impediment to his higher nature, the soul, since the latter is united to the former by close and strong ties of sympathy. Would the soul go in search of truth, it is hindered by being employed constantly in ministering to the wants of the body. Would it be active, it cannot be, because the body is, perchance, weary from excessive labor. Would it be joyous, its joy is changed to sadness and mourning, because its tenement is writhing in pain; or would it aspire after holiness, it is not allowed to come into its full possession, for it is retarded by the body, filled with promptings to sin. In the perfect state, the soul will be released from its present

“earthly house,” and will possess a body spiritual and glorified, one which will present no incumbrances to its progress and development. That the body is an incumbrance to the soul is no new doctrine. It is as old as Socrates, whose spirit so longed for freedom, and it has been attested to by the philosophers of each succeeding age. The penances and extenuations, so extensively practised in the Christian church, witness to its prevalence. This has no doubt been carried to an extreme, but there is a substratum of truth sufficient for the point under consideration.

2. The Christian's capacity for acquiring knowledge will be increased in the future life, since he will be freed from everything which tends to bias his judgment.

It is a phenomenon of nature that certain media impart their color to objects viewed through them; so in respect to mind. One's judgments and opinions are modified, and his progress in the search of truth is retarded, by many circumstances unavoidable in the present imperfect state of things. The country in which one lives, its soil and climate, his early training, the society in which he mingles, the books he reads, and many other things, have an almost untold influence upon him. How often does he allow the force of habit to surmount the convictions of duty, how often is his judgment distorted by self-interest and warped by prejudice, and how often does he approach truth for the purpose of making it conform to his preconceived opinions, rather than for the purpose of shaping his opinions in accordance with truth, the only true way.

But of all things which tend to bias the Christian's judgment, there is nothing which surpasses sin, from the influence of which he is not yet completely freed. Especially is this the case when he is called upon to consider and judge of subjects of a purely religious and spiritual character. The dispositions of the natural man who does not know the things of the Spirit, because they are spiritually discerned, still, to some degree, at least, cling to him; or, in other words, the objects seen appear dim and indistinct in consequence of the imperfection of the eye-seeing. He is, therefore, unable to see sin in all its enormity, and to fathom the depth of his own depravity. He fails to under-

stand the infinite justice of God, his mercy and goodness, to comprehend fully the love of Christ to a lost and sinful world, and to fully realize the magnitude of that debt of gratitude which he owes to him. It will be only in the perfect state where sin and all the imperfections of the present life will cease to influence and control him, that he will fully understand these things, and will be enabled to judge correctly. The words of Christ, "If any man will do his will, he shall know of the doctrine," well attest to the point in question.

3. The Christian's capacity for acquiring knowledge will be increased in the future life, because his mental powers will be strengthened, and his modes of acquiring knowledge will be, *perhaps*, more numerous.

The achievements of the human mind have been wonderful. From the infancy of the race to the present time, its history has been one of constant and marked progress. Had the wisest philosopher of antiquity been told what those who should come after him would be able to accomplish by application and patient perseverance, he would doubtless have denounced it either as a sketch of the imagination or a delusive dream. But, notwithstanding its wonderful achievements, there are numerous questions in science, philosophy and theology, which the mind has not yet been able to solve, and consequently it has had to acknowledge its imbecility by either remaining in doubt, relying upon conjecture, or by calling to its aid that leading principle of Christianity, faith, the province of which is to begin where sight ends.

In the onward march of the human intellect, it has gained strength by exercise. This is the law by which its progress has been invariably marked. While the physical constitution has been weakened by excessive exercise, the mental has been strengthened. No sooner has the mind solved one problem, than it has been prepared to grasp another still more difficult. But the question may be asked here, what reasonable assurance is there that the mind will be called into active exercise in the future world, and a consequent strengthening of its powers be secured, since our condition there is denominated one of rest? The future state will be doubtless a rest from weariness and

from the hinderances and trials with which we meet in the present life, but that rest does not imply a cessation of intellectual activity, for to suppose that it does, militates against all the laws of our higher nature, which are so averse to sloth and inactivity, especially in their sanctified state. Since, as we have already seen, death destroys none of the essential faculties of the mind, it is reasonable to suppose that it will be governed in the future world by the same laws that it is here, and since, as we have also seen, that the mind will there be freed from all the incumbrances of its present prison house, it will doubtless have ample scope afforded it for the exercise of all its powers, by the new subjects which will engage its attention and the new fields of thought in which it will range.

This point has been argued thus far upon the supposition that our modes of acquiring knowledge will be the same in number in the future life as they are in the present, and that our mental powers will be simply strengthened. But without going into all of what may seem to many the extravagances of Dr. Hitchcock's "Telegraphic System of the Universe," it is not unreasonable to suppose that our present avenues of knowledge, the senses, will, when we become tenants of spiritual bodies, be so delicate and sensitive that they will be able to apprehend many objects of knowledge which they do not now enable us to perceive. Nor is it unreasonable to suppose that there are numerous objects of knowledge concerning which our present senses will never be able to give us any information. We have now five senses, we may then have six, or ten, or twenty, as the case may be, and our range of knowledge may be correspondingly increased.

While the doctrine which we are now considering may be true, and to us it seems highly probably that it is, it is folly to deny it, and to show this and at the same time cite the authority of a great name, we will introduce a quotation from Hamilton, bearing upon the point in question :

"The universe," says he, "may be conceived as a polygon of a thousand, or a hundred thousand, sides or facets—and each of these sides or facets may be conceived as representing one special mode of existence. Now, of all these thousand sides or modes, all may be

equally essential, but three or four only may be turned toward us or be analagous to our organs. One side or facet of the universe, as holding a relation to the organ of sight, is the mode of luminous or visible existence ; another as proportional to the organ of hearing, is the mode of sonorous or audible existence ; and so on. But if every eye to see, if every ear to hear, were annihilated, the mode of existence to which these organs now stand in relation—that which could be seen, that which could be heard, would still remain ; and if the intelligences, reduced to the three senses of touch, smell and taste, were then to assert the impossibility of any modes of being except those to which these three senses were analagous, the procedure would not be more unwarranted than if we now ventured to deny the possible reality of other modes of material existence than those to the perception of which our five senses are accommodated. I will illustrate this by an hypothetical parallel. Let us suppose a block of marble upon which there are four different inscriptions—in Greek, in Latin, in Persian, and in Hebrew, and four travellers approach, each able to read the inscription only in his native tongue. The Greek is delighted with the information the marble affords him of the siege of Troy. The Roman finds interesting matter, regarding the expulsion of the kings. The Persian deciphers an oracle of Zoroaster. And the Jew is surprised by a commemoration of the Exodus. Here, as each inscription exists or is significant only to him who possesses the corresponding language ; so the several modes of existence are manifested only to those intelligences who possess the corresponding organs. And as each of the four readers would be rash if he maintained that the marble could be significant only as significant to him, so should we be rash, were we to hold that the universe had no other phases of being than the few that are turned toward our faculties, and which our five senses enable us to perceive.”

This subject has been considered thus far from one standpoint merely, as it relates to our powers of acquiring knowledge. We will now proceed to consider it objectively, as it relates to knowledge itself.

II. That the Christian's knowledge in the future life will be more extensive than it is in the present, may be seen, because knowledge will then be more attainable. This may be argued from several considerations.

1. The obscurity which envelops many subjects of knowledge will then, we may hope, be removed. We are, in the present

life, conversant about many things, but we see them "as through a glass darkly," and consequently know them only "in part." Of the various sciences which claim our attention, but one, the mathematics, can properly be denominated the exact. Even many things respecting our physical constitution the very tenement of the soul, so fearfully and wonderfully is it made, are still subject to doubt. In fact, the physical sciences, as a whole, although they contain a great embodiment of truth, but since new discoveries in them are constantly being made, may be regarded as being yet in a formative state. Their votaries still disagree among themselves in respect to many things of moment, and false conjectures and lame inductions abound to no small degree.

In respect to history, the great store-house of the knowledge of past events, although its leading facts may be entitled to credibility, yet, while we consider its vagueness, and especially the want of certain information, and the partizanship of its writers, we must conclude that our knowledge in this department is limited. To illustrate: Suppose that two individuals of extremely opposite political views should attempt to write the history of the present rebellion in our country, so different would their accounts be of its causes, character and progress, were it not for the similarity of the names of individuals and places which they would exhibit, they could hardly be supposed to have reference to the same event. Then suppose that after the lapse of a few years, one of these accounts, perhaps the more correct one, should be lost, what imperfect and mistaken views must be entertained respecting this event by posterity, but perhaps no more so would they be than are ours respecting many of the events which history narrates. We are, in fact, in many respects, strangers to our own age, and to many things transpiring in our own community. How little do we know of the transactions which are carried on and the causes which are operating in our very midst!

Saying nothing of the uncertainties of philosophy in which the mind has, for successive ages, cheered on by a glimmering dawn of light here and there, wandered in search of truth, how limited is our knowledge of Him who is infinite in wisdom and



might, how scanty is it of his justice, love, and the surpassing excellence of his government! The volume of inspiration is a life-long study, and however well we may apply ourselves to its truths, though we may learn from it what is our duty here, and destiny hereafter, yet we shall still be in doubt respecting many things it contains. We shall find them hard to be understood, or not understood at all, except by the exercise of faith. In the present life, we move in society, we are conversant with, and learn from, each other, but so deceptive is the human heart, we often fail to fully apprehend the characters, and to understand the motives, of those with whom we most constantly mingle. From the doubtfulness which hangs about many subjects, and the want of facility of obtaining knowledge respecting them, we are compelled either to remain in doubt, or too frequently to rely upon unwarrantable conjectures; but in that future world, we shall no longer "see as through a glass darkly," but "face to face." The veil will be rent, the mist and darkness in which we now grope will be cleared away and dispelled, and doubt and conjecture will find no place. Many things which are now objects of faith, will then become objects of sight. The conceptions which the Israelites entertained respecting the "Promised Land," must have been faint during the forty years of their wandering in the wilderness, in comparison with what they were when they were brought into its actual possession, and could look upon its sunny hills, enjoy its fertile valleys, and taste of its milk and honey. The present life is one which demands a full exercise of faith. The Christian scheme would be exceedingly imperfect without it; without it, it could not, in fact, exist. But in the perfect state, we shall no longer see things in the long, glimmering distance with an eye of faith, but directly, eye to eye. There will then be no scope for its exercise. All will be reality. What is now speculation, will then become fact, doubt certainty, and faith sight.

2. The facilities for acquiring knowledge will in the future life be greatly increased. Here our aids are comparatively scanty. Our teachers are men imperfect, like ourselves, whose minds are warped by prejudice, and whose means of information are limited. But there it will not be so. Instead of search-

ing the rocks to settle the perplexing question of the time and the precise manner of the creation, the Christian will converse respecting it with Moses, who will show that there is no discrepancy between his own and geologic accounts. He can then discuss the sciences with Newton, face to face. He will no longer be uncertain respecting the great events of history, for if he does not obtain a correct knowledge of these by other means, he will be permitted to live and converse with the chief men who figured in them, and were eye-witnesses of their reality. If he has been in doubt respecting the mode of the Divine existence, the plans and purposes of God, man's depravity, redemption and justification by faith, he will then converse respecting these with Paul and Luther, with patriarchs and prophets, and good men of later times. The Christian will not only converse with, and learn of, men who are richer in experience than himself, but of angels who existed ages before man, and of Christ himself, at whose judgment seat he will stand, with the assembled universe, when revelations minute and fearful will be made.

It will be then that we shall have a perfect knowledge of each other. Every man's character will then appear as it really is. The Lazarus who has been poor and despised, will be found to be rich in faith and honored of God. The poor widow, who might have been thought meanly of because she could cast but two mites into the treasury of the Lord, will then be known as one of the benevolent of earth. The mother who, although she may have lived in obscurity, and have been neglected, but who has watched her own heart, and has trained her children for usefulness and heaven, will then be discovered to be one of the world's truest and greatest benefactors. While, on the other hand, the rich man who in this life fared sumptuously, and was richly clad, will appear in his real poverty and nakedness. Those who in this life have lived upon appearances, and whose chief aim has been to be thought well of by men, while they have been destitute of holiness of heart, the only thing which can commend them to the favor of God, will then be seen as poor, mean, and despised.

3. The time for acquiring knowledge will be increased. If

we are accustomed to call him learned who, with his present capacity and facilities for acquiring knowledge, has applied himself patiently and diligently for a life-time merely, what shall we say of him who, with his mental powers greatly strengthened, and perhaps increased in number, and which will have full scope for exercise, surrounded by superior facilities, where there will be no room for doubt and conjecture, and where, instead of amassing uncertain knowledge and gathering the experience of those imperfect like himself, who have preceded him, he will be permitted to roam unrestrained in the fields of science and knowledge, throughout the endless ages of eternity. No wonder that the apostle should have said, in view of the subject under consideration, "Now I know in part, but then shall I know, even as also I am known."

This subject, however speculative it may be thought to be in itself, is not without its practical bearings:

1. It teaches humility. Whatever proficiency one may have made in knowledge, he has but scarcely launched out upon the great ocean of truth which lies all boundless before him. The one who is the most learned is comparatively but little in advance of his most ignorant brother. This consideration should impress upon him a sense of his true position, and should lead him to that humility which it becomes him to have, in view of his own ignorance and insufficiency. It should lead him not only to take a low place before God, but to sympathize with and to put forth a hand to raise up those who have not been so highly favored as himself. Mankind is one common brotherhood, all of whom are ignorant and erring.

2. It should urge to diligence. The work before us is large, and earnest and patient application is demanded for its accomplishment. But it may be asked, Why, since there are to be such facilities for acquiring knowledge in the future life, need we concern ourselves so much in regard to it in the present? This life is one great school, whose object is to fit us for a higher one in the next. The one who applies himself the most faithfully, and makes the greatest proficiency here, will be the better prepared to enter and be instructed under that higher tuition above. It is true that every one's measure of enjoy-

ment will there be complete; every one's cup will be full, but we cannot discard the doctrine that there will be a difference in capacity. What, then, must be the pleasure of a Newton, (and as it seems to us the pleasures of knowledge will constitute a large portion of the happiness of the future life,) as he surveys and takes a more extended view of the subjects in which he was so deeply interested here. If, while here, he was but a boy gathering pebbles upon the shore, how boundless must be that ocean of truth upon which he has launched! Then let not him who toils in search of truth imagine that he toils in vain, but rather let him apply himself to his work with patience and untiring zeal.

3. This subject inspires with hope. The Christian scholar, as he pursues his appointed work, surrounded by the trials and imperfections of the present life, and wearied with his slow progress, can take courage in view of the fact that the time is coming when that which is in part shall be done away, when his knowledge will be no longer fragmentary, but complete; and when he will no longer stumble as one groping his way in darkness, but his pathway will be illumined by the light of the perfect day. Not only can the Christian scholar take courage in view of this subject, but every Christian, however limited his attainments may be, and however much he may be weighed down with a sense of his ignorance, can rejoice in view of the prospect before him, that it will not always be so, and that a higher destiny awaits him. And although he may be ignorant, he need not wait for that higher destiny before he begins to learn. He may even now enjoy the benefits of the great school of experience. He may acquire such an intimate knowledge of spiritual things, that the wisest man, in a worldly sense, is a fool in comparison with him. "The fear of the Lord is the beginning of wisdom."

4. This, one of the grandest of all themes presented to the Christian for contemplation, can afford no reasonable ground of hope to him, whatever his attainments may be, who is still a stranger to Christ, and who has not yet taken his first lessons from him, the greatest of all teachers. Those attainments which are not consecrated to Christ, and that learning which is

not sanctified, will tend only to aggravate the misery and despair of the abode of the finally impenitent. Then he who would be wise, and would shine as the stars forever and ever, can be so only by beginning to learn in the school of Christ.

In speaking of knowledge, perhaps, in terms we have not been careful enough always to carry along the thought of consecration to Christ, though this may readily be gathered, we trust, from the whole tenor of our thoughts, for in our hearts we hold that he who knows his Master's will and prepares not himself, neither does according to his will, "shall be beaten with many stripes."

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ART. VI.—EXPOSITION OF ROMANS IX. 3, FIRST  
CLAUSE.

It is with much diffidence that we offer remarks upon this greatly controverted passage. It may be said, that of all the sacred writers, no one is more difficult of interpretation than Paul; respecting some of whose writings his fellow apostle Peter affirmed that they are "hard to be understood." 2 Pet. 3:16. Also, it may be said, that of Paul's epistles, none is more difficult of interpretation than that to the Romans; of this epistle, no chapter is more difficult than the ninth; and of this chapter no verse is more difficult than the third. Every student knows, however, that critics sometimes create, as well as explain, difficulties; and the inquirer often finds it harder to remove the rubbish with which theorizers have encumbered the text, than to understand the text itself.

The Bible is a plain book, adapted to the needs of plain men, being "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. It is to be regretted that this truth has been so little regarded; but that commentators, from Origen down, have to so

great an extent treated it metaphysically and controversially, to make it subservient to their doctrines and systems. He who takes his place as a simple learner, and makes himself acquainted, so far as possible, with the circumstances under which the sacred communications were originally made, is much more likely to obtain the real sentiment of the Divine word.

Of the various interpretations made of the passage, we will briefly discuss the three most prominent at the present time :

I. The first is represented by Mr. Barnes, who thus indicates his view of the text: "The apostle evidently means to say that he would be willing to suffer the bitterest evils, to forego all pleasure, to endure any privation and toil, nay, to offer his *life*, so that he might be wholly devoted to sufferings as an offering, if he might be the means of benefiting and saving the nation."\* Again: "It evidently means that he was willing to be devoted by Christ; i. e., to be regarded *by* him, and appointed *by* him, to suffering and death, if by that means he could save his countrymen."\*

But it may be questioned whether this is doing justice to the apostle's language. Stuart, after showing that *ἀναθεμα*, rendered *accursed*, denotes something set apart or delivered over to destruction, well remarks: "But to what destruction? To natural death or spiritual, i. e., to sufferings in the present world, or those of everlasting death? Those who construe the word in the first way, say that *ἀπὸ τοῦ Χριστοῦ* means *by Christ*; in which case the whole sentiment would seem to be: 'I could wish to suffer temporal death inflicted by Christ, provided this would exempt my countrymen from it.' But there are some weighty objections to this; for the apostle is not here discussing the subject of the Jews' *temporal* punishment or excision, but of their excision from the blessings of a future world by reason of their unbelief; comp. 9: 25—33. It is the fearful doom then which unbelief is to bring on the Jews, that the apostle wished to be averted; and it is his deep concern for them in respect to this, which he desires to testify."†

The preposition here employed is *ἀπὸ*, properly rendered

\* Barnes on Romans, p. 189.

† Stuart on Romans, p. 402.

*from*. See Robinson's New Testament Lexicon, on the word, which says: 'Ἄπό is used of such objects as before were on, by, or with; another, but are now separated from it; either in respect of place, time, origin, or source, etc. Its general meaning is, therefore, *from, away from, of*, etc. Sept. for ὑπὸ passim." To render *by* Christ, we should have the preposition ὑπό. We do not deny that the former is sometimes used for, or in the sense of, the latter; but only exceptionally, the specific and common meaning of ἀπό being *from*, and of ὑπό *by*. Of course, we are not at liberty to construe one of them differently without good reason.

The word ἀνάθεμα, in this place, expresses more than *temporal* ruin. Rob. Lex. defines: "In New Testament an *accursed thing*, spoken of persons, *one accursed, one excluded from the favor of God, and devoted to destruction*." For examples of its use see 1 Cor. 16:22, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." Also Gal. 1:8, 9, "If any man preach any other gospel unto you than that ye have received, let him be accursed."

Nor is the force of the expression softened by referring, as Tholuck and others have, to the corresponding Hebrew חֲרָקָה, denoting excommunication, or utter destruction, as in Josh. 6:17; Lev. 27:28, 29, &c., where the word occurs, and the Jewish usage generally.\* It may be used in the sense of χωριζόμενος, "separated," as in our marginal reading, and Rob. Lex. in loc., which we are disposed to regard, is the specific idea here.

\* To give some idea of the old Jewish *excommunication*, as denoted by this word, we quote a portion of it from Buxtorf's Lex. Rabb.: "By the authority of the Lord of lords, let A. B. be an *anathema* (חֲרָקָה) in both houses of judgment, in that above and that beneath; let him be *anathema* by the holy beings on high, by the Seraphim and Ophanim; let him be *anathema* by the whole church, great and small. Let plagues great and real be upon him; diseases great and horrible. Let his habitation be that of dragons; let his star be darkened with clouds. Let him be an object of wrath, indignation, and anger; let his corpse be given to wild beasts and serpents. Let his enemies and adversaries exult over him; let his silver and gold be given to others; let his children be exposed at the door of his enemies; and let posterity be astonished at his fate," &c., &c. The entire formula is given in Stuart on Rom., pp. 403-4.

We appreciate the spirit which manifestly leads Barnes and others to give the above exposition to the passage; it is to avoid the consequences of adopting another view of it more prevalent, and which, in their estimation, presents insuperable difficulties. But this is hazardous ground. It will not do to tamper with the laws of language, either to create or remove theoretical obstacles. Our first question should be, what do the words, fairly interpreted, mean? Not, first get a meaning, and then see if we cannot bend the words to suit it. Our inquiry is, what did the apostles say? Not, what should he say? He does not speak of being *appointed to temporal suffering by Christ*, but of being *accursed, or separated from Christ*. We pass to the second view.

II. The interpretation made by Stuart, Bloomfield, Henry, and most other modern commentators, following the common English version. "For I could wish that myself were accursed from Christ." The sentiment of the passage and connection is thus stated; "Such is my love for my kinsmen after the flesh, that were it possible, I would devote myself to the destruction which threatens them, could they but escape by such means."\*

To this interpretation we have three objections:

1. It is not according to what Paul wrote. The verb *ἤθελον* is in the imperfect tense of the *indicative* mood, and not the optative. It is assumed that the indicative is used for the optative, with the particle *ἄν* understood; but no example of such use of the word can be found in the writings of Paul, or elsewhere in the New Testament, as all admit. That such usage does sometimes occur in the *classics* is not sufficient. Why, then, render "could wish," instead of *wished*? Why substitute the optative for the indicative, the exceptional and remote sense for the common and primary? Surely, we ought not to do it, unless a sufficient reason can be assigned. If authorized, it must be either by the connection, or the nature of the sentiment; not by the language of the passage.

2. It does not suit the connection. It is claimed that the apostle uses the expression to show his strong attachment for the Jewish nation. But this he expresses in the strongest

\* Stuart on Rom., p. 404.



terms in other passages of the connection. v. 1, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." That is, he asserts as a Christian, both positively and negatively, calling the Holy Spirit to attest the witness of his own conscience. v. 2, "That I have great heaviness and continual sorrow in my heart." That he is weighed down with grief, and continual pangs of heart; for whom? v. 3, "For my brethren, my kinsmen according to the flesh." And not only on account of natural relationship, but in view of the exalted position of the nation, as given in vs. 4, 5, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed, forever. Amen." Such is the evident connection, regarding the first clause of verse 3, as parenthetical. Thus does the apostle express his attachment to that people naturally, and, after his manner, in the strongest possible terms.

It is said that he would heighten even this by hyperbole, and supposing an impossibility. But would that heighten it? Paul does indeed often employ strong terms, but not extravagantly and needlessly. Having declared most emphatically his grief in view of the apostasy of that people who had a history so renowned, and had been privileged with introducing the gracious Messiah to the world, would he repeat it by making an impossible supposition? Such is not Paul's method of making a strong point.

3. The sentiment ascribed is an absurdity. To be accursed from Christ is not only to endure eternal punishment, but to be forever *an enemy of him*; and how could such a thought, under any circumstances, be entertained and cherished by a good man? Respecting such a sentiment, Barnes says: "This does *not* mean that Paul was willing to be damned forever. For, (1.) The words do not imply that, and will not bear it. (2.) *Such* a destruction could in no conceivable way benefit the Jews. (3.) Such a willingness is not and cannot be required; And, (4.) It would be impious and absurd. No man has a right

to be willing to be the *eternal enemy* of God; and no man ever yet was, or could be, willing to endure everlasting torments."\*

But we are told this is only a supposed case. Says Henry : "*I could wish* ; he does not say, *I do wish*, for it was no proper means appointed for such an end; but if it were, *I could wish myself were accursed from Christ for my brethren,—a very high pang of zeal and affection for his countrymen.*"† That is, the thing is improper, impious, absurd; but if it were not so, Paul could wish it. In other words, he could wish for an impossibility, if it were not an impossibility! The apostle never thus trifled with language.

Gal. 1 : 8, 9, often quoted as parallel, is not to the point. That is a supposed case, one, indeed, improbable, but who can show it to be impossible? Paul once opposed the gospel; was it not within his power, as a free moral agent, to do it again? Angels once sinned, (2 Pet. 2 : 4; Jude 6,) and, "Satan himself is transformed into an angel of light." 2 Cor. 11 : 14. How do we know that it is impossible for such to preach another gospel? and if they do, they deserve the apostle's imprecation.

Others undertake to vindicate the sentiment on the ground of disinterested benevolence. Says Stuart : "And a sentiment like this, is surely capable of a rational and sober defence. If benevolence would lead Paul to undergo any assignable degree of suffering, in the present life, in order to promote the everlasting welfare of the Jewish nation; would not the like benevolence lead him to undergo any assignable degree of misery in a future world for the same purpose, provided such a purpose could be answered by it? Who can draw the line where benevolence would stop short; except it be, where the evil suffered was to be equal to the good accomplished, or even greater? Could Paul have the genuine spirit of his Lord and Master, unless he could truly say what he has said in the passage before us?"‡

The prayer of Moses, Exodus 32 : 32, is quoted as anala-

\* Notes on Rom. 9 : 3.

† Com. on the passage.

‡ Com. on Rom. 9 : 3.

gous: "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." But this passage, as will be seen from the connection, does not refer to eternal banishment from God, but to temporal death. See vs. 27, 33, where reference is made to the slaughter of the Israelites on occasion of making the golden calf. So Adam Clarke, Benson, and others, understand it.

That Moses would rather die than that the nation he was leading from bondage to the promised inheritance should fail and perish, can be well conceived. That the devoted minister or missionary will pine in prison, like Judson, or die at the stake, like Rogers, in defence of his faith—that the patriotic soldier will cheerfully forego the pleasures of home, endure hardship, suffering, and even death, for his country, is readily admitted. The very spirit of the gospel is one of sacrifice, illustrated by innumerable examples from that of its founder down to the present time; but, that any one would, or could, under any circumstances, choose to be eternally miserable, or a Christian, to be forever an enemy to Christ, is quite a different matter. That would be impossible, from the constitution of our being. It would not only transcend humanity, but also, we say it reverently, Christ and God himself. Indeed, it is admitted by all to be an impossibility and an absurdity, and that is enough.

To say that it is hyperbole, the language of passion, "a high and glowing expression, springing from an excited state of feeling," is not, in our view, doing justice either to the reason, or to the apostle Paul. On the other hand, it is a sentiment which he could not have expressed if he would, and would not if he could.

It is claimed that disinterested benevolence would require it. But what is disinterested benevolence? It is the great law of impartial love,—that we should love our neighbor *as* ourselves, not more than ourselves. It is, that we should have a proper regard for the rights of all, and do to others as we should have a right to ask them to do for us. Could this require one to be willing to sacrifice his happiness eternally? Could it require a Christian to be willing to become and con-

tinue an enemy of Christ forever? The very thought is preposterous, and could never have been entertained but as part of a visionary theory and system; and when we come to that, it is hard telling what absurdities may not be admitted, as all history shows.

It is hard to join issue with a rendering of our common English version, which we reverence and love in the highest degree. We have been so long accustomed to it, that we come to love even its known defects, and to regard its renderings almost as if inspired. There is, however, danger of carrying this matter too far. We should remember that inspiration pertains only to the original; that all translations are the work of uninspired and fallible men. A rendering of the passage in question, which may be made, and has been made, a great support of the dogma that we must be willing to be damned in order to be saved, which dogma has been made a test in examining candidates for church membership, licensure, and ordination, may, and ought to be, fairly examined, before it is admitted as the word of Jehovah.

III. The third view takes the clause according to the ordinary, obvious meaning of the words. *Ἡυχόμεν* "I wished," i. e., used to wish. Imperfect indicative, denoting continued action in the past. *Ἐγὼ*, "I myself," both nominatives, subject of *Ἡυχόμεν* "I myself wished." The common construction makes *αὐτός* the subject of were, incorrectly. *Ἀνάθεμα*, "accursed," "separated." See the marginal reading and Robinson's New Test. Lex. on the word and passage. *εἶναι*, "to be," infinitive present, not subjunctive imperfect, as in our version. *Ἀπὸ τοῦ Χριστοῦ*, "from the Christ," or Messiah. The clause, then, literally rendered, would be: "For I myself wished to be accursed from the Christ," or, more freely: "For I myself used to wish to be separated from him who is the Messiah."

In this view, the clause is parenthetical, or incidental, and the connection stands thus: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart—(for I myself used to wish to be accursed from Christ)—for my brethren, my kinsmen according to the flesh," &c. The clause

is thrown in incidentally in connection with the expression of his grief over the state of his unbelieving brethren; as recalling to himself, and reminding them, that he was once in the same state with themselves.

This fact he often refers to with humiliation and penitence. Before Agrippa he remarked: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26: 9. In his epistle to the Corinthians: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." 1 Cor. 15: 9. Also to Timothy: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief."

Thus frequently and feelingly did he call to mind his former bitter opposition to Christ and his cause; how he then fully coincided with them, in the wish and determination to be utterly separate from him whom they so deeply contemned. They called "Jesus accursed." 1 Cor. 12: 3. Even to this day "it is a custom among the Jews to imprecate curses upon Christ, and upon themselves, if they should ever have anything to do with him." Buxtorf's Lexicon. Chief among them once was Saul of Tarsus, "breathing out threatening and slaughter against the disciples of the Lord." Acts 9: 1.

It may be objected, that we are not doing justice to the language of the passage, particularly *ἀνάθεμα*, "accursed"—that to be accursed from Christ means more than to be separated from him, and that Paul never wished to be accursed. In reply, we remark, the apostle is speaking not merely of the past, but of his conduct then as viewed from his present stand-point, with his present light and feeling.

As before remarked, *ἀνάθεμα* may be used for *χωριζόμενος*, "separated," as in the margin of our common version and Rob. New Testament Lexicon. This is its etymological sense, viz., what is "devoted," "set apart," as a sacrifice. Then the phrase would denote *separate, alien, or estranged from Christ*; and the sentiment of the whole clause would be, that Paul him-

self, while an unbeliever and persecutor, wished to be utterly separate from the Saviour. Such, surely, was the fact. But what did that wish involve? Nothing less than his own eternal banishment from God! Thus we get the full force of the word *ἀνάθεμα*, as Paul realized it when making the declaration in Rom. 9:3.

On this point Morison well remarks: "Let me call to your remembrance, that there are but two final objects upon which our wishes can terminate—everlasting blessedness and everlasting accursedness. We cannot do a single action, nor speak a single word, nor cherish a single desire, but points, magnet-like, to the one or the other of these never-ending states. Now, if any are pursuing a course of thoughts, and feelings, and words, and actions, that stretches forward to meet a state of interminable accursedness, they spontaneously pursue that course; they prefer it to the alternative that is open to them; *they choose it*, and in choosing it, *they choose the end* to which it leads them; they choose hell rather than heaven, life rather than death, damnation rather than salvation, accursedness rather than bliss. It is, in this sense, that we are to understand the apostle's former wish, referred to in the clause before us, as well as the wise man's remark, Proverbs 8:36: 'All they that hate me, [heavenly wisdom], love death.' The 'death' is not directly 'loved;' but the course that leads to it is so preferred, that the death itself is virtually desired. In like manner, the apostle, even in the wild career of his unconverted condition, did not set up accursedness as the direct object of his delirious wishes; but the course that led to that accursedness was so preferred by him, and he was so recklessly bent at all hazards, and in spite of all remonstrances, on pursuing it, that with the utmost propriety, and with the most vivid representation of his stark-mad folly, he now says of himself, that he 'used to wish to be accursed.' Virtually, and by consequence, and in its grand ultimate issues and bearings, that was his wish."\*

It will not be thought that we spend too much time on this passage. Divine truth is precious. The text before us has

\* Morison on Rom. 9, pp. 114, 115.

ever been regarded as a difficult one. If we can do anything, by inviting discussion, that shall tend to its elucidation, we shall be gratified. Our object is to elicit truth.

It may be considered presumption in us to call in question so many high authorities. But with the original before him, every scholar can investigate for himself. Commentators often follow very easily in the train of others. *Photius* first\* announced that the imperfect indicative is here used for the optative with *ἄν*, and so rendered, "I could wish," instead of the ordinary sense of the indicative imperfect, "I used to wish." Others adopted it after him, until it has become, in a measure, stereotyped, and so has passed from one to another, evidently with too little examination. Even Stuart says: "If the apostle had designed here merely to describe what he once felt or desired, i. e., before his conversion, he would of course have employed the *Aorist* of narration, and not the imperfect." Yet in his *New Test. Grammar*, p. 218, he says of the imperfect tense: "It designates continued and repeated action in past time. . . . This, its principal use in the New Testament; e. g., John 3: 22, 'Then Jesus *διέτριβε μετ' αὐτῶν καὶ ἠθάπτιζε*,' denoting continued habitual action. So in cases almost without number; e. g., Rom. 15: 22; 1 Cor. 10: 4; 13: 11; Acts 13: 11; Matt. 13: 34; Luke 8: 31, 41; 17: 28, *al. saep.*"

So Barnes says, *Com. on Rom.*, p. 188: "The proper grammatical construction of the word here is not I *did* wish, but I *could* desire; that is, if the thing were possible." As though the imperfect tense in Greek did not express *continued action in the past*; though every scholar knows that it ordinarily does. Clearly this point needs careful revision.

The rendering, "I could wish," has always been felt as involving extreme perplexity, to say the least; while that which construes the words according to their ordinary and most obvious import, is plain, easy, and in accordance with the truth of experience. The apostle, in the connection, would show the Jews that, so far from being their enemy, he earnestly desired their salvation, most deeply grieved over their present unbelief and estrangement from Christ; and here, in the clause under

\* Bloomfield *Gr. Tes.*, Vol. I., p. 55.

discussion, refers incidentally to himself as having formerly been in the same state of opposition and alienation from Christ. Thus the course of thought is perfectly natural. How common it was for Paul to throw in such parenthetical clauses, is familiar to every one who studies his writings. He had been as the Jews were, and desires that they might now be as he is.

A question of translation like this cannot be settled by an array of names; but that it may be seen that the rendering here proposed is not without authority, we subjoin a few references. Says Toplady, Works, Vol. 3, p. 435: "This seemingly difficult text is rendered perfectly easy and clear: 1. By enclosing part of it in a parenthesis; and, 2. By attending to the sense of the verb *ἠυχόμην*, mistakenly translated, *I could wish*: —'I have great heaviness and continual sorrow in my heart, (for I myself, *ἠυχόμην*, did wish to be in a state of separation from Christ,) on account of my brethren, my kinsmen according to the flesh;' that is to say, 'I am deeply concerned for my unbelieving countrymen, and I do more pity and lament their enmity against Jesus, because I myself was once exactly in their situation, and know by my own past experience the bitterness and danger of their infidel state.'" To the same effect Dr. Chalmers, in part, Lects., Vol. 3, p. 341.

Wiclif, A. D., 1380, renders the clause: "For I myself desired to be departed from Christ for my brethren." Tyndale, 1526: "I have wished." So Coverdale, 1535, and the Rheims version, 1582. The Vulgate renders the verb by "optabam," which Berza, New Test., 1589, approves. We might refer also to Erasmus, Primasius, Glass, Wakefield, Bow-ye, Dickinson, &c., &c.

But enough in this direction. From the investigation we have been able to make, we feel satisfied that this is the true interpretation, and would invite to it the attention of the critical reader.



## ART. VII.—CHARACTERISTICS OF AN EFFICIENT CHURCH.

The etymology of the word church is not certain. It is generally derived from the Greek *kuriakon*, what belongs, or is appropriated, to the Lord; though some think it is from the German *kuren*, to elect, choose out of, and so corresponding to the Greek *ekklesia*, from *ek*, out of, and *kaleo*, I call. The Greek word *ekklesia* properly signifies an assembly called together on business, whether lawful or unlawful, Acts 19:32. It is understood of the collective body of Christians, or all those over the face of the earth, who profess to believe in Christ. "Ency. Rel. Knowledge." Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end, Eph. 3:21. See also 1 Tim. 3:15. Sometimes it includes the whole body of believers on earth, and in heaven. Those on earth are called the church militant, those in heaven the church triumphant. Heb. 12:23, Acts. 20:28, Eph. 1:23. By a particular church is meant, those Christians that are united in one body, to maintain public worship in the same place. That there were, in the days of the apostles, distinct and separate churches, is evident from many expressions in the sacred volume. Paul, after enumerating his perils, says, "beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:28. Evidently considering each congregation of believers a distinct church. "And when they had ordained them elders in *every church*," Acts 14:23. In giving directions to the Corinthians, he says, "and so ordain I in *all churches*." Christ so designed when he constituted the church at Jerusalem. In the direction how to treat an offending brother, he says, after telling him his fault first alone, and then in the presence of two others, if he be not reclaimed, "then tell it to *the church*," Matt. 18:17. If the church universal is here meant, this command of Christ could not now be obeyed. The Christian church was established for the good of the world and the glory of God, and each particular church should have the same object in view. Christ said to his disci-

ples, "ye are the light of the world," Matt. 5: 14. Not only the depository of an enlightening gospel, but the efficient instrumentality of diffusing the light of Christianity through the world. Again he says, "ye are the salt of the earth," Matt. 5: 13, by which he indicated the redeeming and saving power of the church. He gave commission to his early chosen ones to go "into all the world and preach the gospel to every creature," Mark 16: 15. This command is still binding upon the church; and each particular church has its part of the work to perform. Paul wrote to the Corinthians, "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds," 2 Cor. 10: 4. And to the Ephesians, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. 6: 12. If by the church the gospel is to be preached in "all the world," the "strong-holds" of sin to be pulled down, and the spiritual wickedness in high places to be overcome, there is no small work required of the people of God. It is well to consider the strength of our foes, the magnitude of the work, and the obstacles to be overcome, and put on the whole armor of God, offensive and defensive. The church is destined to a glorious triumph over all opposing powers, and when clothed in the panoply of God, is efficient for the work it has to accomplish. The history of the church teaches, that at times, she has possessed an invincible power, that seemed to bear down all opposition. But it has not always been so, neither has it been so with every particular church. What, then, are the characteristics of an efficient church?

This inquiry should receive the candid attention of all who may be engaged in organizing particular churches. Is there the requisite material in quantity, and especially in quality? Have they the characteristics of efficiency? If a church be established, is there reasonable ground to believe that it can live, and grow, and become "strong in the Lord and in the power of his might." If due attention had been given to this subject, many of our feeble churches would never have had existence. And many that have gone down in disgrace, would have remain-

ed connected with other bodies, and rendered them more efficient in the work of God. It is painful to contemplate the desolation that now reigns, where once we had large and apparently strong and flourishing churches. In many instances the candle-stick has long since been removed. The church has become extinct, while others are dying under the slow process of consumption. What, then, are the characteristics of an efficient church? Negatively. It is not the number of its members. It is desirable that a church should have an increasing membership, and so become a large church, for it is a part of the work of the church to gather into its folds as large a number as possible of "*such as shall be saved.*" But the accession of members is not always an increase of strength. When Gideon had an army of thirty-two thousand, the Lord said unto him, The army is too large for me to give success, "lest Israel vaunt themselves against me, saying, mine own hand hath saved me." If large numbers in a church become the occasion of pride and self-sufficiency, they are an element of weakness more than of strength.

More than thirty-five years since, there was a powerful revival of religion in several towns in the State of Maine, under one of our most noted revivalists, whose praise is in all the churches. Scores of backsliders were reclaimed, and more than one hundred souls professed conversion. As the results of this revival, a church of about ninety members was gathered, to which others were soon added, and it was considered a large and flourishing church, and if numbers made a church strong, this was a most efficient church.

But, in a few years their zeal had so far abated, that their conference meetings were thinly attended, and at meetings for church labor, not more than four or five could be relied on to be present. Consequently little or no discipline could be enforced, and comparatively little interest in religion enjoyed. According to the Register for 1864, that church numbers but little more than one-half as many as at its organization. This is substantially the history of many churches gathered by the revivalists of earlier days. The efficiency of a church does not depend upon its numbers. God has no where promised a bless-

ing on that condition. He can save by many or few. The efficiency of a church does not depend upon the wealth of its members. True, wealth is desirable, inasmuch as it furnishes means for a wide and extensive usefulness of an efficient church. With a church, as with an individual, wealth consecrated to God, is a great blessing, a power for the enlargement of Zion, and the advancement of the Redeemer's kingdom. But wealth does not insure this consecration. It not unfrequently is found that rich churches and congregations do the least for missions, education, or even for the support of public worship among themselves. By some, the reception of a rich man to the fellowship of a church is hailed with delight, as an element of strength, he is looked to as a leader, and soon leads the church into trouble, and the once happy company are rent in pieces and destroyed. Men of wealth sometimes have so much business to attend to, that they find little time to devote to the interests of the church. The good seed that was sown in their heart is choked by the "cares of this life, and the deceitfulness of riches," and they bring forth no fruit to perfection. Sometimes they attach so much importance to their position in society, that, if they cannot rule, they will ruin. They must lead, or not go. Their views must be adopted by the church, and the minister must be guided by them in his pulpit themes, or leave for a new field of labor, and a new pastor be obtained, in hopes of finding one that will wear the curb with patience.

Intellectual ability alone will not secure efficiency to a Christian church. It is not denied that general intelligence is essential to religious prosperity and permanency. But one or two individuals highly educated, in this respect superior to the rest of the members, will not give efficiency to church influence. Their efforts for improvement may not be appreciated, and it may require much patience on their part to bear with the dulness of their less favored brethren, and that, which under more favorable circumstances for development, would be an element of great power, becomes an occasion of dissension, an element of weakness. And even if all were highly educated, that would not secure them prosperity.

The efficiency of the Christian church has never rested upon

the wisdom or wealth of this world. "Ye see your calling brethren how that not many wise men after the flesh, not many mighty, not many noble, are *called*. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty." 1 Cor. 1:26, 27. Dr. Clarke thinks, "these things were written in opposition to the high and worldly notions of the Jews, who assert that the Divine spirit never rests upon any man, unless he be wise, powerful and rich." These are not the elements of an efficient church.

We are now prepared to consider this question affirmatively.

I. There should of course be a sufficient number to form an organization, and to maintain it. This may be very small at its commencement, if there be a reasonable prospect of enlargement. A small church may be an efficient one, and exert a mighty power for the advancement of the cause of Christ. Nor should we "*despise* the day of small things." But to give efficiency to a church, there must be union. It is an old, but true proverb, "united we stand, divided we fall." And Christ taught while on earth, that a house divided against itself cannot stand. A divided church is a weak church, whatever its members may be. Christian union embraces several particulars.

1. Experimental union. Christian experience is, substantially, one and the same thing, at all times, and with all people. Wherever the soul is born again, there is an agreement in experience. Not that the thoughts and emotions are all the same. There is almost an endless variety in the experiences of true Christians, yet in the essential points the conviction, sense of pardon, and renewal of the heart, there is such a oneness, that this endless variety blends in perfect harmony. It is the work of the self same spirit, working in every heart according as he will. And, hence, the union and fellowship perfect strangers enjoy in conversing upon the work of Grace in the heart. And still further, the trials and labors of the Christian life are alike. "The same afflictions are accomplished in your brethren, that are in the world," as you now experience. You are like travellers on a journey, who observe the principal objects on the way, while each notices some particular object the others might not see.

The main features of the road and adjoining scenery are seen by all, and they so far agree in their description, that they are sure they have travelled by the same road. So in Christian experience. The outline is one, the details are various. Now if persons attempt to unite as Christians, whose experiences are essentially unlike, there will be discord, and not union, weakness, but not strength.

2. Doctrinal union. Now it is not meant, that, on every minute point of religious belief, there should be perfect union. This, perhaps, does not exist with two individuals in any Christian community. On trifling points, not essential to Christian faith, or not distinctly taught in the Word of God, there may exist differences of opinion, without impairing Christian character, or destroying the basis of church fellowship. But there should be union, not only in the general principles embraced by all Christians, but in those distinguishing doctrines of the denomination, with which a particular church may be connected. "For how can two walk together," (in church fellowship,) "except they be agreed" in the essential doctrines of the church? It is painful to witness the bitterness of feeling that has marked many discussions on conflicting points of Christian doctrine. The church, when engaged in these discussions, has become like Samson when shorn of his locks, weak as any other organization.

3. Union in church polity. The government of the church may be Episcopal, Presbyterian, or any form of representation, according to the usages of the denomination, but there should be union. Persons of conflicting views of church polity can never work effectually together in building up a church.

4. There should be union of effort to sustain the cause of God. The measures adopted may not be the wisest, yet, a united effort may make them more efficient than the wisest plans without concert of action.

5. There should be union of object in uniting with a Christian church. Some persons join a church solely for the purpose of having a religious home, where they may enjoy the appointed means of grace and receive the benefits of Christian communion for their own good, but do not realize that they are to

impart good, as well as to receive it. Some unite with a particular church, to benefit that church, not expecting that the church will benefit them. The true object embraces both a religious home for our own good, and an opportunity to coöperate with others in carrying forward the cause of Christ. All should feel that there is a work to be done, as well as a blessing to be enjoyed, and each should esteem it a privilege to have an opportunity to work for Christ.

6. There should be union in the object to be accomplished at any particular time. There may be difference of opinion as to the propriety of attempting some desirable work, or adopting certain measures to advance the cause of Christ, but when a decision is made, or a plan is adopted, there should be union of effort to secure that object, or carry out that plan, that there may be harmony and efficient action.

II. There should be mutual forbearance. We are, at our best estate, imperfect creatures, liable to err, some one way, and some another. "If any be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, *considering thyself lest thou also be tempted.*" Gal. 6:1. We are not to justify any one in a wrong act, but we should consider the weakness of human nature, and exercise that charity for others that we would have others exercise toward us. We should put the best construction on the words and acts of others, that circumstances will allow, and never condemn a brother without a hearing. We should allow him an opportunity to explain and define his position. As some writer has said, "We should make the best of everybody, and the worst of nobody." We should avoid hasty and harsh censures, for "grievous words stir up strife." We should be ever ready to forgive, and not keep alive in our own hearts a sense of injuries received, by making them a topic of frequent conversation. Jesus (whom we are to be like) never mentioned to his most intimate friends the ill treatment he was constantly receiving. We should not make a brother an offender for a word spoken in haste or thoughtlessness, or even an angry expression, or unjust imputation; but wait for passion to cool, and seek an op-

portunity for a calm and kind interview, that peace may be preserved, and brotherly love continue. As we should be careful not to take offence, so should we be careful not to give offence. "Lest any root of bitterness springing up, trouble you, and thereby many be defiled." Heb. 12: 15.

III. The pecuniary burdens of the church should be mutually borne. The public worship of God cannot be maintained without cost. God never intended it should be. Under the Jewish economy, one-tenth of all their income was to be appropriated for the support of their religious institutions. And under the gospel, we are taught that the "laborer is worthy of his hire." "Let every one lay aside on the first day of the week, according as God hath prospered him." 1 Cor. 16: 2. This is the gospel rule concerning all the burdens of the church. "For I mean, not that other men be eased, and ye burdened; but by an equality." 2 Cor. 8: 13. Every one should bear a little of these burdens. Those who have been prospered of God, should devise liberal things. Property is a gift of God, and should be as faithfully improved for his glory as any other gift bestowed upon the church. "Honor the Lord with thy substance, and with the first fruits of all thine increase," is the command of God.

IV. Another element of efficiency in a church is a prompt attendance at the public and social meetings of the church; and a faithful improvement of the gifts in the church. If social meetings are the life of the church, no member has a right to neglect them, neither has any one a right to hide his talent in the earth, and refuse to participate in the exercises of social worship. The privilege is mutual, and the responsibility should be shared by all. "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6: 2.

V. Wholesome discipline should be exercised. In this imperfect state offences will arise, and some will backslide and dishonor the cause of God. These wanderers must be reclaimed if possible, and difficulties promptly adjusted, if the church would see prosperity. For personal offences Christ has given the rule. Matt. 18: 15, 16. Paul gives directions how to treat



heretics and disorderly walkers. The first effort should be to reclaim, but if that cannot be effected, then should they be separated from the communion and fellowship of the church.

VI. Purity of life is essential to church efficiency. The church is set in the world, as its moral and spiritual light. It is as a city on a hill, that cannot be hid. The world has a right to expect an example worthy of imitation, and will never be won to Christ by a church whose members do not exhibit a conformity to the principles of honesty and uprightness. Earnest prayers and exhortations and eloquent sermons have little power on the human heart, when there is no confidence in the sincerity and piety of those who deliver them. The hearers will surely use this proverb, "Physician, heal thyself."

The inconsistent lives of those that bear the Christian name, paralyze, to a great extent, the well directed efforts of devoted and faithful ministers.

VII. Personal consecration is indispensable to church prosperity in its full extent. By consecration we mean devoted to the service of God. It must be entire, embracing body and soul. "Glorify God in your body and spirit which are his." It must include gifts and talents, and especially must we honor the Lord with our substance, and with the first fruits of all our increase. It is that state of mind that looks upon all we have and are as belonging to God, and to be improved according to his will. There must be no reserve. No idol that is too dear to be given up for Christ. No labor or suffering, that we will not cheerfully endure for the sake of our dear Redeemer. This consecration must be perpetual. Not for a day, or year only, but for life. The language of our hearts should be,

"Now I am thine, *forever thine,*  
Nor shall my purpose move."

Or as the apostle says, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's." Rom. 14:7, 8. We have already said that there should be union and concentration of effort, but this by no means excludes personal effort for the

advancement of the Redeemer's kingdom. Every Christian should be a working Christian in the social meetings, in the Sabbath school, and in private.

VIII. An efficient church should have efficient officers. The organization should be simple, and easily managed. There should be a clerk, to keep a record of the doings of the church; an intelligent and faithful man. There should be one or more deacons. The character of the deacons is of vital importance to the church. Deacons should be men full of faith and the Holy Ghost; men in whom the church have full confidence, and of good report of them that are without; a discreet and prudent man—such an one as Paul describes in 1 Tim. 3: 8—14. Nor should the character of their wives be overlooked. A good deacon is a great blessing to a church, and comfort to a pastor. He will do much to give efficiency to the action of the church, and success to the labors of the pastor. No church can long enjoy prosperity without an efficient pastor. But great and almost fatal mistakes are frequently made in selecting one to lead the devotions of God's people. A smart, active young man, with a musical voice, and pleasing address, which attract and amuse an audience, with little experience, and of doubtful piety, is often sought by churches desiring to settle a minister. But they have found, to their sorrow, that this course does not give efficiency and stability to the church. It is not required that every pastor should be a profound scholar, or great sermonizer, to render a church efficient and permanent. His sermons should have depth of thought, sufficient to edify the well-informed, yet simple enough to be comprehended by the less favored members of his congregation. He should be sound in the faith, and able to explain it in an intelligent manner. But his work is not all to be done in the pulpit. He is to care for the flock, and this will bring him to their houses, and firesides, to the bedside of the sick and dying, to administer to them spiritual consolation. He should be able and apt to teach, and should be called of God to this great and glorious work. He should possess, in an eminent degree, the graces that adorn the Christian life. His every-day deportment should be such as becometh the gospel of Christ, giving no oc-

casation of reproach, lest the ministry be blamed. "Be ye clean that bear the vessels of the Lord." This is not the place to describe the faithful pastor; suffice it to say, that an efficient pastor is indispensable to an efficient church, and the church should give him a generous support, that he may give himself wholly to the work, that his profiting may appear to all. But "it is not by might, nor by power," that any church can effectually do the work of a Christian church, "but by my Spirit, saith the Lord." "Except the Lord build the house, they labor in vain that build it." Numbers and wealth and talent may combine, and in the most perfect union, and with mutual forbearance and sympathy, and with the best laid plans, labor to advance the interests of Zion, but in vain, unless the spirit of God be in their efforts. All success is of God. To him we must look in humble, earnest prayer, for the Divine favor. On him we must depend, in humble, patient waiting for the Lord.

The characteristics of an efficient church, named in this paper, are the conditions to which God will respond, in a gracious outpouring of his Spirit, and such a church shall know that their labor in the Lord is not in vain. If these imperfect hints shall stimulate any church to labor for the conditions of efficiency, or shall provoke an abler pen to set this subject more clearly and *efficiently* before the Christian public, or shall in any way contribute to a higher type of piety, or to greater power in the church, the writer's wish will be gratified.

## ART. VIII.—CONTEMPORARY LITERATURE.

**MUSIC OF THE BIBLE ;** or Explanatory Notes upon those passages in the Sacred Scriptures which relate to Music ; including a brief view of Hebrew Poetry. By Enoch Hutchinson. Boston : Gould & Lincoln. 1864. 8vo., pp. 513.

This is the first volume which has appeared, having its origin in this country, specially devoted to the elucidation of those passages in the Bible which relate to music ; and it leaves little to be done by any succeeding writer, in the same field, unless new sources of information shall be unexpectedly opened. Whatever has been learned respecting the origin, character, and use of the various musical instruments mentioned, in the sacred writings, through tradition, history, incidental allusions in literature, and the relics and inscriptions brought to light in the explorations of travellers and archeologists, is here brought forward to illustrate the subject. History, topography, philology, and historical and Biblical criticism, are all made to contribute something to the interest and value of the volume. A large amount of varied learning and not a little patient investigation and critical skill, have been used in the preparation of the work. More or less of its information is curious, and not otherwise readily accessible to ordinary readers. It is not a book to be carelessly read for entertainment, but chiefly one to be used by the student, as he would use a critical commentary. Its references to the ancient languages, in which the Scriptures were written, are frequent, its quotation of authorities is free but judicious, and its illustrations in the form of engravings greatly assist the descriptions. Mr. Hutchinson's large and patient labor deserves appreciation, which, we trust, it will not fail to receive.

**GEOGRAPHICAL STUDIES.** By the late Professor Carl Ritter, of Berlin. Translated from the original German. By William Leonhard Gage, etc. Boston : Gould & Lincoln. 1863. 12mo., pp. 356.

Some fifteen years since, Prof. Arnold Guyot issued his course of lectures, in a volume entitled, "The Earth and Man." It was almost like breaking the seals of an apocalypse to many readers. Geography rose at once to the dignity of a profound science, and was studied with a newly awakened enthusiasm. Carl Ritter had been Guyot's teacher, and the disciple was only putting the master's common thoughts within our reach, in those entertaining lectures. Humboldt has gained, since then, an extensive and grateful hearing in America, and Physical Geography is being taught in our high schools and academies as a part of the regular course of study. But all this should only have prepared the way for Ritter, and made us eager to hear the oldest and profoundest of all the later writers on the subject. And Mr. Gage has rendered a valuable service, in putting these lectures of the great European thinker and philosopher into an English dress. They present his matured thoughts on several branches of the subject, and were separated in their original delivery by intervals of considerable length, so that we have here a soft

of *resume* of what he has written on the varied relations subsisting between the surface of the earth and its inhabitants. The very admirable sketches of Ritter's life and labors, prepare one to enter upon the study of the lectures themselves with more intelligence and a deeper sympathy with the man. Though the style savors strongly of the German Universities, yet a patient reader need not mistake the meaning, and will not fail of finding the world growing into new significance to his eye.

**CHRISTIANITY THE RELIGION OF NATURE.** Lectures delivered before the Lowell Institute. By A. P. Peabody, D. D., LL. D. Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. Boston: Gould & Lincoln. 1864. 12mo., pp. 256.

Among all the valuable contributions made by Dr. Peabody to our higher Christian literature, none deserve a more grateful welcome than this course of lectures. His aim is to show that there is not only no real antagonism between the true scheme of natural religion and the great doctrines of revelation, but that Christianity is the republication, in a higher, clearer, and completer form of the great doctrines of natural religion, and an attempt to enforce them with new sanctions, illustrate them with new expedients, and give them a vital power in the heart of man and of society. He would thus put away the fundamental objection brought by modern skeptics against the Bible and its system, by showing that it is a reëffirmation of the great truths which nature is forever struggling to utter, and often fails to impress. It is the positive side of the argument of which Butler in his *Analogy* presents so forcibly the negative side. The tone and style of Dr. Peabody are always very admirable,—combining elevation and friendliness, strength and beauty. Some readers may miss what they deem a thorough evangelism in a part of the discussions, but no Christian, of fair intelligence and ordinary candor, can fail of feeling a profound gratitude over this undertaking, and a hearty satisfaction in the admirable method adopted, and the devout spirit kept in exercise, in the effort to accomplish it. It is a contribution to the "Evidences," laid before us with great modesty but profound conviction, and taken up and inspected and laid away for future reference with no common measure of thankfulness.

**THE MERCY SEAT; or Thoughts on Prayer.** By Augustus C. Thompson, D. D., Author of the "Better Land," etc. Boston: Gould & Lincoln. 1863. 12mo., pp. 346.

Few writers have been really successful in the preparation of works with a strictly devotional aim; and not a few discourses and treatises on prayer have greatly lacked in some of the most essential qualities. "The Still Hour," by Prof. Phelps, was every way admirable, so far as respects its design and sphere. But it was meant to be only a partial discussion, and indeed it was far less a discussion than an impulse.

This treatise of Dr. Thompson has most gratefully disappointed us. It is by far the best of his several works, and more than equal to any other work of similar aim and compass which we have yet met. Its style is rich and

glowing, yet generally chastened by the theme ; the views presented are such as exercise the understanding and stimulate the affections at the same time ; the several branches of the subject are consecutively treated and fairly developed ; correct views are set forth with discrimination and care, and false notions are calmly and kindly exposed ; the duty is faithfully urged and the privilege impressively set forth ; aids are specified and hinderances pointed out ; objects are indicated and answers defined,—and, indeed, the whole subject is presented with a naturalness of classification, a fulness of statement, a directness of aim, and an appreciation of the sacred exercise, which one is grateful to find. There are a few paragraphs which we have noted, where greater simplicity of statement, and less of what looks like rhetorical consciousness or literary ambition, would afford improvement ; but we take the treatise for what it is, and unhesitatingly commend it to the attention of all who would deepen the spirit of devotion, and make prayer a richer privilege and a greater inward power.

**GENERAL BUTLER IN NEW ORLEANS.** History of the Administration of the Department of the Gulf in the year 1862 : With an account of the Capture of New Orleans, and a Sketch of the previous career of the General, Civil and Military. By James Parton, Author of the "Life and Times of Aaron Burr," "Life of Andrew Jackson," etc., etc. New York : Mason Brothers, etc. 1864. Octavo, pp. 649.

The subject and the author of this volume alike assure us that it cannot be dull. As a fact, it is all alive with interest. It holds one to itself like a Romance of Scott, and acts like the combined influences of a revolutionary picture gallery and a brilliant Lyceum lecture. It is full of entertainment and instruction, and affords some valuable materials for the history of our great national conflict, which is yet to appear.

Mr. Parton has thoroughly established his ability as a biographer. He is laborious in collecting information and effective in arranging it ; he is never satisfied till he has heard all the testimony, and then he has a decided and unequivocal verdict ; with intense likes and dislikes, he is nevertheless bent on honestly telling the truth ; he conceives character always with great clearness, and portrays it in a strong light ; his style is sententious, pithy, nervous, direct, and not without picturesqueness, and there is a decided straightforwardness, independence and audacity in his whole manner, that will compel attention and win a sort of respect, even while a reader is ready to quarrel with his statements and repudiate his decisions.

Mr. Parton is powerfully attracted by strong and positive characters. Hence his biographical subjects,—Burr, Jackson, Butler ;—he is also busy with a life of Franklin, but finding Butler unused, he dropped the philosophic subject for a while, and took up the military. The same tendency of mind appears in his verdicts, more or less. He likes to lead a strong opposition almost as well as Butler himself. The country had sent Burr to his own place with a severe judgment ; Parton reconstructed his character, and wrote over it "HERO AND STATESMAN." The country was gradually coming to give Jackson an apotheosis ; Parton dragged forth his strong passions and his

unschooled and doubtful judgment, and pronounced him "a human fighting-cock," and his administration a great and permanent national mischief. Butler was cursed by his old political allies, denounced by England, suspected by more or less of his new friends, feared by his rivals, and quietly superseded by the act of the government; Parton had no sooner read his parting address at New Orleans, than he determined to put him into a book, and let his biography vindicate him, if it could.

Butler is truly a great man in his biographer's eyes. The very qualities which his enemies plead against him, and for which his friends apologize, are, in Mr. Parton's judgment, proofs of greatness. His defiant skepticism in college, his brow-beating audacity in the court-room, and his outbursts of passionate profanity in his office at New Orleans, are not by any means allowed to weigh against him. His legal learning is declared unusual among leading jurists, his general information and his acquaintance with almost every department of knowledge are pronounced cyclopedical, his statesmanship is set down as profound as well as practical, and his military abilities are exalted to the first rank. Mr. Parton sees no faults in his administration in the Department of the Gulf, and very few, and these are venial ones, in his personal character, unless, perchance, generosity and personal friendships may sometimes have weighed too much with him; and he makes the government his enemy only because he has too much genuine, disinterested earnestness in putting down the rebellion, and exhibits a power and skill that may render him a dangerous rival.

All this we deem it just to say, while awarding to Mr. Parton both conscientiousness and fidelity in his work as a biographer. He has told the story admirably, and not less admirably because it is done *con amore*. Here are the facts and documents; let him who cannot accept the biographer's verdict, make up another.

That Gen. Butler possesses great force of character, varied and ready ability, peculiar fearlessness of nerve and spirit, ready skill and power of adaptation, is obvious enough to all; that he has taken hold of the work of subduing the rebellion with a sincere purpose and most effective energy, we cannot for an instant doubt; that more of his decisive spirit infused into other departments of our administration would have spared us many a disaster and disgrace, and brought us added triumphs, we most firmly believe; that he has been too strongly suspected, too harshly judged, and too frequently interfered with, by timid superiors, political antagonists and jealous officials, we greatly fear is only the simple truth; but we cannot yet accept him as an eminently conscientious man, a model statesman, or a great presidential national leader; nor feel at all certain, at the end of this clear statement and labored vindication, that all the acts of his administration at New Orleans kept clear of unbecoming audacity or dangerous despotism. His official orders and correspondence surpass anything we have before met in that line. There are few better specimens of clear, wholesome, vigorous English in all the literature of the war.

The book needs no commendation of ours. It will be widely sought, eagerly read, and long remembered. No other single volume shows us so much

of the real heart and soul of our national struggle. It is a thrilling panorama, the scenes, in themselves significant, are arranged by a skilful manager, and the brilliant coloring and strong cross lights allowing no observer's interest to flag.

**THE WITNESS PAPERS.** The Headship of Christ, and the Rights of the Christian People; a collection of Essays, Historical and Descriptive Sketches, and Personal Portraits. With the author's celebrated Letter to Lord Brougham. By Hugh Miller, etc. Edited with a Preface, by Peter Bayne, A. M. Boston: Gould & Lincoln, 1863. 12mo., pp. 502.

Hugh Miller has secured such a hold upon the esteem, confidence, and sympathy of a large circle of readers, on both sides of the ocean, that each new contribution from his pen is welcomed as an addition to our real literary wealth. The present volume, though not without real, and permanent, and general interest, would in itself constitute no fair test of Mr. Miller's rare powers, and no proper measure of his mental area. The papers composing it are selected from his contributions to "The Witness,"—a periodical published in Edinburgh, edited by Mr. Miller, and specially devoted to the Free Church movement in Scotland. While the issues made up and presented were in themselves local and temporary, they involve principles which are permanent and of wide application. These principles are clearly stated, thoroughly reasoned out, impressively illustrated, and eloquently enforced in these papers; while much of the local matter which they contain is so associated with Scottish history and the eminent men of that land, as to reproduce for us the strong life of that hardy northern people.

**METHODS OF STUDY IN NATURAL HISTORY.** By L. Agassiz. Boston: Ticknor & Fields. 1863. 12mo., pp. 319.

This volume is made up of the papers contributed by the distinguished author to the successive numbers of the *Atlantic Monthly*. It is enough to say of them that they are fully worthy of their source,—presenting the results of much careful study and close observation, offering suggestions for the guidance of other explorers, and bringing scientific truth into the domain of ordinary thought.

**A CRITICAL HISTORY OF FREE THOUGHT** in reference to the Christian Religion. Eight Lectures preached before the University of Oxford, in the year 1862, on the Foundation of the late Rev. John Hampton, M. A., canon of Salisbury. By Adam Storey Farrer, M. A., Michael Fellow of Queen's College, Oxford. New York: D. Appleton & Co. 1863.

The term *free thought* seems too dignified and too noble a word to be used to denote *infidelity* in its general and widest extent; but the author says that the term free-thinking had already been appropriated by Collins to denote what is technically called deism, and, moreover, that the term free thought is used in foreign literature "to express the result of the revolt of the mind against the pressure of external authority in any department of life or speculation," in which sense the author adopts it. As related to the Christian religion, the term, the author says, is used to denote Protestantism, skepticism and



unbelief, but the first not fairly, for, though it resists the dogmatism of earthly authority, it relies implicitly upon the authority of the inspired writers of the Holy Scriptures; but the other two reject all authority of an external kind, accepting only reason and science. To these two, therefore, he restricts his term, defining it—"the resistance of the human mind to the Christian religion as communicated through revelation." Infidelity directs itself against Christianity. Unbelief, against the idea of revelation, and even the supernatural generally. The one is partial and the other universal, but both opposed to Christianity.

The author takes the doctrine of the reality of the vicarious atonement provided by the passion of our blessed Lord, the supernatural and miraculous character of the religious revelation in the book of God, and the direct operation of the Holy Ghost in converting and communing with a human soul as the brief expression of the standard of authority, the Bible, which he adopts by which to test the truth of systems by agreement, and falsehood by disagreement. This, perhaps, by many may be regarded as laying the foundation of bigotry rather than a just view of the Christian religion, and yet it is difficult to object to the following remark: "Lacking the first of these, Christianity appears to him to be a religion without a system of redemption; lacking the second, a doctrine without authority; lacking the third, a system of ethics without spiritual power."

Metaphysically considered, infidelity and unbelief have a double origin, arising, perhaps, chiefly under the influence of the will and emotions; and secondly, less frequently from the intellect itself. Our author's plan leads him to contemplate infidelity and unbelief more in reference to the intellect than to the sensibility and will."

Historically he traces the various forms of the struggle against Christianity through the various periods which are marked by that struggle. The first period he regards as extending from the second to the fourth century in the Christian era. Here Christianity is seen in conflict with the various forms of Greek or Eastern philosophy. The second period extends from 1000 to 1400, the first date being fixed by the time at which the scholastic philosophy began to influence religion, and the second by the revival of classical learning. It was a struggle of deeds as well as of ideas; partly social, partly religious. During this struggle, feudalism dissolved, and the centralization of popedom received a check.

The third period extends from 1400 to 1625. "If," says the author, "we regard this crisis as embracing about two centuries and a quarter, comprehending the classical revival, the opening of a new geographical world, and the great religious changes of the Reformation—a period commencing with the Renaissance, and closed by the creation of the modern philosophy;—we shall find two principal movements of unbelief for investigation, the one caused by literature, a return to the spirit of heathenism analogous to that already described in Julian; the second caused by philosophy, a revival of pantheism."

The fourth period is regarded as commencing in the seventeenth century, through the effects of the philosophy of Bacon and Descartes, and extending

to the present time. It includes the deism of England, the infidelity of France, and the Rationalism of Germany as also the respective reactions.

It is a great field for one volume to go over, and does not allow the author opportunity of quoting extensively from the various works that pass in review ; but his study of them has been thorough, and his references sufficiently numerous to satisfy the most scholarly.

The work in the main is well done—very well. We doubt if his own philosophy, which, however, he has studiously kept in the background, has allowed him to make the most of his materials in showing the parallel lines of true philosophy and revelation.

**FREEDOM AND WAR.** Discourses on Topics suggested by the Times. By Henry Ward Beecher. Boston: Ticknor & Fields. 1863. 12mo., pp. 446.

These are discourses of Mr. Beecher, preached at Plymouth church, on topics of special public interest, running from Oct. 30, 1859, just after the raid of John Brown, to Jan. 4, 1863. They will not be generally new to the readers of the *Independent*, but they contain many of the most significant of Mr. Beecher's utterances over the great questions now in process of solution, and possess value enough, both in view of what they are, and as a history of the religious opinions of the period, to warrant their reissue in this form. It is preëminently a volume full of strong thoughts, strongly uttered.

**PHILIP VAN ARTEVELDE.** A Dramatic Romance. In two Parts. By Henry Taylor. Boston: Ticknor & Fields. 1863. (Blue & Gold.) pp. 456.

The republication of this volume makes a worthy addition to the beautiful pocket volumes issued by this House. Shakspeare is the model after which the author has wrought in giving shape to his ideas, and there are some of the interior Shaksperian qualities as well. Strong characters are conceived and portrayed here, and made to fit naturally into the spheres of actual life ; and the moral tone and lessons of the dramatic romance are of the highest and most needful kind. Passages of great beauty are scattered here and there, and the whole current of thought and expression flows along an exalted level. It is a work deserving to live.

**REMAINS IN VERSE AND PROSE** of Arthur Henry Hallam. With a Preface and Memoir. Boston: Ticknor & Fields. 1863. 12mo., pp. 441.

The great English historian has left here touching and graceful tributes to his two sons, and Tennyson, in his "In Memoriam," has prepared us to expect a splendid picture, when we look upon the real likeness of Arthur Henry Hallam. The testimony to the young man's spirit, abilities and attainments is unequivocal and very high ; but these Remains fail very largely in justifying the lofty eulogy. They exhibit mental vigor, taste and discrimination, but they do not reveal maturity nor effective power. It is quite obvious that his fine personal character, in the eye of his friends, throws a sort of halo over all his mental life and literary efforts. The golden mist is scattered in our dryer air, and so the splendor disappears.

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**ARTICLE I.—THE PHYSICIAN OF THE BODY, AND  
THE PHYSICIAN OF THE MIND.**

The gospel is to the mind what medicine is to the body, a specific for its fatal and endlessly diversified diseases. Medicine implies the existence of physical disease in community, and the diverse kinds and forms of medicine imply the existence of disease in a corresponding diversity of forms and degrees of development. Each kind of medicine is not adapted to every kind and form of disease. On the other hand, a form of medicine which is a specific for one kind of disease, may be deadly in its effects, if applied to another. So of the gospel. Its introduction into the world implies the existence in it of sin, as the death-disease of the mind; and its presentation to every creature implies that all souls, in consequence of sin, have received a fatal stroke at the hand of the second death. Though in its nature one and the same, the gospel, like medicine, is presented by inspired wisdom in an endless diversity of forms, and each form is a divine specific for some peculiar form of soul-disease.

A similar analogy exists between the physician and the preacher of the gospel, the physician of the mind, that obtains between medicine as a remedy for physical disease, and the gospel as a specific for the diseases of the soul. Wherever

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These are discourses of Mr. Beeche topics of special public interest, running of John Brown, to Jan. 4, 1863. They ers of the *Independent*, but they contain Beecher's utterances over the great quest possess value enough, both in view of w religious opinions of the period, to war preëminently a volume full of strong thou

**PHILIP VAN ARTEVELDE.** A Dramatic R Taylor. Boston: Ticknor & Fields. 1863.

The republication of this volume makes pocket volumes issued by this House. Sha the author has wrought in giving shape to the interior Shaksperian qualities as well. and portrayed here, and made to fit naturally and the moral tone and lessons of the dramatic most needful kind. Passages of great beau and the whole current of thought and expressi It is a work deserving to live.

**REMAINS IN VERSE AND PROSE** of Arthur Henr Memoir. Boston: Ticknor & Fields. 1863.

The great English historian has left here touc two sons, and Tennyson, in his "In Memoriam" splendid picture, when we look upon the real lik lam. The testimony to the young man's spirit unequivocal and very high; but these Remains the lofty eulogy. They exhibit mental vigor, they do not reveal maturity nor effective power. fine personal character, in the eye of his friends, his mental life and literary efforts. The golden air, and so the splendor disappears.

...in nature or form may be, ...of all, such is its nature; its na- ...of development, its causes and proper ...his species, if he has any, accord- ...the physician is the physical consti- ...of every form of dis- ...in all the diversified circum- ...of him cannot be ...of him on the one hand, and ...of him on the other. ...and cure of disease, and every ob- ...which does, or may ...is with him an ...No such studies are dees- ...examination. So with the ...of the mind. The proper ...the soul, its nature, ...of being is endlessly diversified moral ...degrees of development, on ...in its principles, truths, forms of ...on the other. Wherev- ...and appears in any special ...of the preacher, as ...that deadly thing as it is, ...of its power to deceive and to ...No form of sin, and no ...in the kingdom of ...object of careful thought ...the servant of servants. ...diseases, as reputable and ...to be stud- ...on such dignified forms. ...standing, as comports ...in cure; while other ...this mission of agony ...here, or appear in ...there lies before ...has injected ...and careful re-

ful applications. How much more, then, of the mind move around among his pastor and Lord," but "as one that serveth," of all, and the servant of all." His heart compassionate sympathy with "the ignorant" his perpetual care should be, to become so doctrine, that he can "rightly divide the living a portion to each in due season." the health or the life of the soul, or what health and life, should command his most diligent study, and watchful care. How can truly *care for souls*, and not most carefully influence, every form of error and false Rogers the health or life of the immortal his supervision?

the wise physician, let us add here, will of disease which existed centuries ago, ent time no being in community, but to are *now* being developed. So the chief physician of the mind should not be giving that once obtained, but no longer exist forms of error which once "drowned men condition," but which no longer have place in to those developments of sin and error bringing moral disease and spiritual death in

prepared for a consideration of certain *false*, and *maxims* which have extensively ob- dustry and community, and which tend to ce of the gospel as it is preached among or sentiment, we remark here, tends to which induces in the ministry a want of kind- masses of community, "the ignorant and y, or which renders the physician of the any forms of error, or evil influences actu- perilling the interests of souls in the com-

icious sentiments to which we would refer,

physical disease appears, whatever its nature or form may be, the wise physician, first of all, seeks to know it as it is; its nature, form, and degrees of development, its causes and proper remedy; and then he applies his specifics, if he has any, accordingly. The main study of the physician is the physical constitution of man, and the nature and causes of every form of disease to which that constitution, in all the diversified circumstances of human existence, is liable on the one hand, and medicine in all its forms and specific applications, on the other. Every form, manifestation, and cause of disease, and every object and element in the kingdom of nature, which does, or may be reasonably supposed to, exist as a remedy, is with him an object of careful thought and study. No such studies are deemed beneath his notice or careful examination. So with the minister of the gospel, the physician of the mind. The proper study of every such individual is the mind, the soul, its nature, capacities, duties, and destiny, its endlessly diversified moral diseases, their causes, forms, and degrees of development, on the one hand; and the gospel in its principles, truths, forms of development, and diverse applications, on the other. Wherever sin, the death-disease, appears, and appears in any special form of manifestation, the proper business of the preacher, as the physician of the mind, is to know that deadly thing as it is, its nature, causes, the secret of its power to deceive and to destroy, and the specific remedy. No form of sin, and no cause of the same, can exist, and no remedy in the kingdom of grace, which is not to him a proper object of careful thought and inquiry. The true physician is the servant of servants. He knows of no distinction among diseases, as reputable and disreputable, dignified and undignified, the one class to be studied and attended to, because it takes on such dignified forms, or seizes upon individuals of such high standing, as comports with the dignity of his office to work its cure; while other kinds are left free, to fulfil undisturbed their mission of agony and death, because they take on undignified forms, or appear in undignified relations. The simple fact that there lies before him a human body, into which some death-disease has injected its poison, awakens at once his deep solicitude, and careful re-

search, and most skilful applications. How much more, then, should the physician of the mind move around among his patients, not as a "master and Lord," but "as one that serveth," yes, "as the least of all, and the servant of all." His heart should ever be in compassionate sympathy with "the ignorant and the erring." His perpetual care should be, to become so skilled in word and doctrine, that he can "rightly divide the word of truth," "giving a portion to each in due season." Whatever endangers the health or the life of the soul, or whatever may impart to it health and life, should command his most wakeful thought, diligent study, and watchful care. How can any one really and truly *care for souls*, and not most carefully watch against any influence, every form of error and false teaching which endangers the health or life of the immortal minds placed under his supervision?

The main study of the wise physician, let us add here, will not be given to forms of disease which existed centuries ago, and have at the present time no being in community, but to those forms which are *now* being developed. So the chief study and care of the physician of the mind should not be given to forms of sin that once obtained, but no longer exist among men, nor to forms of error which once "drowned men in destruction and perdition," but which no longer have place in public regard; but to those developments of sin and error which are now scattering moral disease and spiritual death in community.

The way is now prepared for a consideration of certain *false principles, sentiments, and maxims* which have extensively obtained among the ministry and community, and which tend to neutralize the influence of the gospel as it is preached among men. Any principle or sentiment, we remark here, tends to such fatal results, which induces in the ministry a want of kindly sympathy with the masses of community, "the ignorant and the erring" especially, or which renders the physician of the mind unregardful of any forms of error, or evil influences actually obtaining, and imperilling the interests of souls in the community around him.

I. Among the pernicious sentiments to which we would refer,

in this connection, is one which is quite harmless in appearance, but of most pernicious tendency. We refer to the impression which so extensively obtains, that a minister, by virtue of his office, has a *certain character to sustain*, that he is encircled with a certain sacred and repellent dignity of character which demands of him a peculiar form of dress and manner, and renders it improper for him to act in commercial, social, and civil life as other men may very properly and even virtuously conduct themselves in the same relations and circumstances. Under the influence of this impression, it is thought to be very right and proper for the preacher to speak of sin in general, and provided it be done in a manner sufficiently dignified and respectful to call upon his hearers to repent. But if he proceeds to rebuke the evil and bitter thing as it actually exists in the concrete in the community around him, the only form in which it does or can endanger the health or life of the soul, especially if he rebuke sin in its vicious and most death-doing forms, then, it is thought, he compromises the sacredness and dignity of his high and holy office. Sin, in the abstract, is a respectable and dignified enemy of the soul; and hence it comports with the dignity of the pulpit to speak of the accursed thing in that form. But sin, in the actual concrete, is a thing so degraded that the preacher, whatever its death-doings in community may be, must not name it before his people, lest he should compromise altogether the dignity of his high calling. So of error in the abstract, and in the dignified forms in which it was advocated by David Hume and Lord Bollinbroke; but error as now advocated before the public, and in the form in which it is being received among the people, is so low and vulgar in its manifestations, that it must be wholly ignored by the preacher. It may slay its thousands, and hopelessly involve its tens of thousands in the snare of the devil. Still the preacher must not only not expose it from the pulpit; but it must not be known that in his private readings he has acquainted himself with the nature of the evil, or with the source and secret of its power to deceive and destroy.

A celebrated Professor of Theology, in a course of lectures to his pupils, urged them never to compromise the dignity of the



pulpit, or the sacred office itself, by alluding in their discourses to such debasing vices as licentiousness. "If you were delivering a series of discourses on the ten commandments," inquired one of his pupils, what would you do when you came to the seventh?" "I would pass over it as quick as lightning," was the reply. Another professor of equal celebrity, urged his pupils never to answer, either out of the pulpit or in it, the arguments of the advocates of the low forms of error which were being propagated in the community. On returning home from the chapel quite late one evening, added the professor, by way of illustration, I saw a small animal in the path before me. After attempting in vain, by voice and threatening gestures, to drive the creature out of my way, I, at length, threw at him the large volume I held in my hand. The result was, that I was at once covered with a cloud of vapor, which rendered me an offence to myself and family. I then said to myself: this is the last body of divinity that I will ever throw at a skunk. The story, with its applications, went the rounds of the papers, and settled fully in the public mind, the sentiment of which we are speaking. The analogy of the two cases was admitted to be perfect. Exposing popular error, and thereby saving souls from its death-infections, is throwing bodies of divinity at skunks! We doubt very much whether he ever admitted at all the analogy of the cases, or approved of the sentiment deduced from it. Several years subsequent, we witnessed in the city where that seminary is located, a practical illustration of the influence of the sentiment under consideration. A meeting was held, a meeting composed of the leading ministers and individuals of the most influential membership, from all the various denominations in the city. Each individual was present by special invitation. The subject of discussion was Spiritualism, its character, the secret of its power, and the remedy. It was stated and admitted by all present, that there were then in that city upwards of nine hundred circles that were in the habit of meeting stately from week to week, aside from many others that meet occasionally, that not a few of the members of the churches, and the masses of the population, the youth especially, were being drawn under the influence of the delusion, and carried

hopelessly beyond the reach of religious teaching. The fact also came out, that it was not known that a single clergyman in the city had given the subject the least investigation, had ever alluded to it in any of his discourses, or exerted any positive influence whatever to counteract the deadly evil. An explanation of the facts of spiritualism was presented, an explanation which, with very few exceptions, gave the most perfect satisfaction. Yet every individual present refused to do anything upon the subject, or to have his honor or influence connected with any measures to lessen or counteract the desolating effects of a delusion which, as all admitted, was spreading with great rapidity around them, and neutralizing all their influence for good among the people. The reason definitely assigned was this: such a course would compromise the dignity of the ministry.

Such is the sentiment before us, and such is its influence.

What shall we think of it? Does it indicate in the ministry the wisdom of the serpent? It is obviously contrary to the example of all inspired teachers, from Moses to Christ and his apostles. They always arrayed God's truth, not against sin or error in the abstract; but against both in the specific forms in which they appeared at the time; and appeared as Satan's agencies for the delusion and destruction of souls. It is equally opposed to the express requirements of inspiration upon the subject. The watchman, upon the peril of the life of his own immortal spirit, is required to give the people warning, not when some dignified and respectable enemy approaches, but when any destroyer of any character is seen advancing. The good shepherd lays down his life for the sheep, not merely when he sees some dignified and respectable wolf coming, but when he sees any creature approaching that would destroy or scatter the flock. According to this sentiment, the watchman is to give the people warning, not when he sees a band of painted savages creeping into community to burn, to butcher, and take captive. That would compromise the dignity of his high office. He is to sound the trumpet, on the other hand, when he sees some grand army led on by some illustrious commander, about to invade the nation. There is something dignified and

majestic in giving the alarm under such circumstances, and the dignity of Zion's watchmen is of infinitely higher importance than the interests of the souls committed to their charge. The shepherd, too, when he sees the wolf coming, is, first of all, to take a careful survey of the dimensions and bearing of the animal before him. If he is a majestic and dignified wolf, such as comports with the dignity of the ministerial office to contend with, then the minister is to place himself between his flock and the approaching enemy. But if a lean, half-famished, and snapping animal presents himself, one that will tear, and devour, and scatter ten times as many of the flock, as his well fed and dignified associate, then the minister, how many soever of his flock are destroyed, is never to seem to know that a destroyer is among them. In regard to the tendency of such a sentiment, we would express the deep conviction, that if the ministry and churches had entered the council of Pandemonium, and had there formed a plan and league with Satan to give up to his supreme control three-fourths of the souls in every Christian community, they could not have adopted a sentiment or a rule of action better adapted to this end than the sentiment before us. Truly, "the men of this world are wiser in their generation than the children of light."

II. Another error, kindred in its nature and tendency to the one we have exposed, is the idea so common and influential in community, that in refuting damnable error, the teacher of religious truth puts himself upon a level with the destroyer of souls whose false teachings he exposes, and thus compromises the dignity and sacredness of his profession. Did Christ put himself upon a level with Satan, when he came into the world to refute the lies and destroy the works of the devil? He did so, if this maxim is true. Did Elijah put himself on a level with the prophets of Baal, when he confronted and confounded them before the nation of Israel? If so, then the penalty of the second death brings over all religious teachers who do not, in a similar manner, in their day, put themselves upon a level with the propagators of soul-ensnaring and soul-destroying error. Upon the peril of their own immortal interests, they are required to give the people warning, whenever and wherever

the enemy of souls appears. Suppose that a swarm of foul animals should creep into a given city, and impregnate the atmosphere there not only with offensive, but with fatally poisonous vapors, so that in every house some are sick, others are dying, and some are dead. The community are called together for consultation. A proposition is made for a united effort to expel the destroyers. Wise men object. The animals must be let alone. Their presence in the community must be utterly ignored. In the attempt to expel them, we put ourselves upon a level with them. We must not compromise our dignity, as rational, human beings, and especially as ministers, physicians, lawyers, merchants, and mechanics, whatever the results may be to the health or lives of citizens, by placing ourselves on a level with such foul and despicable animals. Physicians are called to attend upon the sick. They utterly refuse to compromise the dignity of their high profession by putting themselves on a level with such low beasts, and that in an attempt to eject from the human system poison which they have injected into that system. No, they are to treat none but reputable diseases, diseases which have their origin in reputable causes. Never will they throw their valuable treatises on medicine at skunks. Now this is the precise form of wisdom which has controlled the ministry and the churches in their treatment of fatal error, which has been slaying its millions of souls in this nation for these many years past. Never did a sentiment, more false and fatal in its tendency, have being in the church, or in the world. Whenever we set about, by means adapted to the end, the expulsion from the body politic whatever is destructive to its real interests, we not only exhibit the spirit of true philanthropy, but show ourselves superior to the evils, and the propagators of the evils, which we thus expose and expel.

III. The sentiment to which we would next allude is this: The idea that the most effectual method of expelling from the community fatal error is to *let it alone*. If the propagator of such error comes into a community, and nobody will hear him, that is, all in common let him alone, that certainly would be an effective method of preventing the evil which the introduction of the error referred to would occasion. Or if it has been

introduced, and all the people together would cease to hear its propagators, this also would effectually expel it from community. Let us suppose, on the other hand, that the propagator of such error comes into a given community, and by his insinuating address, and smooth and deceptive sophistry, draws three-fourths of the people after him, and impregnates their minds with his fatal absurdities. What will be the certain result, if the ministry, and the intelligent and educated portions of that community, let the deceiver alone? This inevitably: The mass of the people, the young especially, will be permanently deceived, and that to the corruption of their morals and the ruin of their souls. Here is the very condition of things in which wisdom should become the compassionate guardian of ignorance, and if there is a failure here, God will hold those who have this larger knowledge responsible for the souls whom they (the wise) let alone in the power of the destroyer. It is just as safe and wise to let the wolf alone in the midst of the flock, and to do so as the most effective means of his expulsion, as it is to let the propagator of fatal error alone in community when he has succeeded in gaining the ears and hearts of the masses of the people.

IV. We will allude to but two other sentiments and maxims of a kindred nature and character to those above elucidated. We refer to these in the same connection, because the same remarks are equally applicable to each of them. The first maxim is this: Moral evils and error, if let alone, will cure themselves. The second is like unto the first, to wit: that as religion has very little to do with business, less with reform, and nothing whatever with politics, the true and only proper sphere of the pulpit is to preach Christ and him crucified, letting all subjects alone like those just named above. If moral evil, together with its necessary concomitant, fatal error, has not its seed in itself, that is, does not contain in itself the principle of self-perpetuation, why then did Christ come into the world as a Saviour from sin, and why is the gospel sent into it as a light to banish error? Why were not both in common let alone to work out their own cure? It may be said in reply, that this does not hold of sin or error in general, that is,

in the abstract; but only in the concrete forms in which they obtain in community. But suppose that sin and error, in all their concrete forms, are banished from the world, or by a process of self-dissolution have died out of it. Where then, will either, in their general, abstract, or any other forms, have place among men? If the maxim, moral evil and error, if let alone, will cure themselves, and are, therefore, not to be testified against, be true, then sin and error in all their forms, general and particular, abstract and concrete, are to be wholly ignored and passed by in the ministrations of the pulpit, and in the testimony of believers before the world. Further, if preaching Christ and him crucified requires us not to show the people their sins, and that in the specific forms in which they actually appear in society, why does it not require us not to preach about sin in any form whatever? Sin is one thing, and Christ another and different object. If preaching Christ is incompatible with bearing testimony against sin in any one form, it is equally so with calling men to repent of sin in any form whatever. The same holds true in regard to duty in all its forms and applications. If preaching Christ and him crucified is incompatible with inculcating duty in any one form, the duty of integrity in the social, commercial or political relations of life, for example, then preaching the doctrine of the cross is equally incompatible with urging compliance with the law of duty in any of its applications, in any relations of existence. Besides, we should be glad to be informed in what cases moral evil, or "damnable heresy," when let alone, have exhibited this tendency to work out their own cure. Sometimes such evils have changed their forms, but never their character, and never have they been known to take to themselves wings and fly away from earth to other planets. When let alone, "evil men and seducers wax worse and worse, deceiving and being deceived," and never, self-moved, do they return to the light which they have abandoned; "neither do they lay hold of the paths of life." Sin contains in itself no remedial principle, and when once introduced, never works out in the individual or community anything but death. The natural daughter of sin, also, is deceptive error. "He that doeth evil hateth the light," and if

let alone, will advance onward into deeper and deeper darkness. What is most singular, also, is the fact, that the more absurd the error embraced, the greater is its power of self-perpetuation. The most specious and attractive forms of error that ever appear among men, are those whose absurdity is most manifest to the undeceived.

If any of our readers should inquire for an example in illustration of the fatal influence and deadly tendency of the sentiments and maxims which have been the subject of remark in this article, we need only refer to the progress of events in this country during the last twenty or thirty years. During the whole of this period, commencing with the Second Advent delusion, which began to move the public mind about the year thirty-six, propagators of fatal error have, as preachers, lecturers, and peddlers of bad books, swarmed over this nation as did the locusts over Egypt. Everywhere, also, with exceptions very few and far between, have all these forms of error and their propagators, and that under the specific lead of the sentiments and maxims which we have considered, been wholly ignored by the ministry and churches, and left free to the unimpeded work of multiplying their death-doings through the length and breadth of the land. As the result, two-thirds, at least, of the population of this country are now in the death-lock of diverse forms of unbelief, and for that reason, beyond the reach of all existing religious influences. Among this number are millions of our population who, thirty years ago, were, to a greater or less extent, regular attendants upon religious worship in our sanctuaries, and were very readily brought under the converting influences of the spirit of grace. The ministry, instead of seeking to expel "the grievous wolves," who were scattering the flock of God, and preying upon immortal souls, all around them, have been, by their serene silence, guarding the dignity of their profession, and that while Satan has led captive whom he would.

During the Second Advent excitement, for example, it is quite safe to affirm, that millions of the youth and adult portions of our population, such was the speciousness of the arguments presented, were brought to this distinct and openly

avowed conclusion, that the doctrine preached to them was true, or that the Bible is not the word of God, and that the events of the year eighteen hundred and forty-three would resolve all doubts upon the subject. Under such circumstances, the writer of this article clearly saw at the time, that if that delusion was let alone, and the misapprehensions of the people in regard to the actual teachings of Scripture were not corrected, the two following disastrous consequences would result:

1. The religious sensibilities of the people would be exhausted, and that for a long period there would be an intense prejudice against any form of religious excitement.

2. The failure of the doctrine taught would render infidelity, what it had never before been, the popular faith of the nation.

Under the influence of these apprehensions, the writer personally visited leading clergymen and the most influential conductors of the religious press, laid his apprehensions fully before them, and urged that special efforts should be made through the press and the pulpit to correct the misapprehensions and evils referred to. Everywhere he received one and the same reply. The delusion, if let alone, would soon be dissipated. But above all, the ministry must not degrade the dignity of its high calling, by putting itself upon a level with the ignorant men who were propagating this delusion. It was let alone, and the result which Satan intended, and which the ministry and the conductors of the religious press ought to have foreseen and prevented, followed. The millions who embraced the Second Advent delusion, under the distinct and avowed apprehension that that dogma was true, or the Bible false, became open infidels, and the public patronizers of the swarms of lecturers on Phrenology, Mesmerism, and finally Spiritualism, lectures each one of which had in it a fatal sting, and that sting specifically aimed at the ministry, the churches, and the Bible. Throughout this whole period, the ministry has maintained the same profound reserve, dwelling in sublime silence in regard to existing evils, while Satan, as should have been foreseen, has led away the people. Our solemn conviction is, that if God should speak from heaven, and should give utterance to his views in



regard to the course pursued by the shepherds of his flock during the period under consideration, it would be in language not unlike the following: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them."

Examples of the healthful tendency of the opposite course, the course which we advocate, might be multiplied to any extent desired. When the younger Dr. Edwards, for example, was settled as pastor in New Haven, Ct., Mr. Chauncy, the celebrated Restorationist, came to that city, and, according to universal usage, preached his doctrine from Dr. Edwards' pulpit. A public discussion was held between the great champion of the evangelical faith, and of the new doctrine, in respect to the question at issue between them. The result was, an open discomfiture of the advocate of error, and that before the whole people, and the utter repudiation by them of that error. As a final consequence, the evangelical faith had greater power over the public mind than ever before. The late Prof. Stuart of Andover followed Dr. Edwards as pastor of the same church, and copied the example of his distinguished predecessor. When the pulpit was not otherwise engaged, the advocate of any particular dogma, in accordance with general usage, entered it, if desired, and had a hearing before the people. The pastor, however, as a watchful shepherd, was always present, and refuted the sophistry of the false teacher before the same audience who had listened to his discourse. The celebrated Dr. Taylor followed Prof. Stuart, and always avowed and acted upon this maxim: Give the advocate of error a hearing; but always answer him before the same audiences that he addressed, and that when his arguments are distinctly before their minds.

The result was, that during the pastorates of these three men, no preacher of Universalism could gain more than a single hearing before a New Haven congregation. The successor of Dr. Taylor had been educated in a different school, and had embraced the sentiment, that the pastor who allows his pulpit to be occupied, though usage requires the custom, by a teacher of error, sanctions his false teaching, and he who replies to such teacher, compromises the sacredness and dignity of his high office, by placing himself upon a level with his antagonist. His pulpit was, accordingly, refused when asked for by a preacher of Universalism. That false teacher immediately hired a large hall in the centre of that city, and for one or two years, at least, preached there to crowded audiences, no one contradicting him. Who evinces the higher forms of wisdom, he who holds on to his dignity, but loses his people; or he who, as a watchful shepherd over his flock, lays down his dignity for the life of his sheep, and thereby saves them and his true and proper dignity, too?

Judge H. had become a devoted disciple of A. J. Davis, and had often commended the principal work of that individual to a friend of ours, a minister of the gospel. When earnestly urged, on a particular occasion, to read that work, our friend replied: "Well, Judge H., I will examine the work you commend to my perusal, and will read it till I am convinced myself, or find in it the means of convincing you." "That is all I ask," replied Judge H. Our friend read on till he comprehended the fundamental error of the work. He pointed out the same to Judge H., and thus annihilated the influence of Davis and his works over his friend's mind. Did our friend really compromise the dignity of his profession by thus showing himself superior to a teacher of error? Did he not, on the other hand, act the only true and proper part of a faithful shepherd and bishop of souls? To act effectively against error in any form, the teacher of truth must sufficiently study that error to comprehend its nature and character. Then his superior knowledge, and timely applications of truth, will be his wisdom in the estimation of a discerning public. The religious teacher, on the other hand, that never informs himself of the fatal errors which

are being sown among his people, and when he knows that the wolf is in the fold scattering and tearing the flock, wraps himself up in the assumed dignity of his profession, and acts and teaches as if he did not know that the destroyer was near, will ever be regarded by the masses of the people as a wise fool, and will most richly deserve the contempt of which he is the object.

When the writer of this article was President of the College at Oberlin, error, in every form, was promptly exposed there, as soon as it became manifest, that if let alone, it would gain an influence among the students, or in the encircling community. The result was, that while revival influences died out, for the most part, in the churches in this country, and the masses of the people were drawn within the circle of fatal error, such influences never lost, in the least, their power in that institution or community. While conversions were constantly occurring from week to week, no year passed, we feel quite safe in affirming, without one, and generally two or more, general revivals. The same vitality of revival influence might have been preserved in all the churches, had the ministry, during the past thirty years, evinced the wisdom of the serpent, as well as the harmlessness of the dove.

The true dignity of the ministerial office, permit us to add in this conclusion, is not a mysterious something which encircles an individual by virtue of his official position, but that Divine halo which surrounds him on account of a wise and faithful discharge of the true and proper functions of that office, the care of souls. The true minister of Jesus Christ is not one who is magnified by his office, but one who magnifies that, and he magnifies his office most who, like his Divine Master, has the most deep and compassionate sympathy with the ignorant and the erring. Such a man, first of all, as "a scribe well instructed in the things of the kingdom," knows the gospel, the gospel in its doctrines, principles, provisions, promises, threatenings, and endlessly diversified applications, and walks in deep intercommunion and fellowship with its author. He also knows mind, mind in its powers and susceptibilities, necessities and liabilities to the death-snakes which encircle it. He carefully acquaints himself, also, with

the evil influences and errors with which the souls around him, and for whom he is called of God to care, are encircled, and stands, as a faithful shepherd over his flock, against all the propagators of "damnable heresy," those "grievous wolves, who are seeking that flock as their prey." His spirit, also, is as genial as the air and the light of heaven. In other words, he has a genial and kindly sympathy with all the real interests of humanity, in all circumstances and relations of existence alike, relations, individual, domestic, social, and civil, as well as religious. In his love for man, and regard for his rights and interests, he is no respecter of persons, knowing no man after the flesh. Wherever true thought has a dwelling-place, whether it pertain to peace or to war, to business or to politics, to morals or to religion, to domestic life or to social life, there he is at home. With all true feelings he has an equally genial sympathy. He is a child among children, a philosopher among sages, a theologian among divines, and in the true and proper sense, he is "all things unto all men." With vice he has no associations but to rebuke and reform it, with error but to correct, and with ignorance but to enlighten it. Of that form of personal dignity which, in the judgment of many, encircles a man by virtue of his office, and which one may fold around him as he does his cloak, he knows little or nothing. His dignity, on the other hand, shines out from his entire spirit, virtues and visible acts, as light beams from the face of the sun. Possessed of wisdom far superior to that possessed by the flock he feeds, he is ever among them, "not as exercising lordship over God's heritage," but "as one that serveth." Ever wakeful to guard his flock against evil influences, he carefully acquaints himself with their specific wants, trials, temptations, doubts, difficulties, and liabilities to be ensnared by deceptive error, and the false teachings of those whose chief mission is to lead from the path of virtue and truth the ignorant and the erring. The end of all his ministrations is, to save from death the multitude who lie fast bound in sin around him, and "to present every man perfect in Christ Jesus." Such is a faint representation of our ideal of a minister of Christ, a physician of the mind.

## ART. II.—LIFE AND TIMES OF PAUL.

## BEFORE HIS CONVERSION.\*

Paul's original name was Saul. The first notice we have of this remarkable man, is by Luke in his apostolic journal; and in connection with the persecution of the church. At the martyrdom of Stephen, who led the van of a long but glorious train of martyrs, he was one of the attending guards and performed the office of sentinel over the outer garments of murderous men who hurled the missiles of death at this friend of Christ, sealing his testimony with his blood.

Then, as under Moses, witnesses against a man were required to be his executioners; and, like men engaged in hard work or in running a race, they stripped themselves for their bloody work, and "laid down their clothes at a young man's feet whose name was Saul." While adhering to an old custom, they regard him as an accomplice, by committing their clothes to his care. Though exempt himself, not having witnessed against Stephen, he encouraged them by his presence, and was equally guilty of innocent blood. Referring to this scene some thirty years after, he admits that he was present, and consenting unto his death; and kept the raiment of them who slew him; a frank confession but a bitter remembrance.

The picture representing him has a dark back ground with a bloody front, revealing the progressive steps of embittered hatred to the gospel, becoming so inhuman and revengeful as to drive the converts to Christianity from Jerusalem, scattering them like sheep upon the mountains, throughout Judea and Samaria; but with results the reverse of what were expected, for they preached Christ wherever they went.

At such a time, engaged in such a work, inaugurating a new

\* Authorities consulted, and to whom indebted: Acts of the Apostles; several of the Epistles; Encyclopædia of Religious Knowledge; Conybeare and Howson; Neander's Planting and Training of the Churches; Kurtz's Sacred History; Kurtz's Church History, and Smith's Classical Dictionary.

and important era, Saul is introduced upon the sacred page. He comes forth as a young man, as one just coming into notice, and now upon the stage for the first time. He may have had a youthful appearance, may have been young as a persecutor, but not young according to our standard, for he must have been not far from thirty-five. Some authors assert that he was born six years B. C.; others, two after; his precise age uncertain; but as Stephen's martyrdom occurred the thirty-fifth or thirty-sixth A. D., he could not have been, strictly speaking, a young man, though he may have passed as one at that time; and as an opponent of the church, from whom much was to be feared, and from whom its enemies expected much, he might well have been considered young.

*First. His Parentage.* It was strictly Jewish. His genealogical descent was from the warlike tribe of Benjamin, of whom the aged and dying patriarch said prophetically, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night divide the spoil." This prophetic view of Benjamin as son, is equally true of the tribe bearing his name, and may have comprehended its history, so as to have embraced Saul the persecutor; the representative of the tribe being but a true picture of him who boasted that he was a Benjaminite; a Jew; a Hebrew of the Hebrews; and who, from childhood, proudly bore the name of Saul, the daring and bloody king of Israel, from the tribe of Benjamin.

Having conferred this royal name upon their first-born son, it is legitimate to infer that his parents were ardent admirers of Israel's first king; delighted in the history of his origin and exaltation to the Hebrew throne; exulted in the records of his heroism and bold exploits, which marked his reign as an epoch in Jewish annals. His physical stature and stately bearing, his giant intellect, manly independence, and towering greatness, his bristling spear and successful campaigns, rendered the name fragrant, giving it a prestige they would appropriate to their own family. In him they found their true ideal of greatness and glory, and desired its descent to their own times, to vindicate the history of the tribe, and execute summary vengeance upon their Gentile enemies. With such exalted views and the

gratification of these desires, their new-born son began to wear his kingly name.

His parentage was of the school of the Pharisees, and of one of the Jewish dispersions. It was respectable, if not honorable. Though not surfeited with riches, and exalted to distinguishing positions, they were not entirely unknown or unnoticed, nor reduced to want or suffering. Their occupation was that of-weaving. The product of their labor, camel's hair cloth for tents. Industrious and frugal, they secured what one of old prayed for, not silver nor gold to hoard up, nor wealth of any kind, but "food and raiment sufficient" for them.

Saul's father was a Roman citizen at the time of his son's birth; a freeman, possessed of rights characteristic of the Roman born; Jew by birth and blood, yet Roman in civil and political privileges; though, probably, not because he resided under Roman laws. It has been supposed that Julius Cæsar conferred on the city where the father of Saul lived, the rights and privileges of Rome, and constituted it a free city, and that all its inhabitants became unconditionally free; politically and civilly Roman. But this is now disputed; some denying that it was ever invested with Roman freedom; others are in doubt; thus the subject is involved in uncertainty, and we must leave it an open question. Of the freedom of the family of Saul, there can be no question raised. His father may have become a Roman citizen by special favor. He may have been a soldier for his adopted country during some of its wars; and having performed deeds of heroism, received as a reward Roman citizenship, the highest and most distinguishing honor his sovereign could bestow. And because of the enfranchisement of this Hebrew father, his son was free-born; and not, as some have supposed, because his birth-place was under the emperors. It was a conquered city, subject to Rome; but, doubtless, only a portion of its inhabitants were enfranchised; and they only, but by special favor, or as purchased at great price, as in case of that military officer, who said, "with a great sum obtained I this freedom," that is, the privileges of Roman citizenship. While that officer had purchased his, young Saul obtained his by birth. Though his parents were in moderate circumstances,

he inherited that which cost others large sums; and, aside from his natural endowments, his citizenship was his greatest inheritance; and because of this he congratulated himself on a certain occasion, rather than on the mere fact of birth-place, though that was no slight consideration at that time. And this suggests:

*Secondly. His Nativity.* While exulting in his Hebrew lineage and the history of the fathers, to whom pertained all he deemed valuable in politics and religion, he was by no means insensible to the privileges and honor of his boyhood home. It was with pride of place and country, when, at about sixty, he said to the warden of the prison where he was to be confined, "I am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."

While authors differ in regard to the year of his birth, they all agree that Tarsus was the place of his nativity. This city was the capital of Cilicia, a province in the South-eastern section of Asia Minor. It was situated on the river Cydnus, formerly six miles from the sea, but now twelve. Its name is equivalent to Tarshish; and being upon navigable waters, it may have been the port for which Jonah embarked when required to go to Nineveh. It was an old place at Saul's birth. For awhile, it was a successful competitor with Athens and Alexandria in literature. Though built by the Syrians, the first occupants of that section, the Greeks early settled there, carrying with them their arts and sciences, giving the city a literary character and reputation, then by no means common.

The first historical notice of Tarsus is by Xenophon, some four hundred years B. C. It was then the "chief city" and capital of that province. The conclusion of the most thorough research is, that it is of unknown antiquity. Ancient history attests, not only its great remoteness of date, but the independence of both city and province till after the establishment of the Persian empire; though it was under contribution, the administration of the government was by native princes. At the time of the Macedonian invasion, the country was both held and ruled by the Persians, from whose possession it was wrested by the Greeks, under Alexander. The native inhabitants



were driven to the mountains, and the Cilician plains were settled by adventurers from Greece. Dispossessed of home and country, the natives became robbers upon the land and pirates upon the sea, spreading desolation wherever they went; siezing unsuspecting Greeks and selling them as slaves to citizens at Rome. Commerce became crippled, property and life endangered to a wide extent, Greeks and even Romans came at last to both despise and fear them, till the enraged but heroic Pompey rose in his might and drove them from the sea, and subdued them upon the plains, taking possession of the country in the name of the Romans, 66 B. C.

The city played an important part, under Alexander, as a military station, as also under his successors. Then, under the emperors, till, at length, by compromise or treaty, between the Romans and Syrians, it became a frontier city of the latter. Having passed through all these vicissitudes, suffering from robbers and pirates, and from internal dissensions, Pompey now appropriates to it the honors of the court, and makes it, as for ages before others had done, the capital of Cilicia, 67 B. C. But the mountainous districts remained unsubdued and unappropriated for more than a century.

Politically, commercially, and as a military station, the birthplace of Saul was held in high esteem; a centre for the nations; a general rendezvous; and as a gateway for those armies to pass and repass from east to west, and from west to east, which alternately conquered and subdued each other. Not only Syrians, Persians, Greeks and Romans, held alternate possession of the city, but the Egyptians and several other nations struggled hard to possess it, till at last it became the camping ground of Arabs, Turks, and European crusaders. For ages, it was a scene of strife and commotion. Its streets were trodden by more alien feet and mailed warriors than any other city of Asia Minor. Revolutions and alarms were of perpetual occurrence. Excitement was its life, ever having a constantly changing fortune, subject to all the vicissitudes of war and peace. At one time it takes sides with Cæsar in the civil war; then, it was punished for it by Cassius; then, honored by Anthony for its loyalty, and made a free city; then, relieved of

its foreign taxes by Augustus; then sharing largely in the clemency of several of the succeeding emperors.

Like Jerusalem, it was "beautiful for situation," having the Mediterranean in front, Mount Tarsus in the rear, its snow-capped peaks piercing the clouds, with its two jagged arms reaching to the sea, embracing the province and forming its boundary east and west. It was but a little to the north of that Hebrew home, and through the centre of Mount Tarsus, that the traveller passes the celebrated Cilician gates, a vast fissure, eighty miles from north to south, with breadth of but few rods at most, contracting frequently to thirty or forty feet; with walls of lime-stone on either hand, varying from hundreds to thousands of feet in height. Through this volcanic gorge, with scarcely room for more than one war chariot to pass at once, the nations found a passage between Europe and Asia. Through this Cyrus marched his mighty hosts to the conquest of the west; and, in turn, Alexander and the Greeks, shod in boots of brass, for the conquest of the East. Other chieftains and armies, cavalcades and caravans of other and the same nations thronged this seam in Tarsus, some flushed with triumphs, won or in expectation, and others trembling with fear in their hurried march from the scene of some recent defeat.

In speaking of the sublimity of Tarsus, which rises far beyond the region of vegetation, its lofty peaks of granite almost touching the sky, reflecting from their snow caps the brightness of the noontide sun, and filling the vista with unparalleled magnificence, Bayard Taylor exclaims, as he looks out upon the scene: "Great God! how shall I describe the grandeur of that view? How draw the outlines of those mountains? How paint the airy hue of violet gray, the snow-white lights, the thousand pencillings of mellow shadow, the height, the depth, the far-reaching vastness of the landscape?"

It was near this scene of unequalled grandeur, in the city of Tarsus, that chief city, honorable, free, literary city, that young Saul had his birth;—a city once inviting commerce to its exchanges, having commodious entry and safe anchorage in its harbor which, alas, has since become filled with drift, and whose protruding delta makes the Cilician capital an interior and de-

serted town. No more does it resound with the hum of business, nor with the shrill voice of the sailor; nor is commerce attracted to its decayed wharves; nor merchantmen sails whiten its bay, making for a once stirring port.

Its river, too, running through its centre, said by Xenophon to be two hundred and two feet wide, now reduced to one hundred and twenty, has changed its channel, and now flows sluggishly to the east. Its once swiftly running waters, clear, cold and medicinal, and frequently resorted to for bathing, have lost their attractions; and the place has ceased to be either Roman or Greek, literary or free; and none care to boast of it as their birth-place, unless, because it was the nativity of Saul.

That strange mixture of the nations, gathered there for trade, pleasure and luxury, no longer exists. Pilgrim, caravan, commercial and military scenes, once so common, and with which young Saul had his birth and spent the early years of his life, are no longer seen at Tarsus, which is rendered forever memorable only as the birth-place of such a man. While the man is of Scripture history, the place belongs to the classic in which its outlines are drawn; the streets, markets and docks; the synagogues and baptismal font; the crystal river with its towering groves of bird-singing foliage and all that rural scenery of his childhood days; the mountain retreats, volcanic fissures, ravines and snowy peaks, familiar to him in his youth, and as a resort, with his Hebrew parents, for occasional recreation and pleasure.

This natural scenery, with all its modifying reverses and changes, remains to the present, and with it, the turbaned shepherd and the tented Turk linger amid the solitudes of that once chief city which its thousands thronged. Shadows and sunshine alternate in ravines and on mountain peaks in the rear; the same currents and blasts sweep over the plains; the prospect from Tarsus outward to the sea, may be the same, but, alas, eighteen centuries have had their effect, and nearly sixty generations have been swept into oblivion, while young Saul, though long since dead, yet lives.

*Thirdly. His Education.* Being the first-born son of Pharisaical parents, whose sect was strict in moral and intellectual

discipline, he became early and thoroughly instructed in the rudiments of education; the regard of hopeful parents secured to him culture of mind and heart, equal to his aptitude to learning and the facilities then enjoyed. We are not to suppose that chief city either destitute of, or indifferent to, the means of education. Its original inhabitants may have been barbarians, but in time the population became polished, and a refined philosophy and stirring eloquence made the place an illustrious and literary rival with the two most learned cities in the world. Cruel, proud, corrupt, oppressive, caring less for letters than government, less for literature than politics, the Romans allowed individual and municipal agencies for the education of the young. Though Tarsus was a conquered city, subject to the emperors and laws of the seven-hill city of the Italian peninsula, having their government administered in presence of armies and fleets, it possessed facilities of no ordinary character, and was more Greek than Roman. While all the nations were there represented, a strange intermixture thronging the streets, the Greek element prevailed, and that language, with its accompanying literature, took the precedence with the masses. It was made Roman in government and laws and by conquest. It was Greek in literature from choice. It was Pagan and Jewish in religion from birth and habit.

In the midst of all this, Saul had not only his birth, but the rudiments of an education, brought to completion at Jerusalem. His first lessons were at home with his Hebrew mother, who taught him the Jewish narrative and daring exploits of Israel's first king, whose name he bore, and early encouraged him to boast, like his father, of descent from the tribe of Benjamin. There he learned the greatness and glory of the Jewish nation, the history of its country, the changes and reverses befalling those who had received it as inheritance from Abraham and the patriarchs. While taught the difference between the Jew and the Gentile, and the superiority of the former, entitled to prior and richest blessings, he became familiar with the stories of their sufferings, bondage, deliverance, desert pilgrimage, triumphant march into Canaan, and its subsequent conquest, and all pertaining to the future of the children of Abraham; their

power, government and institutions; their warfares, sieges, and clash of arms, and their successive triumphs. It was with pride that he wore the name of one anointed of Samuel. That young Hebrew heart, with all its sympathies, was stirred to its depths as this child of Benjamin learned to read for himself the exploits of Israel's first king; eagerly pondering the history of the man of Gibeah, he soon learned to venerate the memory of the town, as well as the man, there anointed king of the Hebrews. Turning often with yearning and sympathetic heart towards the distant hill-tops to the east, he remembered with sadness the battle-ground of Gillboa, where Philistia's mailed warriors fought that bloody battle, with the army of Israel, led by Saul in person, where the Philistines prevailed and the battle went against them, and where their chieftain fell in despair upon his own sword, and with him his three sons and armor-bearer, simultaneously with the annihilation of that division of the Jewish army.

His education comprised a full knowledge of the patriarchs and prophets; the armies and navies, arts and institutions, writings and ministry of the Hebrew people. Early taught to expect the coming of the Messiah as a temporal prince, to restore the fortunes of Israel, yet his dauntless spirit burned within him, his temper flashed in his youthful heart, to avenge the wrongs and woes poured upon the Jews by the Gentiles; in his own person, like Saul of old, to lead the scattered tribes forth to battle, though to a better issue, aspiring to become an avenging instrument, satisfied only with bloody reprisals.

While the Jewish father confined the training of his daughter to the family, he put his son to the public school at the age of five, and at ten, to the study of a digest of their traditions and to an explanation of the Hebrew Scriptures. And while some affirm that he received the greater part of his education at Tarsus, others maintain that the most of his time from thirteen to thirty was spent at Jerusalem. In either event, he not only became versed in Jewish literature, but in that of other nations, especially the Greek, with all its accompanying arts and institutions, thus laying a solid foundation for theology with Gamaliel, the learned and celebrated D. D. at Jerusalem. And, as

he afterwards says of himself, that he "was brought up at Jerusalem," and from other circumstances, it is probable that he left the tent-maker's home as early as thirteen; but young as he was, as he embarks for that distant city, he had acquired a knowledge of men and things, forgotten only in death. Additional to his literary acquirements, he became familiar with a trade, that afterwards administered to his wants, an acquisition he never regretted. And as Tarsus was a military station, its streets being frequently patrolled by Roman soldiers, he early became familiar with scenes, so deeply impressed on his mind, as to furnish him in after life with some of his most effective illustrations. The erect form; the measured and firm step; the armor and equipments of those soldiers; the faithfulness of sentinels at their posts; the clash of arms, conflict and victory, were pertinent and striking means of illustrating a class of truths and duties he afterwards labored to enforce.

Such were some of the items of his home education. Now he gathers up his effects and prepares for a more thorough and extensive course at Jerusalem. Of the parting scene, the farewell to his childhood retreats and sportive scenes; the synagogue and burial ground of the Jews; and all that magnificent scenery amid which he began life, and where the first thirteen years had been happily spent, with all their sacred memories; the mother at home, who taught him that thrilling and changing history; the fortunes and disasters of the Hebrews; that mother's prayer and counsel; her dripping tear and deeply imbedded kiss; that sister, also, whose son saved his life from forty infuriated Jews twenty years after; the sister of his childhood, with whom his youthful plays had been shared, and whose life was interwoven with his own, have we no space to speak. Nor will our limits allow a passing thought of the parting counsel of that Jewish father as he led him to the wharf to embark on board a coasting vessel from Cesarea or Joppa, or perchance, a mile or two over the plains, for a land route through some of the passes of eastern Tarsus and across the valley of the classic Orontes, the plains and hills of Syria to the city of David, with its towering domes and sacred memories.

A visit to the holy city had been a dream of his whole life; a pleasing vision of a city compact together, within whose gates he many times wished his feet might one day stand. The name of Mount Zion was sweeter than song, for he had been educated to regard it the city of the great king, and as the praise of the whole earth; a city of solemnities; thither the tribes annually went up from all the holy land; kings and princes, prophets, seers and mitred priests, rulers and subjects, all meeting in holy convocation within its hallowed walls. Thoughts of such things thrilled his heart with sensations peculiar to the Hebrews. Though but a boy, he longed to see the great capital; with its towering glory, and to tread its hallowed streets. Its consecrated places were, in his view, as shrines, where he would gladly bow and repeat the benediction of the Psalmist, "Peace be within thy walls."

At length the glad day, long in tarrying, arrived; and the young Jew, with all his aspirations and exalted purposes, enters the crowning city of the tribes of Israel and becomes a pupil of the most learned of the Rabbins. Of his astonishment at the novelty of the scenery, as he passes the suburbs, and his yet greater surprise as he approaches the centre of business and excitement, and stands in full view of the towering greatness, richness and glory of its synagogues, temple, courts, parks and hallowed retreats, we are left to conjecture.

Introducing himself to the learned Professor of Theology, he at once enters upon a course of study, resulting in the completion of an education, that makes the pupil a mightier man than his tutor. Passing, for want of space, the probable seventeen years of study with Gamaliel, as a theological student, it is sufficient to say, that no means deemed essential to a most thorough education were left unemployed; that a familiarity with Roman and Greek literature and languages, as well as Jewish, acquired in his youth, was there perfected; that he became well read in history and poetry of the nations represented at Jerusalem, and in whose archives the choicest books of the age were deposited and free of access to Gamaliel's students. He afterwards said of his education, that he was "taught in the most perfect manner of the fathers;" and while boasting that

he was the son of a Pharisee, admits that he was taught in this department of his education, that he "might do many things contrary to the name of Jesus." Thoroughly indoctrinated, he wrote the Galatians that he excelled in the Jewish religion, being exceedingly zealous of the traditions of the fathers. Thus he became in religion what his parents were; what his learned professor was; what his education was designed and adapted to make him,—“a Pharisee of the strictest sect.”

Having received the rudiments of an education at home, and spent seventeen years in its completion at Jerusalem, arriving then at thirty, the age at which the Jews usually began their ministry, his diploma justly became his due, and it was with significance that his name was catalogued as a member of the Rabbinical College, and to be honored with a degree, and known as Dr. Saul. Although his personal appearance may have been inferior, as he intimates, he may have been an aspirant to that distinction; yet it is hardly to be supposed that a man with such a mind, would have descended to any measures to secure it; so that in that event he not only became a candidate for that, but declined the fictitious honor, as some few others have done in modern times. If, as Solomon says, “a man’s gift,” or talents, “maketh room for him and bringeth him before great men,” or to public notice, Saul must have been indifferent to any such titles, regarding them as “sounding brass and tinkling cymbal.”

*Lastly. His Personal Characteristics.* Physically, he may have been regarded inferior, according to the common standard of judgment, as he intimates in one of his letters. He is said to have been, when fully grown, but four and a half feet in height; broad across the shoulders, and quite stooping; that he had a large Roman nose; that the forward part of his head was bald, his speech imperfect and eyes weak. Certain it is, he had “a thorn in the flesh,” something that troubled him, mortified and disturbed him.

His natural temperament may be considered a compound,—the nervous, sanguine and bilious united; and in absence of other proof, his writings and history may be cited as evidence. His mental qualities were positive. He possessed endowments



that gave him prominence in any sphere to which he was called. His firmness, strength of mind, energy, zeal, perception and application made him a marked man wherever he went. And this compound of attributes gave him severity of character. His thought was penetrating, comprehensive, clear, logical, argumentative; his investigations thorough, complete, attended with conclusive results; his illustrations effective, comparisons striking and appropriate; his mind reflective and contemplative.

The circumstances of his childhood and the nature of his education contributed to make him a controversialist. Being in the midst of a mixed people, he early became familiar with discussions and arguments, which, with an adaptation of talents, served to make him more prominent than many of the same school not familiar with the same scenes. Thus, by nature and acquirement, or from natural talents, he became, not only argumentative, as well as eloquent, in controversy, but a ruling spirit in all the circles in which he moved, and that the more readily from the prestige of birth and tribe, and the superior facilities for education with Gamaliel.

But with all his native talents and powers, education and literary polish, his vast fund of knowledge, his disposition suffers in comparison with that of many others far less renowned. He may have been mild and gentle in the family at home and under tutors at school, but in after life he exhibits indications of most positive and fearful character, showing the possession of that which no human power could subdue or control. Naturally he was a most violent man; of strong, unyielding will; of turbulent impulses; of ungovernable passions; of fearful and unrestrained temper. When excited by controversy, opposition, or other disturbing or provoking causes, he rushes to the conflict with all the fury and wildness of the overflowing madness of his own native river to the sea in time of freshet. He was masculine in the extreme; liable to irritation and fearful demonstrations of natural and acquired forces hardly equalled in any man in any age. He was not his own master. He had an excess of power hard, if not impossible, to control. Being naturally severe, he became cruel by habit, having temper and

disposition leading to fierceness. Philosophical in mind and religious from custom and profession, he became fanatical as well as furious, morose, unrelenting, unforgiving, hasty, refractory, warring with everything in opposition to his views and will; unpitying, unsympathizing, friend to none but his own sect, yet naturally honest and sincere, considered moral and upright by his own order, and consistent with his profession: having a religion of zeal, destructive and frightful, spoils and victims alone satisfied its demands.

His education and personal attributes fitted him for a religionist, a sectarian, a Pharisee, a persecutor, as we here find him. To a life of persecution he as zealously and unreservedly consecrated himself, as he was eminently qualified for it. His career was, in one sense, brilliant; but bloody and without a parallel. Well might it have been said of him, as he sought a commission to this office, that he was breathing out threatenings and slaughter against the disciples, making havoc of the church, entering into every house, hailing men and women and committing them to prison. And corroborative of this is his own statement at a subsequent period, and in reference to it,—“which thing I also did in Jerusalem; and many of the saints I shut up in prison, having received authority from the chief priest; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities; and I persecuted this way unto the death, binding and delivering into prison, both men and women. Beyond measure I persecuted the church of God and wasted it.” Thus he fulfilled in his own personal career the patriarch’s prophecy of his son Benjamin; whom he took to represent the tribe of which he was head,—“Benjamin shall raven as a wolf.”

But in after life, while in its review, the victims of his rage and madness, could they have lived till then, would have forgiven him this cruelty, for he then said of himself, that he had been a blasphemer and a persecutor, but adds, “I did it ignorantly and in unbelief,” and in view of which, declares his unfitness “to be called an apostle,” and “because he had persecuted

the church of God," concluding that painful review with these words,—“But by the grace of God, I am what I am.” These statements, however, were made after his conversion, the last recorded of him before that event being threatenings, blood and slaughter. Dissatisfied with his former commission, and desirous of ampler powers and a wider range, he had just obtained authority to sack the synagogues at Damascus, and achieve other and more bloody deeds beyond limits hitherto established.

We propose to resume our subject at this point in a future number.

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### ART. III.—THE EFFECTS OF THE FALL UPON CREATION.

Geology is a noble science. No science has done more to enlarge the boundaries of human thought. Since we have learned to read its hieroglyphics as they stand engraven on primitive rocks and the diluvial strata of our globe, what volumes of history we have opened. Geology has given a new impulse to intellect, in our era, by opening in minute detail the records of the primeval age—records which had been sealed in oblivion through all preceding eras of human progress.

But, with this deserved tribute to geology, it must be conceded that geology is yet but an infant. The infant has too soon assumed the man. It has opened to us many truths vast and sublime in their magnitude and importance, but in its youthful pride it has assumed too much. It has dared to approach irreverently the inspired record, and sometimes to torture the unalterable diction of Jehovah into conformity to some of its crude and undigested theories. The clearly defined and established facts of geology are parts of a luminous commentary on the Mosaic cosmogony, but some of its rash assumptions

are arrayed against the obvious import of inspiration. The science remains to be matured—to be purged of some errors with which some of its skeptical votaries have encumbered its purer truths. Science must tread reverently when it approaches near to the councils of the Eternal, and listen cautiously to the diction of the Holy Ghost. To adopt another figure—science may lave with the tidal throb of its ovations the foundations of Divine truth, but if it shall dare to dash against the buttresses of the revealed oracles of God, it will but waste its misdirected force in the froth and spray of the recoil of its vain daring.

The train of thought we have thus pursued has been suggested by the attempt of a class of pretenders in geological science to show that no physical change was introduced into the world as a consequence of the fall. And it is the object of this article—without consecutive regard to the specific points assumed by the class of geologists from which we differ—to enter upon the inquiry as to what is taught by inspiration, and what must follow inferentially from inspired assertion in regard to the changes which God introduced into the programme of creation, to adapt physical relations to the changed moral relations of our race induced by the fall. In the process of our investigation we will inquire—

I. What may we infer from the teaching of Moses in relation to the physical laws of the primeval earth?

As a stand-point from which to survey the field before us, we will take the 21st verse of the 1st chapter of Genesis: "And God saw everything that he had made, and, behold, it was very good." The narrative of the work completed in the six eventful days of creation closes with the declaration expressed in these words. There is something remarkable about the expression. God, in reviewing the work of each of the successive days of creation, pronounced so much as was made "good," and when the whole fabric of the universe, with all its laws in full play, and all its relations established, received the last finishing touch of the infinite Architect, he for the sixth time pronounced his work "good," with the remarkable addition of the emphatic word, "very." Inspired diction has no

superfluous words, or unnecessary repetitions. The repetition we have referred to is necessary to give the strongest possible emphasis to the truth it contains. In effect, God says to his children,—I tell you my works are perfect; again—and again—and again—and again I tell you they are good, and yet again I tell you they are infinitely good!

This is spoken of the primeval world. No such language, or such emphasis, is applied to material things or material relations after our first mother tasted the forbidden fruit, and "earth felt the eternal wound." God's infinite love, and pity, and justice, are the burden of inspired diction in the ages which succeeded. Such language, in unqualified relation, cannot be applied to the present interrupted, and irregular, and clashing operation of the physical laws of our world. Thus we are led to the inference that Moses meant that we should understand that the physical laws of the primeval earth developed only pleasurable sensations.

An absolutely perfect system must have for its design the development of the greatest possible aggregate of sentient happiness, and its laws can admit of no interrupted or uncertain operation, where no moral cause for chastisement exists. Hence we must infer that the primeval earth had no storms or tempests. This is rendered certain by the inspired account of the meteorological laws which watered and fertilized the earth. The earth was not watered by rain, but by the copious dews occasioned by the condensation, every night, with unvarying regularity, of the moisture evaporated by the influence of an unclouded sun every day. To prove to us while we live under chastising interruptions of primitive laws, the possibility of such a condition, and as a standing commentary on Moses, we have instances in a part of Peru, and in a few other locations, of the existing operation of such a system. In these instances, the dews produce the greatest fertility, while rain is a phenomenon sometimes unknown for a whole generation.

It is no objection to this view that it seems, at first sight, to provide for no rivers, or for breezes to facilitate the operations of trans-oceanic intercourse, for existing relics of the operations of the primitive system in the trade winds, and in the daily and

nightly alternation of gentle breezes from sea to land and land to sea, in many places, answer all such objections. The dews of Hermon, nightly condensed from the invisible evaporation borne from the sea, are sufficient to feed mountain streams, but not destroying inundations.

Thus, from inspired history, and existing relics of the operation of original laws, we learn what goodness characterized the world's programme before its parts were blotted or changed by sin.

Further, the position we have assumed requires that the primeval operation of natural physical laws must have been such that no pain would ensue. The climatic perfection already considered could have no natural liability to disease, or danger of unavoidable, violent, or premature death. The subsequent relics of the workings of the original design, as manifested in the translation of Enoch and Elijah, and the occasional instances of happy old age terminated by the gradual approach of a painless death, show that there is no philosophical difficulty in the way of the translation of the soul, without pain, to a transfigured or glorified ethereal body.

If our position is correct, the productiveness of the primitive earth must have been abundant, unvaryingly certain, and unvaryingly useful, in all the parts and relations of vegetation, and in the animal world no instincts of ferocity could have wounded the sensibility or endangered the safety of the being made lord of creation. But such is not the spectacle now contemplated in our world. Whence the change?

II. We are next to consider what physical and instinctive changes attended man's rebellion.

For convenience, we will now assume another stand-point to which Moses leads us in the 17th verse of the 3d chapter of Genesis, where the words occur,—“Cursed is the ground for thy sake.” These words are part of the message in which God communicated to Adam some of the details of the nature of the unavoidable consequences of his rebellion. The language is strictly narrative. It can have no allegorical or figurative signification, and it must mean just what it says. It teaches that the changed *moral* relation of man to his Maker,

incident to the fall, requires an *interruption of the natural operation of the physical laws of nature.*

We will now review our position :

1. According to the inspired teaching of Moses, the original programme of creation embraced the uninterrupted operation of a system of physical laws, so perfectly designed as to produce nothing but pleasurable sensations.

2. Under such a constitution, had not man rebelled, the refreshing zephyr would have mixed and kept pure the currents of the atmosphere, without ever having been interrupted by the tornado or the tempest—sweeping fleets to destruction, strewing plains with ruin, or disappointing the hopes and wringing with anguish the hearts of men.

3. Had not man rebelled, the atmosphere would have been freighted with the odors of flowers, and the fragrance of spicy groves—but would never have reeked with miasmatic or stagnant exhalations, carrying with the passing breeze the seeds of pestilence and death.

4. Had not man rebelled, the fertile earth would have been perpetually watered by the measured and gentle distillation of the exhalations of vernal plains, sylvan streams, placid lakes, and gently throbbing oceans; and desert wastes, parching drought, or inundating freshets would never have entered the conception of suffering man, or of beholding or pitying angel.

5. Had not man rebelled, hereditary taint, or wasting disease, or elemental violence would never have produced premature or painful death; but, when the happy tenant of earth had well fulfilled life's mission, and required the largest universe for his further expansion—he would have been translated, Enoch and Elijah-like, in a chariot of light, to a boundless abode.

Such was the original programme of creation, as clearly taught and implied in the Mosaic narrative.

The system of natural laws originally impressed upon the physical world was a perfect system—the best, in all its details, that infinite Wisdom could devise and adapt to a perfect moral relation existing between man and his Maker; but a system

incompatible with an interrupted or disturbed moral relation of the creature to the Creator.

When man fell by sinning, Infinite Wisdom *met the contingency with a modification or supernatural variation of the operation of the original laws of nature*, instituting a temporary system, which, in its disordered workings, is a system the best possibly adapted to our present disturbed moral relations.

Philosophers overlook the teachings of the great text-book of all true philosophy when they talk about immutable physical laws, and forget the inseparable relation of God's natural laws to his moral laws, and that we are living under a supernatural interruption of a system perfectly adapted to an uninterrupted moral relation.

The view we have taken is corroborated by concurrent declarations and intimations of Scripture. God teaches that there is no philosophical or physical necessity for famine, pestilence, drought, locusts, mildew or blight, by the revealed assurance to the Israelites that so long as they obeyed his law, as a nation, their land should be exempted from these as well as all other calamities; and that, whenever they habitually violated his law, all these calamities should be sent as judgments upon them.

That there is no philosophical difficulty in the way, is likewise proved by the historic fact that the ordinary operation of natural laws was signally interrupted in the instances of the plagues of Egypt, the crossing of the Red Sea and the Jordan, the supplies in the wilderness, the protraction of day in the time of Joshua, the drought in the time of Elijah, and of the miracles of the Saviour and the apostles.

The fact that God is not bound to the unvarying operation of physical laws, is likewise shown by the doctrine of special providences, which is everywhere taught in the Bible.

Observation and history likewise sustain the view we have taken. The prosperity and happiness promoted by an uninterrupted series of fruitful seasons of a few years' duration, show that a perpetual succession of fruitful seasons might be



productive of more enjoyment than could otherwise exist, did not varying moral relations require varying physical results. The most superficial observer can see thousands of instances where, did not sin create the necessity for the chastisement of physical evil, the improved workings of physical causes might be introduced by a Being possessing all power.

Further, still—that a curse is now upon the earth, which produces temporary interruption of the originally perfect laws, which are perfectly adapted to a perfect moral relation, is shown by the fact that the Bible teaches that the present interrupted and varying operation of what philosophers call the laws of nature, is not to be indefinitely perpetuated. The Psalmist, in describing a millennial day yet to come—in which man shall be restored to an improved moral relation to his Maker—says,—“Then shall the earth yield its increase,”—intimating clearly that, when all the nations of the earth shall be governed by God’s constitution—the Bible system of “higher law”—there shall be no more recurrence of drought or deluge, blight or potato rot, insect devastation or premature death.

The lessons taught by the world’s history corroborate our view. He must have read history superficially who does not know that, as in the age of Noah, so in all subsequent time, the elements have seemed to riot in most disorder in ages when our race, in aggregate character, has carried rebellion against God’s higher law government to aggravated extremes. He must have read history carelessly, or through the spectacles of blind prejudice, who cannot see that the material prosperity of nations—a form of prosperity interwoven with the workings of the elements—has ever seemed to be graduated by national obedience to God’s law.

III. We will now briefly refer to a few seeming objections to the view we have advanced.

The teaching of inspiration leaves us to infer that no new species of plants were created after the fall, and at the same time informs us of such physical change as should make the scanty product of hard, or sweat-producing labor, uncertain, and attended with the development of annoying vegetable peculiarities. Observation affords a commentary which removes

all seeming difficulty from the Mosaic account of the details of the curse entailed by rebellion. Botanists know that the thorn is not a naturally necessary part of the rose, or the puncturing point a necessary appendage of the thistle's leaf. The effect of climate and modifying culture changes the habits of plants so that the most skilful botanists often mistake accidental varieties for distinct species. What physical difficulty, then, is left in the way of such interference with the operation of the physical laws, known and unknown, which direct vegetable phenomena, as to make plants assume the appendages of defence, and become offensive in inordinate increase? See how every tree modifies its proportions and form to meet the varied exposure to the curse-distracted rage of stormy elements.

Our view of our subject requires that the 'laws of animal adaptation must have been such as to admit of nothing that could diminish pleasurable sensations. All the indispensable requirements of every species of sentient life that we can contemplate, assume the form of appetites, and their proper natural gratification is attended with pleasurable sensations; and if the death of successive generations of animals was a necessary part of the primeval design, animal death must have been originally attended with pleasurable sensations. Shall we search among the ruins of primeval perfection for an illustration of the possibility of this assumption? We may find it in the delicious sensation with which healthy tired nature sinks into the last stages of consciousness in natural sleep.

But, says the objector, the very structure of carnivorous animals shows that they were designed to subsist on animal food, and to produce violent and painful death. To this objection we have two answers, either of which removes all difficulty. All carnivorous animals are capable of being made to live on vegetable products, and we have no proof that the adaptation of the stomach, teeth, &c., of carnivorous animals is anything more than the natural effect of the operation of natural laws in changing the structure to meet emergencies, without changing the *essential* characteristics of the species. If the laws of nature adapt eyeless fishes to the rayless darkness of the

**Mammoth Cave, why may not Divine interposition modify the structure of feline tribes, to meet the conditions of rebel warfare into which man has plunged the world? In our age, climatic and other influences produce as singular changes as this would require. For instance, the change of hair to fur in transporting animals from torrid to frigid climates, the growth of the tail of the sheep to nearly half the weight of the animal, when transferred to the tropics, and the change of dental structure in the human species, fitting us for food different from that derived from the maternal breast.**

Indeed, we have historic light in this direction. Whatever animal the serpent (*nahash*) might have been,—or in whatever manner it might have suggested disobedience to man—or however much of the symbolic or figurative there may be in the inspired record—we cannot escape the conclusion that one animal, at least, without change of species, had its peculiarities and habits widely altered in consequence of the fall.

But we have another answer to the objector. All will admit that perfection in design can admit of no waste; and if we contend that the animal body that was made primarily as a medium of pleasurable sensations to one conscious organization, was intended, in its secondary use, for food for another, we have in such an admission no proof that in the primeval state man was subjected to the painful spectacle of witnessing the exhibition of the suffering incident to violent death. Even now the instinct of many creatures directs them to prey upon dead animals without molesting the living; and some animals will not touch animal food till it is partially decomposed.

Further, still—we find no difficulty in educating our carnivorous pets so that they will abstain from anything that has life. Why, then, find any difficulty in supposing God measured out instinct in the primitive world so that the carnivorous tooth and ferocious claw had no other use than to assist in climbing, or in tearing and masticating bodies from which the life had pleurably slept away?

When God found it necessary to turn the elements of nature into engines of destruction, in the war of human rebellion, why should he not turn the instincts of animals into that hostility which appropriates appendages designed for other purposes, as appliances for aggressive and defensive operations.

IV. The view we have adopted has an important relation to the subject of prayer.

When the intelligent Christian prays for restoration to health—for a check upon the raging tempest—for rain in its season, &c., he does not ask God to vary the operation of perfect physical laws; but, to restore the *natural* operation of laws *supernaturally* interrupted as a necessary chastisement for human rebellion.

Sin is rebellion, and as human governments are compelled, as acts of military necessity, in suppressing rebellion, to interrupt the laws and relations of peace, so God is compelled to make the elements war with man; nor can he restore the uninterrupted operation of the laws and relations of peace, till rebel man submits to his righteous government.

V. It remains to inquire how far we may expect a future restoration of the original programme of creation.

When rebels become tired of the riotous havoc of war, they seek peace and restoration by negotiation, confession, submission, and solemn pledges for the future. So, when in pain, and anguish, and fear, man trembles under the chastising rod of disease or famine, his alternative is to grasp the extended hand of a Mediator, and, bathed in tears of penitence, go to his just and merciful Sovereign, and with confessions, and entreaties, and promises, seek for pardon and restoration. God will be affected by such penitence, and entreaty, and resolve, and when all the nations of the earth shall thus return to allegiance, then God will restore the long interrupted operation of the original laws of his creation. Then will the earth—a restored Eden—again “yield her increase.” Then will a moral restoration secure a physical restoration, and the regenerated earth be marred only by the memorial scars of the chastening rod, under which nature has groaned since the day when the awfully

significant words of the curse were pronounced, and under which it will groan till the war of human rebellion shall be ended by human submission.

If the elements are unpropitious—if disease racks the mortal system—let the philosopher talk of “nature bound fast in fate,” and endure with the pride of stoicism—but let the Christian, with a Christian’s faith, go to his Father, penitently, confessingly, submissively, entreatingly; and, either in the varied control of the physical elements, or in some other form of Divine interposition, he shall find God’s grace sufficient, satisfying.

Prophetic assurance corroborates our conclusion. The inspired assurance that in the day of the earth’s moral restoration the feline tribes shall lose their ferocity, and even the lion shall become an herbivorous animal, may be a material figure designed to illustrate and emphasize a spiritual truth, but we cannot admit that an impossible figure is used by inspiration to illustrate truth. And when we contemplate the surprising change which the tadpole undergoes to prepare it for changed relations, we cannot hastily conclude that the present development of carnivorous organization conflicts with our propositions, or precludes the possibility of the future literal realization of the poet’s vision of a restored world:

“ No more shall nation against nation rise,  
Nor ardent warriors meet with hateful eyes,  
Nor field with gleaming steel be covered o’er,  
The brazen trumpets kindle rage no more ;  
But useless lances into scythes shall bend,  
And the broad falchion in a plowshare end.  
Then palaces shall rise ;—the joyful son  
Shall finish what his short-lived sire begun :  
Their vines a shadow to their race shall yield,  
And the same hand that sowed shall reap the field.  
The swain in barren deserts with surprise,  
See lilies spring, and sudden verdure rise ;  
And start amid the thirsty wilds to hear  
New falls of water murmuring in his ear.  
On rifted rocks, the dragon’s late abodes,

The green reed trembles and the bulrush nods,  
 Waste sandy valleys once perplexed with thorn,  
 The spiry fir and stately box adorn ;  
 To leafless shrubs the flow'ring palm succeeds,  
 And od'rous myrtle to the noisome weed.  
 The lamb with wolves shall graze the verdant mead,  
 And boys, in flowing bands, the tiger lead ;  
 The steer and lion at one crib shall meet,  
 And harmless serpents lick the pilgrim's feet ;  
 The smiling infant in his hand shall take  
 The crested basilisk and speckled snake,  
 Pleased, the green lustre of their scales survey,  
 And with their forked tongues shall innocently play."

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#### ART. IV.—THE ELEMENT OF ERROR IN HUMAN LIFE.

A pervading sense of wonder, says an old philosopher, is the only proper mental condition for an inhabitant of so strange a planet as this. According to him, the appropriate attitude for man to assume is not that of a proud, piercing intelligence, master of boundless knowledge ; but rather that of one accustomed to dwell in the presence of mysteries which he cannot solve, and to think hoarily and deeply of things which lead where no faculty of his can follow.

Repugnant as a thought like this may be to the pride of earthly wisdom, or jarring as it may be to the sentiment of an age boastful of its advance in science and claiming unrivalled superiority, it will yet be found to have no slight basis of truth. In view of the mysterious nature of the soul itself, of high and infinite fields of knowledge, dimly perceived but never explored by men, and of the splendid shadows which stand as the limits of thought in every direction, baffling its highest power, no sentiment rises more naturally or vividly in the mind than that of wonder.

Perhaps the first movement of the soul is always a vague and haunting sense of the mystery of its own existence or a fruitless endeavor to learn the secret of its origin and destiny. And never in this life is the spell broken. A longing to know more clearly its nature and to learn its future hovers over the soul till death. But at the summit of his attainment the discoveries of the man in this respect hardly surpass those of the child trembling at finding itself within the bounds of time. He may learn the laws of the mind, its springs and modes of action, its tendencies and its powers. He may describe its whole range of thought, from the slightest act of perception to the highest acts of reflection and reasoning. But of the agency by which these laws and tendencies have been given it, by which all its powers have been reduced to a regular order and made to move in a stated way, he can give not the least account. The structure of the mind is open to his view, but its source, essence and motive power are mysteries, the solution of which is but dimly shadowed in its own formation.

Nature, too, is at every point a mystery to mankind. A finite intelligence, set in a world of infinite thought and knowledge, unable to master the ideas by which it is possessed, or to rise by speculation or by reason to a comprehension of the universe, early finds on every side a dark border-land of shadow, from which it can only turn in wonder and amazement. To the un aspiring, this sense of mystery may perhaps be lost; but with every attempt of men to rise to higher attainment, to reach the realm of absolute knowledge, it throngs deeply and densely about them. So that those who have sought to rise above the race in wisdom, who have confronted the mysteries which have baffled others, and have essayed to know what is without the appropriate sphere of mortals, have been but the heralds of deeper and stranger mysteries beyond. Few have dared to imagine that they have grasped the whole of creation, that they have entered for a moment that sacred and higher realm in which an overruling Power masks the yet unveiled purposes of His will. The philosopher triumphantly reveals the laws of the natural world, from those in obedience to which the tiniest

atom moves to those which preserve the harmony of the spheres. But he turns in despair from the fruitless attempt to learn aught of the power by which these laws have been impressed upon it, and is utterly incapable of solving the problem of the universe from the portion which we are permitted to observe.

Mystery, then, belongs to the essence of human life, to its nature, its origin and destiny. And in the natural world all the higher truths, all the lofty secrets of an infinite creation, are veiled from us in mystery dark and impenetrable. It seems to be the fate of men to be at every point the victims of illusion. Not only in motives and incentives of action, but in ideas, conclusions, chains of reasoning, and systems of belief, have they in every age been bewildered and deceived. It is not for us to sound the depth of things. Aspire as we will, we cannot reach the absolute truth. There is a meaning in creation of which we may not dream. Through an utter labyrinth of marvels we wander by shifting uncertain lights, mistaking bright fancies for facts, false glare for shining truths, and shows and illusions for the realities of life. It is strange how we are entangled in this web of uncertainties. We all see others pursuing phantoms, excited in the chase for bubbles, and adopting fantasies as bases of action; and then we turn with pride to the thought that we have found the realities. Each nation cherishes ideas that to the whole world besides are fallacies and often absurdities, yet they each glory in their own freedom from error, and pity the else universal ignorance. Each age prides itself upon its unrivalled wisdom, and glories in its departure from the falsities which darkened the course of its predecessors, thoughtless of the criticism of coming time upon its own fragile systems. The main-spring of personal effort and adventure, as of great national movement, is often but an airy myth or a brilliant hallucination. The most glowing enthusiasm is often excited, the best personal effort inspired, and the highest moral and physical triumphs achieved, by faith in "favorite phantoms," in baseless thrilling visions, in stately and inspiring illusions—while races have been led forth to their grandest ventures, to their proudest and loftiest enterprises,



to the achievement of their brightest historic glory, by the fascinating and absorbing power of legends, dreams and superstitions—of shining theories and lordly fallacies.

In the seventh century, the world was startled by the appearance of new actors on the stage. The hungry and thieving wanderers of the Arabian desert had come out of their arid wastes, plumed and equipped for universal conquest. Feuds, ancient as the sun, which had dyed the sands in blood since first they were trod by men, had been dropped in an hour, and tribes, that from the dawn of history had lurked in the depths of the desert, thirsting for each other's blood, joined hands for a loftier enterprise. The roving Arabs, in previous time almost unheard of in the affairs of men, appeared, organized into a formidable, disciplined army. Out of the rudeness of their lawless, half-savage life, had been fashioned the symmetry and order of an empire; and in place of the independence of separate and hostile tribes, a system of government had been matured, able to sustain without a break a career of conquest destined to reach eastward to the Indies, and well nigh to encircle the Mediterranean in the West. Thus had the face of the East and the attitude of the world been changed; with this surprising and unequalled power had the Arabs been armed by the illusion that they were rallying to the standard of the prophet of God. From the highest heavens had their summons come to follow the shining lead of the chosen messenger. Casting aside their old mythologies of fire and star-worship, the bright traditions of early ages, and arraying themselves in the living garment of the new faith, they set out with a will and energy in war which the resources of the Christian world barely prevented from giving laws and religion to Europe.

History throngs with great events accomplished under like delusion under the inspiration of similar fallacies.

What more than illusions were the motives which precipitated Europe upon Asia in the crusades, dotting the continent with armies and pilgrims, and hurrying at once vassals, lords and kings eastward in a revelry of enthusiasm and fantastic adventure? So wild an outpouring of martial ardor, so sudden and total a change of feeling, purpose and action, so utter

a subversion of social order, could not have occurred, save at a period when all the air was alive with myths; when the darkness of an early civilization, just emerging from barbarism, was dimly gleaming with bright and glowing, though vague, ideas, and when personal and national enterprises and adventures seemed alike performed under the spell of a powerful hallucination. At a period like this, the strange delusion took possession of the Christian world, that the interests of a peaceful religion required the arraying of nations in deadly conflict about its founder's tomb. The hermit and the monk became the oracles of the age, roused the people from the repose of peaceful industry, rallied them to the uplifted symbol of their devotion, blessed them on their sacred and weary march; till at length the enthusiasm turned to frenzy, and all dread of defeat was lost in the overshadowing conviction, the giant illusion, that should earthly agencies fail, embattled seraphim and cherubim would join in aid of mortal combatant.

The power of a brilliant and cherished belief, dream though it be, to sway and mould a nation or a race, cannot better be illustrated than by the singular history of the Jews. At first the chosen instrument of a sacred and lofty mission—a peculiar and honored people—afterwards, in an hour of strange bewilderment forfeiting this lustre and the advantages of their ancient and hereditary preëminence, and subjecting themselves to a fatal curse, which broke their power, entailed on them a heritage of woe, drove them from their seat of long and splendid empire, and opened to them a dread career of broken fortune, of long wandering, suffering and ruin—through all this change and variety of fortune maintaining a proud seclusion, a total distinctness and purity of blood—often overrun and subjected to the yoke of foreign bondage, yet never, alone of all the races, losing their own identity in that of their conquerors—and now scattered to the four quarters of the globe, under every existing form of government, yet presenting still as perfect a unity in feeling, interests and character, as when dwelling round Jerusalem. Surely, here is seen a standing miracle among the races! What has wrought it? Simply the marvel-

lous power of the illusion which the Jews have been cherishing from their origin, of a great and conquering Messiah yet to come to recall them from their vast pilgrimage, to reconstruct the fallen fragments of their greatness, to consummate the restoration and supremacy of the race, to open in their dreary annals a page of surpassing splendor, and to make of them an example of greatness to the nations for which their present state of dismemberment is but the necessary discipline. Looking to this bright shadow, beckoning across the weary centuries, in every land, amid peril, persecution and infamy, they have stood calmly aloof, and abated no jot of their proud pretensions, of their haughty claims and character.

But there are startling and peculiar instances of the agency of illusions in human affairs in the case of nations shattered in the attempt to realize a brilliant theory of ideal government, where thrones have been subverted, society disorganized, and existing systems of government, religion and law, annihilated by the proud and inspiring fallacy of a popular ideal; where, amid old abuses, confirmed and cherished injustice, hereditary and oppressive privileges, venerable and crumbling systems of wrong, a splendid picture or project of special equality, perfected justice, and ideal order, sent forth from the quiet home of some brooding theorizer, penetrating and inspiring the heart of a people, has broken them from the bonds of custom, made them face boldly the frowning and established wrongs of the time, and wrought like a moral earthquake, tossing and convulsing the nation, till finally its whole machinery of government, its forms of society, and perhaps of religion, go down in the chaos of the popular enthusiasm.

These perfect pictures of government which philosophers have sometimes amused themselves by drawing, have never been without effect on the nation to which they were addressed. If they have died without seeing the results of their thought, their theories have lived after them, and by their silent power have sometimes launched an empire on a novel course.

The efficacy of the Utopia and the Oceana, in which More and Harrington embodied their ideals of a fair republic, in

bringing about the long, troublous, and revolutionary period of English politics which succeeded their publication, and in softening the rigor of the English monarchy, has never been questioned.

History, too, looks for the causes of the great French Revolution in the ideal creations of the philosophers of the previous generation. It was foreshadowed in the writings of Rousseau. And had it not been for those fairy pictures of life, manners and government, which charmed and swayed the age, the heritage of ancient monarchy, with its clustering abuses, might have gone down to all time. But when these had once penetrated the nation, the storm and the whirlwind swept down the establishments of ages. And through all the murk and glare of that terrific period, when France "got drunk with blood to vomit crime," glittered these fair illusions—emanations from the master minds which preceded. In the pursuit of these, the nation lost its balance. It was dazzled and shattered in the attempt to realize a splendid and vanishing theory. In chasing the gorgeous bubble of a life reduced at once to primitive simplicity and order, to the basis of universal equality, common property and simple manners, the nation was dizzied and frenzied, and the rage, thus evoked, spent itself in a saturnalia of blood, till guided and controlled by the hand of a modern Sesostris.

From such instances, capable as they are of indefinite multiplication, may be seen how largely an element of error enters into the motives of human action. The web of our lives is woven dense with deception. The broad margin of the unknown borders on every side the few illumined letters which we are able to read in the volume of the universe. The world cannot be set to formula. A perplexing element of doubt, uncertainty and mistake enters into the nicest human calculations, and disturbs the balance of the will. Like the dark thread of moral evil, like a tinge of madness in the blood, is this essential attribute of human nature—the proneness to error in opinion, in motive, and in conduct. In a world like this, where we cannot grasp the meaning of things, the element of truth is not needed to clothe an idea or a belief with power.

Belief in an illusion sways the man as much as belief in an axiom. Men act upon presumptions and probabilities oftener than upon certainties. We delight in bright myths, in lofty faiths. They control and elevate us. Would they do more, if they could stand scrutiny in the clear light of fact? We glory in the light pictures of the fancy—drawn as if by fairy hands. Would they be stronger forces in our lives if their charm could not be broken, and they themselves dissolved by the chill air of doubt? Would a demonstration of the truth of a firm persuasion of ours give it any additional power over us? Is belief a more absolutely controlling force when it does, than when it does not, correspond to the truth of things? Would they who have gathered round the numerous enthusiasts and impostors of the world have rallied to their support with firmer purpose, had their enthusiastic belief changed at once to calm, passionless knowledge? Men do not require absolute truth in the ideas that sway them. Let them be generous, noble and inspiring, and they will arm themselves with power. Though capable of no outward realization, their effect will yet be manifest in a higher energy, a more eager and resolute endeavor, and a more rapid and elastic advancement. Let it only be believed, as by the Romans, that a God is guarding and extending the sacred boundary, and the illusion will give to disciplined valor and imperial armies a might beyond their own.

The secret of this power of illusions seems to be that they so often present themselves to us under the guise of visitors from a brighter sphere, as glimpses beyond the set limit of human thought, or as snatches of higher truth. Hovering, as they do, on the border between the region of fact and the region of shadow, they clothe themselves to us with the reality of the one, while they borrow sanctity as revelations from the other. Thus many a fallacy has had its martyrs, who died in the full faith that they were hallowing by their death a loftier truth than the world knew. To them the illusion was a revelation. So, too, the superstitious and systems of religion, now acknowledged to be false, which have prevailed in the world; were they not illusions which wrought powerfully in history, simply because

they were accepted as revelations of truth by men baffled and despairing of the attempt to solve the thronging mysteries of life, and to discern the plan of the "mighty maze." And can the influence of these religions in the formation of individual character, and in the movement of history, possibly be overstated? What could be more decisive of mental peculiarity than to be born under the shining canopy of Greek mythology, dotted with myths, as stars dot the night; or to inherit the memories, traditions, and hopes of a Jew?

The mystic rites of the Druids held the failing Britons to the conflict with the triumphant and advancing Saxons longer than the knightly deeds of Arthur and the Heroes of the Round Table. Faith in the symbols and fallacies of their religion was still a power among them, when love of country, of home, and of empire, was lost in blank despair.

A like illusion, assuming the form of a revealed command, hurried many into the cloister and hermitage, in the middle ages, there to pray a quick and safe retreat to heaven.

Thus taking advantage of our inability to pierce the darkness, limiting finite thought, many of the illusions which move us so strangely, suggest themselves as revelations from beyond, and startle us as voices from out of the realm of mystery.

It does not appear that men in the mass are fond of making discoveries. They do not like to dwell on the border between the known and the unknown, making conquests from the realm of darkness. They prefer to fall back within the bounds of old beliefs, hereditary opinions, or popular superstitions. Human faculty is of too light and frail a wing to delight in the lofty, adventurous soaring of which the infinite creation admits. An age must pass before the world will accept a truth which displaces an established fallacy. Copernicus excommunicated, Galileo thrust into the dungeons of the inquisition—the one for discovering, the other for accepting the true solar system, are but illustrations of a general rule. The champion of a new truth is usually a martyr. It is the lot of the highest earthly effort to catch the drop, and to leave the ocean unexplored—and the maximum of human knowledge leads but to the convic-

tion of its vanity. Rising to great attainment is but entering cloud-land; mastering one mystery only fills the wider vista with stranger marvels; to escape being the victims of illusions here, is but to rise higher, where another shall deceive us still.

The mediæval magician, Albertus Magnus, is said to have taken the Earl of Holland within a charmed and magical realm, where, in the depth of winter, a bright summer landscape, luxuriant in fruits and flowers, seemed suddenly to descend upon the snowy valley of the Rhine. The breath of summer touched the cheek of the Earl as he looked upon the strange and brilliant transformation, the soft shadows of summer hung along the sky, and filled the dome of the wondrous firmament with warm and mellow lustre, while the song of birds and the babble of brooks assured him that the wand of the enchanter had had full sway.

Does it not sometimes seem as if mankind had reeled through history as through an enchanted atmosphere—lost to the realities of the universe in a devotion to illusions less substantial than the vanishing landscape of the magician?

In Swedenborg's poem, it is said, the world is represented as suffering under a magnetic sleep, and as reflecting only the mind of the magnetizer.

To solve the problem of the universe, to learn the secret of life and death, to escape from the realm of doubt, of error, of groping and bewildered effort, has been, in all time, the boldest dream of human ambition. A vague belief has seemed to haunt mankind that a learning passing that of the schools was possible for them, and that in some strange and yet undiscovered way they might rise to heights of absolute knowledge. And men have seldom been wanting who have pretended that the mysteries of creation and of the future were open to their view.

Thus, in ancient times, the Persian Magi, the Egyptian Priests, and the Eleusinian Hierophants, uttering their doctrines with all the forms of sanctity, and veiling their rites in careful mystery, spoke as if by inspiration of the Deity—claiming to reveal what earthly science had failed to discover.

So in the full march of the Greek philosophy—in an age of unexampled energy of thought and of unrivalled culture—the philosopher, hero, statesman, and poet bowed alike before the sanctity of the shrines, to learn a higher wisdom than that of the academy or the lyceum; and in the mystic responses of the priestess imagined they heard the secrets of destiny.

And when Rome was sweeping on to universal empire, the stately order of her going was fashioned not alone in the councils of her Senate and her generals, but also by the silent tuition of the mystic books which the Sybil sold to the unwilling Tarquin, and in which a superstitious age fancied they read the forecast of her fortunes.

In later times, the alchemist dreamed of a Philosopher's Stone of transforming potency, and of an Elixir of Life, radiant with perpetual youth; and his imagination was dazzled with visions of earthly immortality, and the hope of "piercing the eternal secret through with this our mortal eye."

But though these wild and disorderly attempts of men to learn what is beyond the appointed bounds of human knowledge have served but to exhibit the vanity of a too hasty and daring ambition; yet they may be prophetic of ultimate realization. A belief has universally prevailed that a time is yet to come when these limits shall be removed—when the folds of the mighty mantle of mystery in which we now are enveloped shall be thrown aside, and we shall see clearly what now the imagination but dimly conceives.

Meanwhile, it is for man to rest content with the amount of knowledge possible to him, accepting the mysteries of creation as they are, learning from them lessons not only of truth, beauty and goodness, but also of becoming humility and of faith in that Divine Mind in whose infinite scope nothing can remain a mystery.



## ART. V.—GEOLOGY AND REVELATION.

It is often alleged, that the teachings of geology and those of the Bible are inconsistent with each other; that if the one is true, the other cannot be. We propose to show, in the following paper, not only that geology does not contradict the Bible, but that it goes to confirm, in many particulars, the truth of the sacred history.

The single point in which there is so much as the appearance of discrepancy between the conclusions of geologists and the statements of Scripture, respects the age of the present world, or the date of its creation. It is assumed by the objector, that the Scriptures make the age of the world to be something less than six thousand years; that at the time of the creation of our first parents; the world itself was created from nothing. But it has been demonstrated by geologists that this world has existed much more than six thousand years; that its existence runs back to a vastly remote period; that the placing of man upon it is a comparatively recent event in its history.

I need not go into the details of proof on which this geological conclusion is based. To my own mind, it is perfectly satisfactory. There is no accounting, as it seems to me, for innumerable facts which meet us, as we penetrate into the bowels of the earth, or walk upon its surface, but by supposing that the earth itself has existed for a very long period,—a period remotely anterior to the origin of our race. Here, then, it is said, is a manifest contradiction between the deductions of geology and the declarations of Scripture. The teachings of the Bible are contradicted by plain matters of fact, and of course cannot be received as true.

But let us not be in haste, in coming to a conclusion such as this. Let us look at the subject again. Let us be sure that we understand some of the first verses of the Bible, before we declare them inconsistent with facts, and pronounce the inspired volume an imposture.

In attempting to explain the first chapter of Genesis, I shall not take the ground, as some persons have done, that this is a

mere human tradition; that it is no part of the revelation which God has given us. It is an unquestionable part of Divine revelation. It bears the marks of it infallibly. We have as much reason to think this portion of Scripture inspired, as that inspiration can be predicated of any other part of the sacred volume.

Nor shall I take the ground that this chapter, and several which follow it, are a poetical *myth*, a *fable*, an *allegory*, designed to convey moral instruction under a seeming narration of facts. The truth is, these chapters are not poetry, but prose. They are not a parable, but a plain narrative of important *facts*,—facts, the truth of which is assumed in the subsequent parts of Scripture, and on the ground of which some of the most important doctrines of the Bible are based.

Nor shall I take the ground, with some of my brethren, that the word *day*, so frequently recurring in the first chapter of Genesis, signifies, not a literal day, but an *indefinitely long period of time*. I object to this theory, in the first place, that it is inconsistent with *the facts of the case*. It is a part of the theory, that there was no sun, moon, or stars in existence, until the fourth long period, or day. But the earth was covered with trees and vegetables on the third day. How was this accomplished without any sun? And how, without a sun, was the forming earth held in its orbit? And how were the evening and morning, the long intervals of light and darkness, produced, by which these vast periods of time were divided?

But I have a more serious objection to this epoch theory, growing out of the phraseology of Scripture. Not only are days here spoken of, but the evening and morning as constituting the day;—a manifest indication that only a single diurnal revolution was intended. Then there is the *seventh day*,—a season of holy and blessed rest. Was this also an indefinitely long period? And if so, what becomes of the primeval institution of the Sabbath? And how are we to account, on this theory, for the division of time into weeks of seven days, which we know prevailed as early as the deluge, and probably from the creation? And more than all; what shall be said of the language of the fourth commandment, and of the reason as-

signed for its observance? "For in six days, the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it." Here is a manifest reference, in the very language, to the institution of the Sabbath, on the last day of the creation, and a solemn injunction that we are to labor six days, and rest the seventh, in commemoration of that great event.

I have before said, that those who represent geology as inconsistent with Scripture, *assume* that the Scriptures make the entire age of the world to be something less than six thousand years. But have they any right to this assumption? Where is it said in Scripture that the world we inhabit was made from nothing near the time of the creation of our first parents? No WHERE. "*In the beginning*, God created the heavens and the earth." This is an independent, a most important, and I will add, (considering the circumstances under which it was made,) a most wonderful declaration, announcing that, at *some time*—at some remote period of antiquity—in the very beginning of his works—God did *create*, did bring into existence, the heavens and the earth. There is not a verse in the Bible which bears the impress of revelation more strongly than this.

At what time, in the lapse of eternal ages, this great event took place, we are not informed. What was the appearance or consistence of the earth, at its first creation, we are not informed. What changes it underwent, what forms of animal or vegetable life it bore upon its surface, what upheavings and revolutions passed over it, during the remoter periods of its history, we are not informed. The geologist has space enough here for his deepest, his widest researches. He has scope enough for any conclusions which he may be led to adopt, without the remotest danger of trenching on any of the annunciations of revealed truth.

That a very long period—how long no being but God can tell—intervened between the proper creation of the world, and the commencement of the six days' work, recorded in the following verses of the first chapter of Genesis, there can be no

reasonable doubt. It was during this period, that the earth assumed a solid form. Its heated masses began to cool and conglomerate. The primary rocks were chrysalized. The transition, the secondary, and the deeper portion of the tertiary rocks were deposited and petrified. The lower forms of animal and vegetable life appeared. Vast multitudes of marine and amphibious animals—some of them of huge and terrific forms—lived and died, and their remains became imbedded in the solid rocks. Vast quantities of vegetable matter also accumulated on the earth, and was treasured up, in coal fields, in its deep foundations, for the future use and benefit of man.

It is evident that the earth, during this long period, underwent frequent and terrible revolutions. Its internal fires were raging, in their prison-house, and often bursting through the crust which confined them. The mountains were upheaved from their deeper than ocean beds; trap-dykes were formed; and the stratified rocks were tilted from their original, horizontal positions (as we now see them) in every direction.

It was subsequent to one of these terrible revolutions, which had torn the earth to its very centre, merged the greater part of it beneath the ocean, and destroyed nearly every trace of animal and vegetable existence, that we have mention made of it in the second verse of our Bible. It was then "without form, and void, and darkness was upon the face of the deep." The earth was dark at this period, not because there was no sun, but because caliginous gases and vapors had utterly obscured the light of the sun, and shut it out from the desolate world.

But God had not abandoned the work of his hands. He had nobler purposes to answer by this seemingly ruined world, than any which had yet been manifested. It was no longer to be the abode of saurians, and mastodons, and other huge and terrific monsters, but was to be fitted up and adorned for a new and nobler race of beings. Accordingly, the Spirit of God began to move upon the turbid waters, and order and harmony were gradually restored.

At length, "God said, Let there be light, and there was light." The dense clouds and vapors which had enveloped the earth, and shut out entirely the light of heaven, were so far

dissipated, that it was easy to distinguish between day and night. "And God saw the light that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night; and the evening and the morning were the first day."

"And God said, Let there be a firmament in the midst of waters, and let it divide the waters which are under the firmament from the waters which are above the firmament. And it was so. And God called the firmament heaven. And the evening and the morning were the second day." The work here denoted was the elevation of the clouds, and the separation of the aerial waters by a visible firmament—the seeming expanse of heaven—from those which rested on the earth.

"And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear, and it was so. And God called the dry land earth; and the gathering together of the waters called he seas. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind; and it was so. And the evening and the morning were the third day." In the course of this day, vast portions of the earth's surface were elevated; other portions were depressed. Islands and continents were raised, and the oceans were made to know their bounds. As soon as the dry land appeared, it began to be clothed with vegetation. The forming hand of the Creator covered it—no doubt by miracle—with new species of trees and vegetables, in place of such as had been previously destroyed.

"And God said, Let there be lights in the firmament of heaven, to divide the day from the night; and it was so. And God made two *great* lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also. And the evening and the morning were the fourth day." The language here used does not imply that the sun, moon and stars were now first created, but only that they were first made to shine out upon the renovated earth. The original word here rendered *made* does not signify *create*. The clouds and vapors had been so far dispersed on the first day, that it was easy to distinguish between day and night. But now they were *entirely*

dispersed, and the lights of heaven shone down upon the earth "in full orb'd splendor."

It should be borne in mind that the representation, throughout this chapter, is rather *phenomenal*, than *philosophical*. It accords with what would have been the *appearance* of things, had there been a spectator on the earth, at the time, to observe them. Thus, when it is said that God made a firmament, we are not to understand that the seeming canopy above us is a *literal thing*, a *shining substance* over our heads, but only that such is the appearance to a spectator on the earth. And when it is said that God made two great lights, and set them in the firmament, we are not to suppose that the sun and moon were now first created, and *fixed* in the blue expanse, but that such they would have appeared to man, had he been in existence on the fourth day, when the sun and moon commenced their shining.

On the fifth day, God peopled the waters with fishes, and the air with birds and flying fowls.

On the sixth day, he brought forth the beast of the earth, the cattle, and everything that creepeth, after its kind. He also created man, in his own image. "Male and female created he them;" and he gave them dominion over all the creatures that he had made.

On the seventh day, God ended his work which he had made; the great work of reconstructing, renewing a desolate world; preparing it for the residence of man; and placing man and the other creatures upon it. "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." We have here the institution of the weekly Sabbath. It commenced with the renewing of the world, and is to continue to the end of time.\*

\* It is remarkable that some of the Christian fathers entertained similar views respecting the creation to those which have been here expressed. Justin Martyr, and after him Gregory Nazianzen, "suppose an indefinite period to have elapsed between the creation and the first ordering of all things." Basil and Origen "account for the creation of light prior to the fourth day not by supposing that there was no sun, but that the rays of the sun were prevented, by a dense, chaotic atmosphere, from penetrating to the earth." See *Wiseman's Lec.*, p. 178.

I have given this running commentary on the first chapter of Genesis, the better to illustrate the distinction between the original creation, spoken of in the first verse, and the six days' work, described in the remainder of the chapter. The date of the original creation is vastly remote, beyond all human calculation. The six days' work took place, as the Scriptures represent, about six thousand years ago. Between these two great epochs, there is a wide space,—wide enough to account for all the phenomena of the pre-adamite earth, that geologists have ever discovered, or ever will.

We have before said, that "the epoch theory," as it has been called, is inconsistent with the language of the fourth commandment. It will be objected to the account above given of the six days' work, that our theory is equally inconsistent; since it is said that "in six days, the Lord *made* heaven and earth, the sea, and all that in them is," &c. In reply to this, it is only necessary to state, that the word translated *made*, in the fourth commandment, does not import a literal creation, but rather a *construction*, a *fabrication*, the shaping, the making of one thing from another; in which sense, the world was literally *made* in six days;—not created, but *made over*—*made what it now is*. The thick darkness which brooded over it was dissipated; the land and the oceans were separated; the lights of heaven were made, to shine down upon it; it was fitted up for the present species of animals and vegetables, and they were placed upon it; and man, the crowning work of all, was made in the image of God, in a situation to glorify and enjoy him forever. This was the work of the six days, as we have before explained; a great work, in strict accordance with the letter of the fourth commandment, and worthy to be commemorated in the weekly observance of a day of rest.

It is objected again, that six literal days are not time enough for the renewing, reorganizing, and re-peopling of the earth, unless we will suppose many things to have been done by miracle, and done more directly and speedily than would have been possible in any other way. All this we admit. We do suppose many things to have been done by miracle; and all who hold to a proper creation or reorganization of the world

must admit the same. However wide a space may be allowed for the world's construction, or re-construction, the changes involved can never be accounted for without a continued succession of miracles. The formation of every new species of animal or vegetable was a miracle. Here is a natural law, according to which a species, when once created, may propagate itself; but no law by which it may bring itself into being; or by which one species may generate another, or may grow, develop into another. I repeat, there is no such law as this; and hence, the commencement of every new species involves a miracle,—in whatsoever time or manner the work may have been performed. It is as much a miracle to form an acorn, and let it grow into an oak, as it would be to form the oak itself. It is as much a miracle to form an infant, and let him grow into a man, as it would be to form a man. There is no avoiding the supposition of miracles in the forming and peopling of the earth, in whatever time or manner the work may have been done. If any think otherwise, let them account, if they can, for the formation of the first woman from a rib of the man. What natural law is there for the production of a woman in any such way as this? But if we allow miracles to have intervened at the time of the creation, as all who accept the narrative must, then six days,—or even a less period, if such had been the pleasure of the great Creator,—would have been amply sufficient for the performance of them all.

It is further objected to our account of the creation of man, that his existence may be traced to a much earlier period. In proof of this, it is alleged that human bones, and certain implements of war and of domestic use, have been discovered in different places, mixed up with the bones of animals which belonged to the pre-adamite ages. In regard to these flint implements, it is far from certain that they are the work of man. But if they are, it is still more unlikely that they are older than Adam, or so old by long ages. They are found in that loose, upper stratum of the earth called *the drift*, where they have been deposited,—together with occasional human bones, and the bones of animals no longer extant,—by the washing of water;—very likely by the waters of Noah's flood. This must



have made great changes on the surface of the earth, and mixed together, in many places, the most discordant materials. It was formerly objected to Noah's flood, that no remains of the antediluvians had hitherto been found. But now, when perhaps they are occasionally found, it is pretended that they are of pre-adamite origin, and that the Scriptural account of the creation of man is not reliable.

Sir Henry Rawlinson has examined the flint implements above referred to, and though he thinks them the work of man, he insists that, by means of them, "a remote, pre-historic antiquity of the human race is not proven."

It may be inquired, on supposition that the earth existed for a long period before it was fitted up for the residence of man, why we have no account of this period in the Scriptures. And I may ask in return, Why should we have any such account? Of what use would it be, except merely to gratify a restless curiosity? It was enough for the inspired writer to inform us of two things. First, the original creation of the world, thus cutting off all ground of pantheism and atheism. And, secondly, of the world's being renewed, remodelled, and fitted up for the residence of man. These two are the only points in which we have any important personal interest. To have proceeded farther with the narrative would have been to enter a field of scientific inquiry and curiosity, from which the pen of inspiration has been wisely and uniformly restrained.

From what has been said, it must be evident to every candid mind, that there is *no discrepancy*, certainly, between the teachings of geology and those of the Bible, respecting the date of the world's creation. Geology assures us that this earth must have existed for a very long period—remotely anterior to the creation of man; and we find nothing in the first chapter of Genesis, or any other part of the Scriptures, which is at all inconsistent with such a supposition.

But it is not enough to say that the teachings of geology and those of the Bible are not self-contradictory. In various particulars, as I shall now proceed to show, the former serve to illustrate and support the latter.

1. Geology teaches that this world had a *beginning*. To be

sure, it places its origin at a very remote period; still, there *was* an origin; there *was* a beginning. The organizations *on* the earth, and *in* the earth, have uniformly taken place in an ascending series, from the less to the more perfect. Trace now this series backward, and we at length arrive at a period when there were *no* organizations, and when earth itself *was not*. The geological conclusion, therefore, is, that the earth was originally created from nothing. The same, also, is a doctrine of the Bible. "In the beginning, God *created* the heavens and the earth." "Before the mountains were brought forth, or ever *thou hadst formed the earth and the world*, from everlasting to everlasting thou art God." "I was set up from everlasting, or *ever the earth was*."

2. In teaching that this world had a beginning, geology refutes, of course, all those atheistical objections which are based on the supposed *eternity of the world*. How often it has been said: "This world has always existed much as it now is. There has been an endless succession of changes, such as we see taking place around us—an eternal series of things." Attempts have been made to remove this objection metaphysically. But geology finishes it off—makes short work with it, historically. In the record of the rocks we see, at once, that this earth has *not* always been as it now is. There was a time when there was not an organized existence upon its surface, and when, to all human appearance, itself was not. The record of the rocks shows us, conclusively, that the long vaunted eternal series of things is a nonentity—an absurdity.

3. Geology, like the Bible, teaches that the world we inhabit is the workmanship of *one God*—a God of infinite *power, wisdom* and *goodness*. If the earth had a beginning, it must have had a *cause*—an *adequate* cause—and *one* cause. The unity of the cause is evident from the unity of design everywhere manifested in the composition and structure of the globe. The Being who made the world, too, must be one of infinite power, wisdom, and goodness. No other being could have made it, or would have made it as it is. To give but a single indication of the *goodness* of God, as manifested in geology: Was not that Being good, who treasured up, at a period long

anterior to the creation of man, those measureless *coal fields* which are now just beginning to be exhumed and opened for our benefit?

4. Geology teaches that this earth, compared with its Creator, is a very little thing; that he can hold it in his hand, and rock it on its base, and upheave it from its deep foundations, at his pleasure. In literal accordance with all this, is much of the language of the Bible. "He taketh up the isles as a very little thing." "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke." Before him, the everlasting mountains were scattered; the perpetual hills did bow." "The earth saw and trembled; the hills melted like wax, at the presence of the God of the whole earth." At language such as this, infidelity has been accustomed to sneer, and shake its head. "There lives not a being," it has been said, "who is able or disposed to effect such stupendous changes in our firmly established world." But geology confirms the solemn fact, as taught by revelation.

5. Geology teaches that, at different periods, this earth has been chiefly, and perhaps entirely, covered with water. Most of the animals in the pre-adamite ages were either marine animals, or of an amphibious character. Most of the plants and vegetables were such as grow in marshes and fens. The stratified rocks, from the lowest to the highest, are all to be referred to the action of water. The boulders which occur every where, the regular layers in clay pits and other deep places of the earth, the upper strata of the earth commonly called diluvium or drift, all proclaim that, at different periods, the earth must have been almost entirely covered with water. Such are the teachings of geology on this subject; and they are more than confirmed by the representations of the Bible. The Scriptures do not indeed speak of all the deluges that have occurred. This was not to be expected. But particular mention is made of two of them. The first is that which was upon the earth in its chaotic state, immediately preceding the six days' work. "Darkness," we are told, "was upon the face of the deep; and the Spirit of God moved upon the face of the waters." It was these waters that were divided by the firma-

ment on the second day; and were gathered into seas and oceans on the third. The second deluge was that of Noah. "The waters," at that time, "prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered." The waters of this flood, without doubt, left their traces behind them, though it may be difficult, at this day, to distinguish their effects from those of the deluges which preceded them. At any rate, the Bible and geology both agree that this earth has, in repeated instances, and for long periods, been subjected to the action of water.

6. Geology teaches that man, and most of the present races of animals, have not existed on the earth more than a few thousands of years. In the lower fossil regions of the earth, we find no traces of human beings, or (with few exceptions) of such animals as now exist. It is not at all likely that men could have lived, in those periods, on the earth, had they been placed here. Dragons, and mighty lizards, and other frightful amphibious creatures were then the lords of the creation. It is only in the upper diluvial formations, that we find the remains of such animals as now exist, and in some few cases the bones of men. Now these facts show conclusively that man and the present races of animals are among the comparatively recent inhabitants of the earth. They cannot have existed here more than a few thousands of years. And now the Scriptures certify us of the truth of this geological conclusion. They inform us definitely that man, and the other animals now living on the earth, were created less than six thousand years ago.

7. Geology indicates that there have been violent volcanic eruptions near the site of the ancient Sodom and Gomorrah, and that what is now the Dead Sea, or a considerable part of it, was formed by one of these eruptions. We say geology indicates as much as this; and the account given in the Scriptures of the destruction of Sodom and the cities of the plain is altogether coincident with these indications. So strikingly do appearances in and around the Dead Sea agree with the representations of Moses in the nineteenth chapter of Genesis, as to compel the assent of infidels who have visited the locality.

8. Both geology and the Bible agree in teaching the fact of *miracles*. That the Bible gives an account of numerous miracles, there can be no doubt. And this is made the ground of objection to the Bible. Infidels insist that there never was a miracle, and never can be, and that the representations of Scripture on this subject are false. But geology tells of more miracles—a hundred to one—than the Bible does. The creation of the world was a miracle. The formation of those creatures, animals and vegetables, which first dwelt upon the earth, was all a miracle. And when these species were destroyed, time after time, the creation of others to take their places constituted whole series of miracles. As I have said before, there is a law of nature, according to which an existing species or race may perpetuate itself; but there is no law of nature according to which a new species or race can come into being. The commencement of every new race, therefore, involves the direct interposition of almighty power; or, which is the same, of miraculous power. Men may reject the miracles of Scripture, if they will. But what will they do with the hundred-fold more numerous miracles of science? These will remain to refute and confound the reasonings of infidels, though every leaf of the Bible should be destroyed.

9. Geology teaches that, as the earth has undergone already repeated revolutions, in which it has been rent from its deep foundations, and the races of creatures existing on it have been destroyed, to give place to others of a more perfect organization, so, reasoning from analogy, *another revolution* may be expected. The world is likely to be destroyed again, and fitted up again, to be the habitation of nobler races of beings than those which now dwell upon it. Such, analogically speaking, are the deductions of geology in regard to this momentous subject. And these conclusions are in perfect accordance with the teachings of revelation. The present earth *is* to be destroyed, —at least, the present organization of it; after which, “we look for a new heavens, and a new earth, in which dwelleth righteousness.” 2 Pet. 3: 13.

10. Geology renders it altogether probable that the next overwhelming destruction of this world will be *by fire*. The

earth is full of fire now. The smoke of its burning is already ascending up from a thousand furnaces. Its molten lavas are belching forth from its heaving bosom, pouring down the sides of its mountains, and scorching its plains. We have as much evidence, geologically, that this earth is one day to be destroyed by fire, as we should have that a house would be destroyed by fire, when we saw the smoke and flame issuing from its roof, and bursting forth from its opened windows. Now the Scriptures expressly assure us that this earth *is* one day to be destroyed by fire. "The heavens and the earth which now are kept in store, *reserved unto fire*, against the day of judgment and perdition of ungodly men." "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be *burnt up*." 2 Pet. 3 : 7, 10.

11. I shall notice but another of the coincidences between the teachings of geology and those of revelation. It appears from both these sources of evidence, that we are living, every day, on *the sovereign mercy and forbearance of the Supreme Being*. Nothing can be more critical and (were it not for the Divine forbearance) alarming, than is our situation, and that of every other human being, viewed geologically. It is known that the heat of the earth increases, in regular proportion, the deeper we penetrate into its bosom. Should this proportion of increase continue, as we descend into the earth (and no reason can be assigned why it should not) at the depth of only a few miles we should reach a temperature which would instantly melt the solid rocks. The probability, therefore, is, that the unknown interior of the earth is one vast sea of liquid fire; or, at least, that it consists of materials which would instantly take fire, and rage with resistless desolation, the moment they should come in contact with the elements which roll above them. It is these pent up fires which have already upheaved the mountains, and shaken whole continents in a single earthquake.\* It is

\* The earthquake which destroyed Lisbon, in 1755, was felt as far north as Iceland, and all over Western Europe;—an indication that its cause must have reached nearly to the centre of the earth.

these which have rived the solid rocks in sunder, and streamed up melted lavas through them for many thousands of feet. It is these which are smoking in the craters of volcanoes, and burying towns and villas beneath their burning contents. Here, then, we live on a thin and already broken crust, which is extended over a vast ocean of liquid fire. And why do we live here at all? Why do not the smothered flames burst forth and consume us? It is only because of the Divine forbearance and mercy. It is only because, as the Scriptures express it, speaking in reference to this very subject: "God is *long-suffering* to us ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3: 9. It is God, in his mercy, who holds in check these awful fires. It is God who puts his great hand, so to speak, upon the smoking crevices of the heaving earth, and bridles in the smothered flames, till all the purposes of his grace are accomplished—till the great *moral* crisis of the world has come, and then its physical crisis will come in a twinkling. Then the impatient fires will be let loose, and the whole frame of nature will be speedily dissolved.

It would be interesting to pursue the coincidences between geology and revelation to greater lengths; but time will not permit. It surely is not enough to say of the important science here discussed, that it is not inconsistent with revealed religion. It is the handmaid of revealed religion. Its voice, on a great many points, is but the echo of that louder and more intelligible word, which proceeded from ancient men of God, who "spake as they were moved by the Holy Ghost." The inquiry which is being made, in our own times, into the interior structure and past history of the earth, *demonstrates* that the God of nature is the God of the Bible, and that this holy book may be depended on, as a faithful exposition of his truth and will.

The time is within the recollection of many now living, when infidel writers were confident in their anticipations that the discoveries of geology would overthrow utterly the system of revealed truth. Brydone, Voltaire, and the French infidels gen-

erally, exulted in the belief, that a light was beaming from the bowels of the earth, which would confound the advocates of Scripture, and explode utterly the Christian revelation. The issue of these high and boastful expectations is now before us. The investigations of geologists have been prosecuted (as they should have been) with the utmost ardor. Every accessible point, whether of mountain height or of ocean depth—of mine or cavern—of island, shore, or volcanic steep, has been explored; and the conclusions of all respectable geologists are now decidedly in favor of Christianity. The more distinguished geologists, both of our own country and of Europe, are professed Christians. Several of them are Christian ministers. Instances might be mentioned, in which geological investigations have served to remove doubts in regard to the inspiration of our sacred books, and confirm the unsettled faith of the skeptical inquirer. And why should they not? The coincidences which we have traced between the teachings of geology and those of revelation are sufficient to convince any one that the consistent geologist *must* be a Christian; that the undevout geologist is mad.

What has been said of geology, in the foregoing discussion, may be said with about equal propriety of every other *valid science*. Of such science, Christians have no reason ever to be afraid. The pursuits of science, if fairly and thoroughly conducted, must always turn to the furtherance of Christianity. For what is science, but a knowledge of nature's processes and laws? And what are nature's laws, but rules which the Supreme Being, the God of the Bible, has prescribed to himself, in carrying into effect his vast designs? The God of nature, and the God of the Bible, are *the same*; and hence a consistent and thorough investigation of nature—the more thorough the better—must always tend, as in the case of geology, to illustrate the nature and support the evidence of Bible truth. None but smatterers, mere dabblers in the study of nature, as a general thing, become infidels, or are in any particular danger of becoming such. Was Newton an infidel? Were Boyle, and Bacon, and Leibnitz infidels? Were Cuvier, and Davy,



and Locke, and Bentley infidels? Yet before these microphants in nature's temple, the puny infidels of our times may well retire abashed, and "hide their diminished heads."

It has been well said, that "no system ever laid itself open more completely to detection, if it contained any error, than that of Christianity. No book ever gave so many clues to discovery, if it tell an untruth, as the sacred volume. In it we have recorded the earliest and the latest physical revolutions of our globe; the dispersion of the human race; the succession of monarchs in the surrounding countries from the time of Sesostris to the Syrian kings; the habits, manners, and languages of various nations; the great religious traditions of the human race; and the recital of many marvellous and miraculous events, not to be found in the annals of any other people." Add to this, that it is the work, not of one hand, but of many, between whom there could have been no collusion or design; and I appeal to the considerate reader if there ever was a book which, if an imposition, presented so many chances for detection and exposure. And yet its leaves were thrown fearlessly open, from two to three thousand years ago, to the investigation of philosophers and critics; to the scrutiny of friends and foes. Its leaves have lain unfolded from that time to the present, inviting discussion—inviting research; saying virtually, like its great author, "*Testify against me, if you can.*" And it has passed the ordeal. It has stood the test. Its evidences, so far from being weakened by the labors of critics, the researches of philosophers, and the lapse of time, are becoming continually strengthened. Dark passages are brought out into light. Seeming discrepancies are reconciled. What were regarded as difficulties two hundred years ago, are found such no longer. "Every science, every pursuit, as it makes a step in its own natural, onward progress, increases the mass of our confirmatory evidence." The very efforts of infidels are made to recoil on their own heads, being overruled for the establishment and advancement of the gospel. And shall Christians tremble now for the safety of their precious ark? Shall they fear now that the progress of any real science can shake the foundation of their hopes?

There are many Christians, it may be feared, who have no practical conception of the unmovable security of that foundation, on which it is their privilege to stand. They are easily terrified at appearances. The boastful pretensions of infidel hypotheses, some misnamed science, alarms them. Or what is worse, they are drawn away, it may be, for a time, from the clear shining of the light of heaven, to follow in the glare of some meteor, or mock-sun. The subject here discussed is calculated to impress upon all Christians the folly of such terrors, the guilt and danger of such aberrations. In the faith of the gospel, we have a rock beneath our feet; and it is our own fault, if we part from it, and become lost and buried in the sands. "We have a sure word of prophecy to which we do well to take heed, as to a light shining in a dark place," and not turn aside in the pursuit of wandering stars.

There will undoubtedly be dreams and visions, plausible theories and lying vanities, in days to come, as there have been in days past. There will be false pretenders to science, speaking great swelling words, and leading unwary souls astray. But let the Christian possess himself in perfect peace, as most assuredly he is in a situation of perfect security. The storm may rage around him for a season, but it will pass over. The lightnings may flash, and the thunders roar, but ere long they will be hushed. And Christianity will come out of every new trial, as it has out of every previous one, strengthened in its evidences, and not weakened; victorious, and not vanquished.

But what is Christianity, of which we hear so much? What does the sacred volume teach? Its decisions, on many points, are coincident, as we have seen, with those of science; but in various other points, it discloses what no mere science ever taught, or ever can. It announces truths (and this is the reason why it has been so violently opposed) humbling to the pride of man, startling to his fears, wounding to his carnal peace, and fatal to his unfounded hopes. It tells of guilt—dreadful guilt; and of judgment—awful, impending judgment. It tells of a Deliverer, who saves all that embrace and follow him, but punishes all others with an aggravated condemnation. It tells, not only (like geology) of melting elements and burn-

ing worlds, but of a great white throne, and of him who sits upon it, before whom the earth and the heavens are to flee away. It shows us the rising dead, the assembled worlds, the opened books, the final awards. It shows us heaven, and it shows us hell; and shows us what we must be and do, if we would escape the one, and enjoy the other.

Now here are truths—and they *are* truths, if Christianity is true—which, for solemn interest and importance, cast all others into shade. Here are truths, on the heights of which the Christian may plant himself, and look far down upon mere questions of science, as manhood looks upon the baubles of infancy, or as angels may be supposed to look upon the trifling pursuits of men.

Let every reader of this article ponder these solemn truths, receive them, and obey them; and then he will possess a truly Christian character, and be entitled to the Christian's reward.

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#### ART. VI.—GOD AMONG THE NATIONS.

In the progress of time and events there will come a day when truth shall enjoy one glorious triumph—when all the sayings and doings of Jehovah shall be fully vindicated, and when, before an assembled universe, it shall be seen and known that those events which have appeared to unbelieving eyes to be defeats of right and triumphs of wrong, have been only apparent successes of iniquity, in which the glory of truth has been suffered to be eclipsed for a moment, that it might shine with more effulgence—in which *right* has temporarily disguised its movements, and changed its base of operations, to gain a vantage ground, and do more successful battle. To an eye that could take in at once the past, present, and future, it would clearly appear that in all the affairs of life and time, in which it appears that truth has been overwhelmed by its foes and confined and

entombed—like Him who is “The Way, The Truth, and The Life,” truth has ever shortly rent the sable cerements, burst the envious tomb, and come forth to new life and power. He who is the Author of life and truth, has ordained that truth shall triumph, and shall live forever.

Perhaps no one truth has suffered more frequent and protracted obscurations than the one which, of all others, except that of eternal life through a crucified Redeemer, most concerns us now as a nation, viz., that

*God superintends the affairs of nations.*

Yet in almost every conceivable form is this truth stated in the word of God; and illustrated and enforced in numerous ways. We will quote a few of the many passages in which the word of revelation abounds in which this truth appears :

“ Lord, it is nothing with thee to help whether with many or with them that have no power. Help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God ; let not man prevail against thee. The Lord bringeth the counsel of the heathen to naught. The counsel of the Lord standeth forever. There is no king saved by the multitude of a host. A mighty man is not delivered by much strength. . . . Our soul waiteth for the Lord ; he is our help and our shield. I will not trust in my bow, neither shall my sword save me ; but thou hast saved us from our enemies, and hast put them to shame that hated us. Come behold the works of the Lord ; what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth. He breaketh the bow and cutteth the spear in sunder. He burneth the chariots with fire. The horse is prepared against the day of battle, but safety is of the Lord. The Lord is a man of war. The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The Lord saveth not with sword and spear, for the battle is the Lord's. For the nation and the kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted. Blessed is the nation whose God is the Lord. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it ; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it, if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.”

With such assertions as these before us, what can we do but either ignore the word of God entire, or confess that, with all the painstaking of the nations, and our own among the rest,

God sends to a nation victory or defeat, conquest or subjugation, success or disaster, prosperity or overthrow, just as he pleases? If these words are true, our inquiries need not be whether a nation has shrewd and wise statesmen, strong army and navy, extensive resources, but, What is the moral aspect of their cause? What is the moral character of the means they use in its promotion. Is God, or is he not, the object of their trust and confidence? And here let us distinguish between a reliance on God, on the one hand, and, on the other, a dependence on the intrinsic strength of a cause, on account of its justice; or a dependence on the efficiency of means, because those means are righteous. Though any trust placed in God to succeed an unholy cause is only an imaginary trust, yet no confidence should be placed in any *cause*, however good; but in the God who promises to succeed every good cause, provided that those who prosecute it, do so only in the use of upright means, and with a holy faith in the God who has promised.

There may be but little difference between our premises, as we have laid them down, and the general theory of the Christian world; but if so, there is an obvious want of true confidence in their own theory, exhibited by Christian nations. It is easy to say that our cause is just, and that God is ever on the side of the right, and that he will prevail. It is an easy thing to say that both national and individual destinies are in his hands, and that the safety and success of a cause, whether national or individual, depends upon its righteousness; but when God takes us at our word, and tests the confidence we have in our own theory—when the Divine command comes to us, as it came to Peter, that we trust his grace and power, and tread the angry billows unsupported by any but an unseen arm; how soon we find our faith faltering and ourselves sinking beneath the foaming wave, or shivering with fear in the pelting storm of trial and adversity.

But doubts and queries will arise, though our general theory may be in perfect accordance with the revelation of God, and our doubts will often assume a form like the following:

“Reason and experience teach us that all ends are the results of adequate means, that all occurrences are the effects of adequate causes—that all occurrences and events, all causes and effects, are subject to the fixed laws of nature. If the heavens gather blackness and the storm sweeps across the ocean, it scatters the navy of one nation that chances to lie in its track, as readily as another, whether righteous or unrighteous. If an armed giant encounters a dwarf, of course he conquers him, whichever may be in the right or in the wrong. If a mighty army meets a handful of raw militia, the bells toll for them, though they may be as righteous as Lot or Abraham, and their wives are made widows, and their children fatherless, and their homes desolate. If a city is well fortified, and an inadequate force shall come against it, that force comes in vain. If a nation shall maintain a consistent course, abide by the true principles of political economy, institute, maintain, and properly administer good wholesome laws, that nation shall prosper, and *vice versa*. In short, it is with nations as with individuals, a transgression against the laws of nature and constitution produces disease, accidents or death—industry, frugality and economy, result in health and affluence, while the heedless and blundering fall, the lazy and improvident starve or beg. If the earth rushes around the sun in her annual pathway through the trackless ether, nor misses once her course from year to year, but always makes her time to a single second, the philosophic mind discovers that there must be a centripetal and a centrifugal force, which properly balance each other, producing the motion and defining the course. Reasoning allegorically, therefore, we may justifiably conclude, that though there are many effects whose causes are wholly or partially concealed from our view, especially in the moral world, and though there are many apparent causes which do not seem to produce their legitimate results, yet these same rules really apply to all cases, only modified, it may be, by collateral circumstances, which may sometimes be hidden from our view. An unlettered tribe of savages believe that a great dog begins to swallow the moon when it is eclipsed, but that they frighten him away by screaming and beating their rude gongs; but science shows that eclipses and other events are subject to fixed laws, wholly foreign to the whims of the ignorant and superstitious. And as almost every year adds something to our stock of knowledge, and discovers new causes, which afford a satisfactory explanation of various phenomena, we have a perfect right to conclude that all that has been regarded as marvellous or providential, might be fully explained on philosophic principles, were those principles fully understood.”

There is a plausibleness in these doubts and queries and counter arguments, which entitle them to a fair and candid consideration.

That there are certain laws in obedience to which the machinery of every department of the universe ordinarily moves, is readily conceded. But those laws were originated and established by Him who is the author of providential occurrences;

and this fact, instead of *disproving*, actually *implies* his careful supervision. A glass factory or a cotton mill may be constructed on the most approved principle and after the very best model. But the material must be supplied and skilful hands employed in the manufacture of the fabric, or the factory is worthless. The machinery must be properly managed and kept in good repair. But He who built the universe,

“ Whose fiat laid the corner-stone,  
And heaved the pillars, one by one,”

had no helper in planning it, none in constructing it, and has none in keeping it in proper working order, nor even in working out its legitimate results, except such as he chooses to employ for their benefit, and not his own. And lest men should forget him, and, like the king of Babylon, boast themselves in what their own hands have done, he may touch the wheels of this machinery now and then, to remind men of his presence—imparting an unwonted energy to a given cause here, and destroying the effect of another there—supplying a new motive power at pleasure, or removing any portion of that machinery whose work may have been accomplished, or temporarily suspending its movement. Cannot he, and will not he, who can create or destroy ten thousand worlds as easily as he can record the death of a sparrow, or the falling of a hair, control the movements of our little world?

What does human philosophy know of all the hidden springs and secret levers which God placed in this machinery when he set it up? Men, by their own wisdom, know neither their names, their number, nor their uses. And how, then, can they determine with certainty, by their own wisdom, whether those springs are touched by the finger of God, just in the favorable moment, or whether one lever is sprung here, and another there, from century to century, by the progress of the machinery? The boundaries of this moral machinery are only known to its limitless author. It is not, therefore, indispensable to show that an event is produced by immediate interposition, in order to prove it providential. And whether he who foresaw all conditions of men and nations from the beginning, has laid in ambush a cer-

tain set of means and circumstances for every individual or national condition which can occur, or whether he has established only general laws, and manages all special cases by special providences, is wholly immaterial to us, or, at least, nearly so ; as on either of these hypotheses, all nations are under his own immediate supervision, and his positive promises will in either case receive a fulfilment, and his threatenings be executed. But that experience and observation determine that all things, men and nations, are controlled by the same general laws, which are left to their regular course without such variations as adapt them to specific cases, is an unwarrantable assumption. Do all men who are equally exposed and of similar constitutions, contract a cold or a fever, or else all escape ? And do all men of similar constitutions, and afflicted with similar diseases, either die or recover under the same treatment ? Do all men who are equally careless, or idle, equally industrious and prudent, endure the same adversities or enjoy the same prosperities ? This remains unproved, and will long continue so. It is, in fact, an unwarrantable assumption, and, to all human appearance, the exceptions to such a rule are so numerous as to render it almost no rule at all. There is rather every indication that besides the general rules of the universe, there is, in the destiny of every man, a wheel within a wheel, or a hidden spring which shapes the fate of every one, and makes it to differ from all others ; or a special providence, which so moulds and fashions all circumstances, whether prosperous or adverse, as to bring blessings to the heart of the righteous, and discomfiture to the ungodly, whether the parties are nations or individuals.

Let philosophers tell us where were those centripetal and centrifugal forces which control the earth, when the shadow went backward on the dial of Ahaz ; or when Joshua and his army needed more time for the slaughter of God's enemies. Faith answers that they were suspended by the touch of Him who made them. And what natural force had that blast of rams' horns to shake down the walls of the city of Jericho ? And why was it essential, to render that blast effective, that the city should be compassed seven times ? Were means and



ends adapted here? And where were the fixed laws of nature when Christ rebuked the storm, fed the multitudes, healed the sick, and raised the dead; and when his disciples, through the power he gave them, bound and loosed the hands of nature at will? Where, when God incarnate wrenched the sceptre from the hand of death, took off his crown and regal robes, and led him captive? And what should become of the laws of gravitation when that promise should be fulfilled—"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone?"

It is true that a raging storm may swell the streams and impede the march of an army, or scatter a fleet. But who sends the rain? Who wakes the storm? Who makes the deep to boil? Who controls the lightning and the thunder?

Who "makes the sleeping billows roll,  
The rolling billows sleep"—

either by an immediate interposition of his providence, or by the action, *at that very time and place*, of a cause instituted when the world was made? When the perfidious Jezebel moved the weak and wicked king of Israel to forsake God, in the days of Elijah, who was it that stayed the windows of heaven for three and a half years? And who, when the prophet prostrated himself on Mount Carmel, raised that cloud, like a man's hand, from the sea, and sent an abundance of rain? And what connection had natural cause and effect here? Who made the widow's oil and meal last all the longer because she was generous with it? Who, in the time of that fierce conflict with the prophets of Baal, sent fire to kindle up the altar of the Lord? By this very conflict, into which the prophet was crowded by the force of circumstances, God gave the nation a moral lesson. And if these, and a hundred similar cases, were an exhibition of the workings of some secret cause, then may God hear and answer the cry of any good man in any age, and deliver a nation; for the God of Elijah is the God of every saint.

A giant skilled in war, and armed to the teeth, and clothed in mail, met a stripling shepherd in mortal combat; but God

was with the lad; and with dauntless eye and an unfaltering tread, he hasted to battle and to victory; and God saved Israel by him. When many of a doubting and trembling nation, that had more than half forsaken their God, had hidden themselves in the cliffs and caves, for fear of their enemies, one young man, with his armor bearer, without the knowledge of another solitary soul, attacked and routed a countless host of warriors, trusting alone in God; and the nation was saved. Were the means adapted to the ends? When three hundred men, armed with lamps and pitchers, routed an army whose number was as the number of the grasshoppers—when once and again, *by no human agency*, the enemies of God's people were slaughtered in hundreds of thousands, what became of the sure relation between cause and effect?

But leaving these instances, the half of which have not been told, be it remembered that *these principles are no more powerless nor inoperative, when universally applied, than when confined to the day and region of miracles*. He, by whose power all these things were accomplished, can feed multitudes, hush tempests, raise storms, heal the sick, prevent death, defeat armies by the use of ordinary means, if he prefers; and, it may not be too much to say, that he only works in a miraculous manner for the purpose of demonstrating his power and presence. In the plain declarations of his word, samples of which have been quoted, the language is unambiguous and of universal application, and not limited to a few isolated instances, nor to the dealings of God with Israel, nor the enemies of Israel, but they extend to all nations, and to the end of time. In this fact there is consolation, and hope, and strength, and joy to all who heartily love God and believe his word.

But no inveterate doubter will fail to raise another query—If God has, in the affairs of nations, a care for the right, and if he is pledged to vindicate that right in all national conflicts, *why do we not see* the displays of his power to this effect in the history of nations?

Aye—and why do not blind men see the sun at noon? Why do not infidels discover the footprints and finger marks of Jehovah on the green earth and heaving ocean and starry

heavens? Why do they not hear his voice in the cataract and the rill, in the tempest and the breeze? Why do they not see his face reflected from the dew-drop, the sunbeam, the rainbow, and the threatening cloud? Why do they not discover the inestimable excellences of his holy revelation? Answer us, and we will answer you.

Men who have carefully studied the word of God and the history of nations, who have compared the inspired record with the writings of Herodotus and Xenophon and of modern travellers, should not raise this query. Isaiah, Jeremiah and several others, have written much concerning the fate of the cities and nations which have lived and flourished their little hour, and gone to oblivion. They penned their rise and fall centuries before they came, and told the causes of their overthrow. And as face answers to face in water, so do the prophetic records of these events answer to the subsequent history, written by unbelievers, who had doubtless never seen nor heard of the prophecies, and who would have been among the last to be interested in their fulfilment. The springing up of the rank weeds in the ornamental grounds, the hooting of the owls, the gambols of satyrs and jackals and dragons in the streets and palaces of some of their cities—the spreading of the nets of fishermen on the sites of some of those cities, and the doubtfulness of the locality of others, and the superstitious avoidance of others still, are all fully attested by existing facts.

But mark still one essential difference in the spirit of those records. The prophets saw them from a Divine stand-point, and the profane historians from a human position. Hence, where the prophet saw the hand of God, the historian saw only the hand of man and the working of means. The prophets saw that God cursed and overthrew those kingdoms, because of their iniquities, and laid their magnificent capitals in dust and ruins, as a punishment for their idolatry, sensuality, voluptuousness and oppression. But skepticism either fails to recognize this fact, or fails to learn from it the lesson that God would teach. The son of God foretold the destruction of Jerusalem by the Roman armies for their wicked rejection and cruel murder of Him who came to save the citizens, the nation, and the

world. And when the anguish of those citizens came upon them, accompanied by the phenomena which Christ had before described, and which, to the few who believed, so clearly indicated that God had taken the nation in hand, how small the number of those who recalled the words of the Saviour and profited by his admonitions! How strange their infatuation! And yet it was hardly less marvellous than that of our own time, which so beclouds our moral vision, and so bedims our mental sight as to prevent us from discovering the fulfilment of the sterling declarations of Jehovah, in his dealings with all nations in all ages.

Napoleon was the scourge of Europe. In the progress of time and events, that scourge became broken. Encircled by the rock-bound shores of St. Helena, that Emperor whose brow had worn laurels perhaps as bright as conqueror ever wore, pined away his evening life in solitude. The pages of profane history record this to be transmitted to future generations, and worldly wisdom penetrates no farther. Turn, now, to the sacred oracles. Here we find that, by the permission of God, the Assyrians should scourge Judah for their iniquities, but should stir up a scourge for them in turn. Accordingly, when God had sufficiently punished Judah with them, he sent his angel, who smote the Assyrian hosts with the besom of destruction, and their impious king returned to die by his own son's hand, in the temple of his God. The Chaldeans and Babylonians were used as a sword in the hand of the Lord for the punishment of Judah for their iniquities. But they were proud and insolent and unrelenting in laying on the stripes. They did it not for God, but for the gratification of their own malice. Their king was therefore driven from among men; and for seven years a wretched maniac, with only an occasional gleam of reason, he consorted with the beasts of the field. All this was done that he might learn that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." In his case the discipline became effectual, but his successor spurned the instruction, and, with a relish for the cruel work, he practiced on the Jews the inflictions which their departure from God had so richly merited. And in a drunken revelry,

amidst his filth and glory—his regal splendor and his moral degradation, the finger of a hand moves against the palace wall, and traces, in letters of living fire, the last word of warning God condescended to give. None but a victim of his oppression could correctly read and interpret the fearful message. The terror stricken princes, taking heart again,—for what could an army do against walls at least 30 feet thick and 150 feet in height?—they rally to the mad banquet, till Cyrus and his veteran legions, under the direction of the God of battles, battered in the doors of the palace, and ended their sacrilegious feast. And when the morning sun looked in upon them, their heart's blood was mingling in pools of wine, and those ghastly corpses clutched in their stiffened hands the vessels of God's house, from which they had dared to quaff. And he who reads can scarce forbear to exclaim, "O, righteous God, thy retributions, though slow, are certain; and thy mercies, though often delayed, are sure to come."

How are we assured that there is anything more providential in the life and times of Belshazzar than of Napoleon? We have no such assurance; and we have no reason to believe it. Belshazzar treated the sacred things of God profanely, and God smote him. Napoleon jested profanely with the thought that God would defeat a wicked purpose, and said sneeringly he had always noticed that God helped the heavy battalions. From that hour the star of Napoleon sunk to rise no more. He had chastised Europe and crippled the power of the Pope, and ended his mission.

Profane history makes it a masterly stroke of generalship by which Cyrus took Babylon, and condemns the stupidity of Belshazzar and his nobles, that the *two leaved brazen gates*, leading to the river, should have been left open on that fatal night, and that the king and his lords should have been engaged in a debauch at a time so critical. Inspiration says of Cyrus: "He is my shepherd, and shall perform all my pleasure, saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings to open before him the

two leaved gates; and the gates shall not be shut. I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I the Lord who call thee by thy name am the God of Israel," &c. And all this was spoken and recorded many years before Cyrus was born, or Belshazzar was conceived. See Jer. 51, and Isa. 44, 45.

Had God seen fit to give us, by the pen of some one of his prophets, a history of Bonaparte before his birth, or had the Holy Spirit dictated a subsequent record of his career, we should doubtless learn that the *scourge* of Europe was in the hand of God, and that the angel of the Lord was as really at Moscow and at Waterloo, as at the threshing floor of Arunah, or at the palace of Belshazzar. And the Emperor of Russia, and the Queen of England, and the other crowned heads of Europe, with all the officers of their empires—not excepting the poor Pope of Rome, and the crawling, intriguing Emperor of the French, are all as really in God's hands, and as really subject to his providential dealings, as were the kings and nations of Israel, of Judah, of Nineveh, of Babylon, and of the Medes and Persians and Egyptians.

Why should not faith see as plainly the hand of God in the planting of a Puritan Colony in New England, as in the land of Canaan? The founders of that Colony, like the Israelites, endured great persecutions in their native country, encountered great opposition in leaving their native land, attended by many circumstances in their favor, which appear to one accustomed to see the hand of God in everything, as clearly providential, and almost miraculous. Many disasters attend them on their voyage and their landing and settlement. And yet in all these there seemed to be a hand of Providence that guided and directed them. And for many years, circumstances were constantly occurring which the Puritans themselves regarded as entirely providential. From the pages of inspired history one reads that God protected the nation he had chosen, that he fought for them, that he counselled them, that he slew their enemies, and that he sent confusion and foolishness into the coun-

sels of their foes. In the uninspired record, he is constantly encountering circumstances almost wholly as unaccountable, only the testimony that God actually wrought these marvellous things is withheld. As an example, he reads of the French fleet under the charge of Duke D'Anville, consisting of forty ships, on their way from Chebucto, N. S., to Boston, in the year 1746, with the avowed intention of entering Boston harbor, and destroying the city, which was wholly defenceless. He reads that the people proclaimed a fast, and the congregations of New England assembled in their places of worship, to plead that God would avert that ruin which they had not power to prevent. Overlooking other assemblies who were pleading with equal earnestness, he confines his attention to one in Boston, where the whole audience bowed the head in solemn silence, while their humble pastor lifted up his voice on high, and seemed actually to wrestle with God. The windows of the sanctuary suddenly begin to clatter, and the voice of pleading is almost drowned with the noise of a furious wind. Pausing in his supplication, the startled pastor, as well as the silent pleaders in the assembly, opens his eyes for a moment, and gazes in astonishment at this sudden outburst of the elements, then, with new faith, he agonizes with Him who rules the seas, and whose behests the stormy winds obey, that this sudden tempest may disperse the hostile fleet, and deliver the helpless from the power of the oppressor.

The storm passes over. Suddenly it came and suddenly it departed. It blew where it listed, and all heard the sound thereof, but none knew whence it came nor whither it went. But its work was done. The flower of the French navy was broken and scattered. One by one the vessels crept into port and told their piteous tale of sad disaster. But many never returned. They were summoned before their Judge to render their report to him, and among them the first and second officer of the expedition; and the great French enterprise against Boston was abandoned.

Many other instances, equally striking, one meets with in reading the uninspired record of events, especially the events of the early history of our own country—instances in which

our fathers fasted and prayed when gaunt famine stared them in the face, and clutched at their hearts with its bony fingers, but was foiled by circumstances "almost miraculous"—instances in which stealthy tribes of savage foes were about to wipe out the last vestige of the settlements, pursuant to well-matured plans, which gave every promise of success, but which were defeated, after much fasting and prayer, by means that seemed *wholly providential*.

In these numerous occurrences, the eye of faith cannot fail to see the hand of God. In reference to them, Dwight remarks :

" Blessings have, in many instances, been given after fervent prayers have ascended to God, when none but God could have contributed to their existence ; when they were utterly unattainable by any human efforts, and after all hope of obtaining them, except by prayer, had vanished. I am bound, as an inhabitant of New England, solemnly to declare, that were there no instances to be found in any other country, the blessings communicated to this would afford ample satisfaction concerning this subject, to every sober, much more to every pious, man."

Is the day of miracles over ? If these circumstances are not miracles, we do not need miracles ; for special providences, in answer to prayer, are fully adequate to all national wants. Where the division line is to be drawn between miracles and providences, we cheerfully leave for others to decide. And are not these special interpositions of Providence in national affairs ? If not, what could constitute such a providence—and what, short of an *inspired record*, could constitute sufficient proof of such a providence ? In these occurrences, the man with faith like a grain of mustard-seed, finds a parallel for the fasting and praying of the men of Nineveh, when, 2500 years before, they humbled themselves under the preaching of Jonah. He finds a parallel for the fasting and praying of the Jews and the utter overthrow of their enemies, and the suspension of the leader of those enemies on the very gallows prepared for the man of God. Had profane history recorded those events, they would have been no more miraculous than those recorded in our own history. We need not go to the inspired volume to find a Jonathan, and his armor bearer, a Gideon with his 300 warriors, or a David with his handful of raw recruits. Had



the prophets written the history of our Revolution, under the influence of inspiration, we might often find in that history that the angel of the Lord helped that poor, ragged, half frozen, half starved band of patriots, in answer to fervent prayer—that while Washington himself was pleading with God, a heavenly messenger was troubling the camp of the enemy and turning the counsels of their Abithopels into foolishness—that he who led forth the Hebrew hosts to battle and to victory, also led the army that humbled the pride of that haughty sovereign and those ambitious nobles that claimed the right to tyrannize over the American colonies.

This view of the dealing of God does not preclude the necessity of national labor and vigilance. In his providential dealings, and even in the working of miracles, God usually employs human agencies. “Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchmen waketh but in vain.” Yet God does not promise to build the house without laborers, nor to keep the city unless the watchmen are vigilant. Hushai with his wisdom, David with his sling and pebble, Jonathan with his armor bearer, Gideon with his three hundred, Joshua with his priests and rams’ horns, &c., &c., are ordinarily employed of God as instrumentalities in carrying out his providential dealings. Idleness and supineness, in a nation or an individual, are sins. God *co-operates* with a nation that fears him, and renders *their efforts* successful; provided they confide in him, and not themselves.

Nor do we, in our treatment of this subject, lose sight of the free agency of man. Nor do the theories of God’s providences and man’s free agency, *in the least degree* conflict with, or cripple, each other. God often overrules the *voluntary* acts of men, and produces results wholly different from what they intended; but still holds them to an account for the *intended* result.

We reserve for a future article the illustration of the providences of God in the incidents of the present war.

## ART. VII.—THE ANGLO-SAXON CHURCH.\*

It is impossible to fix the precise date when Christianity was given to Britain. The Romans obtained permanent footing on the island about A. D. 43. It is probable that not long after, the influx of strangers for settlement or trade carried thither some Christian disciples, who, with more or less zeal, spread the doctrines of the cross. We have conclusive testimony that, by the close of the second century, Christianity had nearly supplanted the oak and mistletoe in the affections of the people, and, instead of circles of huge stones, as at Stonehenge and Salisbury, had reared Christian temples of worship. The influence of the Druids, the priests of the Britons, with their sacrifice of human victims and worship of idols, had extended to every department of government. They were not only priests, but judges, civil and criminal; their decisions in religion and politics alike were law. The Romans found such a system utterly at variance with their own;—it was accordingly abolished by the severest penal enactments.

The introduction of the Christian faith to Britain has been credited, by many ingenious writers, to the efforts of some one of the twelve apostles, or to Joseph of Arimathea, but the testimony is far from conclusive, and the expressions carefully culled from the writings of the fathers, which are specially claimed to connect the labors of St. Paul with the entrance of light, fail to prove the presence of that illustrious laborer.

The church became a large and influential body by the close of the third century. The names of her bishops regularly occur in the records of ecclesiastical councils, held on the continent, after the year 313. Her constancy was severely tested in the persecutions incited by Diocletian and Maximian. Pagan priests and magistrates, incited by Roman hatred, revenged themselves for the desertion of their altars. Christians were

\* Lingard's *Anglo-Saxon Church*; *British Literary Biography*, by T. A. Wright; *History of the Anglo-Saxons*, by Sharon Turner; *Soames's Anglo-Saxon Church*; *Soames's Bampton Lectures*, &c.

compelled to take shelter in caverns and forests, where misery and death awaited them. Churches were desecrated or wholly demolished.

History has carefully preserved the name of Alban of Verulam, as that of the first martyr of Britain. When the persecution began, he was a pagan, but he could not refuse asylum to a Christian priest, who sought his protection. At length, the retreat of the priest was discovered, but Alban, now won to the Christian faith by the devotion of its sheltered disciple, determined to save him. Dressed in the clothes of the priest, he was dragged before the Roman tribunal. The deception was discovered, and he was commanded to choose between sacrifice to the gods and the death intended for the refugee. Threats and scourging could not induce him to insult his newly-found faith; he was accordingly beheaded. On the spot where he suffered, there arose, in after years, the stately abbey of St. Alban's. Many other native Christians bore a like testimony to their faith by martyrdom.

On the accession of Constantine, 313, persecution ceased. Christians issued from their hiding places, and again instituted their worship in renovated sanctuaries. The British Christians did not differ in doctrines and customs from the purer continental churches of the same period. The errors of Arius and of Pelagius found some countenance there, for a time, but were at length successfully met and checked.

Scarcely had the churches begun to recover from persecution when the country was overrun by hordes of Picts and Scots.\* The first inroads of the Picts, 306, were easily repelled; but when, in 368, they were joined by the Scots from Erin, they overran all the country north of the Thames. With considerable difficulty, the declining Roman power checked their advance, but it was never able to drive them out of the northern districts. On the withdrawal of the Roman legions, the condition of the inhabitants was pitiable in the extreme. Domestic factions sprang up, and the sword, which should have been wielded by united chiefs against a common foe, was turned

\* The Scots were originally natives of Ireland; settling at length as colonies in the north of Britain, they gave it the name of Scotland.

against each other. The Picts and Scots renewed their depredations, and completed the misery of the land.

At that time, the Saxons, living along the sea-coast from the mouth of the Rhine to Jutland, were regarded as one of the most warlike of the German tribes. Their character was well known to the Southern Britons, since they had made frequent attacks upon the coast, even in the days of the most efficient Roman rule. Their cruelty and barbarity were proverbial. From such a source the miserable, disheartened Britons sought relief. The Saxons eagerly accepted an invitation to a land upon which they had often looked longingly. Their valor repelled the Picts and Scots, and then, turning their arms against the natives, they took almost complete possession of the island.

The religion of the Saxons was a martial superstition, mingled with a worship of celestial bodies. Wodin was their chief hero, the inspirer of the bardic song, and the incantations of the sorcerer. Thor ranked next, as the god of battles. In Britain, especially in Northumberland, the Angles mixed with this species of idolatry the still extant rites and ceremonies of the Druids. The Saxon offered his prayers beneath the shade of the forest, or on the banks of a stream, believing that there he should be surer to find the Elves, or lesser deities, who, unseen, inhabited the earth. He believed that the soul did not perish with the body. He understood Jehovah as *God—the good*—and knew him as the author of goodness. In his writing and in his speech, he knew no such distinctions in the words as we make. It would seem, too, that he had an appreciation of our fallen human nature, for the same word, *man*, by which he, like us, designates a human being, also signifies *wickedness*.

By the hostility and cruelty of the conquerors, the Britons were driven to the mountain fastnesses in the west. Neither their lives nor their dwellings were safe from destruction. The remains of Roman civilization were obliterated. All chances for improvement were cut off from the invaders by the extermination of the people capable of imparting it. The refinements of society, and the knowledge of the gospel, were alike swept away by the devotees of Wodin and Thor. The

effect of such inveterate hatred and unrelenting devastation on the minds of the British Christians, is thus pictured by Dr. Lingard :

“In their estimation the Saxons were an accursed race, the children of robbers and murderers, possessing the fruit of their fathers’ crimes, and therefore still lying under the maledictions pronounced by the British bishops against the invaders. With them the Saxon was no better than a pagan bearing the name of a Christian. They refused to return his salutation, to join in prayer with him in church, to sit with him at the same table, to abide with him under the same roof. The remnant of his meals and the food over which he had made the sign of the cross, they threw to their dogs and swine ; the cup out of which he had drank they scoured with sand, as if it had contracted defilement from his lips. If he came among them as a stranger, and solicited an asylum, he was subjected to a course of penance during forty days, before he could be admitted to their fellowship.”

This is a description of the state of feeling after the Saxons had begun to receive the word of life, and after Christianity had made some progress among them. It was not, therefore, at all probable that missionaries, from the confines of Wales, would go forth to bear the gospel to the Saxons.

At the close of the sixth century, a hundred and fifty years after Hengist gathered his followers on the isle of Thanet, St. Augustine landed on the same spot, bringing the faith of the cross. The interest of Pope Gregory in the welfare of the Anglo-Saxons, resulted in the sending of that missionary, with forty associates, to convert them. Kent, the oldest of the Saxon kingdoms, first received the gospel light. Augustine declared to the king, Ethelbert, that he had journeyed thus far from Rome, to guide him and his subjects to everlasting joys above ; these he promised on conversion. The message was cautiously received. “Fair words and promises,” Ethelbert replied, “but still new and uncertain. But your distant pilgrimage and charitable purpose of offering us a boon, justly claim our hospitality.” The king accordingly provided a residence for them at Canterbury, and gave assurance that their efforts to convert his people should not be restricted.

The marriage of Ethelbert with the Christian Bertha, sister of the king of Paris, had prepared the way for the success of

the mission of Augustine. By permission of the king, she had previously caused a deserted church near Canterbury to be fitted up for Divine service. Such was the success of the missionaries that, by the following Christmas, Ethelbert and ten thousand of his subjects had been received into the church.

Augustine, sending messengers to Rome, who magnified his services, and reported miracles done by him, received from the Pope supreme jurisdiction over all of his order in Britain, and was charged with the ordination of bishops. For the purpose of increasing his influence and authority, he sought an interview with the native clergy of Britain, among the mountains in Wales, to induce them, as he said, to cooperate with him in converting the Saxons. At a final conference, with great haughtiness and not deigning to rise from his seat, he peremptorily declared: "I ask only three things of you; one, that you should keep Easter as we do; another, that you should baptize according to the Roman ritual; a third, that you should join us in preaching to the Saxons. With your other peculiarities we shall patiently bear."

The Britons, disgusted by such treatment, refused to listen to either of his propositions; accordingly, after an angry reply, the missionary took his departure. Not long after this occurrence, Augustine died. He cannot, in any large sense, be called *the apostle* of England, but rather an energetic and successful pioneer. It was not left to Roman missionaries to convert the Saxons, but to the pious monks from the monasteries of Ireland.

"It is remarkable that while the barbarous valor of the northern nations was trampling into dust the disjointed and enervated remains of Roman greatness, and thus placing in peril the very existence of Christianity through a great part of Europe; Ireland, which had but recently received the faith, should have been so faithful to the letter and spirit of its teachings, as to have furnished an innumerable band of devoted laborers, ready to rush into every open door, to enlighten the benighted, to correct the erring, to rouse into diligence the lukewarm, and thus to diffuse a leaven of truth and righteousness through all western Britain."—(*Smith's Life of Columba.*)

The Saxons of Northumbria were converted by Paulinus, one of a second band of missionaries sent to England by Gregory.

After many vicissitudes of fortune, Edwin, the king, became "Bretwalda," or chief of the Saxon princes. On the presentation of the claims of Christianity he called a council of his priests and nobles to advise with him. The first who advanced his opinion was Coifi, chief priest of Northumbria. The beauty of his expressions, and their depth of feeling warrant their insertion here.

"Thou hast seen, O King, when the fire blazed and the hall was warm, and thou wast seated at the feast amid thy nobles, whilst the winter storm raged without and the snow fell, how some solitary sparrow has flown through, scarcely entered at one door before it disappeared by the other. Whilst it was in the hall it feels not the storm, but, after the space of a moment, it returns to whence it came, and thou beholdest it no longer, nor knowest where or to what it may be exposed. Such, as it appears to me, is the life of man, a short moment of enjoyment, and we know not whence we came nor whither we are going. If this new doctrine brings us any greater certitude of the future, I for one vote for its adoption."

Before such arguments Saxon paganism fell. But the mission of Paulinus eventually failed. Edwin was slain in battle, and frightful destruction followed. Paulinus sailed for safety to Kent, and Northumbria relapsed into paganism. At length Oswald established himself upon the throne. During exile in Scotland he received the Christian faith, and, on his accession, determined to give it to his people. He sent for missionaries to Scotland. Aidan, Finan and Colman visited him and evangelized the north of England.

Penda, king of Mercia, received as the apostle of his kingdom, Diuna, a Scot, consecrated by Finan of Northumbria. The midland counties were converted by him and his successors.

Sigebert, king of Essex, was converted during a visit to the court of Northumbria. A missionary from that kingdom attended him home, by whose labors, chiefly, the modern diocese of London was reclaimed.

East Anglia was principally indebted for the gospel to Roman prelates, yet much was done by the labors of Fursey, an Irish monk. Roman zeal also—aided somewhat by domestic labors—rescued the counties of Norfolk and Suffolk from barbarism. The West Saxons were converted by Birinus, a Ro-

man monk, sent to England by the emperor Honorius; the influence of Oswald imparted no little success to his mission.

Last in order, Sussex received the faith. Her king returned from the Christian court of Mercia, a believer. He had been baptized there, the king of Mercia standing sponsor. Wilfrid, driven from place to place by the king of Northumbria, whose displeasure he had incurred, found no safety until he gained the frontiers of Sussex and sought refuge among its inhabitants. During his stay he extended the gospel to the last pagan tribe.

The final prevalence of Rome over the national church was due largely to the labors of Wilfrid. He was an Anglo-Saxon by birth, but was educated at Rome. On his return to England, Northumbria was under the rule of Oswy and Alchfrid. They presented him with Ripon, a monastery formerly inhabited by Scottish clergy, but which they had been forced to leave because of their unwillingness to adopt Roman customs. Wilfrid was ordained in 664. The see of York had now been vacant many years, and Northumbria was under the jurisdiction of Scottish bishops whose seat was at Landisfarue, a small island on the eastern coast. In a controversy with the native clergy in regard to the keeping of Easter, Wilfrid prevailed and won over the king to the Roman party. The Scottish bishop resigned Landisfarue, and returned to his native land. His see was given to another Scot, Yuda, who had embraced the Roman doctrines. Cedd, bishop of Essex, returned from the controversy a convert to Wilfrid. At length Wilfrid was appointed to the see of York, but during his absence to obtain consecration from the bishop of Paris, the king, disgusted by his long delay of three years, gave the see to Ceadda, or Chad, a pious monk from Ireland and a disciple of Aidan, who, careless of Roman approval, was consecrated by Wina, bishop of Wessex, and two British prelates. On returning, Wilfrid humbly sought his monastery of Ripon. Soon afterward the sudden and violent enmity of the king drove him again to Rome to seek the support of the pope; he returned with the apostolical injunctions in his favor, but only to find them contemptuously received by the king, who threw him into prison. He effected his escape to Sussex, and while there won over the inhabitants to



the gospel. He was never restored to his bishopric, notwithstanding the influence of Rome and powerful patrons. He died in 709, near Ripon. To him the Saxons owed the final establishment of Christianity throughout the island. His influence and efforts joined the kingdoms of the Heptarchy into one church, and gave it unity and power. To his patronage of arts and letters the subsequent progress of literature in Northumbria was greatly indebted. There are no writings extant which bear his name. In his time churches were legally confirmed in all their properties and immunities; labor on Sunday was forbidden by penal statute; the expenses of public worship were assessed proportionately on the property in the neighborhood of the various religious establishments; the consecration of a tenth of the substance for religion was zealously enjoined as a Christian duty.

The kings of Kent and Northumbria, desiring to stay religious dissension between the native and Roman clergy, in respect to authority and the keeping of Easter, and to secure due subordination among the bishops, sent a new primate to Rome for consecration. The nominee reached the city, but died shortly afterward. Pope Vitalian nominated an archbishop for the Saxons himself. The step, though bold and unprecedented was acquiesced in by the Saxon princes, who were glad of any arrangement that promised to allay the animosity of contending parties. This new archbishop was Theodore, an able and learned monk of sixty-six years, a native of Tarsus in Cilicia. He was celebrated for an extensive acquaintance with both profane and sacred literature. His friend, the abbot Adrian, was equally skilled in learning. These two ecclesiastics sent to England in 669, laid the foundation for the eminent learning of the Saxon monks of the eighth century. Schools had been founded some years before, but these laborers gave such an impetus to learning, by the introduction of books and a higher order of instruction, as to fairly entitle them to be called the fathers of Anglo-Saxon literature. They taught the Scriptures, the arts and sciences, and the Greek and Latin languages.

“The Anglo-Saxons approached the intellectual field which was thus laid open to them, with extraordinary avidity. They were like the adventurous

traveller who has just landed on a newly discovered shore ; the very obstacles which at first stood in their way, seemed to have been placed there to stimulate their zeal. They thus gained a march in advance even of their teachers, and the same age in which learning had been introduced amongst them, saw it reflected back on those who had sent it. At the beginning of the eighth century, England possessed a number of scholars who would have been the just pride of the most enlightened age : and not only teachers, but books also, were sent over to the Franks and Germans. The science which they planted there continued to flourish long after it had faded at home."—[*Wright's British Biography.*]

By Theodore the Saxons were induced to build and endow churches on their estates. Many instances of pious munificence occurred by which the religious wants of the tenants of wealthy landholders were supplied. He defined principles of doctrine and discipline, and gave uniformity and strength to the work of the church. His doctrines can afford the Romanist no great comfort, nor will the name of one who taught that confession to God is alone sufficient for spiritual safety, ever be enrolled among the saints of the Papal calendar.

The most eminent scholar that sat at the feet of Adrian, was Aldhelm of Sherburn, in Wessex, born about the year 656. Near the beginning of the seventh century, Meildulf, an Irish monk, prepared for himself a cell near the ruins of an ancient town in the forests of Wiltshire. But the hermit's subsistence was too precarious, and he resorted to teaching the youth of the neighborhood. The fame of the teacher increasing, the hermitage became a recognized seat of learning. It was called after its founder, Meildulfes-byrig, which became softened down into Malmsbury.

Aldhelm, leaving the school of Adrian where he had passed his youth, joined this new community of scholars and became a monk. His superior talents soon made him the teacher, rather than the companion of the monks. Scholars from France and Scotland sought the instructions of one who was said to speak and write the Greek language like a native of Greece, and to excel all Latin scholars since the days of Virgil. He was acquainted with Hebrew, and read the Psalms and other parts of Scripture written in that language.

His version of the eighty-fourth Psalm is nearly this :

“ Lord to me thy minsters are  
Courts of honor, passing fair ;  
And my spirit deems it well  
There to be and there to dwell :  
Heart and flesh would fain be there,  
Lord, thy life, thy love to share.”—

(Verses 1 and 2.)

Aldhelm was the father of Anglo-Latin poetry; he also composed in Anglo-Saxon. He learned to play with skill the various musical instruments then known. His proficiency in poetry and music was made of direct service to religion. He observed with pain the neglect of religious duties on the part of the peasantry. They hastened home, immediately after service, to their labors, and would not heed the exhortations of the preacher. Stationing himself as a minstrel, on a bridge over which the people must pass, he soon collected a crowd about him. Having gained their attention, he gradually introduced into his poetry words of a more serious nature, and thus succeeded in impressing them with a truer feeling of religious devotion.

The popularity which he enjoyed, as a writer of verse and prose, among the Saxons, is due, for the most part, to the exuberance of diction and the lively imagery which characterized his productions. Criticism as an art is the growth of recent years; then, enthusiastic praise awaited the author from the pleased multitude. We may find in his works many examples of clouded meaning, of profusion of epithets and intricate periods, but our criticisms must be disarmed of severity in reference to any writer of that age, when we recall the obstacles to be overcome, the disadvantages to be endured, the slight aid to be obtained by any who would excel.

As specimens of violent metaphors and figures, we give the following, from his most celebrated work, on “the praises of virginity.”

“ The golden necklace of the virtues ; the white jewels of merit ; the purple flowers of modesty ; the transparent eyeballs of virginal bashfulness ; the plenteous plantations of the apple-tree fecundating the mind with flourishing leaf.”

By way of confusion of figures, we have :

“O illustrious grace of virginity, which as a rose rises from twigs of briars, reddens with a purple flower, and never putrifies in the dire decay of mortality, although it is tied to the weary frailness of death, and grows old with down-bending and crooked age.”

These, we ought in justice to say, are not fair representations of a remarkable work.

But we cannot pass over the name of Aldhelm without giving some idea of his religious sentiments and personal character. They are exhibited fairly in the following letter to Ethilwald, one of his former pupils :

“When you were with me, I used to admonish you in words ; now that you are absent, I advise you by letter, presuming on that parental authority over you with which God hath invested me ; for as the apostle saith, *it is the charity of Christ that urgeth us.*

Let not then, my beloved, young though you are, the vain pleasures of the world enslave you : such as daily junkettings, indulgence in long and immoderate entertainments, continued riding and racing, or the loathful pursuit of sensual gratifications. Bear always in mind the text : *youth and pleasure are vain.* Never suffer yourself to be made a slave to the love of money or of secular glory, or of that vain parade which is so hateful to God ; remembering always the words of Christ : ‘ *What profiteth it a man if he gain the whole world and lose his own soul.*’ ‘ *For the Son of Man will come in his glory and that of his angels, and will render to every one according to his works.*’ Rather, my beloved, devote your time to the reading of the Scriptures, or to holy prayer ; and if in addition you wish to acquire some knowledge of secular learning, do it, but only with this view, that since the meaning of every part of the divine law, dependeth on the rules of grammar, you may be the better able to dive into the deep and sacred signification of the text, by your more perfect acquaintance with those forms of elucidation in which it is expressed. Let, moreover, this letter of mine always have its place before your eyes, among the books which you read. It will then supply my absence and constantly remind you of the advice I give you. Farewell.”

He made a short visit to Rome. Soon after his return, he was employed in the famous dispute about the celebration of Easter. No Anglo-Saxon poetry attributed to him now remains. He died at Dilton, Wiltshire, in 709.

In the various branches of learning, both religious and secular, the Saxon monks, from Aldhelm to Alfred, enjoyed a high reputation. Their superiority was widely felt and acknowl-

edged in Europe. They dedicated their leisure hours to the instruction of youth. Their exhortations and example excited an ardor for improvement not only in the cloister, but also in the families of the nobles. The Saxon women caught the general enthusiasm: seminaries of learning were established in the convents. The treatise of Aldhelm on the praises of virginity, was written for the abbess, Hildelith, and her nuns. From this treatise we learn that the nuns were accustomed to read the Pentateuch, the Prophets and the New Testament, with the commentaries of the ancient Fathers. A Saxon nun wrote the lives of two Saxon saints in Latin.

With an ardent love of learning, the monks eagerly sought the increase of volumes which should extend their knowledge. A considerable portion of each day was set apart for the work of transcribing ancient manuscripts. Eventually the deposit of such stores of learning became so rich that when Charlemagne meditated the revival of letters, he was advised to resort to them for aid. Many Saxons visited various parts of the continent for the purpose of procuring or copying learned works.

The most ancient repository of manuscripts was at Canterbury; established by the care of Gregory the great and improved by the zeal of Theodore. The monastery of Wearmouth was rich in its collections, but the most valuable and extensive library in England belonged to the clergy of York.

Religious knowledge and moral improvement were the two great objects of study. Elegance of manner and the increase of the comforts of life were indifferently regarded. The ardor of the scholar was roused by the promise of a richer view of the economy of religion. The life of man was esteemed too short to be thrown away on matters not directly connected with his future existence. Theology was therefore held in highest estimation, and became the theme of most constant praise.

In expounding the Scriptures, they trod carefully in the steps marked out by the Fathers, and shone with borrowed light. They guarded against expressing their own sentiments with any freedom, and, instead, gave long quotations from approved

authors. To enter upon the study of Theology, a long course of elementary training was required. In the schools connected with the monasteries, the learner began with the Latin grammar; for the knowledge of Latin was of the first importance to those designing to take any part in the choral or the altar services.

Such was the proficiency in that language, that scholars corresponded and wrote treatises in Latin. The models for their style were found in the Latin translations of the Scriptures, and the ecclesiastical writings. The study of heathen writings was esteemed dangerous, and to be avoided, except for the purpose of learning from them the rules of the language. But it often happened that, under pretence of gaining grammatical knowledge, or else furtively, the monk would be found poring over the pages of the heathen Virgil, or Horace, or the later poets.

From the study of Latin, the student proceeded to logic, with Aristotle for his guide; thence he passed to the science of numbers, but in this his operations were difficult and limited, as the modern arithmetician may find, if he attempts long calculations with only Roman numerals, to which the Saxon was confined. The study of Natural philosophy was then pursued with the aid of Pliny and Aristotle, and certain ecclesiastical writers. Astrology was forbidden, as dangerous and repugnant to the doctrines of religion. Geographical knowledge and histories of travel were eagerly sought. Alfred found time, amid kingly cares, to translate Orosius for the purpose of extending geographical information among his people.

Theodore and Adrian introduced ecclesiastical chanting. When Augustine approached the king of Kent on landing, his monks engaged in a solemn chant. The custom became a very general and a favorite part of the church service. The youth attached to the monasteries and churches were carefully instructed in the art. This style of music was well calculated to impress the minds of barbarians. As Canute and his attendants were approaching Ely, the monks were at their devotions. Attracted by the melody of their chanting, he ordered his row-

ers to approach it and to move gently while he drank in with delight the sounds which floated down from the high rock before him on which the church stood.

The clergy were forbidden to carry any controversy among themselves to a lay tribunal. Their own companions, or the bishop, settled it. No priest was allowed to forsake the church to which he was consecrated, nor to interfere with the rights of others, nor to take the scholar of another. He was to baptize whenever required, and to abolish all heathendom and witchcraft. The priests were to celebrate mass only in churches and on the altar. They were to preach every Sunday to the people, and always to give good advice and set a profitable example; they were to teach youth with care, and to draw them to some craft; the distribution of alms was a prominent duty. They were forbidden to swear and to use ordeals. They were neither to hunt, hawk, or dice, but to give themselves diligently to learning and sacred duties in the church.

Not long after the Saxons had received the gospel, its legitimate power was disclosed by the eagerness with which they undertook missions to other countries. Many devoted men crossed over to preach to the tribes of the same race and language as themselves, on the continent. Wilfrid led in this new work. On a voyage toward Rome he was driven by a storm on the coast of Friesland. He met a hospitable welcome, staid through the winter and preached with success. Churton remarks of this prelate, "that he did the best service to Christianity when farthest from home;" "like the nightingales," says Thomas Fuller, "that sing the sweetest when farthest from their nests."

At a later period, Wilbrord and twelve missionaries landed in Friesland, and preached under the protection of Pepin, who had just conquered the land. Pepin himself received baptism of Wilbrord, who for forty-six years labored there with his associates. Other English Saxons followed their example. One evangelist penetrated even to the confines of Prussia. Winfrid, the greatest of Anglo-Saxon missionaries, aided by the labors of a number of his countrymen, converted many among the provinces of the upper Rhine.

St. Germain, bishop of Auxerre in France, was chosen to cross over to Britain for the purpose of combatting the errors of Pelagius. He went in answer to an earnest solicitation of the British clergy that some one be despatched thither for that purpose. A few years later he revisited England and advised the people to found monasteries for the preservation of learning and religion, in times of persecution and danger. On the continent at this time, there were special reasons for the establishment of such houses as places of refuge and quiet study, safe from the inroads of barbarians. St. Germain, having great influence in Britain from his success in the Pelagian controversy, established a number of monasteries in the western part of the island, among which the most famous was that of Bangor, in the Western part of Mercia.

About the year 565, St. Columba, from one of St. Patrick's monasteries in Ireland, went as a missionary to the Picts in the northern part of Scotland, and founded the famous monastery of Iona. From that retreat of piety went forth the teachers who were to convert the greater portion of the Saxons. The monks of Iona founded the monastery of Landisfarne, which exerted a wide influence upon Britain. From Irish monasteries teachers not only visited England, but also France and Italy, preaching the gospel.

“Think not that it is enough to weary the bodies formed of the dust of the earth, with watching and fasting, unless we reform our manners. To make lean the flesh, if the soul bear no fruit, is like working the ground without being able to make it bear a crop; it is like making an image of gold on the outside and of clay within. True piety dwells in humbleness of soul, not of body; for of what use is it to set the servant to fight with passions, while those passions are good friends with the master? It is not enough to hear, talk, or to read of virtue. Can a man cleanse his house of defilement by words only, can he without pains and toil accomplish his daily task? Gird up your loins, therefore, and cease not to maintain a good fight: none but he who fights bravely can gain the crown.”

With such faithful exhortations Columba incited his monks to a holy life.

Benedict Biscop, forsaking the court, embraced a monastic life, and founded, with his princely wealth, the monasteries of



Wearmouth and Jarrow; the name of Bede sheds unwonted brilliancy upon the latter. The advancement of learning was the chief object of the founder; but the monks, by his direction, were employed also in threshing, working at the mill and in the garden, at the forge and the plough. The younger monks were employed in copying the Gospels, the Psalter and other books used in the services of the church.

Persons of high rank, weary of the cares and burdens of public life, frequently undertook the quiet rule of a monastery. Eminent women founded nunneries and did not shrink from presiding over them; some of these ladies governed schools of monks, as St. Hilda.

Many of the monasteries were private property, founded by clergymen or laymen. All such establishments, public and private, were free from all land taxes. They were the only places of public hospitality open for the traveller.

The introduction of monasteries brought internal improvements, and increased the communication between different parts of the island. Immediately around them the woods were cleared, and marshes and wastes brought under cultivation. They added by their industry and skill, materially to the comforts of life. Not only were useful arts in husbandry and mechanics encouraged, but also ornamental branches, such as the illumination and binding of manuscripts; children were taught to set jewels; and in the nunneries the women were taught embroidery and needlework.

The monasteries provided the only facilities for moral and intellectual improvement in an age of barbarism and insecurity. They became centres of great religious power over the uncultivated Saxon; restraining his cruelty, giving intellectual power to ignorance, casting out superstition, lightening the burdens of the enslaved, bringing the honor and faith of chivalry, and improvements in civil law; checking the usurpations of royalty and teaching with remarkable purity, for the time, the religion of the New Testament. That was an age of physical energy and brute force, an age of ignorance and of passion; truer views of religion have fashioned our race to a purer life and a more steadfast heart. The monasteries that

kept our faith in a rude and perilous time are now uncalled for, but the spirit which prompted their establishment is needed still to incite the Christian to seek, for the growth of piety and self-knowledge, places of quiet seclusion where he may, away from the din and strife of the world, refresh and reassure his spirit.

Our limits will not permit us any full notice of the names that made the Saxon church illustrious; we can glance at but two or three. We have already noticed Aldhelm.

Few names connected with the literature and science of the middle ages shine with such lustre as that of "the venerable" Bede. In 680, when seven years old, he was sent to the monastery of Wearmouth, of which he remained an inmate till his death in 735. When thirteen years of age a fearful pestilence swept away every monk instructed in the choral service, except Ceolfrith and "one little boy," who still continued, in the midst of their tears, to chant the canonical hours. He says of himself:

"I passed all the time of my life in the residence of this monastery, and gave all my labors to the meditation of the Scriptures, and the observance of regular discipline, and the daily care of singing in the church. It was always sweet to me to learn to teach and write."

His learning became so marked, that, after being ordained as priest in his thirtieth year, his superiors commanded him to write for the instruction of his countrymen. Thenceforth his talents were for thirty years constantly employed in composition.

The subjects of his writings were very diversified. His productions were industrious compilations, rather than original compositions. As his principal labors we may mention his Commentaries on most of the books of the Old and New Testaments; biographies of various individuals, and his most celebrated work, the Ecclesiastical History of England. Besides these there were works on Grammar, Music, Astronomy, Arithmetic; a book on the Metrical Art; one on Orthography; and two books on Homilies.

The style of these works, is, without exception, plain and for-

cible. The elucidation of ideas alone, seems to occupy him; giving little solicitude for the dress in which they might appear. According to the command "to write for the benefit of his countrymen," his works were largely and richly calculated to improve the Saxon mind. Unwearied diligence, and a quick, strong intellect only, could, in a period of great ignorance and of limited resources, make such valuable contributions to the scanty literature of his time.

His *Ecclesiastical History* is almost wholly original. His connection with the most influential ecclesiastics, and his own wide reputation, enabled him to collect a store of valuable materials. It is the only contemporary account of the early missionaries to the Saxons, of the manners of the clergy, the worship and rites of the early church. Inferior indeed, when compared with the works of the masters of antiquity, it is by far the highest specimen of that age. It was lavishly praised by his countrymen on its appearance, and continued for many years to be their favorite work. It was translated into Anglo-Saxon by king Alfred; on the introduction of printing it was one of the earliest of Bede's works issued from the press; it has since passed through many editions,—being four times translated into English.

His commentaries exhibit patient research and extensive reading with acute perception, but characterized by that excessive leaning to allegorical interpretation, which is the blemish of all mediæval theology. In the treatises on the Tabernacle, and the building of the temple, he gives an allegorical meaning to the Tabernacle, the vases and articles of priestly dress. He makes Elkanah, who had two wives, typical of Christ, as the redeemer of the synagogue and the church. He recommended in his commentary on Samuel, the celibacy of the clergy. His meditations on the last words of our Saviour are marked by great religious sensibility.

The scientific attainments of Bede embraced the ideas held in Europe for several centuries previous. The earth was considered the centre of the universe; the firmament was spherical, bounded by fire, beyond which was the higher heavens, peopled by angelic beings, who were supposed to be able to take

etherial bodies, assimilate themselves to men, eat, drink, and, at will, lay aside their assumed form and return to their own dwelling place. He taught that the waters above the firmament were placed there for the purpose of moderating the heat of the fire and the igneous stars; that lightning is produced by the collision of two clouds, as fire from the striking of two flints.

His influence was not confined to his life. By his works and example he prepared Alcuin, Claudius, Rabanus, and Erigena to become bright stars in literature.

Three years after the completion of his ecclesiastical history he died. Cuthburt, one of his pupils, who attended him, has given a beautiful and affecting account of his last days in the following letter to a friend :

“ He was attacked with a severe infirmity of frequent, short breathing, yet without pain, about two weeks before Easter; and so he continued, joyful and glad, and giving thanks to Almighty God day and night, indeed hourly, till the day of Ascension. He gave lessons to his disciples every day, and he employed what remained of the day in singing of psalms. The nights he passed without sleep, yet rejoicing and giving thanks, unless when a little slumber intervened. . . . O truly blessed man! He sang the passage in St. Paul, ‘ it is a fearful thing to fall into the hands of the living God ;’ and many other things from the Scriptures, in which he admonished us to arouse ourselves from the sleep of the mind. . . . He sang the Antiphonæ according to our custom and his own, of which one is, ‘ O King of Glory, Lord of virtues, leave us not orphans, but send the promise of the Father, the Spirit of Truth, upon us, Alleluia.’ When he came to the words, ‘ Spirit of Truth,’ he burst into tears, and wept much; and we with him. We read and wept again; indeed we always read in tears.”

He continued to dictate with great cheerfulness the translation of the Scriptures to his pupils, saying, every now and then, “ Lose no time. I know not how long I may last.” On the last day of his life :—

“ When they heard him say that they would see him no more in this world, all burst into tears; but their tears were tempered with joy when he said: ‘ it is true that I return to Him who made me out of nothing. I have lived long, and kindly hath my merciful Judge forecast the course of my life for me. The time of my dissolution is at hand, I wish to be released and to be with Christ.’ In this way he continued to speak until sunset, when one of us who was with him said, ‘ beloved master, there is still one sentence unwritten.’ ‘ Then write quickly,’ said Bede. In a few minutes the youth said, ‘ it is finished.’

'Thou hast spoken truly,' replied Bede, 'take my head between thy hands, for it is my delight to sit opposite to the holy place in which I used to pray, let me sit and invoke my Father.' Sitting thus on the pavement of his cell and repeating: 'Glory be to the Father, and to the Son, and to the Holy Ghost,'—as he finished the word 'Ghost,' he breathed his last, and took his departure for Heaven."

In his tract on substances, we gain a view of his metaphysical tendencies.

"He compares the three inseparable essences of the Trinity to the circularity, light and heat of the sun. The globular body of the sun never leaves the heavens; but its light, which he compares to the Filial personality, and its heat, which he applies to the Spiritual essence, descend to earth and diffuse themselves everywhere, animating the mind, and pervading and softening the heart. Yet, although universally present, light seems never to quit the sun, for there we always behold it; and heat is its unceasing companion. As circles have neither beginning nor end, such is the Deity. Nothing is above; nothing is below; nothing is beyond him; no term includes him; no time confines him."—[*Turner's Anglo-Saxons.*]

In 735 the celebrated Alcuin was born at York. When scarcely beyond infancy he was intrusted to the care of the inmates of the monastery. His youth was marked by great aptitude of mind, and docility of heart; these qualities won him the ardent love of his teacher, Elbert, one of the masters of the cathedral seminary at York. When Elbert was advanced to the see of York, Alcuin was made master of his school. His success drew scholars from foreign countries to gain that theological instruction which only he could supply.

Meanwhile Charlemagne was projecting his schemes of national education, and meditating the foundation of scholastic institutions throughout his dominions. The reputation of Alcuin pointed him out to the monarch as a fitting and valuable help in his work. Alcuin, accepting his invitation to settle in France, soon became the friend and counsellor of the emperor, as well as his instructor. Many of the nobles and clergy became his scholars. Distinction in the school of Alcuin became the surest path to civil and ecclesiastical honors. Laws for the encouragement of learning were enacted; schools were opened in all the principal monastic establishments.

He attempted the correction of the liturgical books, which in most churches were disgraced with numerous errors. Encouraged by the praise which greeted this work, he proceeded to revise all the books of the Old and the New Testaments from errors that had crept in from the ignorance or the carelessness of transcribers. He continued until his death in 804, to reside in France, honored with peculiar distinction by his royal patron. He was mourned as the "pride of the age and the benefactor of the empire."

The following religious sonnet is translated from his Latin poetry :

" Who seeks to enter heaven's expanded gates,  
Must oft within these sacred walls attend ;  
Here is the gate of ever-during bliss,  
The path of light, of pardon and of peace,  
The house of God, the treasures of his power,  
And num'rous relics of the holiest men.  
With mind devoted, traveller, enter here ;  
Here spread your limbs, and fill your heart with heav'n ;  
Here sacred hopes, here God himself awaits thee,  
If steadfast faith thy humble mind control."

We may find in his treatise on the soul, passages of interest exhibiting the metaphysical workings of his mind.

" The memory, the will, and the intelligence, are all distinct, yet one. Though each be separate, they are perfectly united. I perceive that I perceive, will and remember. I will to remember, perceive and will ; and I remember that I have willed, perceived and recollected."

" The mind, or soul, is the intellectual spirit, always in motion, always living, and capable of willing both good and evil. By the benignity of the Creator it is ennobled with free-will. Created to rule the movements of the flesh, it is invisible, incorporeal ; without weight or color ; circumscribed, yet entire in every member of its flesh. . . . .

It is called by various names : the soul while it vivifies ; the spirit when it contemplates ; sensibility, while it feels ; the mind, when it knows ; the intellect, when it understands ; the reason, while it discriminates ; the will, when it consents ; the memory, when it remembers ; but these are not as distinct in substance as in names : they are but one soul. Virtue is its beauty ; vice is its deformity. It is so often affected by some object of knowledge, that, though its eyes be open, it sees not the things before it, nor hears a sounding voice, nor feels a touching body."

Alfred, the youngest child of Ethelwald and Osburga, was born in 849, in the royal manor of Wautage in Berkshire. No greater attention seems to have been paid to his education than was usual in the case of those not destined for the clerical order. Reading and writing were not deemed the necessary accomplishments of a prince. It was not until his twelfth year that he learned to read. To read extensively or profitably he found it needful to gain a knowledge of Latin. His diligence successfully overcame the great and varied obstacles then in the way of learning that language.

He obeyed with reluctance a summons to the throne in 871. For eight years, almost constant failure attended his efforts against the Danes. Misfortune made him unpopular, and haughtiness and tyranny completed the alienation of his people. He retreated before his calamities to the safe seclusion of the island of Athelney. The incidents of his stay there, especially that of the burning of the calses; the successful encounters with small bands of Danes; the critical battle ending with signal victory; the capitulation of his enemies on condition of receiving baptism and settling peacefully in the eastern counties, are all well known to the reader of history.

The coast was visited afterward almost yearly by bands of pirates, but they vainly strove, during his reign, to gain a permanent footing.

The church had suffered fearfully during that half century of dread and slaughter. To appreciate the efforts of Alfred for reform, we need to look at the condition of the church on the return of tranquillity.

The laity had, to no small extent, assumed the ferocious manners of their pagan forefathers. The clergy were indolent, dissolute and illiterate, and the monastic order had been apparently annihilated. Ecclesiastical discipline was despised; passion was the only heeded guide. The superstitious rites of the Scandinavian tribes were, in many places revived, and the worship of Odin was publicly countenanced, or privately practiced.\*

When tranquillity was in a measure restored, one of Alfred's first measures was the renewal of intercourse with the Pope,

\* Lingard.

to whom alms were sent yearly. The monasteries destroyed by the Danes were carefully rebuilt, but the literary treasures they once concealed, gathered with such pious care, no royal command could restore.

Alfred revised the whole code of Saxon law, placing for its foundation the law of Moses. It accordingly begins abruptly with the twentieth chapter of Exodus: "And the Lord spake these words to Moses and thus said, I am the Lord thy God; I led thee out of the land of Egypt." He provided for the punishment of private feuds, deeds of violence, robbery and murder, all of which had become exceedingly common. In a letter to Wulfsgie, Alfred feelingly describes the general darkness.

"There was a time when foreigners sought wisdom and learning on this island. Now we are compelled to seek them in foreign lands. Such was the general ignorance of the English, that there were very few on this side the Humber (and I dare say, not many on the other) who could understand the service in English, or translate a Latin epistle into their own language. So few were they, that I do not recollect a single individual to the south of the Thames, who was able to do it, when I ascended the throne."

To supply the place of native scholars he invited eminent scholars from Wales, Germany and France. Educated men at home were sought out and encouraged. He established a school for the education of princes and the sons of noblemen, in which Anglo-Saxon as well as Latin was taught. He was not content to be only the patron of learning.

To spread a knowledge of ancient history he translated into Saxon the historical works of Orosius, and the valuable ecclesiastical history of Bede. To cultivate a higher order of literary taste he rendered into his native tongue Boëthius "*On the Consolation of Philosophy*." To remedy the gross ignorance of the clergy, he translated for their use pope Gregory's *Pastoral*. He commenced an Anglo-Saxon version of the Psalms, but this he left unfinished. His life repeatedly exhibits his firm belief in the necessity of a strict personal satisfaction for sin. In common with all his countrymen, he denied the doctrine of transubstantiation, of which Erigena, his favorite, was a determined opponent.

His translations are made with much spirit and a high appre-



ciation of his authors. Not unfrequently he introduced passages of his own. In point of style,\* his translations are the purest specimens we possess of Anglo-Saxon prose. He died in 901. His greatness of mind and ardent love for literature were inherited by his children, and were conspicuous even in his grandchildren. His name was highly venerated for several centuries. He is called, in some stanzas now extant, the "shepherd and the darling of the English people." His life was passed in almost ceaseless pain of body; his reign was harrassed by fierce, turbulent enemies; but, governor, legislator, warrior, though he was, yet his resolute patience bequeathed valuable and extensive literary monuments far beyond the standard of his age. From the din of battle, the studies of the cloister and the labors of the statesmen, we find testimony to his declaration: "This is now especially to be said, that I have wished to live worthily while I lived, and after my life, to leave to the men that should be after me, my remembrance in good works."

The following extracts are among his original compositions:

"Learn, therefore, wisdom, and when ye have learned it, do not neglect it. I tell you then, without any doubt, that by that you may come to power, though you should not desire the power. You need not be solicitous about power, nor strive after it. If you be wise and good, it will follow you, though you should not wish it."

"These are the materials of a king's work, and his tools to govern with; that he have his land fully peopled; that he should have prayer-men, and army men, and workmen. What! thou knowest that without these tools no king may show his skill."

Speaking of the Deity, he says:

"His riches increase not, nor do they ever diminish: He is always giving and never wants: He seeks nothing, nor inquires, because he knows it all: He pursues no creature, because none can fly from him: He is always seeing: He never sleeps. He will always be eternal. He is always free. He is everywhere present."

The development of the facts and features connected with the later periods of Anglo-Saxon ecclesiasticism is reserved for another article.

\* T. A. Wright.

## ART. VIII.—CONTEMPORARY LITERATURE.

**THE THOUGHTS OF THE EMPEROR M. AURELIUS ANTONINUS.** Translated by George Long. Boston: Ticknor & Fields, 1864. 12mo., pp. 303.

The Roman Emperor, Antoninus, living in the second century, has been held in very high estimation wherever known, and his writings have held a prominent position among the literature of the period. He was a philosopher as well as a monarch, and a high moralist as well as an eminent statesman. His "thoughts," which seem to have been jotted down as they occurred to him from time to time, cover a great variety of subjects, and many of them are gems of sententious wisdom. His spirit, style and philosophy are very well represented in the following paragraph. It is very good fruit for paganism to bear; but the Christian flavor is plainly lacking:

"Of human life the time is a point, and the substance is in a flux, and the perception dull, and the composition of the whole body subject to putrefaction, and the soul a whirl; and fortune hard to divine, and fame a thing devoid of judgment. And, to say all in a word, everything which belongs to the body is a stream, and what belongs to the soul is a dream and vapor, and life is a warfare and a stranger's sojourn, and after fame is oblivion. What then is that which is able to conduct a man? One thing, and only one, philosophy. But this consists in keeping the dæmon within a man free from violence, and unharmed, superior to pains and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doing, or not doing, anything; and besides, accepting all that happens, and all that is allotted, as coming from thence, wherever it is, from whence he himself came; and, finally, waiting for death with a cheerful mind, as being nothing else than a dissolution of the elements of which every living being is composed."

**EXCURSIONS.** By Henry D. Thoreau. Author of "Walden," and "A Week on the Concord and Merrimac Rivers." Boston: Ticknor & Fields. 1863. 12mo., pp. 319.

Thoreau has won a name largely by means of his repulsions and iconoclasms. He had ability, vigor, persistence, a strong love of nature, an eye keen to see its subtler beauty, and a heart alive to its varied influences; but he had also egotism, veneration for oddities and antagonisms, and strong prejudices against almost everything regular, systematic, and reputable. Very few will endorse Emerson's estimate in his biographical sketch, or be inclined to wish that the majority of men were his close copyists. He has manifestly studied Emerson and Carlyle, though he is not the servile imitator of either. He is fond of paradox, and takes pleasure in forms of statement that cut across the line of ordinary thought. Thus he speaks of mythology:

"Mythology is the crop which the old world bore before its soil was exhausted, before the fancy and imagination were affected with blight; and which it still bears, wherever its pristine vigor is unabated. All other literatures endure only as the elms which overshadow our houses; but this is like

the great dragon-tree of the Western Isles, as old as mankind, and, whether that does or not, will endure as long ; for the decay of other literatures makes the soil in which this thrives."

And thus he discourses of law :

" There is something servile in the habit of seeking after a law which we may obey. We may study the laws of matter at and for our convenience, but a successful life knows no law. It is an unfortunate discovery, certainly, that of a law which binds us where we did not know before that we were bound. Live free, child of the mist,—and with respect to knowledge, we are all children of the mist. The man who takes the liberty to live is superior to all the laws, by virtue of his relation to the law-maker."

There may be some very profound moral philosophy veiled by these words ; but what appears obvious on the surface of them is a special liking for ancient barbarism and ignorance, and an exaltation of impulse over duty. The human race hardly needs help in such directions.

**PELAGO: An Epic of the Olden Moorish Time.** By Elizabeth T. Porter Beach. New York : D. Appleton & Co. 1864.

The story is that a subject of Spain, in a high post of honor, committed the care and education of his daughter to the king, who betrayed his trust. The outraged father betrayed his country into the hands of the Moslems. Pelago, of the royal family, at length succeeds in expelling them. It is a tale of love and war, wrought into quite passable poetry. The author thus, in the closing words of the book, gives the occasion which prompted to its composition :

" And this, my passing, random thought,  
In words of simple rhyme,—  
For grief, as solace, only wrought,—  
To soften grievous time!  
And, pray you, all good readers,  
Scan with a kindly eye  
My birdling, fledged in trembling fear—  
Ne'er thinking far to fly ;—  
Sad woven rhymes,—in days of gloom  
Sung but to stay the tear !—  
In dream-life to illumine my tomb,  
Of buried joys—so drear."

**QUEEN MAE.** By Julia Kavanagh. Three Volumes in one. New York : D. Appleton & Co.

A novel—a book of three volumes and once read, somebody has said. The publishers put the three volumes into one also as the readers into a single reading.

Whatever may be true of " the once read," in other cases, we have some doubt of it here ; that is, it is doubtful if a genuine novel reader could manage to get through it once. It is not thrilling enough. It has too much common sense. It is too much like life to satisfy such vitiated appetites. It is quite well written, though it seems to us the same talent and industry might have accomplished something better by being devoted to a different field.

It is probably one of those books which will fail, as being not bad enough to catch one class of readers, nor quite good enough for another.

"KEEP UP A GOOD HEART," a Story for the Merry Christmas Time. New York : D. Appleton & Co. 1864.

The power to interest children either by writing or speaking is a blessed gift ; no other is to be so much coveted ; to interest them in good things ; we mean of course religious things. The little volume here presented is, in a high degree, of the nature to interest them.

It is a story, as it is called, of two orphan girls, who went to New York for lack of employment elsewhere. They went under what they had hoped were favorable introductions and a worthy employer. The employer turned out to be a selfish woman, cruel to the girls she employed. Yet with an eye to gain, she treated the elder of the orphans so much better than she did the others employed with her as to excite their envy, and one of them, by a little change in the artifice practiced by Joseph upon Benjamin, managed to get *her dismissed* in disgrace from the establishment.

The younger of the orphans is represented as a wonderful child of four or five years of age. She is full of faith. She providentially finds a new place for her sister again to earn their living, where she was well-treated and prosperous.

So far the story might be called good, almost without mixture. But then it goes away from the more sober realities of life. The elder one is ill. The younger one goes through the streets with an Italian "organ grinder;" sings wonderfully ; makes money for herself and the Italian as wonderfully ; at length falls in with the gentleman who had once made the child a present ; he sends for the sick sister in the hospital ; and more wonderful still, he had found a large fortune advertised, which, in want of other heirs, fell to the orphans.

The story is certain to interest children. The spirit is good. But is it not rather too large a mixture of evil to tell of such wonderful fortune in such a way of life ? We do not object to the story in any part on the ground that it is fiction ; nor on the ground that it is altogether improbable, at least not impossible. But of probable things, if these be claimed as such, it does seem to us that everything,—especially such fortune-finding, such wonderful success,—is not the most wholesome for persons to set before the minds of children, persons, we mean, who wish to do their little readers lasting good, and no serious evil.

We have seen many books in late years for the young, of the class which is called religious novels, more obnoxious to criticism than this, on the score of which we have spoken. But a writer who holds so easy a pen as the writer of this little volume, we believe could have done the little readers much more good by omitting the element alluded to. The lesson of faith, it is good to teach, but it should not lead us to such marvels in the ordinary affairs of life. Children have dreams enough of that kind, without any help from religious teachers.

**THE JEWISH TABERNACLE AND ITS FURNITURE.** By Richard Newton, D. D., Rector of the Church of the Epiphany, Philadelphia. New York: Robert Carter & Bros. 1864.

By the same Author and House, **THE SAFE COMPASS AND HOW IT POINTS.**

The latter volume is an addition to the excellent Sabbath school books by the author. Most pastors have often, in their hearts, thanked the author for his "Rills from the Fountain of Life." We think all who read **THE SAFE COMPASS** will thank him over, and pronounce it, on the whole, superior to the former.

His volume on the Jewish Tabernacle is timely. There is nothing particularly new or striking in the work, but it presents in an easy and agreeable mode, in a series of discourses, the structure of the tabernacle and its furniture and rituals, and then employs them as the imagery for the representation of religious ideas.

The Holy Spirit, no doubt, designed the tabernacle, in its structure, furniture and ritual, as imagery for the purpose of impressing spiritual truth not only to the people then, but also to us under the New Dispensation. The apostle Paul so states the case, in fact, in Hebrews. No doubt it is well, especially for the preacher, to be familiar with this imagery, and to employ it in setting forth the truths of redemption. To most minds, the ideas of atonement and remission of sins, can be imparted by this imagery better than by any direct argument in them. We believe that under the skilful use of it, the devout feelings may often be awakened, to great advantage. We think it is a great fault in the preaching of the present time, that so little use is made of the Old Testament imagery.

This volume, we have no doubt, will incite many preachers to prepare at least two or three discourses on the general plan followed by the author. If they go so far, they will find a practical effect, which will so well reward them, they will not be likely to neglect this mode of illustration, so much as most have hitherto.

Of course there is a danger of pushing this, like any other method, to an extreme. There is danger of saying, in a dogmatical way, that such and such a thing signified so and so. The apostle in Hebrews has given us a general outline, beyond which we have no right to use such positive language. The author of this volume, we think, is not altogether guiltless of this fault. Any such overstepping causes the more judicious to fear that the old allegorizing method is coming around once more, in its turn. But in general he keeps within reasonable bounds. We trust both of these volumes will have a wide circulation.

**MEMOIR OF THE REV. ERSKINE J. HAWES,** Pastor of the Congregational Church, Plymouth, Conn. By his Mother. New York: Robert Carter & Brothers. 1863.

The subject of this biography was the son of Rev. Dr. Hawes, of Hartford, Conn. He was born in 1828 and died in 1860. His mother writes of him with all the affection and tenderness we should expect, and yet she is not the blind admirer of her promising son, so early removed from scenes of

enlarging usefulness. A graduate of Yale and Andover, he entered upon his pastorate January, 1858, and enjoyed, perhaps, more than ordinary prosperity in the way of revival interest among his people. His death was caused by injury from the kick of his horse. The hoofs did not touch him. "A sweep across the lower part of the abdomen, with the gambrel joint, did the fatal work." Two days after the accident he died.

His friend, Rev. Mr. Monteith, who was with him in some of his last hours, gives an interesting account of some of the things said by the dying pastor. He recited, with deep feeling, "Rock of Ages." He lingered fondly over the expressions, "*Cleft for me;*" "*Be of sin the perfect cure.*" Grasping his friend by the hand, he, after this, added: "O! Monteith, remember it,—understand that I say it from this bed—we ministers have not preached the gospel in its simplicity. There has been *my* error. I want you to understand that I say it from this bed:—*The gospel, gospel is God's appointed means for the salvation of the soul—philosophy wont do it.*"

Pity it is that so few preachers learn the great fact here stated, till it is too late to employ it to effect. But it is one of those facts which must be learned over and over, must be impressed upon the mind in a thousand ways, before it becomes fully effectual, perhaps, in any mind.

AN ESSAY ON THE IMPROVEMENT OF TIME. By John Foster, Author of "Essay on Decision of Character," etc. Edited by J. E. Ryland, M. A. With a Preface by John Sheppard. New York: Robert Carter & Bros. 1864.

In going from Manchester to Halifax, in Yorkshire, some miles before you reach the latter place, the train carries you through one of the most delightful valleys of England. When you arrive within two or three miles of Halifax, another valley opens on the left. The slopes, which are well cultivated, are divided into fields, not like most of England, by the beautiful green hedges, but by stone walls such as you see in New England and some other parts of our country. On your left, on that slope, is pointed out to you the house in which John Foster was born. Not far from it you may also see where Dan Taylor was born, the distinguished General Baptist preacher and writer. Only a few miles over the heath will bring you to Haworth, the scene of the wonderful success of another preacher, born near where Foster and Taylor were. The same Haworth is now better known as the home and burial place of Charlotte Brontë. Foster was a weaver, but upon joining the Baptist church, he devoted himself to the ministry. Though an able preacher; he seemed to fail of winning and interesting the hearts of the common people. He was, however, so successful in writing essays, that he is frequently called *the Essayist*.

At one time the essay contained in this volume was his own favorite; but his zeal in it did not hold out. It now appears for the first time, sixty years after the author's death. Those who have read his essay on Decision of Character will feel a considerable degree of disappointment upon first opening this book, and probably will not altogether recover from it when they have reached the conclusion of the book. But despite this, they will confess they have

been most deeply and solemnly impressed, and that the second reading is more grateful to them than the first.

The author who had, in writing this volume, a moral and practical aim, and not a philosophical one, well says it is a theme difficult in the way of impressing the mind with its true importance, because it is so removed from direct and intimate relations to the senses. It may be that this hints at the general cause why his book grows in importance upon reflection.

He treats his subject, after an introductory chapter, under the four following heads: The Value of Time ; The Capacity of Time ; The Swiftmess of Time ; and the Ultimate objects of the Improvement of Time.

"Our time," says he, "taken throughout its whole extent, is a season of energy in its strictest sense: for there is such a measure of duty pressing its claims on the whole length of life, and therefore upon every distinct portion of it, as the utmost possible efforts cannot *more than* discharge, nay, with the utmost efforts, will always do something *less than* discharge. Pythias actually *did* accomplish his object within the time. The man summoned to a sudden departure on a distant and hazardous expedition, possibly *might* finish his preparations by the appointed hour. . . . But the most strenuous efforts of virtue, carried forward through every hour of our time, except what is surrendered to necessary sleep, will not only be unable to exceed in any one point the standard of duty, but will, in the judgment of every wise and good man, continually fall short of that standard in many points; it follows that every portion of our time is in a predicament at least as cogent as the small space allotted for Pythias' return to prevent the death of his friend, or the short interval supposed to be allotted to prepare for a distant enterprise. And, therefore, the value of time, in such cases of emergency, is but the same as that of an equal portion in any part of the succession."

A COMPREHENSIVE GRAMMAR of the English Language. For the use of Schools. By Simon Kerl, A. M. Seventh Edition. New York: Blakeman & Mason. 1863.

Persons who have occasion to write our language, need not be informed that the grammars usually employed in our schools are altogether inadequate to meet their practical wants. Few of them give any adequate directions as to punctuation and other similar matters which must be heeded, if one would aim to write especially for the press.

The ordinary school-books on the subject of grammar are but modifications usually of Murray's grammar, which was the best of its own day, and has proved an almost inexhaustable fountain to writers who came after that author. Few authors have attempted to make any advancement in the science, and such as have, have usually failed.

The Grammar before us does not claim to differ much in *matter* from most others, and yet had it made that claim, it could have abundantly sustained it, so far as the science of grammar permits new matter. The author has been untiring in his studies to present, from a very extensive examination of authors, every possible phase of the English sentence. The errors which he presents for correction are not *manufactured* for the occasion, but are, for the most part, collected from books which he himself has examined with great patience for that purpose, and others, in pursuance of his duty as a writer upon gram-

mar. His examples for analysis and parsing, are very abundant, and gathered from every variety of respectable authors.

The rules of Syntax, which seem to be abundant for every variety of construction, are exceedingly brief, and reduced to sixteen. His treatment of the subject of analysis of sentences is admirable and exhaustive. We have found nothing elsewhere to compare with it. As much, considering the space given to it, may be said of his article on the difficult and perplexing subject of punctuation.

A few sentences from his analysis of Discourse will not be out of place here:

"Discourse may be conveniently analyzed by resolving it into six elements: *two principal elements; two modifying elements, a connecting element, and an independent element.* The two *principal elements* are the subject—nominatives, and predicate—verbs. . . . The *modifying elements* are either *adjective elements* or *adverbial elements.*" . . . "The *connecting elements* are the conjunctions, the prepositions, some adverbs, and the relative pronouns." "The *independent element* may be a substantive, denoting what is addressed, or what is the mere subject of thought; or it may be an interjection; or it may be something that represents an entire sentence, or stands as the fragment of a sentence."

In general, all those words, phrases, adjuncts, and relative sentences which modify the subject—nominatives are treated as *adjective elements*. The *adverbial* element modifies a verb adjective, adverb, and frequently the whole predicate.

The same House publishes a Primary Grammar, by the same author. We regard it decidedly better than any other primary grammar we have seen.

One important recommendation of both these books is that peculiar arrangement by which the pupil derives practical advantage from each lesson as he proceeds. The pupil is not obliged, as in most grammars, to go half or two-thirds of the way through the book before he can apprehend the least possible practical benefit which is to arise from the study of "Grammar."

LIFE AND CORRESPONDENCE OF THEODORE PARKER, Minister of the Twenty-eighth Congregational Society, Boston. By John Weiss. In two volumes. New York: D. Appleton & Co. 1864.

Mr. Weiss, the editor of these volumes, is a great admirer of Parker's doctrines, and evidently more extreme in some things than Parker himself. This, in one respect, is well. The tendencies of the system are not concealed, as they might have been by a conservative mind. On the other hand, the inferences which naturally spring from the premises of Parker are not elaborated and the author made responsible for holding all the hideous results to which the premises lead. Taken in any view, and especially that of *fairness*, few men have fared better in the hands of their biographers.

This work places before the reader the full story of Parker's life; his biography in the ordinary sense, and the history of his opinions. Here are shown the premises with which he set out; the influences under which he developed



his system, and the various steps by which he reached the conclusions he announced.

After the perusal of this work, no reader will longer wonder that the great body of the Unitarians held Parker, as they evidently did, a disturber of their peace, if not a heretic. The whole story, in brief, is this: Parker started with Unitarianism as true, and he followed it out with rigid and consistent logic, never shrinking from the conclusions to which Unitarianism legitimately leads. The conclusions were such as Unitarians did not wish to accept, and they did not thank the man who showed them that these horrible conclusions must be accepted, or the premises must be abandoned.

To illustrate. Unitarians assert that Christ is not, *in his essence*, Divine. He may be admitted to be Divine by derivation, as men and angels; but not Divine in the sense of being of the nature or essence. In derived divinity, he is above all angels and other created beings, in the Unitarian theory it may or may not be. But no matter for that, the foundation stone of Unitarianism is not an affirmation as to Christ's nature, but a *negation*—that he is not of the same essence with God.

Unitarianism denies, says Parker, this divine essence to Christ. But why not tell what he is, as well as what he is not. If he is not uncreated, then assert out and out that he is created in the whole extent of his nature. Assert, moreover, that he is human. This Parker did without resting in a mere negation. If Christ is not Divine, he is human.

Next, if Christ is human, and only human, he is a sinner like others of the race; he not only fell into errors, but into sins, says Parker. He had to learn as other men learn, and only as others learn.

If so, then the opinion of Christ is only a human opinion. If Christ held Moses, the prophets, and the Psalms inspired, as the word of God, testifying to his own mission as Messiah, that is only the opinion of a mere man, a Jew, with the prejudices and errors peculiar to Jews: Hence, there is no test of inspiration in what Christ might think and say. Easily from this Parker reaches the conclusion that there is no inspiration only in the sense in which every man is inspired. The only difference in the inspiration between Isaiah and Barker is in quantity, not in quality. We think Mr. Parker and his disciples would hold that Isaiah's inspiration, on many things, would hardly approximate in quantity that with which Parker himself was blessed, but no matter about that, as it is only with them a question of fact, not of quality.

It easily followed that Parker, from such a position, should set out to show the great mistakes the Bible makes in teaching religion. Moses, the prophets, and the Psalms, with all their blunders, he thought better to read in meetings of devotion than Plato, but on this some of the pupils differ from the master, and think certain parts of Plato are rather better than many parts of the Bible.

Reaching this point, of course it follows that the true religionist should set out to find from the light of nature in man, and of the universe outside of man, the true religion—the absolute religion—the religion greater—higher—at least, more complete—than the fragmentary and sectarian religion which is taught in the Bible.

By another process inevitably Unitarianism logically leads to similar and the same results. Christ is created, says the Unitarian. Yes, says Parker, and God may yet create a better and holier Christ. Christ is a creature, and it is wicked to say creative power can go no farther. God may yet create a Christ to live seventy or eighty years. Then he would know much more than the Nazarene, who died but a little past thirty. The Nazarene had the spontaneous intellect in wonderful fulness, but not the reflective. The Christ to come, who may possibly live seventy or eighty years, will have the reflective intellect in the same fulness that the former one had the spontaneous.

Now, as blasphemous and as senile as these conclusions are, they are, nevertheless, as Parker showed, legitimate and inevitable from Unitarianism. Is it any wonder that the Unitarians were troubled with such unwelcome pits to which their doctrines would inevitably bear them if they dared to follow them out logically? How could they tolerate a man who made it his business to reveal to all travellers whose ears and eyes he could reach all the decaying planks and rotten beams which he had discovered in the Unitarian ship!

Christ is of the same essence of God, or he is not. If he is, then the evangelical system is true. If he is not, then Unitarianism is only a respectable step toward the conclusions of Parker. How many who laugh about the old Trinitarian controversy as turning upon an iota present or absent, would see by the perusal of these volumes that the ancients were wiser than those who laugh at them.

As it is our purpose hereafter to notice these volumes at length, we have not quoted the passages which we might to show that we do not misrepresent the doctrines which appear over and over in the letters of Parker. Neither can we now speak of his scholarship, of his advocacy of the cause of the slave; of his last days and death; of his will, by which his great library became the property of Boston, and other points of interest.

**A HISTORY OF CHRISTIAN DOCTRINE.** By William G. T. Shedd, D. D. In two volumes. New York: Charles Scribner. 1863.

These volumes are the result of several years investigation by the author while he held the professorship of ecclesiastical history in Andover Theological Seminary. The method pursued is that of starting from the beginnings of scientific reflection upon a given subject, and following it down to its latest and most complete statements. This plan, though it has its disadvantages, will commend the volumes to most persons, instead of Hagenbach's *History*, if a choice has to be made between the two.

The mature thoughts of the writer are expressed in a transparent style. The reader is borne along so naturally and pleasantly that he is fascinated with subjects for which he supposed he had no taste, or even patience. The first chapter, or rather what is called the introduction, is one of the most admirable in the work, and completely wins the confidence of the reader. He is convinced that he has found a wise and agreeable guide for the particular work before him, and one who incidentally throws out most agreeable and useful hints to help him in other duties.

The first book treats of the influence of philosophical systems upon the con-

struction of Christian doctrine. In this chapter, the systems of Plato and Aristotle, it seems to us, are made too nearly to cover the whole field of philosophy. Yet these systems, and their relation to each other, are most admirably discussed, as well as their relation to modern philosophy. Then follows the Book upon Apologies, for which the former book is an excellent preparation. Then follows the third book, upon the History of Theology and Christology. This is, perhaps, on the whole, the ablest and best portion of the work. At all events, it so seems to us. This closes the first volume.

The second volume is made up of four books: 'The first, the History of Anthropology; the second, of Soteriology; the third, of Eschatology, and the fourth, of Symbols.

On Millenarianism the author sums up as follows:

"1. That Millenarianism was never the ecumenical faith of the church, and never entered as an article into any of the creeds. 2. That Millenarianism has been the opinion of individuals and parties only,—some of whom have stood in agreement with the Catholic faith, and some in opposition to it."

On the Resurrection of the Body, the author says:

"The doctrine of the resurrection of the body was from the beginning a cardinal and striking tenet of the Christian church. . . . All the early fathers maintain this dogma with great earnestness and unanimity, against the objections and denial of the skeptics—of whom Celsus is the most acute and scoffing in his attacks. Most of them believed in the resuscitation of *the very same body that lived on earth*. Only the Alexandrine school differed on this point."

The italics are ours.

"Origen teaches that a belief in the doctrine of the resurrection of the body is not absolutely essential to the profession of Christianity, provided the immortality of the soul be maintained. Yet he defended the church dogma against the objections of Celsus, *rejecting, however, the doctrine of the identity of bodies, as giving a handle to scoffers*. . . . Jerome maintained the identity of the resurrection-body with that laid in the grave, *in respect to the very hair and teeth*."

"Chrysostom asserted the identity of the two bodies, but directs particular attention to *the Pauline distinction of a 'natural body,' and a spiritual body*."

"The patristic theory of the resurrection-body, [that is, of the identical particles of matter,] was transmitted also to the Protestant churches, and the history of the dogma in modern times exhibits comparatively *few variations of the traditional belief—and these mostly in the line of Origen's speculations*."

There is, perhaps, no distinctive Christian doctrine so much neglected in modern times as that of the resurrection. The above statements show that the theory of the identical particles of the body that dies as being those which compose the resurrection-body, still prevails. If Celsus could bring objections against this theory, which made a man like Origen wince, in the light of physical science of our times, no doubt the more intelligent preachers hesitate to set forth this doctrine. So it comes to pass that the precious doctrine of

the resurrection is scarcely preached at all, except by the least intelligent preachers. It is manifest that there is need of a new development of this doctrine. Whenever it is alluded to now, it is, *in substance*, only the doctrine of the soul's immortality, not a distinctively Christian idea.

To us it has for several years seemed very strange that so little attention, especially in a scientific age, has been directed to the distinction made by Paul, (1 Cor. 15,) of the "natural," and "spiritual body." It seems that, as long ago as Chrysostom's time, there was quite as much made of it as in our times. The apostle is manifestly illustrating this point, *How can bodies be identical when the particles of matter are not identical?* Of what use are his illustrations about the future body of the grain which is sown, and his assertion of the two kinds of bodies man possesses and is to possess, "a natural body," and "a spiritual body," only that he was speaking to the above question ?

In the case of the wheat, or other grain sown, it is distinctly set forth that the body sown and the resurrection-body are not identical, at least as to all the particles of matter. Can anything be more manifest? What possible use can such an illustration have in proving the theory of identical particles. *The seed, the life-principle, is sown, but God giveth it a body.* Not secured to it the possession of the old body in its identical particles. The seed, the life-principle, is first; the body for the future harvest is second. The "natural body," in the case of man, is first, and the "spiritual," or resurrection-body, is second. Is it not perfectly manifest that in the case of the grain, Paul states a case of *identity of species despite diversity of particles?* In like manner, in the case of man, *the identity of the individual is preserved despite the diversity of the particles.* As an argument, it would be a *non sequiter*, but as an illustration simply, it is perfect. In the same line of thought, it follows that as fish and bird are adapted to the respective elements in which they live, so man has a body in this world adapted to this world and in the next he is to have a spiritual body adapted to that future world; and yet the individual identity is to be preserved as that of the species in the case of grain, in the sowing and the reaping.

If this is founded upon a correct exegesis, is it not worthy of attention? Is not something of this kind needed to prevent the almost criminal neglect of the doctrine of the resurrection ?

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ARTICLE I.—THE SUFFERINGS OF CHRIST THE  
LORD.

Whether we consider the attributes or acts of God, they are too wonderful for our comprehension. The atonement, through the incarnation, sufferings, death and resurrection of Christ, especially, moves us to exclaim: "O, the depths of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out. For who hath known the Lord, and who hath been his counsellor?" With reason has he said: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts, than your thoughts."

That one God should be revealed as Father, Son and Spirit, is too wonderful for human reason; that the Son should become a sacrifice and atonement for a sinful race, adds to our amazement; that he should effect this redemption through terrible sufferings, is an overwhelming fact. "O, the depths of the riches" of such an atonement!

Christians have always been deeply interested in the nature, extent and effect of the sufferings of Christ, and varied are their speculations on the theme. Some claim that Christ was not divine, and that his sufferings were no greater than those of any other

martyr, and were only valuable as an example. This is so plainly a mere human theory, and opposed to the plainest teachings of Scripture, that we dismiss it at once, as unworthy of discussion.

Others affirm that his human nature alone suffered, and that, so far as suffering was concerned, it was wholly human, only dignified by the association of the human with the Divine. In this manner, it is thought that the human nature was made capable of enduring more intense agonies than was possible in the case of any man not thus sustained; but the sufferings, nevertheless, are believed to be wholly confined to the human nature. This view is sustained with great confidence by many, on the belief that it is impossible for Divinity to suffer. Their idea of God's nature is, that he is above the approaches of pain of any kind; that his perfection, his infinitude, his absolute holiness and wisdom, render it impossible for him to endure any degree of suffering. The list of distinguished theologians who have recognized the truth of this doctrine, is imposing. Among them are nearly all the Doctors of the Papal church; Hooker, Tillotson, Pearson, Horne, and Horseley, of the English church; Carson, Hall and Gill of the Baptist church; Owen, Charnock, Edwards, Dwight, Mason, and Emmons of the Congregational and Presbyterian church, Watson and Clarke of the Methodist church, and many more, honored names among the champions of Christianity, might be given. Those who have asserted that God is impassible, however, seldom argue the point, but assume its truth to be indisputable, and build upon it accordingly. Bishop Pearson is about the only one who has given us argument in support of it. He says:

“The divine nature is of infinite and eternal happiness, never to be disturbed by the least degree of infelicity, and therefore subject to no sense of misery. Wherefore, while we profess that the Son of God did suffer for us, we must so far explain our assertion as to deny that the divine nature of our Saviour suffered; for, seeing the divine nature of the Son is common to the Father and the Spirit, if that had been subject to his passion, then must the Father and Spirit have suffered. Wherefore, as we ascribe the passion to the Son alone, so must we attribute it to that nature which is his alone, that is, the human. And then, neither the Father nor the Spirit appears to suffer, because neither the Father nor the Spirit, but the Son alone, is man, and so

capable of suffering, whereas, then, the humanity of Christ consisted of a soul and body, these were the proper subjects of his passion ; nor could he suffer anything but in both, or in either of these two."

"Far be it, therefore, from us to think that the Deity, which is immutable, could suffer ; which only hath immortality, could die. The conjunction with humanity could put no imperfection upon the Divinity, nor can that infinite nature, by any external acquisition, be any way changed in its intrinsical and essential perfections. If the bright rays of the sun are thought to insinuate into the most noisome bodies without any pollution of themselves, how can that spiritual essence contract the least infirmity by any union with humanity ? We must neither harbor so low an estimate of the divine nature as to conceive it capable of any diminution, nor so mean esteem of the essence of the Word, as to imagine it subject to the sufferings of the flesh he took, nor yet so groundless an estimation of the great mystery of the incarnation, as to make the properties of one nature mix in confusion with another." (Pearson on the Creed, pp. 311, 312, 313.)

We have never met a more clear and forcible statement of the doctrine of God's inability to suffer than this, with the reason in support of it. Yet we are not entirely satisfied of its soundness. Some inquiries spring up, which, if fairly answered, would relieve our minds of serious doubts. He argues : If the Son's divine nature suffered, the Father and Spirit must have suffered, because they are one ; but if this argument is conclusive, we must believe, that the Father and Spirit were incarnated when the divine Son was, for they are one. If the Son has such a personality as enables him to take a human body, without involving the same in respect to the Father and Spirit, why may not suffering in his incarnation be confined to this peculiar personality ?

The bishop argues that the idea of Divinity suffering implies imperfection. How do we know that God may not endure sufferings and still be immutable ? We can see that he cannot be *forced* to suffer, but why may he not voluntarily suffer, if infinite wisdom perceives a sufficient cause for it ? Why should voluntary grief imply imperfection, more than voluntary joys ? Who can so measure the attributes of the immutable God, as to know that he cannot, in any case, or in any manner, suffer, without infringing upon his perfections ? An assumption that the incarnation of the divine nature implies imperfection, and

is therefore impossible, has really more force than this one, against the possibility of the divine nature of Christ's suffering, while in that incarnate state. We recollect no Scripture which declares that suffering is so radically incompatible with the divine nature, as to be impossible in any sense, and under all circumstances. It may be that he cannot suffer, but the wisdom of man is too limited to enable him to know that he cannot.

It is presumption to assert that this or that is impossible with God, when the voice of revelation affords no positive light on the subject; and especially ought we to hesitate when the language of Scripture so strongly implies that Christ did suffer in his whole nature, the human and Divine. Whether these Scriptural representations prove that his whole nature participated in the sufferings which he endured, every one must judge for himself; but every one can see that they are of sufficient force to cause the candid to hesitate to assert that it was impossible for his Divinity to suffer.

Consider, then, those passages which represent Christ as suffering the loss of untold glories in order to save us. 2 Cor. 8: 9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich." To what nature must these riches have pertained? Is it possible to make the apostle mean that the riches of Christ's human nature were offered a sacrifice for sinners? He says of his earthly riches, Matt. 8: 20: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." And at no time on earth did he possess wealth. The riches, therefore, which he laid down, belonged to his divine nature; and the sacrifice of these, we are assured, was a part of the price of our redemption. Can we believe that there was nothing like suffering in this great sacrifice?

To the same import the Spirit speaks in Phil. 2: 5—12, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness



of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He was entitled to all honor as a God, but "made himself of no reputation." Was it not his divine nature that made this amazing stoop, to put himself within reach of fallen man? The glories and honors to which the Lord was entitled, no doubt, were a source of delight, of unspeakable joy, and there must have been loss, and consequently suffering, in laying them aside. Did the divine nature of Christ enjoy as much honor and glory while in the flesh, as when in heaven? Did he not lay aside, sacrifice the great volume of this glory, and become poor and despised, to save us? This is corroborated by the Lord's memorable prayer, John 17: 5, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

We are asked, how it is possible for Divinity to suffer? We ask in reply, how it is possible for Divinity to lay aside its glory, so actually, positively, as to render such a prayer proper, as the Saviour offered to his Father? It was not his human nature which had this glory with the Father before the world was. It was not his human nature that was longing and praying for the restoration of that glory.

God manifest in the flesh had left behind him rich, precious blessed glory, which was a source of ineffable happiness, the loss of which even for the few years of the Lord's earthly mission, was a great sacrifice, and was felt to be a burden, a loss, a suffering; and as his mission drew to a close, he yearned, and with inexpressible earnestness prayed, for its restoration. We confess that we never could be quite satisfied with the view that the humanity of the Lord only suffered, after studying these gracious words, setting forth the sacrifices of our Saviour. To explain *how* this glory could be laid aside, we cannot, any more than we can how Divinity could become incarnated. The facts are declared by one who does know what is true in the case, and *how* and *why* the wonderful sacrifice was made, and we are bound humbly, gratefully, and reverently to accept the declaration.

## THE PERSON OF CHRIST.

The Scriptures represent that Jesus Christ suffered and died for our sins; and it is legitimate to inquire, what this name comprehends. Does it denote his human nature only, or both divine and human? Have we one phrase to denote the human nature of Christ, and another his divine nature? Or do the divine and human together make the one person who spoke, acted, lived, died, and rose again as Jesus Christ? Most certainly this and the other names by which the Saviour is known, do not represent a mere man, nor the mere human nature of our Lord, but his whole nature, or natures, all that pertained to him, as Lord and Master.

Luke 24: 26, "Ought not Christ to have suffered these things and enter into his glory?" Who entered into this glory? Was it human nature alone? What is signified by Christ? The whole Saviour, or the human part alone?

Verse 46, "And (Christ) said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."

Acts 17: 2, 3, "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered and risen from the dead; and that this Jesus, whom I preach unto you, is Christ."

We need not multiply these texts, for no one will deny that they refer to the entire person of our divine Lord; but some will be likely to affirm, nevertheless, that while Divinity was associated with humanity in the sacrifice, it was humanity alone that suffered; and that the suffering is ascribed to the whole person with this limitation. And probably the following Scriptures will be thought of as supporting such a limitation:

1 Pet. 3: 18. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

4: 1, "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

These passages, and some others like them, have force in support of the entire humanity of Christ's sufferings, and very

cogent arguments are drawn from them, which it is not easy to set aside. And we do not wish to detract from their force in the least. On a theme of this magnitude, lying so completely beyond the reach of human scrutiny, it behooves us to be modest and cautious in our assumptions and conclusions. Our only wish should be to know the exact sense of the word, and the exact truth touching this wonderful doctrine of Christ's sufferings. Though these passages seem to bear with considerable force in favor of the theory that it was his humanity alone which suffered, yet they are by no means conclusive. It is consistent with this language to accept the other theory. For "sufferings in the flesh," may properly mean, that Christ suffered during his incarnation, which was true, whether his divinity participated in that suffering or not. So we are told, Heb. 5: 7, that Christ "in the days of his flesh" "offered up prayers and supplications, with strong crying and tears;" but if the divine nature partook of this great grief, the language could not have been more appropriate. We do not see, therefore, that the apostle's language is inconsistent with the idea that it was the whole nature of Christ which suffered, for in either case, it is true, that he was in the flesh when the cup of gall was drunk, and the grief endured, and his union with humanity was a capital point in the transaction, which it was important to urge. The incarnation was most likely to be denied by skeptics, and hence it was the more insisted upon by the apostles, when speaking of the fact of the atonement.

Indeed, when we study these texts carefully, they seem rather to favor the doctrine that it was divinity which suffered, and not merely the human nature. Christ suffered in the flesh. The Saviour, that which was characteristic of him, seems to take precedence; *he* suffered in the flesh. The flesh is the vehicle, the habitation of the sufferer. So men suffer in the flesh, but it is the soul which suffers, the soul is the personality which enables the body to endure pain, the soul is the man; the body is only the machine through which the soul acts and endures. Why may it not have been so with Christ? That which made him Christ, was his divine nature, and it is said that Christ suffered in the flesh. Was it Christ that suffered, or the flesh?

Was it the person, the real, divine person that suffered, or the frame, the machine through which he acted? It looks to be more than probable, that the inspired language assumes, that whatever is included in the person of Christ, partook of the sufferings which he endured. And this view is strengthened by the multitude of Scriptures which describe the sacrifice of the Son of God for our sins.

The ascriptions of praise to the Lamb that was slain, as set forth in Rev. 5, strongly favors the idea that it was the whole nature of Christ that made the sacrifice. Verse 6, "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." How is this Lamb regarded among the heavenly throng? Is there any distinction of natures? Is he not revered as one person? V. 8, "And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden viols full of odors, which are the prayers of the saints." V. 9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain; and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation; . . . . ten thousand times ten thousand, and thousands of thousands, said with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches and wisdom, and strength, and honor, and glory, and blessing."

How much is included in this personality of the Lamb that was slain? He was worshipped as God, he had power as God, and to his offering of himself for sin, the redemption of sinners is ascribed, and all of this favors the theory that the entire person of Christ partook of the sufferings of the atonement. The common language of Scripture agrees with this. Acts 3: 14, 15, "But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." 1 Cor. 2: 8, "For had they known it, they would not have crucified the Lord of glory."

Rom. 8: 32, "He that spared not his own Son, but delivered

him up for us all, how shall he not with him also freely give us all things."

This is wonderful language. We are impressed with awe, and unutterable emotions, when we meditate upon the passion of our Lord as here set forth. What a spectacle before men and angels; "the Prince of life" slain by those whom he came to redeem, and purchasing redemption by this very death! The Son of God, delivered to death, that we might live! Who can comprehend this amazing event? Who can measure the sufferings which he endured in treading the wine-press alone, in carrying our sins and bearing our sorrows, and tasting death for every man. Pious hearts have always melted in tender, overwhelming reverence in the presence of this sacrifice. Sinners have felt the wondrous power of this truth; and the singers of Israel have poured out the sweetest, loftiest strains of song, descriptive of its magnitude, grandeur, and redeeming power. Watts, Wesley, Cowper, Smith, and nearly all Christian poets, have sung of the death of our divine Lord, in language too strong to be confined to his human nature.

" Well may the earth astonished shake,  
And nature sympathize,  
The sun as darkest night be black,  
Their Maker, Jesus, dies !"

" He left his throne above,  
His glory laid aside,  
Came down on wings of love,  
And wept and bled and died."

" Well might the sun in darkness hide,  
And shut his glories in ;  
When Christ, the mighty Maker, died  
For man the creature's sin."

" O love divine, what hast thou done !  
The immortal God hath died for me !  
The Father's co-eternal Son  
Bore all my sins upon the tree !  
The immortal God for me hath died ;  
My Lord, my love, is crucified."

We give these quotations to show how the free spirit of Christian song glides into the sentiment of Divine suffering. Nothing short of this is satisfactory to the spiritual soul, that is aroused to the higher conceptions of the new life. This is its native atmosphere; in this it rejoices, and feasts with inexpressible delight. Were we to purge out of Christian song whatever favors the idea that the divine nature of Christ bore our sins, and suffered that we might live, it would become insipid, and wholly unsatisfactory to the fervent, pious soul.

But there are very serious objections to this doctrine in the minds of many of the disciples of our Lord. They would magnify the atonement, but hesitate to concede that the divine nature of Christ could possibly suffer, and they therefore seek an interpretation of those passages which seem so strongly to assert this doctrine, so as to harmonize with their views of what is consistent with the divine nature.

1. It is claimed that divinity cannot suffer, being immutable and perfect. We have spoken of this objection already, and will here only remark, that it is impossible to prove it to be inconsistent with the immutability of God, that he should voluntarily suffer. Is God really as impassible as this theory represents? The Bible says that he rejoices and is grieved, why may he not voluntarily take this great grief upon himself which is involved in the atonement?

2. It is said that Christ often speaks of himself in such terms as plainly distinguish between his divine and human nature, and several passages of Scripture can be understood in no other way than by recognizing this dual personality.

John 10: 29, and 14: 28, are quoted in proof of this position. They read: "My Father which gave them me is greater than all." "I go unto my Father; for my Father is greater than I."

There is no doubt but Christ, in some sense, was inferior to the Father while on earth, but does this prove that it was his human nature alone that was inferior? How was it that he sacrificed riches and became poor, that we through his poverty might be rich? What means it, that he left the glory which he had with the Father before the world was? Was not the Son

on earth inferior in some sense to the Son before the incarnation? He certainly was not as rich, and did not have as much glory while on earth as before. Is it not likely that his inferiority to the Father, during his incarnation, was exactly the same in kind and degree with his inferiority to his former self? The Son did not change his *essential* attributes, cease to be divine, equal with the Father in *nature*, by becoming Christ, Immanuel; and yet he did become poor, and laid aside his glory. This change was official, a change of relations, and not of essential character, and it was perfectly legitimate that he should speak of himself while holding this subordinate office of Redeemer, Mediator, Lamb of God, as subordinate, inferior to the Father, not merely in his human nature, but in the official position of his entire personality. So that the assumption that his two natures were so related that he suffered in one, and was wholly exempt from suffering in the other, does not follow from this official inferiority of the incarnate Lord.

3. "If the divine nature suffered, then the Father and Spirit must have suffered."

This does not follow. If the Son could become poor, lay aside his glory, and become incarnated, without involving the Father and Spirit in the same sacrifice, so he may have suffered in his own person, without involving the other persons in the Trinity in the same.

4. "The sufferings of Christ terminated in death, and it is absurd to assume that divinity can die."

Let us see. What is death? It is a mode of passing from the present life, in which the whole person participates. Old relations are broken up, new ones arise. The body dies, the whole man dies, and yet nothing about him ceases to exist. The union of soul and body is dissolved, but both soul and body still exist. The life was always in the soul, and was lent to the body, and as the soul goes out of the house, the life goes—the house is tenantless. The soul lives in a new relation, but its old life is ended, it has died to its body-life, its body relations, its partnership life, and now lives a different life. Did pain attend the dissolution? It was the soul that endured it. Was there fear, sorrow, hope, or despair? The soul felt the

whole. And yet the essential, peculiar life of the soul survives the dissolution.

When Christians speak of man's dying, they never mean that the soul loses consciousness, or any of its essential properties, or vital forces. Why, then, should they be troubled with the idea that Christ died, that his whole nature died, just as truly as the whole nature of man dies? Loss of essential attributes and consciousness is not implied in either case. Why may not the divine Spirit in Christ have participated in his death struggle, felt all its pangs, bitterness, anguish, while yet retaining its own wonderful attributes and power, as well as the soul of man endure what it does in death, and yet suffer no change in its native powers? Unitarians sometimes assert, that if Christ was God, then our God died, and the world was without a God three days. Well, they have the same reason to assert this, that others have that Divinity could not have suffered, because the death of Christ in that case would involve the unconsciousness of Divinity. Neither assertion is well taken, because the death of Christ, on the theory that Divinity joined in the struggle, implies no such thing as loss of consciousness, but merely participation in the pains, the sorrows of the struggle, as the soul of man partakes of them in his death.

We need not, therefore, be shocked, when the apostles speak of our being redeemed by the blood of God, Acts 20:28, and of the death of the "Prince of life," "the Lord of glory," "the Son of God," for the blood which was shed by Christ belonged to his God-ship, just as truly as the blood of man belongs to his rational, real person. The body and the blood are physical symbols of the life of the soul, and belong to the soul, and it is this relation to the soul which gives them value, sacredness; and the body and blood of the divine Lord, which were offered for our salvation, derived their value and sacredness from the presence and acceptance of the divine Spirit. The Son was there, the Son acted through those material members, was insulted, tempted, persecuted, grieved, through them; the blows which were laid upon that body reached the wonderful nature that dwelt within; every nail which pierced those hands and feet, were contemptuously driven into his nature as Prince of



life; those groans were the utterance of the eternal Word, crying out under the woes which our sins had brought upon him; the bitterness of gall entered his great heart, which so loved his enemies, that he voluntarily chose this poverty, this negation of glory which he had with the Father before the world was, this shame, ignominy, grief, that they might live; the wail which those lips uttered on the cross, was the wail of the Son of God, feeling now the climax of that mysterious deprivation of divine glory, riches, bliss, which he had sacrificed, that sense of infinite want, which no other being in the universe ever felt, or could feel, that culmination of pain, which had rested like a mountain upon his nature since he left the courts above, and now breaks out in that woeful lament, "My God! my God! why hast thou forsaken me!" So the presence of the Word, the real Son, and his personal participation in all of these experiences, make up the atonement, and through these sufferings we have eternal life.

#### THE VIEWS OF CHRISTIAN SCHOLARS.

Not a few of the most learned and pious divines have held that the divinity of Christ in some way participated in the sufferings of the atonement, just how and to what extent, of course they do not attempt to define, but ascribe to the Word real sacrifice for sinners.

#### *Bishop Beveridge,—Sermons, Vol. 1. p. 128.*

"When He died, God himself may be truly said to have laid down his life; for so his beloved disciple saith expressly: "Hereby we perceive the love of God, because He laid down His life for us." 1 John, 3: 16. Strange expressions! Yet not so strange as true, as being uttered by truth itself. Neither will they seem strange unto us, if we truly believe, and consider that He who suffered all this was and is both God and man; not in two distinct persons, as if He was one person as God, and another person as man, according to the Nestorian heresy; for if so, then His sufferings as man would have been of no value for us, nor have stood us in any stead, as being the sufferings only of a finite person; but He is both God and man in one and the same person, as the third general council declared out of the Holy Scriptures, and the Catholic church always believed."

#### *Dr. Chalmers,—Lectures on Romans.*

"It blunts the gratitude of men when they think lightly of the sacrifice which God had to make when He gave up His Son unto the death; and,

akin to this pernicious imagination, our gratitude is further deadened and made dull, when we think lightly of the death itself. His death was the equivalent for the punishment of guilty millions. In the account which is given of it, we behold all the symptoms of a deep and dreadful endurance—of an agony which was shrunk from even by the Son of God, though he had all the strength of the divinity to uphold him.—of a conflict and a terror, and a pain, under which omnipotence itself had well nigh given way, and which, while it proved that the strength of the sufferer was infinite, proved that the sin for which he suffered, in its guilt and in its evil, was infinite also. Christ made not a seeming, but a substantial atonement for the sins of the world. There was something more than an ordinary martyrdom. There was an actual laying on of the iniquities of us all, and however little we are fitted for diving into the mysteries of the divine jurisprudence—however obscurely we know of all that was felt by the Son of God, when the dreadful hour and power of darkness were upon him, yet we may be well assured that it was no mockery; that something more than the mere representation of a sacrifice, it was most truly and essentially a sacrifice itself—a full satisfaction rendered for the outrage that had been done upon the Lawgiver—his whole authority vindicated the entire burden of his wrath discharged. This is enough for all the moral purposes that are to be gained by our faith in Christ's propitiation. It is enough that we know of the travail of his soul. It is enough that he exchanged places with the world he died for, and what to us would have been the wretchedness of eternity, was all concentrated on him, and by him was fully borne."

*John Wesley,—Works, Vol. 2, pp. 44, 45.*

"Behold if God so loved us, we ought also to love one another. If God so loved us—observe the stress of the argument lies on this very point—*so loved us*—as to deliver up his only Son to die a cursed death for our salvation. Beloved, what manner of love is this, wherewith God hath loved us, so as to give his only Son, in glory equal to the Father, in majesty co-eternal? What manner of love is this, wherewith the only begotten Son of God hath so loved, as to *empty himself*, as far as possible, of his eternal Godhead; as to divest himself of that glory which he had with the Father before the world began; as to take upon him the form of a servant, being formed in fashion as a man; and then to humble himself still further, 'being obedient unto death, even the death of the cross.'"

*Dr. Harris—The Great Teacher, p. 106.*

"And how does it enhance our conceptions of the divine compassion, when we reflect that there is a sense in which the sufferings of Christ were the sufferings of the Father also! From eternity their divine subsistence in the unity of the Godhead had been only short of identity; nor could the circumstance of the Saviour's humiliation in the slightest degree relax the bonds of this mutual in-being. While walking the earth in the form of a servant, he could still affirm, 'My Father is in me and I in him.' 'I and my Father are one.'"

“The love of God, then, invites our admiration, not only as it at first sent his only begotten Son; but during every moment of the Saviour’s sojourn on earth, that love was repeating its gift, was making an infinite sacrifice for sinners; while every pang he endured in the prosecution of his work was the infliction of a wound in the very heart of paternal love. Who, then, shall venture to speak of the appeal which was made to that love, of the trial to which that love was put when the blessed Jesus took into his hand the cup of suffering, when his capacity for suffering was the only limitation his sufferings knew? If it be true that God is always in vital sympathetic communication with every part of the suffering creation, that as the sensorium of the universe, he apprehends every emotion, and commiserates every thrill of anguish, how exquisitely must he have felt the filial appeal, when, in the extremity of pain, in the very crisis of his agonizing task, the Saviour cried, ‘My God! my God! why hast thou forsaken me?’”

“What a new and amazing sight, then, does it give us into his love for sinners, that it was able to bear the stress of this crisis, that it did not yield and give way to the incalculable power of that appeal! This is a circumstance which, if I may say so, puts into our hands a line, enabling us to fathom his love to an infinite depth; but we find it immeasurably deeper still. It invests the attractions of the cross with augmented power, for in the sufferings of that scene we behold more—if more we are capable of seeing—more even than the love of Christ. In every pang which is there endured we behold the throes of paternal love, the pulsations and tears of infinite compassion; more than the creation in travail, the divine Creator himself travelling in the greatness of infinite love.”

*Professor Vinet,—Vital Christianity, p. 293.*

“Either the human heart is incapable, from its nature, of feeling love, or that man will feel it, who, enveloped in ignorance as a garment, has seen the God of glory descending even to him, to seek him in the depths of his disgrace; who, from the gloom and sorrow in which his conscience kept him plunged, has seen himself transported into a region of light and happiness; who, in respect to himself, has seen verified that amazing language of the prophet, ‘In all their afflictions he was afflicted;’ who has seen,—O mystery, O miracle!—his God travelling by his side in the rugged path of life; nay, voluntarily assuming the burden which was crushing him; a God humbled, a God weeping, a God anguished, a God dying! That long contest, if I may dare to say it, that agony of God for generations, that painful birth by which humanity was brought forth to the life of heaven, has been revealed to him in the ancient dispensation; he has been shown the very steps of God impressed upon the dust of ages, and mingled with the footprints of the human race; but at the trace which that God has left on the rock of Calvary, the rock of his heart is broken, the veil of his understanding torn away.”

CONCLUDING REMARKS.

The sufferings of Christ form the centre of the gospel scheme, and the hope of a lost world. We may not be compe-

tent to decide whether divinity actually suffered or not, in this wonderful sacrifice, but we do know that Christ was no ordinary martyr, and endured what no mortal ever did or ever could endure.

We are fully persuaded of the following facts:

1. *The theory of God's impassibility has caused many to regard him as destitute of emotion, and unmoved by human suffering.*

Pious people doubt the prevalence of prayer and the active sympathy of God, because it is thought that divine perfection is inconsistent with such emotions and attentions as sympathy and answers to prayer imply. Chalmers speaks of this error, and very properly warns the people against it.

"I fear, my brethren, that there is a certain metaphysical notion of the Godhead which blunts our feelings of obligation for all the kindness of his good-will, for all the tenderness of his mercies. There is an academic theology which would divest him of all sensibility, which would make of him a Being devoid of all emotion and all tenderness; which concedes to him power and wisdom, and a sort of cold, and clear, and faultless morality, but which would denude him of all those fond and fatherly regards that so endear an earthly parent to the children who have sprung from him. It is thus that God has been presented to the eye of our imagination as a sort of cheerless and abstract Divinity, who has no sympathy with his creatures."

Prevalent views of the sufferings of the mere human nature of Christ rather tend to promote such cold views of God, and to increase doubt as to the reality of his being affected at all by our sufferings or our joys. But if it be true that the Son actually became poor, and suffered that we might be saved; we have the guarantee that he will with him also freely give us all things.

2. *The efficiency and value of the atonement is enhanced as the sufferings of Christ are magnified.*

If his human nature alone endured the pain, the sacrifice is far less impressive, than would result from the active participation of the divine nature. The value of the sacrifice is in proportion to the dignity of the being which was laid upon the altar; if his human nature alone was offered, we have but a human sacrifice; if the divine Son made an offering of himself,

and took sorrow to his own nature and heart, then the sacrifice is infinite, and no language can describe, or finite mind estimate, its value.

**3. *This scheme of saving sinners through suffering shows God's love and wisdom.***

No one can doubt but that God reveals his love by voluntarily taking this burden of suffering to save the sinner, more than he possibly could by executing his law against sin.

He also proved his love of holiness and hatred of sin by this means, more emphatically than punishment of sin could have done. The parent shows his love of justice when he punishes his wicked son. But if he studies and contrives, and incurs great expense, hardship, toil, and suffering, to reform him, and make him a virtuous, dutiful and happy son, he shows vastly stronger love of virtue than of punishing. If sin was a trifle, if he esteemed it of little importance whether the son obeyed or not, he would of course make no such effort to reform him. So the sufferings of the Son of God to reform and save sinners would not have been incurred had not God been intensely opposed to sin; and the extent of the sufferings which he endured shows how great is his love of obedience and hatred of rebellion.

**4. *If the divine nature of Christ did really suffer, the power of the atonement appears to be much greater than by the other theory.***

As are the sufferings, so is the assertion of God's love of holiness, and hatred of sin; so his purpose to maintain his authority and law at all hazards; so do all rational beings, see that in offering pardon, the law is not in the least relaxed, and that those who are not moved by these sufferings to reform, will surely endure the whole curse of the law, and the curse of despising this wonderful grace, also added.

Such a sacrifice reveals God to the universe in a new light, exalts him in the eyes of all rational beings, adds to his influence and moral power in the universe, and hence increases his authority and power over his subjects, so that he can pardon and yet give no encouragement to sin.

The power of such sufferings to reform the sinner is an exhaustless theme, we cannot enlarge upon it in this paper. If

such love, such sufferings as Christ endured, fail to move the hearts of sinners to repentance, there is no power in the world which can.

“ Was it for crimes that I have done,  
He groaned upon the tree!  
Amazing pity, grace unknown  
And love beyond degree.”

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## ART. II.—WOMAN'S PRIVILEGE IN WORSHIP.

It is a question of no small importance, not only to themselves, but to the cause of religion generally, what course the female members of our churches should take in meetings of worship. Should they worship in silence, or take a part; and if so, what part with their brethren? In the earlier history of the Freewill Baptists, this was hardly a question; but latterly, such has been the practice of many, that not a few are at a loss to know what duty requires in this respect; and a still greater number, it is to be feared, here find an excuse for indifference. The prevailing custom in most of the Congregational, Presbyterian, and Calvinistic Baptist churches, has also its influence with us.

In this, as in other matters of religion, we are not to be governed by human examples or fashions; but by the Bible, our only rule of faith and practice; and our purpose in this article is to inquire what is the teaching of the sacred Word on this subject?

1. We find, then, that the inspired apostles taught that the gospel, in its privileges, recognizes no distinction of sex, “ There is neither Jew nor Greck, there is neither bond nor free, *there is neither male nor female*: for ye are all one in Christ Jesus.” Gal. 3: 28. Everywhere in giving instruction in duty the same principle is followed, and no difference made in this particular.

2. The practice in the apostolic church was the same. As

evidence, note the language used by Paul with reference to a point of order in the churches: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." 1 Cor. 11: 4, 5. Prophesying was one form of religious teaching, practiced, as is thus seen, alike by men and women. Prayer also belonged as a duty and privilege to both. These duties were not private, but public, pertaining to the worship and ordinances of the church, as appears from the connection. In the second verse the apostle speaks of the "ordinances" he delivered them, and in the eighteenth verse, of their "coming together in the church."

Notice also the honorable mention of women who rendered essential service to the church. "I commend unto you Phoebe our sister, which is a *servant of the church* which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also." Rom. 16: 1, 2. The appellation *servant*, here applied to Phoebe, is in the original [diaconos] often rendered *deacon*, as its etymology indicates, and is the one used in 1 Tim. 3: 8, and similar passages.

Also other salutations in the same connection: "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." Rom. 16: 3, 4. "Greet Mary, who bestowed much labor on us." Rom. 16: 6. It is not necessary to cite the case of Lydia, Acts 16: 12—16, and similar examples, showing the distinction and usefulness of Christian women.

3. Jesus, in all his labors and teachings, regarded woman as occupying a like elevated position. He did not found churches, but labored as a missionary; we have not, therefore, special precedents from him respecting church order and discipline. In unfolding, however, the principles of his religion, and extending its invitations, he made no distinction between men or women, but treated them as having under the gospel the same rights and privileges. As instances of his manner in this re-

spect, see his conversation with the woman of Samaria, John 4, through whose exhortation many were converted. Also his intimacy with the family of Martha, Luke 10 : 38—42 ; John 11 : 5. "Now Jesus loved Martha, and her sister, and Lazarus." From his birth to his ascension holy women were his intimate companions, and partakers with him in his journeys; teaching, devotions, trials, sufferings, joys, and triumphs, equally with pious men; thus showing the estimation and honor in which both alike were held by him.

4. We refer, finally, in this connection, to the equality and unity of man and woman, as originally created. "And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1 : 26—28. And at the conclusion of the second account given more at length, we have the record: "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2 : 24.

The unity and equality of the sexes, as thus declared in their original constitution, and fully recognized in all their subsequent history, in the Scriptures, and especially under the gospel, does not preclude the idea that there may have been a difference in their powers physically, mentally, morally; or in their spheres of action; or a subordination in some respects of one to the other. Variety, even in connection with unity, is manifest in all the works of God. An appropriate division of labor is essential to the highest good of all. It will not be claimed, then, that in the duties of religion, and of worship, there is never to be any distinction or subordination; but none that shall interfere with the equal rights and privileges of all before God. If man and woman are equal and one, as shown by the divine



Word, then nothing should ever be allowed to destroy such equality and unity in the sacred duties of religion.

But it has been asserted that in the fall woman lost her unity and equality with man; and reference in proof is made to the sentence pronounced upon her. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3: 16. Also the language of the apostle: "But Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2: 14. Hence it is inferred by some that, since the fall, woman is not only subordinate, but inferior to man.

Were this admitted, it would not necessarily be any thing more than physical and civil: it could not be claimed as pertaining to her *moral* condition and responsibility. If, after the original sin, she is still alike with him immortal, and united with him in the destinies of the world, as all admit, then, as both were involved in sin and condemnation, and salvation was provided for both on the same condition, it would follow that morally and spiritually they stand as before, on the same platform.

Or, were it admitted, that under the former dispensation her prerogatives and privileges were restricted, this must have been but temporary; since, as before seen, under the gospel no such distinction is allowed, "there is neither male nor female." What is lost under the law, is restored under grace.

Whatever view we may take of these points, it is evident that the essential unity and equality of the sexes remain, as appears from the whole tenor of Scripture, both of the Old and New Testament. The question is explicitly settled by Christ himself. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for any cause? And he answered and said unto them, Have ye not read that he which made them at the beginning, made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" Here Jesus refers to their original unity as still existing, and adds: "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let

not man put asunder." Matt. 19: 3—6. So also Paul: "He that loveth his wife loveth himself." Eph. 5: 28.

Nothing can be plainer than these declarations of the inspired Word, and perhaps we should apologize for laboring the point so much. Paganism in all ages has degraded woman to the last degree; but Christianity elevates and sustains her in her true position, as the equal companion of man. With him she shares the joys and sorrows, the burdens and responsibilities of life: and especially is she entitled to the same privileges with him in the worship of God, the Father of us all.

On this subject, we quote with pleasure from a distinguished author.\*

"What is there in the nature of a man, or in the nature of a woman, or in the law of their connection, or in the structure of human society, that makes it unreasonable for women to mix in promiscuous gatherings, and to employ freely their faculty of discourse on all manner of topics of conversation, but which does not suffer them to open their mouths, in similar assemblages, on the subject of religion? What is there in religion itself, so peculiar, so remarkable, that a man may talk of it with all freedom to many or to few, in doors or out, but that it may not be mentioned, except in the privacy of her secret chamber, by her who shares more largely in its present benefits than man, but who has had the misfortune to be born a woman? Does the God of nature, any more than the God of revelation, make any such distinctions, either between the male and the female, or between the fit subjects of their speech, as to include the one and not the other in the right of speaking openly and freely of religion? When a score, or a hundred, or a thousand of both sexes meet, on any social occasion, or for any purpose not professedly religious, the voice of woman is always more than welcome. Her presence is like the presence of an angel; and she renders attractive everything that she is suffered to make her own, or to bring within the limits of her influence. The gift of speech, wherever she is allowed its use, never shows its full perfection, never comes forth with the whole of its expressive sweetness, except when it drops from her soft and mellow lip. In music she is acknowledged to stand preëminent: she takes as her own the leading part; the very soul of the song is hers: her full, clear, joyous voice is heard ringing out the high melody above all the voices; she commands the ear and takes the heart of her rapt audience; and in her victory the art receives the honors of its loftiest triumph. Why may not that voice in speech, as well as that voice in song, with equal propriety be lent to add its attractions to the subject of religion? May not she, who comes nearest to our conceptions of an inhabitant of heaven, freely address her appeals to earth, in behalf of what constitutes the life of the celestials? Does not the theme especially belong to her? Is it not peculiarly her own?"

\* Rev. Dr. Tefft.

Most assuredly, must every one reply, whose mind is not perverted by tradition or training; and with the numerous examples furnished by the Bible of illustrious women, who devoted themselves to the service of God and the advancement of his cause on earth, we can but feel that it is wrong and wicked to put obstacles in the way of any to the most exalted privilege of social worship.

We have alluded to the fact that a different view is taken of this subject by some, and a corresponding practice prevails in some denominations. And we would not close this article without a fair notice of their objection. It is founded chiefly on the following passage, Paul's language. "Let your women keep silence in the churches; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law." 1 Cor. 14: 34.

Whatever was the meaning of the apostle in this passage, which has been variously interpreted, he should not be considered as teaching a sentiment contradictory to what he elsewhere taught, even in the same epistle. He distinctly recognizes her privilege of taking an active part in public worship, referring to her *praying* and *prophesying*. 1 Cor. 11: 5. He would not then, almost in the same connection, prohibit her from taking any part in worship. No sane man, least, of all the apostle, would commit such an absurdity. What then is the sentiment?

We regard the passage as having no reference to social worship, or indeed to any act of devotion. In some of the churches, even in the apostles' time, disorder and scandalous abuses had entered. The fourteenth chapter of Paul's first epistle to the Corinthians is aimed to correct such impropriety. He begins by commending the gift of prophesy as better than those which some coveted, especially the gift of tongues. "He that prophesieth, speaketh unto men to edification, and exaltation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church," verses 3, 4. Having discussed this matter at length, he thus alludes to a tendency to disorder: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine,

hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Verse 26. Again, "Let all things be done decently and in order." Verse 40.

In the eleventh chapter, also, the apostle treats of points of propriety and order, and refers to some flagrant abuses. "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. . . . For in eating every one taketh before other his own supper: and one is hungry and another is drunken." Verses 18—21. Now whenever any such unholy emulation, strife or abuse arose, what was the duty of woman? To join in it, or attempt to suppress it? Clearly not. Under such circumstances the part of woman was silence. It was not her prerogative to administer church discipline.

In another letter Paul makes a similar injunction: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over man, but to be in silence. For Adam was first formed, then Eve," &c. 1 Tim. 2: 11—13. The sentiment in all this clearly is, that woman is not to assume a place above man. In the creation, though made the companion and equal of man, he was made the head; and this arrangement is to continue. She is not to usurp his place, or assume to rule or teach him; but, in this respect, to be his subordinate, to be in subjection. Such is the principle.

This is applicable in matters of religion. It is not the prerogative of woman to govern the church, to direct its discipline, to correct its disorders and abuses: or to administer the ordinances, or engage specially in teaching the church. In the division of labor divinely assigned, such is not her place.

Still she has an important, an essential part in the privileges and duties of the church. As she is a helper everywhere else, so of course is she to be in the house of God, where her influence should ever be felt as an angel of mercy and love. Especially in the *devotional services of social worship*, in the prayer and conference meeting, is it her privilege to join in the offerings made to the God and Redeemer of us all. It is a blessing not only to herself, but equally so to her brethren, and the common cause. Here the blessedness of the gospel is realized un-

der which, "there is neither Jew nor Greek, there is neither bond nor free, there is *neither male nor female*: for YE ARE ALL ONE IN CHRIST JESUS."

Her privilege in this respect was fully recognized in the primitive church, as appears from such historical testimony as the following:

"Woman, among the early Christians, had the fullest freedom in the house of worship; and the consequence was, not only that she added vastly to the success of Christianity in those times, but her own character was wonderfully elevated and her genius developed by this equality of right. It is said that Lybanus, on seeing the mother of St. Chrysostom, a most noble woman, exclaimed: 'What women these Christians have.'"<sup>\*</sup>

Here also is a fulfilment of the ancient prophecy: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy." Acts 2: 17, 18. Joel 2: 28, 29.

It is not for us to prescribe the limits of her duty. In view of such memorable instances as that of Miriam, Ex. 15: 20, 21; Deborah, Judges, 4: 4; Huldah, 2 Kings 22: 14; Anna, Luke 2: 36; Phebe, Rom. 16: 1, 2; and the Marys, we would not say what duty God may open to her, nor on any account hinder her from obeying the divine injunction. Without discussing here any questions that may arise in regard to *extraordinary* endowments and duties, we now consider simply her privilege under the gospel with reference to the *devotions* of the sanctuary.

We have long felt that not only churches of some other denominations suffered from an arbitrary and unjust restriction upon their female members, but also some of our own. Why should men, with all varieties of attainments and gifts, and even boys, be encouraged to take part in exhortation and prayer in religious meetings, while their sisters and mothers, often much better qualified for edification in the same exercises, must never

<sup>\*</sup> Schaff's Church History; p. 111.

be heard in the house of God? Such practice is not only unjustifiable, but a great injury to all.

And it is because we fear there is an unceasing disposition in some of our own churches to follow such a fashion, that we enter our earnest protest against it: "Where the Spirit of the Lord is there is liberty." This liberty pertains to our sisters in Christ, equally with the brethren. It is not only their privilege, but their duty to be witnesses for Christ, and laborers in his cause, as he opens the way. By thus discharging their duty, they will receive the blessing to their own hearts, and promote the interests of Zion at large.

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### ART. III.—THEORY OF THE FORMATION OF THE SOLAR SYSTEM.\*

The first work of the student of Natural History, is to divest himself of his previous ideas of the particular and the individual; and to familiarize himself with the broad principles of generalization. He must remove the landmarks of time and space, and become a cosmical inhabitant of eternity, or he will never succeed in any department of Natural Science. With this view, an apology will be unnecessary for the broadness of our subject, or the metaphysical and philosophical method of its treatment.

Taking our stand upon the living present—that mathematical line separating the two great eternities—looking backward and forward through countless cycles of endless duration, we find that in God, every thing has its origin and consummation. All things emanate from Deity, and culminate in Infinity. Matter was not brought forth from nonentity for "*De nihilo nihil*

\* We are not able to adopt the language of this article near its conclusion: "Thus the Nebular theory is no longer a hypothesis, but an association of truths, sustained by indubitable evidences." But as a hypothesis it is sufficiently worthy of attention.—[Ed. Quarterly.

*fit ;*" but it came from the bosom of God. Once existing, its destiny must be annihilation or endless duration. But of annihilation we can have no conception. Therefore, that matter, once created, must exist forever, can be our only conclusion. The same is true of mind. Breathed forth from the Father of spirits, it will live as long as he lives. Thus, matter and mind alike have God as their origin, and the whole future eternity for their duration.

The same is true of the sciences. In theology, there is a small circuit, bounding the sphere of human duty, which, in a measure, we are able to comprehend. But going outside of this, on the one hand, we find all things concentrated in the Great Incomprehensible; and, on the other, infinity on infinity looms up before us, which we must fathom if we would master the science of theology.

Mathematics is an endless chain whose links may be counted, downward and upward, till swallowed up in the realms of infinity. Philosophy begins with the origin of matter—one of the secrets of God's own bosom—and ends with the scope of universal law, which is known only to the Lawgiver. Astronomy attempts the exploration of the realms of space; but, with the accumulated products of the giant minds of all ages; and with the power of vision multiplied by millions, by means of the telescope; it has never yet been able to penetrate the upper, nether, or surrounding limits of the universe. Of the science of language, we know a few of the rudiments; but he who would fully comprehend its mysteries must be able to understand the converse of the Triune Deity before "the morning stars sang together;" and that of the beings in the spirit world, when time with us shall be no longer. Geology attempts to interpret the rude hieroglyphics, stamped upon the petrous crust of the terraqueous globe, and thus to form a chronological table of the natural history of the earth. But, going backward, the demarcations of the epochs become more and more obscure, till they are swallowed up in the great past eternity. And, going forward, all is conjecture and speculation.

Thus it might easily be shown, that all the sciences are but limited portions of certainty, surrounded by boundless fields of

conjecture; nuclei of demonstration, enveloped by unlimited speculation; diminutive areas of the finite, everywhere terminated by the infinite. Therefore, the objection that geology deals too much with the speculative, the mysterious, the unknown, is applicable, in a greater or less degree, to every science of which we have any knowledge. Hence, it is to be hoped, that no one will discard without investigation, the hypotheses which may be advanced, because they may not be susceptible of mathematical demonstration.

Realizing the inherent difficulties of our subject, and the danger of being misunderstood, it is not without hesitation, we propose for consideration the THEORY OF THE FORMATION OF THE SOLAR SYSTEM.

Lend us the wings of your imagination, and let us go back to the morn of creation; pass by the boundary of time designated by Moses as "in the beginning," and launch boldly into the great eternity beyond. Go forth, in any direction till imagination becomes weary; multiply that distance by millions, and you will be no nearer the confines of space than when you first started; for it is impossible to conceive of a boundary line beyond which there is no space. Therefore, before creation's primal morning, there was unlimited space; but no landmarks, no matter. There was *spirit* only. God alone existed, and he alone had existed from eternity; for it is absurd to assert that *duration* could have a beginning! Therefore space and time, twin brothers of ancient night, reigned supreme anterior to the creation. There was an infinite vacuum in respect of matter; a boundless plenum in respect of spirit. The Trinne Deity existed from necessity, and was omnipresent and eternal from the very nature of space and time. Such must have been the condition anterior to the creation of matter and finite mind.

Passing by the origin of angelic spirits—for the simple reason that we know nothing concerning them—we come to speak of the origin of the materials of the universe, or matter. Matter, not being eternal, must have had a beginning, at some time. But there was no time when *God* did not exist. It must have been brought from some *place*; but there was no *place* where



*God was not.* Therefore it must have been brought from where God was. Thus, when He saw that there was need of matter, He brought it forth from himself! The matter of which the universe is composed is simply the *expression of a single divine thought.*

Then the pantheist will say, "everything is a part of God." But this does not follow. Are Webster's *speeches* a part of Webster? No. They emanated from that giant mind, but they are not a part of it. So matter is now no more a part of God, than the volume is a part of its author, or the child a part of its parent. Matter, once existing, forevermore possesses a separate identity.

Now, as God is omnipresent, and space unlimited, there is no reason why matter should be brought into existence in one place and not in another. Hence we may assume that all space was filled with the ultimate particles of matter, at the same instant, as the result of one single divine thought.

Thus we have advanced one step; and find the unbounded realms of space filled with the ultimate particles of matter. But it was in an extremely attenuated form; far more attenuated than that of which the comets and nebulae are now composed. The ultimate indivisible atoms, with all their present properties and qualities inherent, were produced at the same instant by the fiat of the Almighty as the embryo of the future universe.

Each individual atom was separate and distinct—in contact with no other. Hence there was an infinite number of monads filling the limitless realms of space. Each possessed attraction, extension, ponderability, impenetrability, inertia, heat, electricity, &c., imparted to them by their Creator.

Could there have been a finite observer, to him this state would have appeared to be one of perfect confusion and chaos. But it was the farthest from it possible! There was the most exact system and order! The mind of God was working out the great plan which it had formed in the beginning, for the elaboration of the universe.

Space, being without limit, if the distribution of matter had been perfectly uniform, there would have been an equilibrium—

no inequality of attraction—and, consequently, no motion. There would have been perfect stagnation. But God is an *active* being; and so are the animate and inanimate creation. He had imparted to matter the principle, that the amount of attraction should be in proportion to its quantity; so that, whenever there was an aggregation of the particles of matter, there must be a preponderance of gravitation; and motion from every direction toward that location as a common centre. Had there been only *one* such aggregation, there would have been but *one* solar system. But God, having determined the number of solar systems which should exist in the universe, places the particles of matter a little *nearer* each other in the locations, where each central sun, with its attendant satellites, was to be produced. Each of these points became a nucleus, toward which the atoms of matter moved from every direction. A small circuit of the nebulous matter, immediately surrounding the centre, began to concentrate round each of these nuclei of attraction. Gradually the force of gravitation extended farther and farther; the circle of movement became broader and broader; expanding in every direction until they *met* each other. Then followed a separation of the nebulous matter, and the lines of demarcation were traced which were to become the future boundaries of an infinite number of solar systems. Hence originated the centripetal forces in those systems; and thus was inaugurated universal motion, from these simple aggregations of matter, and the single principle of attraction.

Thus we have the machinery set in motion for the elaboration of the universe. How simple, and yet how sublime! How unlike the works of man, but how analogous to the known manifestations of the operations of Deity! But it may be objected that such simplicity must result in perfect uniformity—that there would be so much similarity as to cause a feeling of monotony, even in the mind of Jehovah. But this is not so. He who has arranged the principles of Nature with such nicety, that each grain of sand differs from every other—that no two leaves in ten thousand forests are exactly alike—that every man has a distinct individuality,—has also provided for infinite variety, among the brilliant orbs which revolve with such regu-

larity and harmony, throughout the boundless realms of space. All this was accomplished, simply by varying the density and distances of the central nuclei. But, amid all this diversity, there is so much similarity in respect to the *formation* of each system, that *one* may be taken as the type of all. Therefore, for obvious reasons, we will now confine our investigations to *our own solar system*.

As one of these nuclei was located at the centre of our solar system, every particle of matter within its limits began to concentrate toward this common point of attraction. But it is a law of physics, that fluids approaching a centre, *have a rotary motion imparted to them*. Hence the nebulous matter, immediately surrounding the nucleus, began to revolve. This may be illustrated by water discharged from a central orifice, by the whirlwind, or the tornado. This movement gave rise to centrifugal force.

Such was the origin of the two great cardinal forces, upon which depend the harmony and stability of the universe! The centripetal, was the result of attraction, the centrifugal, of condensation.

At first, the rotary movement was extremely slow, and extended only through a very limited circle around the central nucleus. But, as matter accumulated, the centripetal force increased; the rotary motion was accelerated; and the centrifugal force was augmented. This state of things once inaugurated, every particle of matter added to the nucleus, served to increase the two great cardinal forces. The sphere of revolution became broader and broader, while the exterior limits of the formative matter gradually approached the centre, until every particle within the limits of the solar system joined in the grand revolution around the central nucleus. Thus was inaugurated the revolution of this nebulous sphere round a common axis.

But the diameter of the sphere being of enormous extent, and gravitation being inversely as the square of the radius, the centripetal force decreased rapidly toward the circumference. Hence there was a tendency of the outermost portions to detach themselves from the great central mass. Illustrations of

this principle may be seen in water thrown from a rapidly revolving grindstone, or mud from the rim of a carriage wheel. This condensation continued, the revolution became more rapid, the circumference contracted, until the diameter was reduced to about six thousand millions of miles. Then the centripetal force becoming less than the centrifugal, by reason of the accelerated rotation and the enormous diameter, the outermost portion of the nebulous matter was thrown off from the central mass; and continued its revolution, independent of, and distinct from, its parent centre. It receded from the latter, until the two forces balanced each other. It was then in equilibrium, and by reason of its inertia must continue to revolve forever.

•But the particles of this detached matter, being still free to move among themselves, while revolving round the great contracting mass within, began to gravitate toward their own centre of magnitude. Condensation continuing, centripetal and centrifugal forces were set in operation in this portion of matter rejected from the parent centre. And, as age after age rolled on, it gradually assumed a globular form, revolving round its own axis; and also round the central nucleus. Thus the nebular hypothesis satisfactorily accounts for the origin of the annual and diurnal revolutions of this new formation. Their continuance is secured by the inertia of matter, and an equilibrium of forces.

But, as condensation continued—as the diurnal revolution increased—the projectile force preponderated, and a portion was detached from this primary, which was formed into a secondary, revolving round the former as a center of attraction, and also accompanying it in its annual revolution. Thus we have the principles for the formation of the planet Neptune—a globe, revolving upon its own axis—thirty-one thousand miles in diameter, with one lone moon to light its pathway, sweeping round its parent centre, in an enormous elliptical orbit, nearly eighteen thousand millions of miles in circumference! Such are the principles of the formation of the outermost planet. The details may be interpolated at leisure. The detachment of the materials for the formation of the planet Neptune accel-

erated, rather than retarded the action of those forces which were in operation for the condensation of the great central mass. This globular accumulation of nebular matter, now a little less than six thousand millions of miles in diameter, continued its revolution in silent grandeur. There was no human eye to behold the sublime spectacle, but the Eye that never sleepeth was peering into this universe laboratory, and noting the sublime progress of the work of creation. Is there any reason why He should not pronounce it "very good?" Man would have looked upon it as wonderfully grand! But God, beholding in all this elaboration of worlds, only the ordinary working of his power, simply "saw that it was good."

Thus, widely separated from its solar brothers, in silent but awful grandeur, the spherical mass continued its revolution. The noiseless, but potent force of attraction uniformly acting and condensation uninterruptedly progressing. This process continued till the diameter of the revolving mass was reduced to about thirty-six hundred millions of miles in extent. Uncounted years had passed away, the distance from circumference to circumference had decreased more than two thousand millions of miles—the centripetal force again became less than the projectile—until the outer circle was again detached from the revolving sphere. Condensation immediately commenced in the portion thrown off—revolution round its axis succeeded—matter was thrown off at six different periods, which was formed into as many satellites, by the same process as that by which the lone moon of Neptune was produced.

Thus was formed a second planet, thirty-four thousand miles in diameter, with six beautiful secondaries, to reflect the solar rays upon its frigid face, and dispel the nocturnal gloom of those remote regions. This was all accomplished by the operation of the simple principles established by the Great Eternal in the beginning. Such was the process of the formation of the planet Herschel, or as it is sometimes designated Uranus.

Then followed another interval of unknown extent, during which time the enormous globular mass was suspended in its place by an equilibrium of forces—revolved round its own axis by virtue of its inherent properties—and was gradually pre-

paring for the elaboration of another planet with its wonderful accompaniments.

When Uranus was thrown off from its parent centre, the diameter of the latter was about thirty-six hundred millions of miles in extent. But unnumbered years went by—uncounted ages rolled on—unnoted revolutions were performed—gradual condensation continued, until there was a reduction in its diameter of about eighteen hundred millions of miles. Then was formed the planet Saturn, by a process entirely similar to that already described. The materials were detached from the revolving mass, condensation immediately commenced, revolution was inaugurated, and mass after mass was thrown off, until eight secondaries were produced, revolving round the primary; by which time, the matter composing the latter had changed by condensation from a nebulous to a nebulo fluid state. The two forces, however, had not yet acquired an equilibrium, and there was a necessity for the detachment of other portions of matter from the circumference. The central force becoming too weak to retain the outermost portion, there was a separation of the nebulo fluid matter. But the process was so gradual—the distribution so equal—that it remained an unbroken ring in equilibrium, instead of concentrating in a globular mass. By the repetition of this process were formed the three rings of the planet Saturn.

Such was the manner of the elaboration of the third great planet in the solar system. More than nine hundred millions of miles from the centre, with three broad annular reflectors nearly concentric with its quarter, and eight satellites of unequal magnitude, distance and velocity, the planet Saturn eighty-two thousand miles in diameter, thus started upon its unending journey around the central luminary. How simple the principles of its formation! and yet how satisfactory the explanation of every phenomenon. When the existence of these rings was first announced by the great astronomer, so incredible did such a phenomenon appear, that men were inclined to doubt the accuracy of telescopic vision, or even to distrust the testimony of the senses, rather than admit the possibility of such an anomaly in nature. But once adopt the nebular theory, and these rings

are no longer objects of wonder. Their mode of formation becomes perfectly simple. And the surprise is, rather that there should not be a more frequent occurrence of such phenomena in the solar system.

Did time permit, we might pause here, and, with the vision of imagination, gaze upon the wonderful work of creation, which was gradually, slowly, almost imperceptibly—but steadily, surely, and successfully progressing. Could there have been a human observer, located in some conspicuous position, far out in the ethereal regions, he would have beheld the central sphere gradually diminishing in size, but its velocity and ellipticity increasing; rolling on in silent grandeur, obedient to the laws of its great Creator. Not far away would have appeared Saturn, with its three broad rings and its eight satellites. Beyond these, Herschel, with his six attendants. And away in the dim distance, Neptune, with its one lone moon, to cheer its solitary course. All these might have been seen, at that stage of the creation, revolving in the same direction, in orbits slightly elliptical—and also turning upon their axes with the greatest possible exactness and accuracy! Could these observations have continued, the spheroidal centre would have appeared more and more elliptical, until becoming reduced to a little less than ten hundred millions of miles in diameter, the materials were detached from the circumference for the formation of the planet Jupiter, which with its four moons were elaborated in a manner not unlike that which has been explained; and which need not be repeated.

Such must have been the sublime spectacle, had there been a human eye to behold the wonderful exhibition of the formative process of the universe. But there was no human witness. Not one of the planets was yet prepared for the habitation of finite beings. The Great Eternal noted the progress of the work of creation, and beheld, in the gradual elaboration, only the manifestation of infinite perfection! He saw globe after globe, in silent majesty, set forth upon its celestial tour, which was to run parallel with eternity! He beheld an infinite number of worlds springing forth into unconscious existence, in obedience to his behests, for the habitation of numberless beings yet to be created, who should reverence his name, obey his laws, live upon

his bounty, thank, praise and adore Him forever. He looked upon the universe as a great time keeper for measuring the limitless eternity; and each revolving globe as a wheel in the great machine whose millennial beats are noted by himself alone! But there was no cessation. The great work of creation went steadily on toward completion. The forces set in operation in the beginning continued to exert their influence with increasing power.

When the revolving sphere had contracted until its diameter was reduced to about five hundred and fifty millions of miles, the materials were thrown off for the formation of *another* planet, nearly equal in size to that of Jupiter. Condensation, to a certain extent, progressed rapidly, so that satellites could not be formed from its outer limits. But the centrifugal force preponderated more and more, until, overcoming the cohesive attraction, it was broken into numerous fragments. These all move on in the same general direction, from west to east. But the same force which rent the planet into fragments, caused such a separation that each revolved in a new and separate orbit. Thus the existence of the Asteroids is satisfactorily accounted for, on this hypothesis. The cause of this apparent anomaly is as simple as that which rends into fragments a rapidly revolving grindstone. The circumference would not release from its grasp the matter for the formation of a satellite, because of its degree of condensation, and the planet was broken into fragments as an inevitable consequence of the inequality of the two great cardinal forces.

Mars, the Earth, Venus, Mercury, were formed in the same manner, by the same forces, and under similar circumstances as those which have been previously described. A repetition of the process is therefore unnecessary. About one hundred millions of miles from the Asteroids, the materials from which Mars was formed were thrown off, which was condensed without the formation of a satellite. But, by reason of its limited magnitude, it was not broken into fragments, as was that of which the Asteroids were formed.

Fifty millions of miles from Mars, our Earth was produced with its silver moon to illuminate the nocturnal sky. Twenty-



seven millions of miles from the Earth, Venus. Thirty-one millions of miles from Venus, Mercury—the last of the grand series—the youngest of the planetary brothers!

After the formation of Mercury, condensation still continued, but the central globe had become so consolidated that satellites were no longer produced. The force of attraction continued to act, until neutralized by its antagonist, repulsion. Attraction and repulsion were then in equilibrium. Condensation therefore ceased, leaving the central globe eight hundred eighty-five thousand miles in diameter—to revolve upon its own axis forever. This enormous globe is now our sun—the accumulation of nebulous matter, condensed around the the nucleus placed in the centre, by the Deity, as the embryo of the solar system!

Thus we have traced briefly the process of the formation of the sun and the planets that round him roll in silent grandeur. The theory is as simple as it is beautiful. It is just what we should expect from the known works of the Creator. No other theory attempts to explain satisfactorily all the phenomena of the universe. While this removes apparent difficulties, and accounts for seeming anomalies. It explains the causes of all the phenomena, relative to the formation of the universe, with perfect simplicity—it is attended with none of the difficulties inseparable from other theories—no facts militate against its teachings—and many evidences tend to confirm its truthfulness. Theory and observation exactly coincide. Hypothesis and evidence entirely harmonize.

Let us briefly notice this harmony of the teachings of theory and observation. Theory declares that attraction would give rise to centripetal and centrifugal forces, which must ultimately *neutralize* each other, and establish an equilibrium. Observation confirms the speculation, and points to them as the cardinal agencies in the elaboration of the universe—the endless chain by which world is bound to world and system to system. How much more simple is this, than the old opinion, that all these globes were thrown off, ready made, from the Hand Divine.

Theory asserts that the revolution of the nebulous matter must have been slow at first, and must have gradually increased as the diameter diminished; and, consequently, the annual revolution of the planets ought to decrease from the inferior to the superior. And here observation and theoretical deduction exactly coincide. The one points out what ought to be; the other discovers by means of the telescope the same phenomena in the starry vault! Theory intimates that there ought to be a *law* of diminution. And the immortal Kepler discovered that law, locked up among the long neglected archives of Nature. Such is the exquisite harmony of truth. Theory asserts that the detachment of the materials for the formation of the planets and their satellites ought to cause them to revolve in elliptical orbits. Mathematics have traced out their pathway in the celestial vault; and centuries of patient observation have never discovered the least deviation from the paths prescribed by mathematical demonstration. Theory maintains that the equatorial diameter ought to be greater than the polar—that the planets *themselves* ought to be elliptical. And indubitable evidence establishes the fact, without exception, wherever sufficient data have been obtained to render demonstration possible.

Again: Theory declares that all the planets, together with their secondaries, ought to revolve in the same general direction as the sun upon its axis. And the patient astronomer, silently watching in his lone observatory, beholds these twinkling wanderers—whose movements were so perplexing to the ancients—all performing their annual circuits in the same direction round their common parent centre! Like so many tireless, sleepless sentinels, in majestic harmony, age after age, and century after century they pursue their eastward journey, around the central, blazing luminary, seemingly content with the reflection of its surpassing brilliancy:

The only apparent exception is said to be found in respect of the satellites of the planet Herschel—which are said, by some, to move in a retrograde direction. But the verity of this is by no means established. And should it *ever* be, a satisfactory explanation of the anomaly may be given upon the

nebular hypothesis. In view of all these facts, can there be any one who will still demand additional proof of the correctness of this beautiful theory? If so, there is still a surplus of confirmatory evidence in the great astronomical laboratory.

Theory teaches that the orbits of all the planets ought to be in nearly the same plane. And it is a well known fact, that they are all contained within the limits of the zodiac; with the exception of the Asteroids whose courses were changed when the original planet was broken into fragments.

Theory would also indicate that there must be an enormous amount of latent heat set free by the condensation of the nebulous matter. As the blacksmith heats the iron to redness, by heavy blows in rapid succession—and as tinder is ignited by compression of the atmosphere, so, in the consolidation of the materials of the solar system, an immense amount of heat must pass from a latent to a sensible state. Such must be the effect, if the nebular hypothesis be true. But facts are not wanting to prove this assertion. Arago, by repeated experiments upon the properties of light, has proved that the surface of the sun is in a state of continued combustion! That the heat and light of the solar luminary is produced by a perpetual burning!

From the moment that condensation commenced around the central nucleus, until the cessation of the process, resulting from an equilibrium of forces, there was a continual accumulation of sensible heat, in the central, revolving sphere. And thus was prepared a store-house of heat and light, sufficient for the vivification and illumination of the solar system, age after age—century after century—and millennium after millennium! But theory declares most emphatically, that this cannot continue forever. Caloric could not accumulate after the cessation of consolidation. Combustion must cease—sooner or later—for the want of material. The warming and illumination of the whole solar system must result in the diminution of the original accumulation of caloric in the central sphere. There must be a cooling of the melted matter and a solid crust must be formed around the surface of the sun! Such is the teaching of theory. And there are indications that this process of cooling has already commenced! Dark spots are frequently seen upon the

face of the sun, which, only upon this supposition, can be satisfactorily accounted for. Portions of the surface become solidified; but the igneous forces are still so active that they are broken into fragments and return to a semi-fluid state. Thus, again, theory and observation are in perfect harmony.

But, it may be urged, that upon this hypothesis, ages hence, the heat and light of the sun will begin to diminish, and when a solid crust shall have been formed around its whole surface, the propagation of those life-giving principles from the blazing centre must entirely cease! Then the question comes up unbidden, what will be the fate of the inhabitants of the solar system? No heat from combustion at the centre, and no light, save what emanates from the twinkling stars, this portion of God's universe would become a desert! In reply, it may be said that it would doubtless be the destruction of the present human race. It would cause the extinction of the entire flora and fauna of the solar system. There would be an end of the present state of things. But God's plan would not be interfered with. Other sources of light will be provided, or other beings created adapted to the new circumstances. But it is our purpose to treat only of *what has been*, and what *is*—leaving the future to be developed. The past is ours for instruction—the present for improvement—the future is God's. He will provide for all contingencies.

Again: Theory teaches that our earth must have once existed in a fluid state, that, by the gradual escape of caloric into the inter-planetary spaces, the melted mass became hardened upon the surface—and that the central portion must now be in a molten state. These are the legitimate conclusions resulting from the nebular hypothesis. Patient, long-protracted observation, combined with modern scientific discovery, has accumulated a mass of confirmatory evidences, establishing these theoretical deductions, beyond the shadow of a doubt. Geologists, astronomers, chemists, and philosophers—starting from different positions—investigating different phenomena—reasoning from different data—have all arrived at the same conclusion—that our earth must have been, *once*, in a gaseous form—that it was changed to a fluid—then semi-fluid—after which a

crust was formed—thin at first, but gradually increasing in depth until the present time. The warmth of the cooling globe, did not permit the existence of fluids upon its surface, during the early stages of refrigeration. Consequently there was no water. The spring, the brook, the river, the lake, and the mighty ocean were all in the form of aqueous vapor, suspended in the heavens by the atmosphere. But as the process of cooling progressed, the air was unable to sustain this enormous burden, by reason of the reduction of its capacity for moisture. Condensation of the aqueous vapor resulted, and precipitation of water upon the surface followed. Then the little rill commenced its course—the noisy brook began to babble—the tortuous river carved out its channel—the silver lake appeared,—and the mighty ocean had its origin. But the boundaries of the great deep were not to be the same forever. The solidification of the crust of the earth was not sufficient to resist the enormous pressure of the boiling, seething mass of lava within. In one quarter of the globe there was upheaval, and in another depression. The activity of the igneous forces, elevated the bed of the ocean; while the water, seeking a level was transferred to another location. Thus, during the thousands of ages of the earth's transformation, the bed of the ocean has again and again been relieved of its watery covering by mighty upheaval; and the solid ground has been as frequently submerged. Theoretical deduction declares that this must have been the state; and naturalists have found the same facts recorded in legible characters upon the petrous foundations of the ever-during hills.

Thus the nebular theory is no longer a hypothesis, but an association of truths, sustained by indubitable evidences. It ceases to be a supposition; and becomes a theorem susceptible of demonstration. Hence the teachings of geologists, which, half a century ago were considered as but the absurd deductions of fanatical enthusiasts, are now rendered easy, natural, rational, necessary, upon the nebular hypothesis. Hence we see that theory and observation have associated together, and are pursuing their celestial journey in perfect harmony. Hypothesis and demonstration have become almost identical; illuminating the whole solar system from centre to circumference,

by radiant beams reflected from the mirrors of natural science! But the theologian may inquire, how is all this to be reconciled with the *Mosaic* account of the creation? Did time permit, it might be easily shown that the nebular hypothesis perfectly harmonizes with the account of creation contained in divine Revelation. This *must* be the case, if the theory is susceptible of demonstration. God is the author of nature and Revelation, and there *can* be no discrepancy between them. The Bible was written by the infallible pen of inspiration; the book of nature by the finger of God upon the outspread scroll of the universe! Therefore, as well might we conceive of a discord in the Triune unity of Deity, as that the teachings of natural science should contradict those of theology! Never should the theologian fear the result of the researches of the naturalist. Each is searching for facts in one of the great departments of truth. The one is gleaning from the great treasure-house of nature, the teachings of natural theology; the other, from the Word of Inspiration, the truths of revealed religion. Let there be union of effort, therefore, among the men of science. Let there be concord and concession, harmony and coöperation, in their common researches for gems of knowledge, remembering that the combined efforts of the giant minds of all ages, cannot exhaust the never-failing fountain of truth. And let them also remember that the teachings of natural science, rightly understood,—and the doctrines of the Bible, correctly interpreted, can no more militate against each other, than God can contradict himself! But they blend in a glorious unity, illustrating the beautiful harmony of truth, the wisdom, power and majesty of the great Author of nature and Revelation!

In conclusion, it might be said: Students of natural science, let not the minuteness of any object, induce you to pass it by unnoticed; for it may contain a gem of truth more precious than the diamond. And, on the other hand, let not the magnitude of a subject deter you from its investigations; for difficulties may be overcome, which, at first seem insurmountable. Be not disheartened by a multiplication of difficulties—be not discouraged in your attempts to reconcile opposing theories—be not appalled by the contemplation of the solar system, the uni-

verse, eternity, or even infinity! Investigate until progression is impossible, and then confess with humility your limited capacity. Be indefatigable in your researches, careful in your deductions, and cautious in your conclusions. The great kingdom of the Unknown is your habitation, the universe of God is your text-book, gems of knowledge, more precious than diamonds, lie scattered around you in the richest profusion. An infinity of truth awaits discovery! Sixty centuries of constant scientific progression urge the student of natural science forward, and the great future eternity beckons him onward toward the loftiest pinnacle of the hill of science! Think what illustrious names are recorded in the scientific roll of honor! Think what others have accomplished, and strive to excel them! Behold the great store-house of scientific truth, and enter its portals. Seize its precious contents and scatter them among the masses. And never desist from your labors, as long as there remains a single unexplained truth within human comprehension. But in the study of nature, never forget the *God* of nature! Remember that the path of scientific discovery, like that of morals, is straight and narrow, with dangers on either side. On the one hand rationalism, on the other pantheism. The only safety is, to remember continually that the throne of God is the grand centre round which the universe revolves. That the bosom of God is the infinite fountain of truth. That the plan of God is one of unity and harmony personified. And that God himself is to be recognized in all his works, glorified in all his manifestations, and adored by all his creatures.

ART. IV.—“MANSEL'S LIMITS OF RELIGIOUS  
THOUGHT.”

Among modern thinkers, even of the evangelical school, an impression extensively obtains, that all religious ideas in common with all others pertaining to ultimate causation, are absolutely self-contradictory. To set forth these contradictions is the great object of Mr. Mansel in his “Limits of Religious Thought.” The conclusions to which this author professedly conducts his readers, are thus set forth by himself: “The conception of the absolute and infinite, from whatever side we view it, appears encompassed with contradictions. There is a contradiction in supposing such an object to exist, whether alone or in conjunction with others; and there is a contradiction in supposing it not to exist. There is a contradiction in conceiving it as one; and there is a contradiction in conceiving it as many. There is a contradiction in conceiving it as personal; and there is a contradiction in conceiving it as impersonal. It cannot, without contradiction, be represented as active; nor, without equal contradiction, be represented as inactive. It cannot be conceived as the sum of all existence; nor yet can it be conceived as a part only of that sum.” Again, “The absolute cannot be conceived as conscious, neither can it be conceived as unconscious; it cannot be conceived as complex, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by the absence of difference; it cannot be identified with the universe, neither can it be distinguished from it.” Yet he tells us that, “To conceive the Deity as he is, we must conceive him as first cause, as absolute, and as infinite.” The contradictions involved in all theoretic ideas, pertain equally to all others of an opposite character. All, in common, present an unmingled mass of absolute contradictions, that is, absurdities. Hence, the impossibility, as our author affirms, of proving the being of God. “We may, therefore, without hesitation,” he says, “accede to the argument of the great critic of metaphysics, when he tells us that the speculative reason is unable to prove the existence of a Supreme Being.” Nor are we



according to the teachings of our author, in any respect, the better off, as far as any real and positive knowledge of God is concerned, when we turn from the contradictions of reason, to the light of inspiration, which, as he affirms, "represents God, not as he is in the brightness of his own glory, dwelling in light which no man can approach unto; but as he is reflected faintly in broken and fitful rays, glancing back from the restless waters of the soul." Neither in natural, or revealed, theology, is Mr. Mansel a disciple of Paul. Mr. M. affirms that "the speculative reason is unable to prove the existence of a Supreme Being." Paul affirms, that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Mr. M. asserts, that inspiration reveals not "God as he is in the brightness of his own glory." Paul asserts that all who have the Spirit "behold with open face as in a glass the glory of the Lord." Nor is Mr. M. a disciple of the apostle John, who asserts that while "no man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared Him." Equally removed is he also from discipleship to Jesus Christ, who affirmed that all who had seen him, had seen the Father," and that those who rejected him "had both *seen and hated* both him and his Father." The contradictions which Mr. Mansel finds in the theistic idea, are, according to Paul, not the deductions of true science, but "the contradictions of science falsely so called;" for they are the identical contradictions which scepticism has, from the beginning, professedly found in that idea. Let us now turn our attention directly to some contradictions bearing upon this important point.

#### *Contradiction defined.*

To know whether the contradictions under consideration do exist in the theistic idea, we must first of all, determine the meaning of the term, contradiction. A proposition may be false, and not, on that account, be contradictory. When a proposition affirms what may or may not be, what might or might not have been, then it may be false; but does not contain the element of contradiction. On the other hand, it presents a

problematical judgment, the validity of which is to be ascertained. A proposition does contain this element, when, and only when, it really affirms or denies the same thing, in the same sense, of the same object. Thus, if an individual should affirm that in the same identical particular, A. is, and is not, equal to B. the proposition would be self-contradictory, and its truth impossible. If, also, an individual should affirm known opposites to be identical, or known identicals to be opposites, the proposition would involve a contradiction; for it would affirm that we know that the same element does, and at the same time does not, belong to the same subject. A given conception may contain diverse elements, one of which would be incompatible with a given judgment, and the other with the opposite judgment. This conception would imply a contradiction, when each element referred to pertains to the object in its entirety. Thus our conception of man refers to him as mortal, and as immortal. The conception is not self-contradictory, because the distinct and opposite elements in it refer to distinct and opposite departments of his nature. A proposition involving a real contradiction, that is, a proposition really self-contradictory, cannot, by any possibility, be true, and therefore, involves an absurdity.

Now what does Mr. Mansel require us to hold as true in respect to all our fundamental ideas of God? This, that in their entirety, they can, by no possibility, be, in any respect, either true or false in respect to Him. In their positive and negative forms alike, they are self-contradictory, that is, absurd, their validity impossible. If we have not here "the contradictions of science falsely so called" we would beg to be informed in what departments of human thought self-contradictions can be found.

Further, Mr. Mansel affirms that we are under obligation to hold as true, propositions which are self-contradictory, that is, propositions absurd in themselves, and whose truth is impossible. "There is a contradiction," he affirms, "in conceiving God as personal;" and "there is a contradiction in conceiving Him as infinite." Yet he affirms that it is our duty, "to think of God as personal; and it is our duty to believe that he is infinite.

*According to Mr. Mansel's own supposition of the infinite and absolute, the theistic idea is not self-contradictory, as he affirms it to be.*

We now advance another step, and affirm that, according to Mr. Mansel's own exposition of the infinite and absolute, the theistic idea is not self-contradictory as he affirms it to be, "The metaphysical representation of the Deity, as absolute and infinite, must necessarily," he says, "as the profoundest metaphysicians have acknowledged, amount to nothing less than *the sum of all reality*,"—"if the absolute and infinite is an object of human conception as all this, and none other, is the conception required." As the conception represented by the words, infinite and absolute, is according to Mr. M., identical with that represented by the words, "the sum of all reality," the latter may be substituted for the former, wherever in his reasonings, the words infinite and absolute occur. Take in illustration the following propositions. "There is a contradiction in supposing such an object, the infinite and absolute, to exist, whether alone or in conjunction with others; and there is a contradiction in supposing it not to exist." In other words, there is a contradiction in supposing, that "the sum of all reality" does exist at all, that is, in supposing that what really exists does exist. If there is a contradiction in such a proposition as that, we confess that we are unable to discern it. Nor do we discern the contradiction involved in supposing the infinite and absolute, as Mr. Mansel expounds the phrase, that is, that "the sum of all reality," exists "alone," in other words, that nothing else besides "the sum of all reality" does exist. It is, we admit, a contradiction to suppose that other objects not included in "the sum of all reality" do exist. It needed not a philosopher, however, to teach us so profound a truth as that. Equally manifest is the fact, and equally unnecessary that we should be informed of it, that "there is a contradiction in supposing it" (the infinite and absolute, that is, "the sum of all reality,") "does not exist." Again, our author affirms that, "There is a contradiction in conceiving it (the sum of all reality) as one, and there is a contradiction in conceiving it (the sum of all reality) as many." Now it is obvious that neither of these

propositions may be true or false. Neither of them, however, involves the element of contradiction. The same holds true of all the other forms of contradiction which he professes to find in one idea of God as absolute and infinite. Taking his own meaning of the words employed, all his reasonings and deductions about God as infinite and absolute, present an unmingled mass of the purest absurdities that ever entered the human mind.

But there is one element in our author's exposition of the idea represented by the words, infinite and absolute, which is, if possible, more absurd than anything to which we have referred. "That which is conceived as absolute and infinite," he says, "must be conceived as containing within itself the sum, not only of all actual, but of all possible modes of being." If the possible as well as the actual, is contained in the infinite and absolute, then the possible as well as the actual has real existence. For the unreal cannot be contained in anything whatever. Now to affirm that that which does exist and that that which may, but does not exist, are alike real, that is, contained in the infinite and absolute, is, truly, as gross a contradiction as can possibly be conceived.

*No real contradiction whatever exists in the theistic idea.*

The position which we next assume is this: The theistic idea, rightly defined, involves no form of real contradiction whatever. Our fundamental idea of God is that of a spirit, an eternal mind infinite and perfect, a free, self-conscious personality, who sustains to all facts of order existing in nature, the relation of unconditioned cause. In conceiving of God as a spirit, we, of course, distinguish and separate him in thought, from time and space, on the one hand, and from all finite substances, material and mental, on the other. It is no proper limitation of mind to affirm that it is not matter, nor of any reality to distinguish and separate it from what it is not. When we conceive of God as infinite and perfect, it is only as a mind, and in reference to the attributes proper to mind, that we affirm these perfections of him. Infinity and perfection in God do not imply that he has an infinite number of infinite and perfect attributes, or that he has any of the attributes of objects unlike himself;

but that he has all the attributes which properly pertain to him as the alone eternal, all formative mind, attributes which render him absolutely perfect as such a mind, and that in reference to each specific attribute, he is absolutely infinite and perfect. Nor is it any real limitation of God's infinity and perfection to conceive of him as sustaining relations, and even necessary relations, to other objects. As an existence, He must sustain relations to time and space, and as "the former of all things," he must stand related as creator "to the things that are made." Nor are these relations elements of imperfection, but of perfection, in God. So they are given forth by inspiration, and so they are conceived in human thought. Would God be more infinite and perfect than he is, if he were not "the former of all things," if he did not "fill immensity," and if, "from everlasting to everlasting" he was not God."

Now when we conceive of God as a spirit, and such a spirit, whether the conception does, or does not refer to him in respect to specific attributes, we are conscious of no elements of contradiction whatever in the idea we have of him. Our idea of God, and of his specific attributes are, as we shall see hereafter, as capable of scientific definition and elucidation as any other conception which we form of any other object, and in respect to no other conception are we less conscious of the presence in it of the element of contradiction. When an individual affirms to us, for example, that, in the same identical respects, A. is, and is not, equal to B. we at once recognize the element of contradiction as present in the conception presented. We do recognize the presence in such a conception, of such an element, because it is there. We do not recognize the presence, in the true theistic idea of this element, because it is not there. It is an infinite slander upon the truth of God, to affirm, that our necessary conceptions of it are just as self-contradictory, as are those of any form of error that can be named.

*All the contradictions which Mr. Mansel professedly finds in the theistic idea are deductions from false definitions of the divine attributes which he has himself put into that idea.*

From whence, then, result the contradictions which Mr. Mansel professedly finds in the theistic idea? They are all, we

answer, exclusive deductions from false definitions which he has himself introduced, as fundamental elements of that idea. Permit us to invite very special attention to the following verification of these statements. "To conceive of Deity as he is," says Mr. Mansel, "we must conceive of him as first cause, as absolute and as infinite. By the *first cause* is meant that which produces all things, and is itself produced of none. By the *absolute*, is meant that which exists in and by itself, bearing no necessary relation to any other being. By the *infinite* is meant that which is free from all possible limitation; that, than which, a greater is inconceivable; and which, consequently, can receive no additional attribute or mode of existence which it had not from eternity." It is by a skilful use of these three attributes as he has defined them, that he works out all the contradictions that he professes to find in the theistic idea. Now, in setting forth these contradictions, he should define this idea just as it exists in the human intelligence, and no where else. He is not permitted to make up a definition of his own, a definition which utterly misrepresents the theistic idea as it exists in the human intelligence, and then reason from the monstrosity which his own bewildered imagination has originated, as truly representing that idea. Nor is he permitted to borrow his definition or exposition from a neologic philosopher who has lost his common sense and philosophic insight both, amid the infinite tobacco smoke of Germany. We admit freely, that the three divine attributes above named, apprehended as Mr. Mansel has defined them, do stand related as irreconcilable antagonisms. We affirm, however, that they do not represent the theistic idea as it exists in human thought outside of the sphere of "the contradictions of science," falsely so called, but fundamentally misrepresent that idea. His definition of the first cause implies that God originates substances from nothing, as well as causes the facts of order in nature. The latter, as we have seen, is the only idea which has place in the science of natural theology, and is the only idea which has place in our inspired human thought. In such thoughts also, God is, in no sense the absolute in accordance with the conception of him, as set forth by Mr. Mansel, to wit, the conception of him, as "hav-

ing no necessary relation to any other Being," [reality, as Mr. M. subsequently explains his meaning.] On the other hand, God is never thought of, but as related to other realities, to time and space, in the first place, and as cause to the facts of order in nature, in the next. Nor can He be represented in thought, out of these relations. He neither can exist, nor be represented in thought, as absolute in accordance with Mr. Mansel's definition of the term. If God exists at all, he must exist in relation to time and space, and if creation is real, he must stand related to it as creator. If He is represented in thought, He must be represented in, and not out of these relations. At least, He is thus represented in human thought, and this is the only form of representation which Mr. Mansel, or any other individual, has a right to take into the account, in his reasoning upon the subject under consideration. To think of God out of all relations, were such a mode of thought possible, would be to disrobe him of all attributes, and render him to human thought a nonentity. And this, by his own showing, is the real God of Mr. Mansel's philosopher. "The *absolute* and the *infinite* are not," he says, "like the *inconceivable* and the *imperceptible*, names indicating, not an object of thought or of consciousness at all, but the mere absence of the conditions under which consciousness is possible." This unknown and unknowable, unconceived and un-conceivable, something or nothing, we cannot tell which, is given in this philosophy as the object, not of reason, but of faith, a philosophy which teaches us "to believe in that infinite which we cannot conceive," and not in the infinite which we do conceive. Such a faith, to say the least we can of it, is a most unreasonable one. The only true idea of God as the absolute, the only idea of him, as such, represented in thought, is the conception of him as "free and independent of anything extraneous," as strictly and alone infinite and perfect in all his attributes, and as the exclusive unconditioned cause of the facts of order in nature. The term absolute, as applied to God, in human thought, represents no distinct and separate attributes, but qualifies his other attributes. Thus God is conceived as the absolute, that is, exclusive, unconditioned cause, and as absolutely, that is, strictly and exclusively

infinite and perfect in all his attributes. God, then, is in no sense, neither in himself, nor as represented in thought, the absolute in accordance with Mr. Mansel's definition of the term, and whatever contradictions result from this definition they have no existence in the true theistic idea, and are absolute fallacies, when presented as valid deductions from the same.

According to Mr. Mansel's definition and exposition of the idea of God as *infinite*, he must in himself and in thought, in every moment of duration, from eternity to eternity, exist exclusively in each of three distinct, opposite, and contradictory states or modes of being—a state in which he is putting forth infinite power and none other—a state in which he is as exclusively exerting nothing but finite power—and a state in which he is exerting no power whatever. Each of these is undeniably a possible mode of being, and "it is obvious," says Mr. Mansel, "that the entire distinction between the possible and the actual can have no existence as regards the absolutely infinite; for an unrealized possibility is necessarily a relation and a limit." Again, "if any possible mode can be denied of it [the absolutely infinite] it is capable of becoming more than it now is, and such a capability is a limitation." "Vain reasoning all, and false philosophy." The reader will perceive, at once, that we have above correctly deduced the necessary consequences of Mr. Mansel's philosophy of the absolutely infinite, and that these deductions, as absolutely demonstrate the absolutely impossible validity of that philosophy. According to the necessary deductions from Mr. Mansel's definition and exposition of the absolutely infinite also, God must, at each moment of duration, from eternity to eternity, exist in a state of absolute activity, on the one hand, and absolute inactivity, on the other, as the unconditional cause, and no cause at all; as an absolute unity, and an absolute multiple; in a state of infinite knowledge, and absolute ignorance; as having relations to other beings and objects and having no relations whatever to any other reality, &c. Mr. Mansel may repudiate the conclusion with indignation; but the reasoning is unassailable." Is this the true philosophy of "the absolutely infinite?" Does Mr. Mansel cor-



rectly represent the theistic idea as it really exists in human thought? We answer, No. The true idea of God as infinite and perfect does not imply that he does or can exist in distinct, opposite and contradictory states at one and the same time; or that at each moment of duration from eternity to eternity, he must be putting forth the same identical form and degree of power. God would not be both infinite and perfect were he not a free, instead of a necessary agent, and the fundamental characteristic of a free agent is that he may, at one moment, put forth a form and degree of power which he had not exerted at a previous moment. If God is a free agent, he may, at successive moments, put forth diverse forms and degrees of power, and at any moment of the past, he may have put forth creative energy, though he had never done so before. Creation, as an event of time, thus becomes a conceivable, and, therefore, a possible fact.

As all Mr. Mansel's contradictions are deductions from his own definitions and expositions of the divine attributes, and as all these definitions, as we have demonstrated, are fundamentally erroneous, all these deductions stand revealed as logical fallacies and nothing else, and we may safely leave the imposing superstructure to fall by its own weight.

*Examples of sophistical reasoning.*

The doctrine of Mr. Mansel is this, that the idea of God, as actually developed in human thought is, throughout, self-contradictory. Let us now consider a few examples of his reasonings to establish this position. "The metaphysical representation of the Deity, as absolute and infinite," he says, "must necessarily, as the profoundest metaphysicians have acknowledged, amount to nothing less than the sum of all reality." "What kind of an absolute Being is that," says Hegel, "which does not contain in itself all that is actual, even evil included?" We may repudiate the conclusion with indignation; but the reasoning is unassailable. If the absolute and infinite is the object of human conception at all, this and none other, is the conception required." What kind of reasoning have we here? Absolutely none at all. We have naked assertion, unauthorized assumption, and nothing else. Yet Mr. Mansel would impose

upon us mere assertion for unanswerable reasoning. But this is not the worst view of the case. We have mere naked assertion in respect to the idea of God as it exists in human thought, an assertion which is absolutely contradicted by the universal consciousness. No sane mind that has not renounced its reason and common sense both, has any such conception of God as absolute and infinite as is here represented. In human thought, God is never confounded with time or space, or with "the things that are made."

That there is a contradiction in our idea of God as first cause, Mr. Mansel argues from these considerations. The idea of cause implies a *relation*. As a cause, God must stand related, as such, to the effects which he produces. "On the other hand, the conception of the absolute implies a possible existence out of all relation." "A cause cannot, as such, be absolute: the absolute cannot, as such, be cause." The idea of God as cause, also, contradicts our conception of Him as infinite. The infinite cannot "become that which it was not from the first," and causation implies entrance into a new state of being, or activity. "If causation is a possible mode of existence, that which exists without causing is not infinite; that which becomes a cause has passed beyond its former limits." So, also, we add, as a necessary consequent from our author's reasoning, if a state of non-causation is a possible mode of existence, and it undeniably is, then, that which *causes* cannot be infinite, and God cannot be infinite at all, unless at each moment of duration, from eternity to eternity. He actually exists in a state of exclusive and absolute causation, and in a state of equally absolute and exclusive non-causation. Now take away our author's fundamentally false conception of the absolute and infinite, and all these contradictions wholly disappear, a conception which has no place in any rational mind finite or infinite, nor any where in the universe of God, excepting within the skull of some crack-brained philosopher or bewildered theologian.

We notice one example more, our author's argument to show that our idea of God as a self-conscious personality, involves a contradiction, "Consciousness," he says, "in whatever mode

it may be manifested, necessarily implies *distinction between one object and another*," the subject which is conscious, and the object of which the subject is conscious. "But distinction is necessarily limitation; for if one object is distinguished from another, it must possess some form of existence which the other has not, or it must not possess some form which the other has." Again, "consciousness is only conceivable as a relation. There must be a conscious subject, and an object of which he is conscious. The subject is a subject to the object; the object is an object to the subject; and neither can exist as absolute," which "is incapable of necessary relation to any thing else." If God was self-conscious—such is our author's reasoning—he must distinguish between himself as subject, and the object of which he is conscious. But this implies, of necessity, a relation, and also a distinction between God and other objects, which is a limitation. The former contradicts our necessary idea of God as the absolute, which implies "a possible existence out of all relation." The latter contradicts our ideas of God as both infinite and absolute, which necessarily imply that God, as such, is "the sum of all reality." Now, as in the other case, all these difficulties and contradictions utterly disappear when we call to mind the undeniable fact, that they are all deductions from utterly false conceptions of the infinite and absolute, as they are actually represented in human thought, human thought not darkened and rendered chaotic by "science falsely so called." This we have already shown.

Let us now drop the words self-conscious, and turn our thoughts to the following proposition, to wit, God, as the absolutely eternal, infinite, and perfect mind, has an absolute knowledge of himself as he is; and of all other objects as they are, and of all actual and possible relations of himself and such realities. God would not be infinite and perfect, if all this were not actually true of him. Is there any contradiction in such a proposition? Certainly not. Yet this is the precise conception of God actually represented in perverted human thought, and contains all that is meant, when God is affirmed to be a self-conscious personality. Nor does any conception of God, as infinite and absolute, have place in that thought not embraced

in the above proposition. In no other conception can there be the mere absolute absence of all contradiction than in that of God as such a personality.

*Errors of method.*

Throughout his whole treatise, Mr. Mansel has utterly overlooked and confounded, the distinction between a *mystery* and *absurdity*. There is no contradiction or absurdity, for example, in affirming absolute self-knowledge, and omniscience of God, when we simply conceive and affirm the same as a fact, without attempting to explain the conditions and *quo modo* of divine knowledge, the attempt itself implying in us an infinite absurdity. In the title of his work, also, Mr. Mansel has involved himself in a gross contradiction, and perpetrated a corresponding deception upon his readers. The phrase "Limits of religious thought," implies that such thought has an assignable sphere within which it has absolute validity. According to the fundamental principles and deductions of this work, however, such thought has no sphere within which it has, or can have, any validity at all, that is, no proper sphere whatever. What an infinite slander, also, this work is upon religion—religion which requires us, under infinite sanctions, to worship God and him only, while its author, according to this work, has immutably constituted us, so that we cannot, by any possibility, have a single thought of the required object of our worship, which is not consciously self-contradictory, absurd, and of impossible validity! The contradictions of Mr. Mansel are nothing but a rehash of Kant's "Auturonins of Pure Reason." The object of the latter is to prove, that all our ideas of nature are self-contradictory and therefore void of validity. The object of the former is to prove the same thing in respect to all our religious ideas. The latter, the writer of this article has shown in his intellectual philosophy to be nothing but shere sophisms, mere "tricks played upon reason," and unworthy of philosophy in any age. The former we have now shown to be of the same character, and we hold them up before the world as a lasting disgrace to the religious thought of the nineteenth century. We would have it understood, that in pushing our honest and humble inquiries into the proper sphere of religious

thought, we are not aiming to "make our uncouth way" through the realm of chaos and old night, but we are traversing those heaven illumined fields where "the true light now shineth."

*Necessary consequences of Mr. Mansel's theory.*

Before concluding this criticism, we would barely allude to certain consequences necessarily resulting from Mr. Mansel's definition and exposition of the idea of God, as the infinite and absolute. According to this definition and exposition, the following propositions must be absolutely true of God, to wit:

1. He must be possessed of an absolutely infinite number of strictly infinite attributes. A less number would imply, as he affirms, limitation in God.

2. He must possess a corresponding number of finite attributes, their absence implying limitation in God.

3. He must possess a finite number of infinite attributes and no more, this being a possible state.

4. He must possess a finite number of finite attributes, and no more than that, this also being a possible state.

5. He must, at all times, exist in each and every one of these states, to the total exclusion of all the others, such forms of exclusive existence being each a possible state.

As all limitation must be denied, and all possible states affirmed of God, according to Mr. Mansel's definition and exposition, all the above propositions must, at all times, be strictly true of God, as the infinite and absolute. Now a definition and exposition necessarily involving such monstrous absurdities, must be utterly false, and equal misrepresentations of the idea of God as it exists in human thought. It is no matter of wonder that the theistic idea, when expounded by such absurdities, should itself appear equally absurd. No idea is, or can be, in itself more absolutely free from all contradiction than is the theistic idea, when rightly defined and expounded. The intellectual effort which originated "The Limits of Religious Thought," is nothing but the death throes of a false philosophy.

## ART. V.—RECOGNITION IN HEAVEN.

The doctrine of personal recognition after death is one of general interest. We all have "friends before us gone," and cannot be indifferent to a future meeting. They have been our comfort here, and shall we know them, and be known by them, hereafter? This question not only excites our curiosity, but calls into exercise the deeper and nobler emotions of our nature. The purest affection follows loved ones over the dark waters of death, and asks for their future state and social condition. The most devotional spirit not only worships and adores, but thirsts for a knowledge of all that God has revealed. And our Father himself is best pleased when we are most diligent in acquainting ourselves with the provisions of his grace. He would have us overlook nothing that he has done for us, certainly nothing that he has done for our personal enjoyment.

All speculative questions should be considered with caution, since fancy often sees objects of interest where realities do not exist. Revelation gives a clear and certain light as we journey on earth, but was never given to illumine the other shore. It does, however, sometimes shine across, and reveal enough to awaken the most intense longings for more knowledge of the land of rest. But the flights of fancy, as we soar into futurity, have no reliance—the deductions of reason fail to satisfy, and the teachings of inspired men are incomplete; hence we can know but little of

"That undiscovered country, from whose bourne  
No traveller returns."

Because we cannot know the truth of a proposition with mathematical exactness, it is folly to despise the reasoning that leads to a moral certainty. Where facts cannot be found, probabilities should be accepted. And where we have only circumstantial proof, we sometimes have the most convincing conclusions. But all questions like the one under consideration re-

quire great caution, lest we become visionary in the impetuosity of our desires.

Heaven is the place where Christ lives and reigns. Where he is fitting up mansions for each of his chosen ones, whom he will receive unto himself. It is a place from which sin, with its long train of evil consequences, is forever excluded. A place of "fullness of joy," and of "pleasures forevermore."

It is not only a place, but a state, where the glorified ones, "like the angels of God," are clothed with pure and immortal natures. Just what their natures are, we have no right to say, for God has not informed us. This much we know, however, that "flesh and blood cannot inherit the kingdom of God." That the resurrection body is a spiritual one, and that they who may be alive when Christ shall come, will be changed. We conclude, therefore, that all the pleasures of the flesh, all that grow out of our mortal nature, will cease when the body dies. The joys of heaven are intellectual and moral; and there is reason to believe that they are also social.

Our social nature is modified by its connection with the body, and when that connection ceases, all the characteristics dependent upon our physical nature will cease with it. This is true of all family relations. In the kingdom of heaven "they neither marry nor are given in marriage." Though seven men may have had, successively, the same wife on earth, there will be no conjugal relation in heaven, no distinction of sex. If future recognition be a fact, friends will know each other as having sustained known relations on earth, but there will be no such relation as husband and wife, parent and child, brother and sister, in the resurrection state, since the ties of kindred are there unknown.

The human mind is social in its constitution, made to blend with other minds, and finds its sweetest enjoyment in such communion. Take from the soul of man this desire to commune with kindred spirits, and he is a changed being, altogether different from what he now is. With these prefatory remarks we come directly to the question:—Will there be personal recognition in heaven? In answering it our first proposition is—Recognition is *desirable*.

A lady graduate from one of our Institutions, whose mother had recently been removed by death, said to her friends, "I desire to go and be with mother. If she is in heaven I want to go there, of course; and I want to be with mother wherever she is." This ardent desire to dwell with a departed friend expresses in the extreme what every person has felt in a degree. Have you a friend on earth, or in heaven? And do you not desire to be with that friend after death—in heaven? There is but one answer to this question. There can be but one. And this desire does not grow out of the depravity of our nature, but is a part of our being, originally planted there by the hand of our Creator. We should be false to nature, false to ourselves, and false to God, if we did not desire the society of our friends here; and we should be equally false if we did not desire it hereafter.

Neither does this desire grow out of those affections which are to be extinguished at death. It has already been said that death and the resurrection will greatly modify our affections, and leave the glorified spirit with naught but purity of desires and holiness of purpose. But the love of friends may continue when every sordid and selfish desire shall cease. Affection, pure and sanctified, will live when consanguinity is dead. The desire to meet and recognize friends in the future world may become all-absorbing and sinful, but it is not necessarily wrong or selfish, else we could not innocently desire to see and know Jesus, the best of friends. Since we find this desire in all persons and under all circumstances, and usually find it the strongest where there is the most piety, we cannot avoid the inference that it is of divine origin, and was given to be realized.

We remark secondly that recognition is *possible*. The organ of sight now enables the mind to see and recognize friends. And philosophers who have studied the laws of mind, tell us that it is not impossible but vision, materially changed and spiritualized, may exist in the resurrection body, by which the soul may see both material and spiritual things. We cannot know but the senses generally may continue their functions, in some manner or to some extent, in the future state; but if this is improbable, there may be other means of recognition.



Mind itself has its own peculiar form of development, so different in different persons that one is often able to recognize another as the author of a written production. Such recognition of persons through some purely mental effort being possible, it cannot be impossible, with the divine blessing, for friends to recognize friends, though clothed with only a spiritual nature. Miss Laura Bridgeman, who is deaf, dumb and blind, finds no difficulty in recognizing her friends: and is it not possible for God to provide means by which his redeemed children may know each other?

The writer had never seen Elihu Burritt, but, before going to a convention where he was expected to be present, he examined an engraving of the "learned blacksmith," and then knew him the moment he entered the hall. And is it too much to believe that minds, which here take certain phrenological developments, can hereafter have some spiritual characteristic by which they may be distinguished and recognized? Who will dare limit the power of God? That he who made this beautiful world, with its endless variety of flora and fauna; that God who made the spirit of man, with such exalted powers, could make it with a faculty to recognize the spirit of a fellow man, is certainly possible.

In taking another step in advance it may be said that future recognition is *probable*. The universal desire to know and be known in another world, has already been considered as of divine origin, and the fact that we have such a desire is an evidence that it will be realized. If God has made us with this desire, think you he has made no provision for its realization? The idea is preposterous. That goodness which provides for our present wants cannot be unmindful of our future necessities, or less liberal in providing for our future joys. Intercourse with friends is one of the greatest of earthly blessings, and will our Father, in the abundance of his grace, withhold from us such a boon in the heavenly world? We know that he will "withhold no good thing from them that walk uprightly;" and recognition is universally believed to be one of the good things of heaven as well as of earth.

If there would be any wrong as the consequence of future recognition, this desire ought not to be realized, and it will not be. But what is the evil that would naturally and necessarily ensue? If my departed friend was prepared for heaven, and is now there, and if I am finally so fortunate as to be saved by grace, can you conceive how it would dishonor Christ, or wrong any one, for me to recognize my friend there? Together have we here talked of God, read his word, and celebrated his praise, and it is beyond the reach of human conception to understand why we may not innocently and usefully resume our social worship in heaven.

It cannot be supposed that our faculties and means of recognition, will be more limited in heaven than on earth. We are inclined to the belief that "when this mortal shall have put on immortality," and the Christian is in his glorified state, his means of enjoyment will be augmented, rather than diminished. And, since we find so much enjoyment in the society of friends on earth, we cannot think that source of enjoyment will be denied us in heaven.

Will not the soul redeemed be able to recognize some things in the future state? Will there be no recognition of the place as the promised mansion in our Father's house? If one may be in heaven and not know it, he might as well be elsewhere. Will there be no recognition of Jesus, the Saviour of the world? If not, then is Paul sadly disappointed in his desire to depart and be with Christ. Then is Job disappointed, and does not see his Redeemer for himself. Then is the pardoned thief still anxiously ranging the fields of Paradise, seeking the fulfilment of the promise on the cross, of being with Christ. But that memorable prayer of Christ for his disciples is not unanswered, where he says, "Father, I will that they also whom thou hast given me, be with me where I am, that they may *behold* my glory." And the Revelator says, "I *saw* Him that sat on the throne."

If the place and the Saviour are to be recognized, will there be no recognition among the worshippers there? Angels must know each other when sent on earthly missions in company, and we cannot doubt their ability to do it in heaven. The Bible

informs us that they have come to this world and recognized particular men, calling them by name. And they, too, have been recognized by men, as angels from heaven, and we cannot believe that all such recognition will cease when men become "as the angels." From what we know of the human mind and the divine character, it is highly probable that friends will know each other in heaven.

Finally, we believe that future recognition is *Scriptural*. All mere reasoning on things of futurity is necessarily inconclusive. But the revelations of the Bible are satisfactory, as far as they go. And it must be confessed that on the question under consideration, they are not so clear and demonstrative as many would desire. But there is an apparent reason for this reticence. Were we plainly told that our friends in heaven will all be seen and known by us, we might think too much of the interview. We might, and many of us probably would, so direct our efforts and centre our hopes, as to live and act with reference to that re-union, rather than the claims of God, or the preciousness of Christ. As a guard against such impiety we accept all the obscurity of our future state, remembering that "Secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever." The love and wisdom of our heavenly Father makes known to us all that is for our good, and whatever light may shine upon the question of future recognition is ours to enjoy. We are even to "search the Scriptures" on this subject as well as any other.

In the entire absence of all intimations to the contrary, we infer that friends will know each other in heaven. Not because we are at liberty to infer anything the Bible does not deny, but because our social and our moral nature, the desires of the heart and the deductions of reason, the prevailing tenor of the Scriptures and the benevolent character of God, all lead us to look hopefully in that direction, and nothing being said against it, we are left with no other inference than the reality of recognition.

In addition to this negative evidence, we have that which is positive. The general representations of Scripture often imply future recognition. They who have conquered the last foe

are not only with Christ, beholding his glory and celebrating his praise, but they are represented as associated with each other in their glorious work. John saw them as together they worshipped the King of glory; and since they must associate with some, with whom would they be more likely to mingle than with those they knew on earth?

When "we shall all stand before the judgment seat of Christ," those who have associated in guilt will very naturally be associated in the judgment, and in condemnation. Our notions of justice and of mercy will almost require that the oppressor and the oppressed, the enticer and the enticed, the evil doer and innocent sufferer, should stand face to face before their Judge, to appreciate most fully the final decision. And the servants of Christ, who have labored, suffered and rejoiced together, may be expected to receive their acquittal together, and together enjoy their reward in eternity. And if together, why not known to each other?

Paul, speaking of the coming of Christ in the last great day, says, "Then we which are alive and remain, shall be caught up together with them [the pious dead, now raised] in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Observe, all will ascend "together," and "ever be with the Lord." It seems hardly possible that they will spend an eternity together, without recognizing a single one known on earth. Or, when they "are come to an innumerable company of angels," "to God, the Judge of all, and to the spirits of just men made perfect," that all should be forever strangers.

But the Bible makes special reference to future recognition. When David's darling child was removed by death, he said, "I shall go to him, but he shall not return to me." The humbled king evidently expected to meet and enjoy his beloved child in the better world. And the Bible allows every Christian heart to cherish the same hope over its pious dead.

Jesus said, "Strive to enter in at the straight gate," and then adds, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob in the kingdom of God, and you, yourselves thrust out." These words were ad-

dressed to reprobate Jews, who would see the patriarchs in heaven, but they, themselves would be thrust out. If lost spirits can recognize the saved, those in heaven must be expected to recognize each other.

Lazarus and the rich man both died. The former was carried by angels into Abraham's bosom, and in hell the latter lifted up his eyes and saw both Abraham and Lazarus. He saw them, knew them, and conversed with one of them. Here is another case of recognition after death on the part of the excluded from heaven; and it cannot be supposed that they will be endowed with perceptive powers beyond the righteous.

Authors who have devoted their lives to the study of mind, give it as their opinion that memory loses none of its power by death. And this opinion is sustained by the scriptural facts that "the souls under the altar," as seen by the Revelator, knew that their blood had not been avenged on the wicked dwellers on earth; and the rich man in hell remembered his brothers still on probation. Also by the fact that Abraham said to the rich man "*Remember* that thou, in thy lifetime receivedst thy good things." The scenes of this life, then, will be remembered in the next; and if so, the persons who participated in them will also be remembered. And if they are both remembered and present, they will, in all probability be recognized.

On the mount of transfiguration the three disciples with the Saviour, "saw his glory, and the two men that stood with him." Those two men were Moses and Elias. The former had been dead fifteen hundred years, and the latter had been translated nine hundred years, and yet they were seen and known. If the "glory of Christ was worthy of being revealed to mortal eyes, and the fact communicated to the world; if the scene was so gloriously impressive that the disciples not only said, "It is good for us to be here," and proposed to make tabernacles and abide there, but were unable to endure the whole sight, that glory will be manifest, in answer to his own prayer, when the redeemed all arrive in heaven. And if the attending presence of two glorified ones added to the grandeur of the occasion,

and their recognition was important, it cannot be that there will be no recognition in heaven. The recognition of those representative persons in a scene the most heavenly that has been experienced on earth, is the assurance of a more general recognition

“ In the Christian’s home in glory.”

The transfiguration was not a scene of earth, but it was heaven come down to men. Christ was the glory, and Moses and Elias “ appeared in glory,” so that it was by no mortal nature that they were known. It matters not by what means those eminent prophets were known, so long as the fact is indisputable. By the same means, or by different means, can God bring us to recognize in heaven the friends we knew on earth; and the preponderance of evidence is that *he will do it.*

Let us not anticipate too much in the recognition of friends, for higher and purer joy awaits us. That we shall see and know the SAVIOUR, is as certain as revelation can make it, and to enjoy his favor and share his glory, will be bliss enough. If, in addition to all this, we may recognize our friends, so much the greater are our obligations to love and praise the Lord.

## ART. VI.—LIFE AND TIMES OF PAUL.

## THE FIRST TEN YEARS AFTER HIS CONVERSION.\*

In the April number of the Quarterly, we left the man of Tarsus, called Saul, breathing out threatenings and slaughter against the church. He was flying at topmost speed from Jerusalem to Damascus, on a mission of blood and death. He carried with him an ecclesiastical commission, just received from Theophilus, recently appointed high-priest, by Vitellius, the Roman governor.

His powers were most ample, limited only by discretion. He was licensed to sack and destroy, torture and put to death at pleasure. Though his hands were steeped in blood, he was still insatiable, feverish with rage, thirsting for blood, like a ravenous wolf, satisfied only with a wider and deeper flow.

It was at such a time and far advanced in the journey, that his fierce charger, fleet of foot, was suddenly checked, like Balaam's ass, and his imperious driver signally rebuked. It is from this point we resume our subject and consider,—

*First. The Event.* Of this we have an account in Acts, 9: 3—22. This is the great event of his life, his conviction and conversion. It constitutes an epoch in the life and times of one of the greatest and most wonderful actors ever upon the stage. It is the beginning of a new era with himself, the church, and in some respects, with the world. To him, it is that of a new and second birth; the passing away of old things, and in which all things become new; and in this commencement of the new life, he lays hold of the powers of the world to come.

*Secondly. The Evidence.* But this only in part. Of his arrest, as recorded by Luke Acts 9, and spoken of in the epistles, there can be no doubt, only among the skeptical; for there is no fact of history better substantiated. In this we recognize his conviction; and in which he was made to feel that there was one mightier than himself and higher than the high priest.

\* Authorities and references. Acts; The Epistles; Encyclopædia of Religious Knowledge; Neander's Histories; Conybeare and Hawson; Kurtz's Histories of the Church &c.; Biblical Geography; Smith's Classical Dictionary, and Josephus.

The narrative furnishes evidence that his conviction was not merely that of an ordinary sinner, but that of a persecutor, as a man of blood; and as such was alarmed by what he saw, heard and felt; so that with great trembling he cried out in distress—"Lord, what wilt thou have me to do?"

The evidence of his conversion is complete. Its genuineness no one can reasonably doubt; for, on being informed what to do, he at once proceeded to its performance. Obedience is the truest test of conversion, "Ye are my friends, if ye do whatsoever I command you," says Christ. And ever after this event, Saul was his friend. Once an enemy, but now a friend; once a Pharisee, but now a Christian; once arrayed against the gospel, but ever after its bravest champion, its ablest defender, most earnest advocate and invincible standard-bearer, is the record of the sacred historian.

What the Lord said of him to Ananias may be cited as evidence,—“Behold, he prayeth!” Prayer is the language of the truly converted soul, and is an evidence of the fact to some extent. And in the use of language, how great was the contrast in the case of Saul. But a moment since his mouth was filled with cursing. From his profane lips issued most terrible imprecations, blasts most scathing and fearful. But now, behold the change! He is a man of prayer. He enters upon a new career. He is another man; has another name, though from what cause his name was changed is not known. He has a change of views, desires and purposes; a change most radical, and of his entire being. He seeks and finds other associates and other modes of life. Ears long deaf to the claims of God are unstopped; eyes long blind to any of the excellencies of the gospel are unsealed; what he once loved he now hates; and what he had long hated, he now loves with all his heart. In this there is a change so great as to be likened to a second birth, born of the spirit and with spiritual sight, typified by the falling of scales from his natural eyes, to the astonishment of himself and others, and to the marvel of all ages.

*Thirdly. Attending Circumstances.* The conversion of any one is an event in which others are interested; especially if it be of one in a responsible position. The circumstances attend-



ing such an event are frequently alluded to by friends as a matter of interest. So it may be in the instance before us. We may follow this enraged Benjaminite, not only up to the transpiring scene, but note the incidents of this, hottest of all pursuits, and as preludes to an event second only in importance to the advent and mission of the Messiah.

With the hurried journey nearly completed, and right to his destination, and thinking himself sure of many victims whom he should carry off as trophies to the Jewish metropolis, he is at once arrested in his bold and bloody career. It is an unexpected arrest, startling in its nature, for suddenly a dazzling light, like the concentrated rays of the noon-day sun, flashed upon him from above. The hitherto strong man, wild with rage and burning with anger, becomes fearful and trembling, helpless as an untimely infant, and is prostrated upon the ground in a moment.

Struck to the earth by an unseen power which accompanied the brightness of that revelation, he heard that stern voice, "Saul, Saul, why persecutest thou me?" Thus overtaken, paralyzed and defeated, he recognized this as the voice of God, and that exceeding brightness, so blinding to eyes, flashing fire and sparkling with fury, as a supernatural manifestation.

His comrades, on the same errand of death, saw the same and were alike terrified; heard the same voice, though not understanding it fully, yet felt rebuked, and by one no less mighty than the angel that confronted Balaam with drawn sword, and were struck as dead men to the ground. This was a mighty power; a commanding voice; an overcoming revelation; a glory unearthly and indescribable; and in which he had a view of Jesus, either with natural or spiritual eyes, more or less clear, revealing himself as the one against whom this bloody persecution was being waged: for Christ regards an injury to a disciple the same as if done to himself.

The reader will allow of a digression for an incidental remark. It is not certain that Saul had a personal acquaintance with Christ while on earth, but there are passages that imply this; so that it may be true, that he saw with his natural eyes, the image of the crucified Redeemer, in that great revelation.

If so, he recognized the same divine lineaments he bore while in the flesh; and these were so marked, as to be readily recognized as those of the Lord of glory, as Saul did in calling him Lord.

Although it may be contrary to the views of some, it is not altogether an absurdity to believe that Saul and Christ had a personal knowledge of each other. They were born about the same time and were cotemporaries for some thirty years, and perhaps more. Tarsus, the birth-place of Saul, and Nazareth, the home of Christ till about thirty, were no further apart than many towns in the State of Maine. and they, alike, had one common religious centre. The families of both Saul and Christ were Jewish, and all such were required by law or custom to represent themselves annually at Jerusalem. In their annual festivals, parents and children were accustomed to mingle, and allowed the privilege of forming acquaintances. By such means parents and children from different places, gained a knowledge of each other, not otherwise to be obtained. But as Saul's family resided beyond the limits of Palestine, it is not certain that he or his parents were at any of their national festivities; yet it is not improbable; nor that their sons formed an acquaintance long before either entered upon public life. Though this cannot be affirmed, yet it is more than probable that they became acquainted afterwards; especially when we consider that they were in the same city at the same time.

Saul went to Jerusalem as a pupil to Gamaliel at the age of thirteen, and remained some seventeen years. This time would not only be sufficient for the completion of his course of study, but would bring him to the age when Jewish students usually commenced their ministry, and for this Saul was designed, and this he had in view.

If born six years before Christ, as some affirm, he was eighteen years of age and had been five years in the school of Gamaliel, when Christ went up to Jerusalem with his parents, and engaged in that memorable controversy with the learned doctors of the law, and, not improbable, with Gamaliel himself. In this discussion the student from Tarsus might have had an interest and have been present as a witness.

After this Christ was frequently there, especially after entering upon his public labors; often opposed the Pharisees and disputed with them, and frequently in public places and before large assemblies. And having excited the learned doctors and the entire court to such an extent, may it not be inferred or supposed, that this sophomore—from the school of the Rabbins might be attracted thither in common with others? If so, he not only saw Christ, but heard him utter some of those bitter denunciations against the Pharisees, and become enraged like others of the same school, and perhaps, and by no means improbable, was one of the number thus confronted and denounced in the temple and synagogue. Viewing it in this light, the supposition of personal acquaintance is not absurd; and it is also in agreement with one or more of his own sayings, where he implied as much.

And he may not only have seen, known and heard Christ, but from other sources may have understood the manner of his life; the nature of his mission; his doctrines, miracles, preaching and success; for it is supposed by antiquarians, from some data they have, that the life of Christ had been written and several copies put in circulation before the time of Saul's conversion. Eusebius, the ecclesiastical historian, if we remember rightly, says that Bartholomew, one of the disciples of Christ, circulated an original Hebrew copy, written by Mather, that gave a full account of his life, his sayings, discoveries, miracles and doings, and which presented a correct view of his life at an early day. If so, Saul, ever inquisitive and searching after additional information, must have availed himself of that, and have been conversant with it, though by no means respecting it.

From fragments we are able to gather, it is legitimate to infer such an acquaintance between Saul and Christ, and that the latter was recognized by the former in the brightness of that vision revealed to him on his way to Damascus, and by which he was overcome. This vision and that of Ananias, that good man of Damascus, at the same time and of the same nature, form a striking coincidence. He may have never seen Saul, but he must have been familiar with his daring and bloody career; and when presented in the vision and told of his approach, and

what he should say to him, and do for him, he was greatly terrified. But when commanded to "Go" and meet him, "for he is a chosen vessel, to bear my name before the Gentiles, and kings, and the children of Israel," he went and found him in all respects as represented in the vision; and Saul also found in Annanias all he had seen and heard respecting him in his vision and all that was then requisite.

Returning from this digression, it is pertinent to say though it be nothing new, that among the circumstances of that event, was that of three days of total blindness and the entire loss of appetite and relish for either food or drink. He was smitten to the heart.

When his accomplices had recovered from their fright and loss of strength, they led the blind leader of the blind into the city; and, by special and overruling Providence, placed him in the hands of Annanias, just appointed of God to take charge of him, though unknown to them. Under the superintendence of Annanias, the stricken man recovered, and on the third day had his natural sight restored and with it the gift of spiritual vision.

*Fourthly. The Date.* This event belongs to the calendar of 37 A. D. so far as we are able to judge. For Vitellius was appointed governor of Judca and Theophilus was made high-priest the same year by the new governor and as among some of his first acts. It was from this recently appointed high-priest that the fierce persecutor of the church had just received a fresh commission. There is authority for the belief that it occurred six years or more before 44 A. D.

*Fifthly. His Age.* As the time of his birth is an unsettled question, his age at conversion cannot be determined, yet as only eight years are in dispute, it is safe to place the event between thirty-four or forty-two or three. He was, however, regarded as comparatively a young man; and had but just entered upon public life.

*Sixthly. The Place.* It was nigh Damascus, one of the oldest cities of the world, one hundred and thirty-five miles north-east from Jerusalem. This city was in existence in the time of Abraham, and it still exists, though having shared largely in

the vicissitudes, common to all cities, especially oriental. It has many times changed its lords and owners; been held by Jews and Gentiles, alternately, for ages. Syrians, Romans, Saracens, crusaders and Turks have held it, though some of them but by a precarious lease.

This ancient and celebrated, and, at the same time, Gentile city, furnished a favorite resort to many of the scattered disciples on the breaking out of the persecution, of which Stephen was the first martyr. It was an oriental paradise, with salubrious climate, situated in the midst of a most beautiful and extensive plain, fertile as beautiful, ornamented with groves of waving cypress and graceful clusters of wide leaf palms, affording a most inviting retreat to the peeled and dispersed friends of Christ. But here they were not safe. To this asylum the chief of persecutors, with a retinue like himself, hurried with unwonted speed, breathing out denunciations, vengeance and death.

It has been said in the preceding remarks that his change was radical and his conversion genuine. Here, then, we may consider his future course, and—

*Seventhly. His Ministry.* Immediately after that great struggle of three days continuance, fasting and prayer, we find him engaged in public discourses to the Jews in their synagogues at Damascus, preaching the same Jesus he had so recently persecuted. In these he bears testimony to the grace of God bestowed in Christ, and attempts to prove him to be the promised Messiah of the prophets, the expected of the Jews, Israel's great prince and the Saviour of men; and that he had appeared unto him in the way near to their city, in a most wonderful manner, in brightness and glory far exceeding the noon-day sun.

But here, at once, he encountered the opposition and hatred of the Jews belonging to the sect he had just abandoned, and who would in no wise accept Jesus as their king. Yet, despite their bitterness and malice, he made Damascus the centre of his apostolic labors for three years; during which he retired into Arabia, to the east of Damascus, doubtless for the benefits of meditation, prayer and study, and where he made all these

practical in preaching the gospel to the Monads of the desert, and presented to them and for their acceptance, a Saviour of whom they had never before heard.

Here he perfected a foundation already begun; became decided, comprehensive in view, planned his future course, and became strong in the Lord by a renewed consecration, and fitted to do all things required of an apostle.

On his return from his absence into Arabia, he pursued his labors with the Jews at Damascus till the end of the third year, till their hatred and opposition became so marked and violent as to endanger his life. While bands of enraged Jews were watching an opportunity for a murderous assault, and by order of the governor, who held his appointment from Arctus, an Arabian king, strong guards were placed at the gates of the city, for several days and nights in succession, to prevent his escape, he was secreted by his friends, till at length, in the darkness of a favorable night, they assisted him over the wall of the city, at an unsuspected place and by means little thought of by his enemies; and from which he fled to Jerusalem, and probably over the same road he travelled three years before in equal haste. This event belongs to the year 40 A. D., so far as we are able to judge; and is some six and a half years subsequent to the crucifixion of Christ.

His object in fleeing from Damascus was personal safety; and that of going to Jerusalem was to see Peter, of whom he had heard or with whom he was acquainted. And as he had a desire for the privileges and benefits of a Christian brotherhood, he attempted to become associated with the disciples in that city; but they were afraid of him and were unwilling to allow that he was sincere or had become a disciple himself.

Threatened with assassination at Damascus and rejected by the disciples at Jerusalem, was anything but satisfactory. But considering the distance and the infrequency of communication and correspondence, it was not at all strange that the brethren at Jerusalem had not become persuaded in their own minds of the reality of his conversion or of his apostolic call. They had doubtless heard of his arrest, and of that supernatural appearance near Damascus three years before, but were still ignorant

of his subsequent course; otherwise than it was *rumored* that he had become a preacher of the faith he once attempted to destroy.

Their best *reliable* knowledge of him was that of a persecuting zealot, a bloody inquisitor. They knew nothing of him as a penitent man, a changed and converted man, only by uncertain report; and thus unaware of what had occurred during his absence, they were reluctant to receive him. And had it not been for Barnabas, whom he met there, and perhaps as an old acquaintance or as one more confiding and willing to receive the fugitive's testimony than the other disciples, he would not have been allowed the privileges of Christian sympathy and fellowship in that supposed city of refuge. Afterwards Paul, in referring to this, tells us why they were afraid of him; and it was this, because they knew that he had been a persecutor, and had imprisoned, scourged, and put to death the disciples of Jesus.

But Barnabas proved a friend in need; for that was a time of trial and discouragement. He took him to the apostles, after the disciples had rejected him, and introduced him to them as a brother in the Lord, as one who had experienced a change of heart and been called to an apostleship, and for some years had been preaching Jesus in the north county.

The apostles, Peter and James, like the disciples, had only known him as a bloody man, as one who had made havoc of the church, torn and devoured it as a wild beast its prey; and this, too, at a time when it had but few friends, when the cause was unpopular, the prospect dark, surrounded by perils of most every name, with a powerful sect arrayed against it, and vigorously assailed by this same Saul of Tarsus.

A recommendation from some such man as Barnabas was essential to secure this confidence and to receive him as a brother in the Lord and in the apostleship. The fact that he was a strong man, talented, educated and well endowed, capable of great achievements, warm and positive in his profession, was not enough to secure for him a place with the apostles, especially when they remembered what he had been. They were cautious in the reception of this talented Hebrew to the apos-

tlesh; and consented only on the best of testimony to give him the right hand of fellowship,—an example that should commend itself to other ecclesiastical boards.

But when welcomed to the fellowship of the apostles, and doubtless to the disciples, through the apostles, he at once, as at Damascus, without stopping to confer with flesh and blood, entered into the apostolic work and spake boldly in the temple in the name of Jesus, and to the amazement of all present.

Here, too, as at Damascus, he was met by most cruel and stubborn opposition from the Jews, who were excited to madness and threatened his life. But his labors there were not of long continuance; for besides his own personal observation of hostile indications, it was revealed to him in a trance while at prayer in the temple, that they would not receive his testimony and that he should flee with all possible haste from the city.

It is thought by some that it was there and then, that he had that remarkable vision, of which he spoke fourteen years afterwards, and in which he was caught up into Paradise and heard words which it was neither lawful nor possible for a man to utter. In this trance he was carried far above transitory things, above the region of atmosphere and cloud, to the dwelling place of God, where he discovered what he may have had in his mind on another occasion, when he said, "eye hath not seen, nor ear heard, neither hath it entered the heart of man, the things God hath prepared for them that love him."

It was at such a time, beset by enemies, conspiracies formed against him, opening to his view, and God revealing to him in a vision that he must turn to the Gentiles and leave the Jews to themselves and the curses they had invoked, that he resolved to carry the gospel to other nations and preach Christ where he had not been known or named.

His experiences at Jerusalem, as at Damascus, must have been such as few men ever had. The fearfulness of the disciples and their refusal to receive him, the indifference and precaution of the apostles before they opened their hearts to give him a welcome, together with the hatred of the Jews, provoked and enraged at his preaching a few sermons in their synagogues, and the trance which, as a vehicle, borne on cherubic wings,



carried to the home of angels and the saint's rest in glory, combine in an experience of which ordinary Christians know little. But his trials and labors at Jerusalem were of short continuance; for after a tarry of only fifteen days, he fled, as from Damascus, for his life; and returned to Tarsus, the home of his youth, after an absence of many years.

Here an interval occurs in his history of three years, and of which we know nothing only incidentally, and from his writings several years after. From these we are authorized to believe that those three years were spent in Syria and Cilicia, and that Tarsus was his home and the centre of his labors. This interval is from his flight from Jerusalem in the year 40 A. D. to his leaving Tarsus for Antioch in the latter part of 43 or early part of 44 A. D.

Doubtless he visited various parts of the provinces in the prosecution of his apostleship, and established churches in many of the villages and cities along the different lines of travel and communication, for, several years after, he speaks of having been there at a former time; and this interval of three years is the only time we can assign for any such visit or labor there so early in his apostleship. But some years later he was there, apparently on a second visit, and went through that region visiting and confirming churches already established; but by whom established is unknown, and impossible to divine, only as we attribute it to Paul's labors during this interval from 40 to 43 A. D.

How extensive his work in those retired provinces, or how successful is unknown; but these were by no means insignificant, for had they been, there would have been little motive for him to have gone so far on a journey, made such an extensive circuit to confirm the churches then existing.

Nor do we know what opposition he encountered, hardships endured, or what afflictions and sorrows fell to his lot. But perhaps there is no other period in his history more liable to exposure from enemies than this; for all through those regions the Jews were numerously dispersed; and envious Pharisaical teachers of Judaism were abundant and active in opposition to the gospel. Hence it has been supposed by some that

it was during those three years in Syria and Celicia, that he endured most of those sufferings and cruelties of which he spoke more than a dozen years after, and where he affirms that he had been "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in hunger and thirst, in fasting often, in cold and nakedness."

These he enumerates as having fallen to his lot, besides the ordinary trials and care, and all the annoying anxiety and labor daily repeated in the oversight of the churches. And it is more than probable that a good portion of these exposures were in those provinces and during those three years. But be this so or otherwise, he informs us that his labors had been greater than those of any other apostle, and his hardships more severe. No other one had received so many stripes and scourging from both Jews and Gentiles, nor so many times exposed to death. And it would seem that these works and perils were enough to crush any other man, and enough for a lifetime even of the chief of apostles.

In the mean time the other apostles were doing their utmost to extend the gospel. Peter and John travelled throughout Samaria, and coöperated as brothers in a common cause. And it is said further of Peter, that he went into all quarters, and preached to both Jews and Gentiles, and worked miracles in attestation of the reality and power of the gospel, and which resulted in bringing many to embrace it. Philip, a deacon in the church, became an active itinerant and succeeded in winning many sinners to the standard of Christ; and baptized them into the name of the Trinity. Immediately succeeding these stirring labors, Peter received extraordinary and direct authority to press on in his work and carry the gospel to other Gentile cities and towns. It was because of this that he visited

Cesarea and with such marked results. But for this extension of the gospel beyond the limits of Judea, he was called to an account on his subsequent visit to his Jewish friends at Jerusalem. In that, however, he triumphed as he convinced them, that God bade him go and carry the glad tidings to other people. By these and similar means the gospel became extended. Those who were scattered at the time of Stephen's martyrdom and the persecution that followed, went in various directions, some to Phenice, some to Cyprus, some to Antioch, and others to various other places, and preached the Word as they went; and the hand of the Lord was with them, and large numbers believed.

In some of these places, the brethren banded together, and formed churches in the name of Jesus; greatly to the annoyance of the Jews, but equally to the rejoicing of Gentile converts. The brethren at Jerusalem were rejoiced by reports from these churches, especially the account received from Antioch and the prosperity of the cause in that city. As this was the centre of the apostles' labors for several years, and the religious metropolis of the Gentiles, the reader will pardon a little digression in reference to it.

Its population at that time was nearly two hundred thousand, and its wealth equally great. It had a very large intermixture of elements, Jew, Greek and Roman. It was celebrated for its refinement and was the centre for a large country, whose inhabitants were constantly attracted there. Its situation was upon the far famed Orontes, three hundred miles north of Jerusalem, and about twenty inland from the Mediterranean. No city in the Roman empire except Rome and Alexandria exceeded it in population, and in vice and idolatry, as well as in refinement, such as was peculiar to those times, it was surpassed by none. Wicked as it was, it was celebrated for its learned men, and the cultivation of the arts and various branches of literature, science and philosophy. Its commerce was extensive; its buildings magnificent; and so great was its reputation and glory, that it was deemed an honor to have been born there; so attractive, as not only to draw its many thousands from the country, but it secured the attention of the poets and

eulogies from foreign orators. Its hill side fountains of pure water refreshed valley and plain. Its vast and encircling groves of laurels and cypress, ten miles in circumference, with all their shady temples and hallowed asylums, were attractions of no common interest, and such as few cities ever enjoyed.

But alas, that great city, so beautiful for situation, though yet surviving, has passed through all the vicissitudes of warfare, pestilence and earthquake, and other depletions, till now its population is said to be reduced to twenty thousand.

But to return. In the providence of God and in consequence of the dispersion of the disciples on the persecution of Saul and his associates, Antioch received the gospel at an early day, for many fled to that city and preached as they went, and there sowed the Word of life.

About the year 40 A. D., and at the time of Paul's flight from Jerusalem to Tarsus, the disciples laid the foundations of the Antiochian church. It was here, and soon after the organization of the church, and out of derision, the disciples were first called Christians, an appellation they have ever since borne.

When the mother church at Jerusalem heard of the establishment and success of the church at Antioch, and considering that field one of promise, it sent Barnabas, a native of Cyprus, but a convert to Christianity at Jerusalem, to aid the brethren and secure permanency and extension to the cause in that place and vicinity. But this, however, was not till nearly three years after the organization of the church, yet, opportunely, as some suppose, the church was then enjoying a revival. With the intelligence from Antioch of the prosperity of the cause, there was doubtless a request sent to the church at Jerusalem, to send some reinforcement; for if, as some maintain, there was then in progress a revival, the pastor of the church, from excessive labor and exhaustion, as in these days, was in need of ministerial assistance; and the visit of Barnabas, though he was but an exhorter, or licentiate, was timely and wise; for he is said to have been a good man, faithful and true, and as to be expected, coöperated with the pastor, whoever he was, in carrying forward the work. If he was a good man and the appointment one suitable to be made, he did not attempt to lead

or displace the pastor, but only to aid him. In this he did a good work for the church and people, for the minister, and for himself; for he soon rose from the position of an exhorter to that of an apostle.

The probability that this was at a time or season of special revival is strengthened by the consideration that several teachers and prophets, or ministers were attracted there, and as laborers in a common cause. We are informed of a number besides Barnabus, and to some of whom it may be admissible to refer.

It is said that Simeon, sometimes called Niger, was there, and Lucius of Cyrene. Now as Simeon was familiarly known as Niger, which signifies black, the question may arise with some, if a black man was suffered to labor as exhorter or preacher with the church at Antioch, that great and refined city, was it allowable, at such a time and in such a place, that a black man should point inquiring and anxious sinners to the celestial city? All the reply we can give is, that Niger was there, and for aught appears to the contrary, had acknowledged "rights," which "white people were inclined "to respect."

The same inquiry may arise in regard to Lucius. He was from Cyrene, and that was a city in Africa; and probably a city of colored people—Africans; and one of their countrymen was at Antioch, in that polished city and in time of revival, as a religious teacher and probably as an apostle or minister! How deficient in taste and vulgar in their associations! But nevertheless, the cause of God prospered, and large numbers were gathered into the church, and it became one of the strongest and most influential of that age.

On the retirement of the pastor and the withdrawal of those who had assisted him in the work with the exception of Barnabas, there occurred a vacancy, and a pressing necessity for a strong and good minister as watchman over the flock. And as Barnabas had become fully acquainted with the people and their necessities, and was sent there by the mother church to aid in its upbuilding, he was well prepared and authorized to assume an agency in its behalf. Consequently, his first business was to secure to the church a suitable pastor. And as he knew

Paul to be such a man, and possessed all the requisites to success, he undertakes a journey to Tarsus to obtain him for the church at Antioch. In pursuance of his object, he finds him and makes known his mission. Their meeting was quite unlike that at Jerusalem three years before.

As the apostle deemed this call from Antioch a providential call, he soon closed his labors with the churches he had established in the provinces of Syria and Cilicia, though not till after providing for them as well as circumstances would allow. He then took his leave of them and departed with Barnabas for Antioch, about the year 43, or the beginning of 44 A. D.

We have no means of ascertaining the measure of his success, or the extent of his labors there, otherwise than incidental, and from which we are authorized to believe these were by no means small; and that the cause of religion gained largely upon Judaism; that old prejudices were conquered; that the Grecian learning and refinement of Paul, and that combined with the Jewish, and these with all the characteristics of the Christian religion, and which he infused into the masses, in his public discourses, rendered the cause popular, and captivated many unawares, and brought them into the fold of God.

From this time Antioch became a great religious metropolis, and was to the Gentile world what Jerusalem was to the Jewish. Yet between these two centres of attraction or points of radiating influence, there was no unfriendly rivalry, but both were agreed in the same cause and rejoiced in its triumphs, in either place and everywhere.

While Paul was at Antioch, and probably early in 44 A. D., a prophet by the name of Agabus arrived there from Jerusalem with an account of the church there; and foretold of an approaching dearth, and in a manner that implied succeeding famine and great suffering. This Agabus is the same man, afterwards spoken of as having foretold, on a certain occasion, while Paul was with Philip at Cesarea, on his way from Ephesus to Jerusalem, that if he prosecuted his journey he would be arrested by the Jews, bound with chains and delivered into the hands of the Romans, and be tried on false accusation; a prediction that proved painfully true. And while at

Tyre, a few days previous, and then on the same journey, his friends admonished him against proceeding, for they felt persuaded that he could go forward only at the loss of his liberty and the peril of his life. Both of these warnings seemed to have been prophetic, as well as coincident and at the suggestion of the spirit of inspiration.

The prophecy of Agabus at Antioch, of dearth and famine proved equally true as the second. The evil predicted and feared was not long in tarrying. Its ravages and desolations began, as stated in the Scripture records, in the time of Claudius, and according to profane history, "this emperor was elected by the soldiers in the army to the throne in the year 41 A. D., and the famine referred to began in the 5th year of his reign, though one author says in the 4th year; so that in either case it occurred sometime in the 45th or 46th A. D.

Famines were more common in that age of the world than at present; because of the greater prevalence of wars, and for the want of skill, industry and frugality in regard to agriculture and the economy of its productions. That referred to by Agabus, was confined mainly to Judea, though the prediction included the world; but to the Jews and in their common mode of expression, Judea was the world. We are informed by historians that in the first or second year of Claudius, there occurred in Rome a grievous famine. This then was in the 42 or 43 A. D., and when Paul was sowing the seed of the everlasting kingdom in Syria and Cilicia, and as the revival interest was beginning to manifest itself in the Antiochian church, and to an extent that caused Barnabas and many others from different and distant places, and of various colors and climes to repair to that city as already indicated.

Paul and Barnabas, being forewarned by Agabus, of approaching famine in Judea, and in which they had reason to believe, the poor disciples at Jerusalem would suffer very largely, resolved at once to procure means of relief. Accordingly, and probably in the latter part of 44 or early in 45 they caused weekly collections to be taken in the church in that wealthy city, and to be laid by as a fund for distribution in the day of calamity. This was in accordance with the apostle's belief and

view of duty; and such as he afterwards labored to enforce among other churches. He held it a religious obligation, binding upon all Christians in circumstances of affluence, or even competence, to contribute of their means to the suffering and even to the less favored.

Having had confidence in Agabus' prophecy, and not deeming it beneath his ministerial office, he made provision for the predicted famine, to a good degree, the ensuing year, or the latter part of 44 and first of 45 A. D., and the amount, whatever it may have been, he took, and in company with Barnabas proceeded with it to Jerusalem, and delivered it into the hands of the officers of the church for disbursment among the poor and suffering.

In the mean time, Helena, Queen of Aliadene, a kingdom of Asyria, became a convert to Judaism, and had visited Jerusalem to gratify a desire to worship in the temple. She carried with her large sums of money, and being very liberal her visit proved timely and happy; for the famine was among the people with great severity and many had died of starvation.

Understanding the proper use and object of money, she sent a portion of her servants to Alexandria with money to procure a cargo of corn; and others to Cyprus for a cargo of figs. These voyages proved successful and expeditious. The generous queen soon had large stores for distribution to the famishing. At the same time her son at home, possessed of great wealth, heard of the condition of Jerusalem and the surrounding country, and to which his mother had gone on a visit, forwarded a large amount of money for distribution among the poor and to relieve suffering.

The severity of this famine was augmented beyond measure by that terrible persecution under Herod Agrippa the 1st, which commenced in 44 at Jerusalem, and about the time Paul took charge of the Gentile church. James, the elder had been put to death by order of Herod; and Peter was in prison and under sentence of death at Jerusalem. It was at this time, April of 44 A. D., that the prison where he lay chained to two soldiers and guarded by sixteen, well armed, was filled with indescribable glory, and when the prisoner lay quietly asleep,



between the two, though knowing full well the sentence against him, and that his execution was ordered the next day, that by an unseen power his chains were stricken from his limbs and he was led forth by an angel, clad in light, beyond the grasp of the scoffing king, who died stricken of God, of a most loathsome disease the same year.

While all this was in progress in and about Jerusalem, Paul was at work with untiring industry and devotion at Antioch, in collecting money for the starving of the Jewish metropolis, and preaching the gospel to the spiritually hungry in the Gentile capital three hundred miles to the north.

Having visited Jerusalem and carried with him the voluntary and generous contributions of the converted Gentiles to their suffering brethren in that city, and fulfilled with fidelity the mission voluntarily assumed, he returned, after a brief tarry in the Hebrew capital, to Antioch, where he continued his pastoral labors till 47 A. D.

At this time the Roman empire contained one hundred and twenty millions population; half of which were slaves; forty millions tributaries and freedmen, and twenty millions were citizens. The glory of the empire had nearly, if not entirely, reached its climax, and its boundaries were pushed beyond the limits of civilization.

It was at such a time and in such an age that the apostle spent the first ten years of his ministry. During this decade some of the most stirring scenes had been enacted; into this were crowded events of great interest and in which Jews, Greeks and Romans intermingled. Some of these events were those of mercy, and some of judgment; some religious and some political; the most important of which, as well as the first in order of time, may be that spoken of in the former part of this article,—the conversion and call of the apostle Paul. And another event, the same year, worthy to be noted, is that of the recall and disgrace of Pilate from Judea, whose history is infamous beyond recovery.

As Saul was being met on his way to Damascus, by the revelation of the glorified Redeemer, and which effected his conversion and apostleship, Tiberius, the Roman Emperor, while

swaying the sceptre of an empire of unknown limits, was overtaken by the angel of death and stripped of the insignia of royalty and offered in exchange for the purple, the winding sheet and muffler. He is succeeded by Caligula, a terror to the disciples and a curse to the state. He makes Agrippa king of Galilee and banishes Herod to France in the year 38 A. D. He orders his statue to be placed in the temple at Jerusalem, but his career was so unparalleled in vice and wickedness, and so offensive, that neither friends nor foes thought it best to execute the order. Rival princes were killed or banished; innocent and helpless Christians of all ages and sexes, without provocation and in fearfully large numbers were tortured and most cruelly murdered, and seemingly for the emperor's amusement. School-ed in vice and crime, he became an engine of oppression to the pagans as well as to Christians. He ruins his own princely estate by his unparalled extravagance; impoverishes Rome by his extortions, till in the despair of madness, he rushes his armies into Spain for plunder in the year 40, the year of Paul's flight from Jerusalem to Tarsus. Returned to Rome from his expedition into Spain, his career of wickedness and oppression terminates, to the joy of his subjects, the year 41 A. D. and the second year of the apostle's ministry in Syria and Cilicia.

In concurrence with these events, Peter prosecutes his mission, as did the other disciples and apostles theirs; miracles are wrought; Cornelius, the centurian, a military officer in Cæsarea, is converted, and the gospel preached publicly in Gentile towns and cities.

Claudius succeeded Caligula to the relief of the empire, but not to the sheathing of the sword or beating of plough-shares into implements of husbandry. By imperial edict, Judea and Samaria are added to king Agrippa's dominions, and by whose authority Theophilus, who gave Saul of Tarsus that enlarged commission, was deprived of the office of high priest. Simon Cantherus secures the appointment but holds the office but a short time; and is succeeded by Matthias, who wears the ephod but two years, and is then deprived of it by order of Agrippa and is succeeded by another to be subjected to the same caprice.

In the mean time, as before referred to, Herod had caused the murder of James and had sentenced Peter to public execution, but was himself called before his judge many years before his intended victim.

While the emperors were appointing and as frequently removing governors and kings in their conquered dominions, and especially in Judca during this decade, ending with the appointment of Tiberius Alexander; and while deputies and pro-consuls were plotting intrigues and rebellions; army officers, with rank and file mutineering; senators and ministers of state recreant and seditious, the captain of man's salvation was leading Paul and his apostlic band onward to bloodless victory, and from conquering to conquer; all united in purpose and interest, armed with spiritual weapons for greater triumphs than emperor or chieftain ever won.

While the arms of Rome were pushing their conquests in various directions, and under Claudius Germanus spreading her eagle wings over the southern half of Great Britain, annexing it, as the continent and other foreign countries, as territory, Paul was planting churches, in the name of Jesus, over the plains, and through the valleys and among the mountains of Africa and Cilicia, extending the empire of faith and winning trophies to the standard of the cross, under which, he and his comrades in the apostleship became conquerors and more than conquerors, to be rewarded with a fadeless crown.

With loins girt, and their feet shod with the preparation of the gospel, better to them than boots of brass to the soldiers of grace, and for an helmet, the hope of salvation, Paul and his associates went forth to fight the good fight of faith.

Such were the life and times of Paul the first ten years after his conversion. We now leave him at Antioch in the year of our Lord the 47th, and on the eve of relinquishing the pastorate to become a missionary-in-chief to the Gentile nations far away, with some twenty years of public service yet to perform as a standard bearer of the cross.

## ART. VII.—THE GOSPEL THE THEME OF THE MINISTRY.

Col. 1: 28. "Whom we preach warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus."

Glorious theme in very deed, this is not the teaching of natural science, this is not the vocation of college professors as such, it is not the labor of political economists, nor the burden of legislators or statesmen, neither is it the work of moralists, but it is the office of ambassadors of Christ, to treat with offending guilty rebel sinner man. Solemn, ardent, and responsible employment, it is to become a saviour of life unto life, or of death unto death, yes of life, or death eternal, and who is sufficient for these things? It is fraught with an interest and fulness peculiar to itself. It well might fill an angel's heart, it filled a Saviour's hands. We propose—

I. To direct the attention to Christ, as the burden or theme of the gospel ministry.

II. To the manner in which Christ should be preached.

III. The great end or design of preaching, "That we may present every man perfect in Christ Jesus."

I. The subject burden or theme of the gospel ministry which is Christ.

1. He is the Wonderful One of the universe, he is the anointed of God, and the only Saviour of lost man.

2. Christ is the whole theme: Christ is enough to preach. Here the ambassadors of mercy should take their stand, and bring all their treasures of learning and eloquence, and lay them down at the feet of Him, who is to this lost world, their only refuge from the storm of impending wrath.

3. Christ should be preached in his personal dignity and glory—Thus, Rom. 9: 5, "He is over all, God blessed forever;" also Rev. 1: 8, "I am the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty." And in prophetic vision when inspiration awaked the lay, Isaiah 9: 6, "His name shall be called, Wonderful,

Counsellor, the Mighty God," not a mighty God, but "the mighty God, the Everlasting Father, or Father of Eternity and Prince of Peace." We are also taught by the pen of inspiration, Jno. 1, "That all things were made by him, and for him, and that by him all things consist, and that without him there was not anything made that was made;" and in Col. 2: 10, "That He is the head of all principality and power;" and in the 9th verse that "in Him dwelt all the fullness of the God-head bodily."

4. Christ is to be preached in his perfect humanity. He was and is the promised seed of the woman, Gen. 3: 15, "And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."

He was the promised seed of Abraham, Gal. 3: 16.

He had a soul, for his soul was made an offering for sin, Is. 53: 10, "His soul was exceeding sorrowful even to death." "He was made in all things like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God." Heb. 2: 17.

He was subject to temptation, and was tempted in all points like as we are, yet without sin." Heb. 4: 5.

And as the law was violated in humanity, he was made of a woman, and made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4: 5. Christ is to be preached in the glory of his offices as Prophet, Priest, and King, for in these offices he meets the wants of the world.

(1.) Is the world in darkness, as a prophet he illumines or enlightens it by his truth. Thus he cries. I am the light of the world, when teaching as man never taught. John 8: 12. He is the light to enlighten the Gentiles, and the glory of his people in Israel. Luke 2: 32. His teaching was as one having authority, and not as the scribes. Mark 1: 22. He was the most perfect expounder of the law, his teaching penetrates the hidden springs of the heart, and as a two edged sword, being quick and powerful, piercing to the dividing asunder the soul

and spirit, the joints and marrow, it becomes a discerner of the thoughts and intentions of the heart. Heb. 4: 12.

(2.) Is the world lost? He saves it provisionally by his death, for by his death he makes atonement for sin, and by the grace of God he tasted death for every man. Heb. 2: 9. And as sings the poet,

“ His blood atones for all our race,  
And sprinkles now the throne of grace.”

Has man violated the law of God, and is he under condemnation, and exposed to hell? Jesus Christ, as our great High-Priest, has made a full atonement for sin, he has offered himself without spot unto God, by the which one offering, the way is made plain into the holiest of all. How sin can be forgiven without leading to such a misconstruction of the divine character and government, as would give license to sin, and thus weaken the influence of law, is a most difficult problem for solution; it is one which if all the hierarchies of heaven had been assembled in solemn conclave, they could never have solved; a government which admitted of no pardon, would sink the guilty to despair; a government which never punishes offenders is a contradiction and cannot exist, for not to punish the guilty would be to dissolve authority. But the atonement of Christ meets all the ends of a perfect government. First, in its aspects towards God, it preserves his character from misconstruction, and maintains the honor and dignity of his law, reflecting even greater glory upon it than could the execution of its penalty upon the transgressor; the law of infinite purity is unrepealed, and guarded by the appointment of a day of judgment, and the threatening of eternal punishment, for its solemn and awful sanction, as a flaming sword, to hedge up the way of transgressors, a new and most wonderful exhibition of the infinite and awful purity of the divine character is afforded; his hatred of sin and love of holiness; and in its aspects towards man, it gives him (in his fallen and lost state as a guilty rebel sinner against God) the strongest reasons to hope for pardon, with the highest and most influential motives to repentance and loy-

alty, (for this is moral Omnipotence) and also renders his probation favorable for an eternal destiny.

(3.) Is the world in rebellion? He subdues and governs it by His grace. Ps. 45: 3, 4, 5. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty ride prosperously, because of truth, and meekness and righteousness; thine arrows are sharp in the heart of the king's enemies; whereby the people shall fall under thee." He triumphs over error by his truth, for "he is the way and the truth and the life." Jno. 14: 6.

He triumphs over temptation by his patient endurance. Matt. 4: 1—10. He triumphs over malice by his meekness, "Father forgive them," he cries, "for they know not what they do." Luke 23: 34. He triumphs over disease, and devils, and death, by his miracles. He triumphs over sin, and death by his own death, as a sin offering for the world. He triumphs over the grave by his resurrection, He triumphs over souls, by his gospel and his love. And shall we not devoutly sing,

"O, Jesus, ride on, thy kingdom is glorious,  
Over sin, death and hell, thou wilt make us victorious.  
Thy name shall be praised in the great congregation,  
While saints shall delight in ascribing salvation."

(4.) We preach Christ to all, for all stand in need of Christ, and he is the Saviour of all, especially of them that believe. 1 Tim. 4: 10. He died for all. 2 Cor. 5: 14, 15, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. 1 John 2: 2. He sends his gospel to all, thus, Matt. 28: 19, 20, and Mark 16: 15, 16, "Go ye into all the world, and preach the gospel to every creature, and go ye therefore and teach or disciple all nations."

5. Christ is to be preached in every sermon, as its light, its life, and its glory; for the harangue, which has not Christ as its soul or animating principle, is not the gospel of salvation, it may be a fine essay on morals, but cannot be the gospel, for

all the truths of revelation, stand so correlated to Christ in that grand and central truth—his vicarious atonement, that they derive all their glory and power to save from their connection with him, as their life and spirit. Thus sings the poet :

“ Christ and his cross are all our theme,  
The mysteries that we speak,  
Are scandal in the Jew’s esteem,  
And folly to the Greek ;  
But souls enlightened from above,  
With joy receive the Word,  
They see what wisdom, power and love,  
Shine in their dying Lord.”

Thus also Paul, 1 Cor. 1 : 23, 24. “ We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness ; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

6. We preach Christ, as the believer’s pattern or example, thus Rom. 13 : 14, “ But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”

7. We preach Christ, as the substance of all our blessings, thus Rom. 11 : 36, “ For of him, and through him, and to him, are all things to whom be glory and dominion forever and ever. Amen.”

8. We preach Christ, as the Judge of the quick and dead. Thus, “ We must all appear before the judgment seat of Christ.” 2 Cor. 5 : 10. Again, Acts 17 : 31, “ Because he hath appointed a day, in the which, he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

With pleasure we refer to the remarks of the very justly celebrated John Angel James, in his address to the ministry. He says :

“ Preach Christ for Christ’s own sake, exalt Christ and not yourself. Exhibit Christ in the dignity of his person ; in the efficiency of his atonement ; in the prevalence of his intercession ; in the fullness of his grace ; in the freeness of his invitations ; in the perfection of his example ; in all his mediatorial characters, as the Alpha and Omega of your whole ministry : let your



sermons be fragrant with the sweet odors of His name ; carry this precious unguent to the pulpit, here break the alabaster box, and let the heavenly perfume fill the room, where you minister. Christ has himself told us the grand secret of success, when he said, ' And I, if I be lifted up, will draw all men unto me.' With this divine loadstone, magnetize all your sermons, for here lie all the attractions of the ministerial work, preach in full view of all the *wonders* of Calvary, and O let it be, as if while you speak, you feel the Saviour's love, flowing into and filling your own soul, and if as at that moment, you were sympathizing with the apostle in his sublime raptures, ' God forbid that I should glory save in the cross of our Lord Jesus Christ.'"

Again I must indulge in an extract from that model preacher, the excellent Clay, who very justly said :

" It is undoubtedly a chief defect in the sermons of evangelical pulpits, that there is not enough of Christ in them ; there is just ground of complaint of this especially in the sermons of those just from the schools, the criticism of a theological professor upon the trial sermon of a student in the seminary, would apply to very many moral essays, read from our pulpits. Young man, an educated heathen could write just as good a sermon as that."

It is a historical fact that the most successful ministers, in any age or country, have been those who determined with Paul to know nothing " save Christ and him crucified." Beyond question Flavel was right : " the excellency of a sermon lies in the plainest discoveries, and liveliest applications of Jesus Christ. He who makes Christ prominent cannot go wrong in the matter of his preaching."

It is Paschal who suggests there is one, and but one indivisible point, from which any picture can be viewed rightly, every other point, being too high or too low, too near or too distant, so there is one, and but one in theology, as a correct point of observation, and that point is the cross of Christ. The preacher, therefore, who takes his position there, commands a view of all revealed truth, and will be sure to present truth and duty, in their just relations and proportions. And I will add, that extracts from Seneca's morals (who was a heathen philosopher) would compare favorably with many a pulpit effort, and in which there is just as much moral power to renew the heart, as in many an essay pronounced in our pulpits, and which are called sermons.

I once heard a student for the ministry speak in high praise of a discourse, in which there was not a single allusion to a passage of inspiration, as though it was a sublime attainment, and a grand success. I have listened with great pain to harangues from the pulpit called sermons, delivered with great beauty of language, and much poetic and literary merit, in which Christ was not once named, the moral sentiment unexceptionable, but vain and powerless to renew the heart. We may be sure, the one great reason of our failure in winning souls to Christ is, there is not enough of Christ in the doctrine and spirit of our ministry.

There is as much spiritual power in the moral essays of Dr. Johnson, or of Wm. Ellery Channing, as in any ministrations, in which Christ does not obtain an overshadowing influence. Christ should be present, or held forth, not only in the matter, but in the spirit of our sermons. The spirit which actuated the Saviour should be prominent, and controlling in all our efforts for the conversion of men. We should so preach, that our congregation can but feel we are in dead earnest, and that we are deeply concerned, lest they sink to hell, or as though we were willing to be offered upon the sacrifice and service of their faith, and as rejoicing in any suffering to promote their salvation. Phil. 2: 17. It is as ill becoming to preach in a cold, heartless manner, as it would be in the man, who, discovering his neighbors house on fire, should in a subdued and careless manner, advise to seek another shelter. The truth for our admonition, is written as with a sun beam in the firmament of the church, that the ministry, which ignores the vicarious atoning merit of the Redeemer, or which leaves Christ in the background, however much it may honor the classics, and however much of poetic beauty and literary merit, it may claim, and whatever laurels it may gather from an admiring multitude, will be left destitute of children born into the kingdom of God, and such, to use the language of the celebrated Hall, must labor in a field where God has not commanded it to rain.

But where Christ is the substance of our sermons, in their matter and spirit, as their soul and all animating principle, although they may not be delivered with elegance of language,

although they may not possess literary merit; or poetic beauty, nor the rhetoric which is derived from the schools, they will be honored with converts, as seals of their ministry, which shall be as stars in the crown of their rejoicing, in the day of the Lord Jesus.

II. Consider briefly the manner in which Christ should be preached.

1. By warning. All men should be warned; this becomes a necessity from the sinfulness and utter depravity of fallen humanity: the appetites and passions, or inclinations, are all deranged, and tending to destruction. Solemn warning, as from an alarm trumpet, should be sounded from the watchmen upon the walls of Zion, lest the blood of souls be found in their skirts, and be required at their hands. Humanity is also in danger from a corrupt public sentiment, which, like a resistless current, is sweeping the masses down the road to the lake of fire. Solemn warnings are also a necessity from the temptations of the devil, who as a roaring lion is going about seeking whom he may devour. Satan, our common adversary, is an experienced and successful enemy. He first succeeded in drawing from their high seats of glory, a multitude of angels; succeeded in tempting our first parents to eat of the forbidden tree, and thus plunged our race in one common ruin, and, as the prince of the power of the air, he still holds the mass of mankind in sin and idolatry.

He has succeeded in inducing a state of stupor in the church, which is just occasion of serious alarm. He is an unseen enemy, in daily pursuit to lead astray, or to stupefy the soul to a state of unconcern or carnal security, and well might the inspired writer exclaim, "If the righteous are scarcely saved (as from a wreck) where shall the ungodly and sinner appear," and marvellous in very deed that any should be saved, as wonderful as that a spark should be preserved amidst the raging ocean. Every class of men should be warned,—the rich, that they trust not in uncertain riches, but in the living God,—the poor, that they repine not at their lot,—the statesmen, that they do not ignore the higher law,—the Christian should be warned to watch and pray, lest he enter into temptation, and that he endure unto the end, for only such can be saved. The

sinner should be warned with deep and solemn earnestness, to flee from the wrath to come. No false delicacy should prevent a faithful warning of all men of the danger of falling into sin, and of the dire consequences of remaining in sin. Thus the Prophet, "Lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Is. 58: 1.

2. Christ is to be preached by teaching every man in all wisdom. The gospel is the source of wisdom, and Christ crucified is the power and wisdom of God, and from this fountain of wisdom, men are to be taught their own characters as sinners, their own state and condition as in danger of damnation, their relations to time, as probationers for eternity, and to its destinies, as they stand affected toward Christ in his atoning merit. Men should be taught what are the demerits of sin, and what are the provisions for pardon, and what are the conditions of salvation. Thus Paul to the Ephesians, 3: 8, 9, 10, "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ. And to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent, that unto the principalities and powers, in heavenly places, might be known by the church, the manifold wisdom of God." In view of which, the apostle standing as upon a rock in mid ocean, triumphantly exclaims, Rom. 11: 33, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out." And well may the poet sing:

"Other knowledge I disdain; 'tis all but vanity.  
Christ, the Lamb of God was slain; He tasted death for me.  
Me to save from endless woe the sin atoning victim died.  
Only Jesus will I know, and Jesus crucified."

"The fear of the Lord is the beginning of wisdom, and to hate evil that is understanding; and the wise man said truly, that all else is but vanity and vexation of spirit, surely all "the wisdom of man is foolishness with God."

III. We are now, in conclusion, to consider the great end or design of the gospel ministry, or of preaching Christ. This is to save men from sin, and make them holy, and finally meet for heaven; hence the constant care, study and effort of the ministry should be to preach Christ in such a manner as to lead men to repentance, ("for except men repent they must all perish,") and this implies a knowledge of sin, a sorrow for sin after a godly sort, a confession of sin, and a turning to God, by accepting Christ as their atoning sacrifice for sins, as their sin offering, their wisdom, their righteousness, their sanctification, and their redemption, 1 Cor. 1: 30. Yes, to accept Him as their prophet to instruct, their priest who has made atonement for them, and their king to rule over them, their all in all, not having their own righteousness, which is of the law, but the righteousness which is of God by faith of Christ Jesus, Gal. 3: 26. To be perfect in Christ, implies a regenerate state. Thus Paul, 2 Cor. 5: 17, "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new." Hence one leading effort should be to convince of sin, to convince men of their lost state, to cut off entirely from legal hopes, or self-dependence, to shut up alone to the faith of the gospel, to depend on Christ for acceptance with God. First make the tree good, for how can a corrupt tree bring forth good fruit? Do we gather grapes of thorns, or figs of thistles? The sinner must first be slain by the law, in order to be made alive in Christ. Thus, Rom. 7: 9. "For I was alive without the law once, but when the commandment came, sin revived and I died." "Marvel not that I said unto thee ye must be born again."

To be perfect in Christ Jesus, is to be justified freely by his grace, through faith in his name. Rom. 5: 1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." It not only implies a discharge from guilt, or the condemning sentence of the law, but the annihilation of guilt. Rom. 8: 1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." It also implies freedom from the dominion of sin. Rom. 6: 14 and 22, "For sin shall not have

dominion over you; for ye are not under the law, but under grace. But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life." It is to put on the Lord Jesus Christ, the Jehovah, our righteousness.

#### REMARKS.

How solemn, and fearfully responsible, is the work of the Christian ministry: how presumptuous to engage lightly in this solemn work of preaching Christ, so as to be able to present the people of our charge to God, at the last day, perfect in Christ Jesus! How should this affect our hearts! Well may a Spurgeon weep himself to sleep from night to night, in view of this crushing responsibility. The grand secret of his wonderful success lies in his deep sympathy with Christ, in all his efforts; his sermons may not be called great when judged by the learning of the schools, neither can they be called great when judged by a critically correct theology, but the hidden power of his sermons consists in presenting Christ as the sinner's only refuge from the fires of perdition; he preaches of eternal things as realities.

How can we but weep in secret places, like Jeremiah, over the condition of men crowding the funeral procession to hell, and for the apathy of the church asleep over their condition. It is a fearful truth, "They stand on slippery places and fiery billows roll beneath." O may we in view of the painful truth, that men are dead in trespasses and sins, magnetize our sermons with the attractions of the cross. O may we feel burdened with the necessity of presenting Christ as the sin offering for the world, the great High Priest of our profession, our Mediator between God and man, and our future judge, in such a manner as to bring to life the dead, for we may be sure it is vain to moralize, or even to urge the active duties of religion upon the dead in sin, with a view of securing a meetness for heaven. This would be like setting a cripple to run a race, or a blind man to judge of colors. The sinner must be born again, and there is nothing short of moral Omnipotence that can affect this work upon the heart; and this is only secured by a

sight of Christ in his vicarious sufferings, making atonement for sins as our sin-offering, and surely nothing short of a vicarious atonement, in its aspects towards God as a governmental measure, can furnish ground of pardon for the sinner, and this in its aspects towards man completes the whole circle of governmental motives, and this indeed, as said Paul, is moral omnipotence and omniscience. 1 Cor. 1: 24, 25, 30, Truly this is the power and wisdom of God, to bring to life the dead; yes, to quicken to repentance and loyalty. This is the wisdom and power of God, to beget life in the dead, or to beget faith in the soul, in the exercise of which the sinner is born of God. John 1: 12, 13, "But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is by faith alone, the fulness of the provision for remission and cleaning, is received. O may we, in full view of all the wonders of Gethsemane and Calvary, take our stand and cry, "Behold the Lamb of God," for it is the sight of the Lamb, in the midst of the throne, which changes all the heart, as sings the poet:

" 'Tis faith that changes all the heart,  
 'Tis faith which works by love,  
 That bids all sinful joys depart,  
 And lifts the thoughts above."

This reconciles sinners to God, this subdues the enmity of the heart; it is this which turns the lion to a lamb, the raven to a dove, it is this, and this alone, which secures cheerful and hearty obedience and loyalty.

O may we, in view of the solemn weight of responsibility upon us, exemplify by an earnest zeal and untiring vigilance, the Spirit of the Master, in a deep concern for the salvation of those committed to our charge, and thus convince them of their lost state, and of their danger of sinking to hell, and thus lead them to repentance and faith in our Lord Jesus Christ, and by constant warning and teaching lead forward the church in holiness, to the stature of perfect men in Christ Jesus, without spot or wrinkle, not perfect in themselves, but in Christ, who of

God, is made unto us wisdom, righteousness, sanctification, and redemption. And O may we so live, and so preach, that at last we may meet the welcome,—well done, good and faithful servant, enter thou into the joy of thy Lord, with many stars, as seals of our ministry, in the crown of our rejoicing, and then and there be permitted to cast our crowns, all over studded with souls redeemed by Jesus' blood, at his feet, and crown him Lord of all.

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#### ART. VIII.—MORAL MONUMENTS OF REAL WORTH.

As this life is so very brief—so soon ends,—there is instinctively in man a desire to perpetuate his memory after he passes away. Therefore are seen so many monumental piles erected and inscribed to the memory of the departed. But blocks of granite and slabs of marble are not *always* truth-tellers—do not invariably represent the real character of the sleepers beneath them.

Still, there are some *moral* monuments, standing to the memory of both dead and living, that are *real* and truth-telling—are trust-worthy. We have one such in Christ's testimony of Mary, when he said, "*She hath done what she could.*" Well might he add, "Wherever this gospel is preached in all the world, *this* shall be told as a *memorial* of her."

This is a simple and most sublime certificate of character, and it gives a world-wide renown to one, before this, unknown to fame, because she had simply done her duty—no more—no less! Some persons seem to be very anxious to have their deeds "proclaimed upon the house-top" in their life-time,—“they do, to be seen of men;” but not so with this humble disciple of Jesus. She sought no renown, and expected no praise. An unknown writer thus speaks of this case :

“She hath done what she could.” Expressive words, as applying to that case, and of deep significance to us all. We need not be so much concerned about the strength of our powers, the extent of our means and opportunities, as with regard to our fidelity with what we have.”



We need not fear; true worth will at length show itself. There is true sublimity in what a good man once said. "When I am dead," said he, "all the honor I ask is that widows and orphans may come to, and drop a tear on my grave, and say, 'here lies my friend and benefactor.'" And this would be honor enough for any mortal,—*truly a worthy monument.*

How brightly shines the following testimony given to the real worth of the late Ex-Gov. Briggs of Mass.

"He *loved* all men; so that he was always kind, and generous, and pitiful. Once, having been long suffering from rheumatic fever, his hands had been utterly helpless. When at last he was able to move them, he raised his fair, white hand, and looking at, and turning it slowly, said, with a good deal of emotion,—'It was a comfort, when it was helpless and painful, to think it had never been raised against a fellow being.' Dear hand! how it has scattered blessings through all his life."

It is to be feared that we often see our own works through a false medium, and thereby we make wrong estimates of our doings.

A certain writer thus makes up the final estimate of a dying man:

"He had riches, he had honors, both public and private offices he had held with integrity, and all the duties and responsibilities of life he had fulfilled as a Christian gentleman. All men spoke well of him, and both the church and the world mourned his approaching death.

But now, as the fifty years of his life were closing up their accounts, what entry in the long retrospect gave him most satisfaction? Not his stocks, not his official or professional labors, not his literary acquisitions or his books. 'These were my delight once,' he said, pointing to them, 'but they are nothing to me now;' no, but an event in his college days when in the zeal and ardor of his 'first love' he had sought out a fellow student in his impenitence and worldliness, and had led him to a crucified Saviour. The young man afterwards became a minister of Christ, and was greatly blessed as a missionary in the far lands of the East.

'I look back now,' said the dying man, 'upon this as the happiest remembrance in my whole life. To save a soul from death, O what a privilege!' and then with deep emotion he added, 'but O, how little of such work as this have I ever done.'"

This young man, converted to God by his little attentions, while many others were passing time with indifference, was

now his most joyous reflection, as life recedes and eternal realities appear. Truly *his* "works follow him," preaching the gospel to heathen minds, by the fruit of his fidelity,—a most worthy monument. Such a fact of one's usefulness is of more value than high sounding titles and flaming tomb-stone inscriptions. How admirable is the sentiment, said to be expressed by Daniel Webster :

"If we work upon marble, it will perish ; if we work upon brass, time will efface it ; if we rear temples, they will crumble into dust ; but if we work upon minds—if we imbue them with principles, with the just fear of God and our fellow-men, we engrave on those tablets something that will brighten through all eternity."

What a sweet savor and rich legacy to the world at large, are the lives of such men as Whitefield, Wesley, Bunyan, Baxter and a host of others equally worthy, who have "done what they could" for Christ, and have left their works and fruits behind as a glorious monument of their real worth.

Take such a life and its labors, as that of Adoniram Judson, and what a monument arises up before us in remembrance of him for the world's admiration ! No tomb-stone points us to his resting place, and we need none, for the more than *seven thousand* converted Karens, as the fruits of his toils, are his monument, more durable than granite blocks and marble slabs, and *as much more valuable*, as moral actions are more lasting than works of art ! Some one thus speaks of Judson :

"FRUITS OF JUDSON'S LIFE AND LABORS.—In 1813, the first Baptist Foreign Missionary Society was formed in this country, whose receipts the first year were \$ 980,22 ; last year, Baptists in the United States contributed \$ 192,141 to the cause of missions. Then the Baptists had no missions, and but two missionaries, Judson and Rice ; now there are 19 missions, and 450 missionaries. Then there were no converts among the heathen ; now there are 234 Baptist churches on heathen ground, with 14,322 members."

Little can we tell what will be the result of one little act of life. The following facts give us a fine illustration of this point :

"An humble Christian once published a little book and sent it on its mission of love. Baxter, dead in sin, found it in a peddler's cart. He perused it,

was convinced of his lost state, and sought the Lord through its instrumentality. Through Baxter, Kidderminster was evangelized and many of its inhabitants were made shining lights. Through Baxter's "Call" Philip Doddridge was awakened, and through Doddridge, William Wilberforce, and through Wilberforce the saintly Leigh Richmond, and through Richmond the great Dr. Chalmers, who for many years had been preaching an unknown Saviour, as was the case also with Wilberforce. And who can tell the links that have followed in that wondrous chain, and that yet will follow before the chain shall be completed?"

And in the light of such events, we do well if we bear in mind the fact, that we are all daily giving form and shape to some kind of a *post mortem* remembrance, and many, we fear, a very sad one,—a remembrance that we well might wish to be forgotten!

It is said that once a very rich and *unworthy* member of a church died, and in recording his death, the clerk made this entry in the church book, "*gone, but not missed.*" This is a fit and sad monument to many that live and die in the visible church of Christ.

Dr. Chalmers gives utterance to the following sentiments:

"Thousands of men breathe, move and live, pass off the stage of life, and are heard of no more. Why? They did not a particle of good in the world; and none were blessed by them, none could point to them as the instruments of their redemption; not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal! Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy, on the hearts of thousands you come in contact with, year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as the stars of heaven."

Few, we fear, adequately apprehend what are the fearful responsibilities of life, and what may be the result of any word or act of any hour! Some writer has said, "The least act put forth in faith, for the truth and right, *being linked on to God's purpose*, will go onward in all coming time, doing good."

Real merit, even of humble worth, is the highest honor we can gain, or need to desire. We heard our noble Christian

hero and General, O. O. Howard, say, "When I return home, at the close of this war, all the honor I wish is to have my friends say, '*Thou hast done thy duty and done it well.*' And this is glory enough alive or dead."

We may be allowed to refer to some noble monuments of real worth, that are being reared up in our day, to the lasting memory of the dead and living. At New Hampton we have the *Parsons'* professorship, which stands as a memorial of the benefaction of JOTHAM PARSONS, now at rest, and will so stand, we trust, in all coming time.

At Lewiston, we have *Hathorn* and *Parker* halls, to perpetuate the memories and liberality of Dea. HATHORN and JUDGE PARKER,—most noble monumental piles! There stands BATES College, as a monument of a living man whose name it bears. And this whole enterprise,—buildings, grounds, and school,—stand as the monument of another name, (known to all,) more honorable than all the titles and eulogies that man can give! We wish to, but dare not, say more. O, who can tell what influences will flow out from this fount of science, to bless this sin-cursed world!

At North Scituate, we have the LAPHAM Institute as a monumental pile to the memory of another living man. What an honor is this record.

"LAPHAM INSTITUTE, NORTH SCITUATE, R. I.—This Institution, formerly known as Smithville Seminary, with its commodious buildings and ample grounds, has, through the generosity of Mr. Benedict Lapham, become the property of the Rhode Island Association of Freewill Baptist churches, without debt or incumbrance."

Whitestown Seminary, Hillsdale College, and many other Institutions, stand as monuments of other names, doubtless as worthy as those already recorded, but we need not follow this point further.

This exhibit of worthy memorials, we wish to act as an inducement to others to "go and do likewise." Other institutions should be founded, and other professorships should be endowed, and other names immortalized, for Christ's cause and the world's good.

How gloriously do the acts of some men shine in their praise,—acts even that are insignificant in appearance as men view them.

Leigh Richmond's tract, the "Dairyman's Daughter," that has been published in more languages than any other human production, and probably blessed to the conversion of more souls than any other tract, had its origin in a sermon preached by a chaplain of a man-of-war, while at anchor near the Isle of Wight. This sermon, "out of season," led to the conversion of Miss Walbridge, whose deep piety and most glorious death furnished the materials for that useful publication. This tract is a most worthy memorial of both the writer and the preacher, raising them high above any eulogies that lips might pronounce.

But little did Claudius Buchanan think, when he wrote the tract "Star of the East," that its perusal would lead a Hudson to resolve to go to India, and there be the means of converting many thousands of Burmah's dark sons.

And little did those five young men in Williams College, who were accustomed to meet for prayer under a hay-stack, think these humble meetings and consultations on heathen wants, would result in the great American Missionary enterprise which is now a great glory of the church of Christ. How true it is, that "God can work *by few* as by many."

On the humble tomb-stone of the sainted Payson, in the grave yard at Portland, is this inscription, "*His record is on high.*" As we read it we thought yes, his record is on high, and too, his record is *below*, as well as on high. What a most glorious record has Payson left below, in works and influences as his memorial. And so have Randall, Colby, Marks, Phinney, Hutchins, and many other worthies, left behind them here below, a noble record,—a rich legacy to us as a memorial of their worthy lives!

How just and magnanimous is the following meed of praise to the Father of his country, of whom we delight to say, "*First in war, first in peace, and first in the hearts of his countrymen.*"

"DISTINGUISHED PRAISE.—Lord Erskine, on presenting a volume of his works to Washington, wrote the following note with it: "Sir, I have taken

the liberty to introduce your august and immortal name in a short sentence which is to be found in the book I send you. I have a large acquaintance among the most valuable and exalted classes of men, but you are the only human being for whom I ever felt an awful reverence. I sincerely pray God to grant a long and serene evening to a life so gloriously devoted to the happiness of the world."

To obtain praise should not be our object, but we should all desire and labor to be worthy of all honor and praise; to leave behind us a sweet memorial in our remembrance. But it is to be feared that very many fail in this respect on the ground of wishing to do some *great* thing, and because they cannot, they will not try to do anything, when it is known that many of the most glorious enterprises now blessing the world, had their origin in some small and apparently some insignificant act of some humble individual. A few well authenticated facts will illustrate this remark.

The Bible cause which has increased the number of Bibles from 4,000,000 to 40,000,000, and its translation from 20 languages to 200, and has brought it into readable reach of 600,000,000, i. e., one half of the earth's inhabitants; was originated by an humble Welch minister, who was led to consider the destitution of Bibles by the remark of one of his parishioners, who said she "could not tell where the text was because she had no Bible."

It is also related that one Sabbath morning as two immoral boys were passing a kirk in Scotland, a devoted Christian woman went out and persuaded them to stop and attend the services, and the sermon that day resulted in the conversion of one of these lads, who was educated for the ministry, and went to India as a missionary, and there he and the minister met first after the services referred to, when Dr. McChyne visited India, and was recognized by the young missionary as the very man whose sermon led him to Christ. But the greatest glory of this case rests on the head of that humble and devoted woman that led this sinner to the house of God to hear his word. What a worthy monument is this to humble worth!

O, how should such facts lead all to try to do something worthy of an immortal mind. Would we could kindle a worthy

ambition in some one to try in Christ's name to do something worthy of his Saviour's praise.

Sir T. F. Buxton says, "The longer I live, the more I am persuaded that the great difference between the successful and the unsuccessful is energy,—*invincible energy*. This principle possessed, will overcome any obstacle that may lie in any one's way."

Some, with half the advantages of others, will accomplish twice as much, because they possess what Spurgeon calls "*heart force*;" or, as Henry Ward Beecher says, "Some men will accomplish more with a jack-knife than others will with a whole kit of tools."

"Rouse thee to some work of high and holy love,  
And thou an angel's happiness shalt know ;  
Shalt bless the earth in worlds above ;  
The good begun by thee shall onward flow,  
In many a branching stream and meadow grow ;  
The seed, that in these few and fleeting hours,  
Thy hands unsparing and unwearied sow,  
Shall deck thy head with amaranthine flowers,  
And yield thee fruit divine, in heaven's eternal bowers."

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#### ART. IX.—REVIEW OF THE ARGUMENT FOR PEDOBAPTISM, FOUNDED ON THE IDENTITY OF THE JEWISH AND CHRISTIAN CHURCHES.

This alleged oneness of the Jewish and Christian churches, by which the covenant with Abraham is said to be available for us, is the strongest argument ever brought forward in support of infant baptism. If the absolute duality of these two churches is certain, then no inference from the Abrahamic covenant can be valid. Hence Pedobaptist writers generally, and Methodist writers especially, have endeavored to establish it as a fact that the two churches are identical. A careful review of the grounds taken must be useful to every Bible student.

I. It is alleged that the Abrahamic covenant is the charter and constitution of the Christian church. This ground is taken by Dr. Shaffer, who debated with David Marks, by Slicer, Hubbard, Milligan, and others. It is said that God never had but one church. If the invisible church is referred to, this is true, but if the visible, then it lacks proof, as John writes to the seven churches in Asia. When such a proposition is thrown out, the mind naturally refers to the invisible church and grants it. This taken for granted, the covenant is asserted as the constitution of the one church, and the question is thus begged and infant baptism inferred. It is by no means certain that only one church visible belongs to God. That the covenant of circumcision is not the constitution of the Christian church is seen by reference to the Scripture. In Gen. 17th chapter, that covenant is recorded and reference is also made to it in the 15th. Read that record carefully, and you will find in it no promise of Christ nor any reference to him. The constitution of the *Christian* church cannot lack a *Christ*. The promise to "all the families of the earth" is sometimes quoted in connection with the covenant of circumcision. This promise is found in Gen. 12th and 22d chapters. That promise was given when Abraham was seventy-five years old and the covenant of circumcision when he was ninety-nine, and the two have no connection. In Gal. 3: 16, Paul carefully distinguishes between the covenant with the seeds, and the promise of the seed. The promise was not called a covenant till it was confirmed in Christ, when it was called the "new covenant."

Jeremiah speaks of this new covenant *to be made*, in which God's law should be written upon the heart. The covenant of circumcision limits its blessings to one nation. The promise extends its blessings to all nations, and how could these opposites be put in the same covenant? In the New Testament, all references to the spirituality of our connection with Abraham refer to the promise and not to the covenant. In Heb. 8: 8, it is said to be "not according to the covenant made with the fathers." In the new covenant God was to write his law upon the heart, and the old, Paul says, was ready to vanish away. We then have our own decision to make whether the



stitution of the Christian church is the new covenant in which all should personally know God, or the covenant which was limited to the Jews admitting believers and unbelievers alike.

1. If the promise to all the families of the earth is the covenant of circumcision, then for twenty-five years it was without a seal.

2. If the promise to all the families of the earth is the covenant of circumcision, then those included in the covenant should be circumcised and circumcision is in force now.

3. The "new covenant" absolutely excludes infants.

4. If, as Pedobaptists claim, the covenant of circumcision is the covenant of grace, the charter of the Christian church, then, by taking away the seal, the charter of the Christian church itself is annihilated, and the covenant of grace is useless.

5. The Abrahamic covenant is with his natural or his spiritual seed. If with his natural seed, our infants are excluded. If with his spiritual seed, then conversion must precede baptism.

II. It is urged that in the Septuagint the same word is used for the congregation of Israel and for the New Testament church. In answer, the word *ekklesia* meant any loose assemblage before it was applied to the Christian church. It meant the senate at Athens, or a quorum in the senate, or any convention called together, or an incidental gathering, or even a mob collected for an unlawful purpose.

The mob which attacked Paul, and which was appeased by the town clerk, (Acts 19: 32,) was called (*Εκκλησία*) *ekklesia*, or church. The use of the word then proves nothing since an unorganized collection of people was an (*Εκκλησία*) church in its original sense. Besides, the Jews had a separate word for a religious assembly, to wit, "synagogue," and that word was never applied to the Christian church. This word, like our word church, was sometimes applied to the place of worship.

No stronger proof of the distinctness of the churches could be asked than that the Jews agreed to put out of the synagogue all who should confess Christ, and only those who confessed Christ and were baptized could be members of the Christian church.

III. The identity of the Christian and Jewish churches is inferred because the "Gospel was preached unto Abraham.

Peter says that in the days of Noah, Christ in the long-suffering of God "went and preached unto the spirits" (now) "in prison."

If the Christian church is one with the Abrahamic church because the gospel was preached in his time, then it must follow that it is one with the church in Noah's time, because the gospel was preached then. But Pedobaptists claim that there was no church till the covenant with Abraham, hence the Christian church is identical with a church having no organization, and if identical, it is itself unorganized. Such a conclusion we are not prepared for.

IV. Christ was to reign on the throne of David, and we find grave D. D.'s arguing thus, "David was a Jew, hence the church in which Christ should reign was identical with the Jewish."

See Dr. Shaffer on infant baptism. David was a spiritual type of Christ. If so, nothing can be inferred of the literal church. If not spiritual then the following must result.

1. If Christ's reign on David's throne was in the church, then David reigned in the Jewish church. This is false, for David was neither a priest nor a Levite.

2. If circumcision was and is the charter of the church, and the passage literal, then *that covenant* was the throne of David on which Christ reigned.

3. If this is literally true, then Christ's kingdom is literal; but he says himself, "My kingdom is not of this world."

V. The identity of the churches is argued from the olive tree in Romans 11. The branches were broken off, but the trunk, the Jewish church, is still the same.

If "the root be holy, so are the branches," sounds much like Christ's assertion. "I am the vine, ye are the branches." If the olive tree means the Jewish church, what wild church could be signified by the wild olive tree? "Broken off" by "*belief*" in Christ was true of members broken from the Jewish church. "Thou standest by faith" was not true of members of the Jewish church, neither were they "grafted into it contrary to nature." "God shall graft them in again" shows that the bless-

ing is spiritual, as also the condition, "If they abide not in unbelief."

VI. Communion takes the place of the passover, and baptism of circumcision, therefore the ordinances are identical.

This is a grave assumption to make without Scripture proof. Upon this supposition the church was four hundred years with but one sacrament. But what proof is there that the passover and circumcision were sacraments at all? The passover was instituted entirely separate from the Egyptians, and communion, separate from the Jews, and the lives of the institutors were attempted in both cases. May we not infer that the Egyptians were in the Jewish church as well as the Jews in the Christian church? Such are the foundations upon which rest the assumed oneness of the two churches. The two churches were really distinct, as will be seen by careful comparison.

1. The membership of the Jewish church was national, that of the Christian church was spiritual.

2. The rites of the Jewish church were sacrifices, feasts, offerings, circumcision, passover and the pompous rites of worship at the temple. Those of the Christian, were baptism, communion and heart worship.

3. In the one were those born of the flesh and bought with money, in the other were those born of the spirit and bought with blood.

4. Literal circumcision was in the one, in the other, circumcision made without hands.

5. Jewish offerings were burnt offerings and sin offerings, wave offerings and heave offerings, meat offerings and drink offerings. Our offerings are a "lamb without spot" and a "broken and contrite heart."

6. The stone rejected by them is to us the head of the corner.

7. To the Jews all was type, to us all is antitype.

8. The Levitical priesthood was in the Jewish church; in the Christian, is the priest forever "after the order of Melchisedek."

9. The plan of organization was different. The Jews were always consolidated having the great centre of organization at

the temple in Jerusalem; but the Christian church appeared as a multitude of distinct organizations, each independent of the rest.

10. The one had vessels of "divine service and a worldly sanctuary," the other, the "true tabernacle which the Lord pitched and not man." "The high-priest entered once a year," Christ once for all.

11. The Jews had the covenant of circumcision. We have a "better covenant, established upon better promises."

12. To them was the promise of an earthly inheritance; to us is the promise of a "heavenly inheritance."

In what then could these churches be one? Has God left anything upon which to found an argument for their identity in the sense contended for? Yet this is the strong hold of Pedobaptism. The churches were one. The rite of initiation was circumcision, but is changed to baptism. But there is no evidence in Scripture that baptism takes the place of circumcision, nor do Pedobaptist writers adduce any Scripture evidence. On the contrary, most of them candidly confess that there is no Scripture evidence to prove it. Nor can it be proved that circumcision is the rite of initiation to church membership in any such sense as we understand church membership. The questions then arise, "What was the Jewish church, and what was the use of circumcision?" If the Jewish church was not a church in the same sense as the Christian, and if circumcision was not the rite of initiation in the same sense as we understand initiation into the Christian church, then the Pedobaptist argument from the Abrahamic covenant falls to the ground. In answer to the questions we may say, that God had a purpose to be progressively developed, and to be published to the world four thousand years after its creation. That purpose was the plan of redemption.

Prophecies, miracles, the moral law, and the Mosaic history must have their moral effect thousands of years after their transpiration.

Prophecies were to be the corner-stone of the evidence of the authenticity of Scripture, and must be first handed down to those who should afterward witness their fulfilment, and how

should they be thrown across the mighty chasm of thousands of years? If the prophecies and miracles had been divided among the nations, confusion would have resulted, and divine truth and heathen mythology would have mingled. Some writings would have been lost, and the authenticity of others impaired. Feigned miracles and true ones could not have been distinguished, and gratuitous prophecies of Christ would have made recognition impossible, or if recognized, he would have been considered only as a rival and an equal with the feigned demigods of the heathen.

To avoid these calamities God selected the Jewish nation and committed to them his oracles. God gave his personal attention to their organization, and these calamities were averted. But a bond was necessary to keep the Jewish nation together. God selected a rite so revolting that the heathens would not practice it, but surrounded it with ceremonies so grand and pompous that the Jews would not omit it.

The tabernacle, the temple, the feasts, the sacrifices and the ceremonies, were constant reminders of the covenant, and led the Jews to place the highest estimate upon it. These kept the Jews in, and circumcision kept the heathens out, and thus was secured a firm nationality. Males only were circumcised, and a circumcised proselyte was as exclusively a Jew as if born one.

To give more permanence, their land flowed with milk and honey, lest they should leave it and seek a better. It was parcelled out to tribes and families, and neither could remove the land-marks which their fathers had set. These were like so many thousand nails to hold the nation exactly in its place. The splendid ceremonies of the worship at the temple were made the exclusive labor of one tribe lest they should decline. Gods apparent partiality to the Jews was because He would use them to transmit the Scriptures to the apostles.

Paul says that the advantage of being a Jew and the profit of circumcision was chiefly because that "unto them were committed the oracles of God," and Stephen says that they received the "lively oracles to give" them "unto us." When this their mission was accomplished, the covenant of circumcision and

the Jewish nation disappeared together. The Jews were to keep the Scriptures as in a sealed bag, the Christian church was to scatter them world wide as soon as Christ's death had made them available.

The Jews then had no organized church as we use the term, only a strict nationality. There was no such thing as a Jew's joining the church, or being expelled, and the soul that was cut off was simply cut off from being a Jew as such, and deprivation from the pompous rites of the temple was as severe to a worldly as to a spiritual mind. Proselytes were inducted into no church, but simply became Jews. This view fully explains God's apparent partiality to the Jews, their peculiar rites, the prominence given to circumcision, the promise of Canaan, and the apparent inconsistency of excluding the heathen. This nation is what Pedobaptists have named the Jewish "church."

Now if it is argued that infants were in the Jewish nation, we grant it, but if it is argued that they were inducted by circumcision, we demur. They were circumcised because they were Jews already, and those not circumcised were to be cut off. If the nation were a church, and if this rite initiated into it, then the threat to cut off the uncircumcised would be a threat to expel those who would not join. But this is the only sense in which the Bible teaches that the Jewish nation was a church. Every one can see the want of that sort of identity between the Jewish nation and the Christian church, which is necessary for the Pedobaptist inference.

Of course, then, no argument from the Abrahamic covenant could establish a precedent for infant baptism. Nay more, from the badge of Jewish nationality we cannot so much as *infer* a rite of initiation for the Christian church. Not even a fair *inference* can be drawn. In reading the Scriptures the most penetrating mind would never have guessed that infant baptism was taught as taking the place of circumcision.

If one text of Scripture could be brought authorizing infant baptism, its authority would be sufficient; but as that one text is wanting, and moreover, as its strongest bulwark of defence furnishes it not even a fair inference upon which to rest, may

we not adopt the language of Bishop Barlow an eminent Pædobaptist? "I do believe and know that there is neither precept nor example in Scripture for Pedobaptism, nor any just evidence of it for about two hundred years after Christ." See also the similar testimony of Dr. Stanley in his "History of the Eastern Church." "There can be no question," says he on page 117, "that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries, any other form was either unknown, or regarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous, case. To this form the Eastern church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid."

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#### ART. X.—CONTEMPORARY LITERATURE.

**THE RACES OF THE OLD WORLD: A Manual of Ethnology.** By Charles L. Brace, author of *Hungary in '51*, *Home Life in Germany*, *Norse-Folk*, &c., &c. New York; Charles Scribner. 1863.

The subject of Human Races has of late years been one of increasing interest, and yet the works which have been called forth by this demand have not been of a very satisfactory nature in themselves, and in addition to that, what has been written has been quite inaccessible to most readers, being of a fragmentary nature, and distributed in many volumes often not in their main aim devoted to it. Pritchard's works are very voluminous and expensive, and when obtained, not serving the purpose of a Manual. Like other writers on this subject, Pritchard is very diffuse, often occupying the space with the discussions of hypothesis, instead of giving the facts in any compact statement.

It was a thing felt and confessed everywhere, the want of a work within moderate compass and price, to set forth the leading facts upon the subject of races, in a form which the general reader could master. It is just this want which Mr. Brace has consciously aimed to meet. His own description of it is according to fact:

"The present Manual of the Ethnology of the Old World, designed not so much for the learned, as for the large number of persons who are interested

in the study of History, whether in Academies and Colleges, or among the people of business and professions, such as desire to ascertain readily the position of a certain people or tribe among the races of men, or, at least to know the latest conclusions of scholars in regard to them.

"To them History is usually a mere diary of facts, and they want some link of connection, smething which will unravel the confused web of human events. This treatise is intended to fill these wants—to present in a brief and clear form the latest and most trustworthy results of scholarship and scientific investigations bearing on the question of races, and to furnish a guide—imperfect though it may be—to the study of history. . . .

"The Manual is divided into eight divisions. The first treats of the leading races in the earliest historical period; the second, of the primitive races in Europe; the third of the leading races of Asia in the middle ages; the fourth, of the modern Ethnology of Asia; the fifth, of Oceanic Ethnology; the sixth, of the Ethnology of Africa; the seventh, of the races of modern Europe; and the eighth of the antiquity of man, and the question of the unity or diversity of origin."

The author gives a conditional promise of following this volume by another upon "The Races of the New World."

Mr. Brace, so far as we are able to understand him, inclines to the doctrine of the unity of the race. He, however, presents his arguments on both sides, and concludes with nothing more than "probably" or "perhaps."

On the question of the antiquity, he is a disciple of the more recent doctrine that man is of very great antiquity; perhaps of hundreds of thousands of years. We are inclined to believe that further investigation will confirm the old view, that man is of very recent origin. But it should be said of Brace, that his spirit is devout and candid, and that wherein the facts of science now seem to differ from present interpretations of the Scriptures, he does not infer that the Scriptures are wrong and therefore uninspired, but that only our interpretation needs correction.

**THE FORTY DAYS AFTER OUR LORD'S RESURRECTION.** By Rev. Wm. Hanna, LL. D., author of "The Last Day of our Lord's Passion." New York: Robert Carter & Brothers. 1864. H. Packard, Portland, Maine.

To the Christian life no sort of knowledge can sustain the relation of fountain so completely as the knowledge of Christ as a person, as his life was manifested. The spiritual life must have nutriment as truly as the intellectual or physical. The eternal life which was in the Father and was manifested in the Son, is that nutriment as well as fountain. The intimate acquaintance with the life of Christ as a mortal, brings us most consciously present before Him as immortal and divine.

Persons who have studied Dr. Hanna's "Last Day of Our Lord's Passion" must have felt their spiritual life revived and enlarged, as well as their minds instructed by his able work. It leads the mind to contemplate with steadiness, Jesus as a mortal, a tempted mortal, a mortal given over to sore trials, to "strong crying and tears."

In this book the same author holds up for the reader's steady gaze, the same being after "mortality is swallowed up of life." You follow his manifestations as an immortal for forty days. You see by degrees how he is liberated from the laws under whose control He ordinarily was as an immortal, till He



rises toward Heaven and a cloud receives Him out of sight. Dr. Hanna has done his work well, though we think not quite so well as in the former volume. To preachers these volumes should suggest proper themes for communion occasions, and to the private Christian they are peculiarly adapted for such seasons.

**HINTS TO RIFLEMEN.** By H. W. S. Cleveland: New York, Appleton & Co. 1864. Bailey & Noyes, Portland, Maine.

It is said when Jeff. Davis visited Portland, Maine, only a season or two before the breaking out of the rebellion, which he was then doubtless planning, he expressed great surprise that almost the whole population of the North was unaccustomed to the use of fire-arms. He professed even to have great fear that some foreign nation would as a consequence take away our American liberties. No doubt his real meaning was something like this: The South is accustomed to the use of fire-arms, the North is not; therefore rebellion can easily succeed. There is no doubt that owing to this difference the rebels, especially at the beginning of the war, had an advantage of grave importance over us.

Mr. Cleveland is of the opinion that no military drill in adult life can make up for the loss of early experience in the use of the rifle. He urges that every American young man should consider the skilful use of the rifle as an indispensable accomplishment. This, he thinks, is indispensable to the preservation of the liberties of the nation.

A few years past, when it was the fashion to regard all military training as an unseemly relic of barbarism, obtruding itself upon the millennial peace, which it was thought had come, this opinion would have called forth a laugh from the wisest among us. We have fallen upon times which painfully instruct us that civil governments cannot dispense with the sword; that the civil magistrate beareth not the sword in vain. Painful as it may be for peace-men to confess it, they are forced now to admit that despite the seeming paradox, the only way to peace in this imperfect world, is really to fight for it.

Our author goes into his subject in detail. He is well acquainted with it. He speaks of the different kinds of rifles, the best mode of keeping them in order, and of acquiring the skilful use of arms. Most heartily do we commend this book to our readers, and we trust that in the light of our present experiences, the moral and religious young men will show that the manly exercise here recommended is not necessarily associated with dissolute habits. This is a point very important to be gained, and will require concerted effort on the part of the best portion of society.

**THE PHILOSOPHY OF SPIRITS: As Taught by the harmonious and concurrent testimony of the Scriptures and Nature, including a Comparison of the Spiritual Facts of the Bible with Natural Law, and an application of the same law to the explanation of the phenomena of the Modern Spirit-circles.** By James Brown. New York: John A. Gray, Printer, &c. 1862.

Some years ago, when the "Recent Spirit Manifestations" began to attract the attention of authors, the manuscript of this volume was prepared. Its author was not a professional writer, but simply a farmer in one of the western

States. The manuscript fell into our hands, and after reading, we felt it so far excelled any thing we had seen on the subject, that we advised its publication. Only a few days ago we saw it in print for the first time, and upon looking it over again we are still persuaded that it is a valuable book, especially for those who have not read enough on the subject to find in fragments what is here presented in a continuous and condensed view.

The author is of opinion, that despite much deception and fraud practised by certain parties, despite the innocent mistakes, blunders, marvelousness and ignorance of others, there must be admitted to be certain facts which cannot be fairly and honestly explained, but upon the admission that there are genuine spirit-communications. Of this point we are by no means certain as a fact, but believe that it must be admitted as a probable and reasonable thing, by those who hold to the inspiration of the Scriptures.

Starting from this point the author goes over the whole ground of inspiration, and demoniacal possessions, as viewed from his stand-point. He classes the recent "manifestations" with those denominated in the Scriptures "familiar spirits," and "oracles" in heathen temples, for he holds that sometimes those oracles had their origin in the spiritual world.

The author is of opinion that many of those who have written in opposition to the recent "manifestations" have assumed ground fatal to the Scriptures as inspired. In their zeal to oppose what they call delusion, they have rushed to the side of the Sadducees, denying angels and spirits.

On the other hand, those who encourage and espouse the new "manifestations," are wittingly or unwittingly dealing with lying spirits. They are like Saul going to the witch of Ender, instead of looking to the Divine mind for guidance.

We trust that all our readers who are at all interested in looking into the "manifestations" will not omit Mr. Brown's book.

**HISTORY OF THE ROMANS UNDER THE EMPIRE.** By Charles Merivale, B. D., Late Fellow St. John's College, Cambridge. From the Fourth London Edition, with a Copious Analytical Index. Vols. III & IV. New York: D. Appleton. 1864. Bailey & Noyes, Portland, Me.

The history of the Romans in all the phases of their government will always be of interest to the human race, to the end of time. If that part of it called the Empire is not so interesting to us, who are opposed to all forms of monarchy, as other periods, it has still many lessons which we ought to learn and heed if we would preserve our liberties. Here, step by step, we are reminded that eternal vigilance is the price of liberty. Here we see the different efforts put forth by patriotic men to recover the former liberties, resulting, by means of divided councils, in greater and still greater despotism.

The author is an able and judicious guide, as well as one of the most attractive that ever led a reader over this field.

In these times, when everything which can be shaken must be shaken, no doubt there will be an increased interest in historical studies, and especially of so great a nation as that of the Romans, to whom our nation is yet to bear a striking analogy among the nations of our times, unless by Divine Providence it is now to be broken for its sin of oppression. The more, however, one is

acquainted with the nations of the past, the more his faith increases in the higher and better destiny of this nation; the more he learns that our trials, as great as they are, are not unprecedented. The more vital the issue in a war the more safely may a nation be exhausted, and yet not lose the power of recovery.

**THACKERAY, THE HUMORIST AND MAN OF LETTERS.** The Story of his Life and Literary Labors, Including a Selection from his characteristic Speeches, now for the first time gathered together. By Theodore Taylor, Esq., Membre de la Societe des Gens de Lettres. To which is In Memoriam, by Charles Dickens, and a sketch by Anthony Trollope; with Portrait and Illustrations. New York: D. Appleton & Co. 1864. Bailey & Noyes, Portland, Me.

Thackeray dead even Dickens eulogizes. There is more evidence than one desires to find, that at one time the latter was not a little overbearing to the former. It might be there was some envy toward the rising star. But Thackeray's proud spirit never bent before Dickens, and the latter being first in the offence had to take the first step toward the good understanding that was afterwards apparently established. So far as the details appear in this little book, the reader's sympathy is entirely with Thackeray.

There is mentioned in this book a domestic affliction which awakens a deep sympathy for Thackeray. It seems that for a number of years it was perceived that a melancholy or some form of insanity was by degrees overshadowing his wife's mind. The husband was in the struggle striving to win for his family not only an honorable fame, but a competence of this world's goods. The nearer he approached that, sadder grew his domestic sorrow. By the time he had fairly won his prize, his wife's affliction entirely prevented her from enjoying that for which the devoted husband had put forth such strenuous efforts. And to add to the sadness of fate the husband himself was very soon cut off by death.

Lamb and Thackeray are not the only humorists who have carried in secret for years a similar sorrow. We are inclined to think the vast majority of authors, who have especially exerted themselves to contribute to the cheerfulness and mirth of others, have been the subjects of peculiar and deep grief. We have sometimes had the opinion cling with some tenacity to our mind, that the grief has, in the majority of cases, been the occasion of that peculiar development which constitutes the humorist. Persons not usually cheerful and courageous, do not succumb to sorrow, and when they have it to bear, their faculties rally with uncommon force to keep up cheerfulness. In contributing to the cheerfulness of others, such persons become, in a measure, unconscious of their own sadness. The exercise of the faculties by which they thus contribute to the cheerfulness of others, grows more and more congenial.

It is said misery likes company, that is, that one's own misery is relieved by being aware of the misery of others. The opinion which we have mentioned concerning humorists, seems at first view to be opposed to the truth of the old proverb. But upon a little further reflection, we think it will be seen the conflict is only apparent. There is in human experience enough to justify the proverb, but we are inclined to think it applies only in those cases where the spirits succumb to sorrow. While the struggle is maintained against mel-

ancholy, the minds of those under it, prefer that which is mirthful and cheerful.

It was our privilege to listen to Thackeray the first time he lectured in America, and we think to listen to one of the best lectures he ever gave—that on Swift. It was the beginning of a better day for him in pecuniary affairs. That was the commencement of his good fortune. From that time forward he continued to accumulate property.

This volume gives the particulars of Thackeray's pecuniary struggles. Unlike most persons who come to a competence, he began with a fortune which he wasted, or at least lost by unwise management. He denies that he was ever so poor as has been represented. He says he always knew where to go for a good dinner and how to pay for it.

It cost him many a struggle to succeed as a literary man. For years his discouragements were more than usually befall those who are ultimately successful. Most men would have given up in utter discouragement; but his strong nature and stronger resolution ultimately triumphed.—His history is full of interest and instruction, and in this little book it is presented in pleasing style despite the great brevity.

**THE CEDAR CHRISTIAN: And other Practical Papers and Personal Sketches.** By T. L. Cuyler, Pastor of Lafayette Avenue Church, Brooklyn. New York: Robert Carter and Brothers. 1864. H. Packard, Portland, Me.

We remember some years ago of taking up a paper and reading an article entitled "The Cedar Christian." We remembered the remark about the Cedar of Lebanon in "Chatsworth Park," and afterwards took not a little pains to visit that very Park, chiefly owing to that remark, and were never better rewarded for our pains. That article we find again at the opening of this volume, and it is that which gives name to the volume.

Mr. Cuyler holds a facile pen. His illustrations frequently are very striking, and but rarely a little too much drawn out. His thought is usually of the pure metal—not of pinchback. He is deeply devotional, and in his sparkling wit he does not slide like some into the irreligious. Among those who think it quite a virtue to find fault with the *Independent* we have heard Mr. Cuyler called the religious editor of that paper.

This little unpretending volume, composed wholly, we believe, of articles contributed to weekly papers has much more in it to instruct the mind, warm the heart, and stimulate the will to right, than many large volumes of great pretensions. His brief description of Dr. Guthrie is admirable. To one who has heard Guthrie, the brevity is painful. He thinks of so much more that might be said, if only Cuyler would say it.

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## ARTICLE I.—EDUCATION FOR THE MINISTRY.

On looking at our caption, we are dissatisfied with it. The more we look at it, the less we are pleased. It is commonplace,—that is one objection. And then it is ambiguous, or rather too general. But for the want of a better, it must stand. It is no part of our present purpose to argue the importance of intellectual culture as a preparation for the highest efficiency in the ministry. That matter we will venture to rest on this simple common sense proposition:—

That God has endowed us with intellectual faculties susceptible of improvement, has furnished us with the means, and inspired us with the desire for it, is in and of itself sufficient to show the right, and impose the duty of mental cultivation.

But in addition to intellectual culture and training as a preparation for the work of the ministry, we have the acquisition of religious or theological knowledge, and the best methods of employing it in promoting religion. As objections to ministerial education lie chiefly against the former, we will not be delayed even to suggest a reason for the latter.

It is obvious to remark, that as men of widely different degrees of mental capacity may find spheres of usefulness in the ministry, so the same may be true as regards educational qualifications. Times, localities, and a variety of circumstances

may be such as to render men of limited education not only acceptable, but very useful ministers of Christ. In the apostolic period, miracles not only compensated for the want of intellectual culture, but even by that very want became the more marked and effective. So in the periods of society of less cultivation, and in localities where general intelligence is limited, the want of education will not preclude great usefulness. But all this does not prove that an educated ministry is not desirable, or that it is not even indispensable, under other circumstances, and even under these, the period of miracles alone excepted, to the highest degree of efficiency.

Assuming then the importance and demand for education in the ministry, as above intimated, it becomes a question of practical interest to every young man called to this high and sacred trust—how and to what degree shall it be acquired? To this question we propose in this article more especially to address ourselves.

Different methods have been resorted to at one time and another, among which may be mentioned the following, together with their comparative advantages and disadvantages.

I. An education of this kind has been attempted by private reading and study.

Not unfrequently men, when convinced of a call to the ministry, enter at once in part or in full upon a discharge of its duties, and in connection therewith attempt the necessary preparation for it by a course of private reading and study. It is not to be denied that men of vigorous intellects, and exemplary industry and patience have in this way risen to eminence in their calling. But more generally one of these interests mainly or wholly precludes the success of the other. Either study so engrosses the attention as to render ministerial labor nearly or quite useless, or the care of souls and the duties of the pulpit preclude general study, or render the pursuit of it irregular and unsuccessful. The latter is the more common result. The pursuit of a systematic and thorough course of study is irreconcilable with the proper discharge of the pastoral duties at the same time. Attainments acquired in this way are too apt to be superficial and heterogeneous, inadequate for the highest

ministerial efficiency. Religion has become a science—in its nature profound; in its extent vast and comprehensive. It concerns the highest and dearest interests of man. It “forms a multitude of relations to private and public life.” How can it be mastered save by continued application, and the closest thought? Many a pastor will testify, that beginning with a good literary and theological education, he has found it necessary to husband the moments, and tax his energies to preserve fresh his acquisitions, and to keep pace with the steady and often rapid progress of intelligence. There have been times, there may now be instances, in which the expedient now being discussed must of necessity be resorted to, or the ministry relinquished. But happily for us such occasions are exceedingly rare. We say this in full view of the painful fact, that many enter the ministry each year with little or no mental and religious training. It must be evident that such men underrate the intelligence of the times, or overestimate their own abilities, and at the same time lack an appreciation of the greatness and difficulty of the work they essay to do.

II. A second method of ministerial education is a private course of instruction under an experienced pastor.

This was very common, especially in New England, previous to the establishment of schools for Theological instruction with their present facilities. Pastors eminent for learning and usefulness constantly aided by their instruction and the use of their libraries several young men, called divinity students, to a preparation for their calling. In this way the pulpit has been furnished with some of its most able and successful divines.

This method has some special advantages. The instruction of a teacher engaged in the daily duties of the ministry would most likely be eminently practical. Besides this, the student would be brought into constant contact, at least by observation, with the actual experiences of pastoral life. Accompanying his teacher at times in his parochial visits, and assisting him in his public and private duties, he could not fail to familiarize himself in a high degree with the art of preaching and of the care of souls, whatever might be said of his proficiency in

acquiring a knowledge of the system of religion, or of the theory of pastoral life.

But, in fact, in such cases, the range of studies would necessarily be somewhat limited, and the pursuit of them less regular and thorough, owing to interruptions, and the want of suitable facilities offered by ample libraries, variety of lectures, and other useful and necessary appliances.

### III. Theological Schools.

The advantages of institutions of learning established expressly for promoting ministerial education, furnishing the instruction of learned and pious professors, men of varied experience and different casts of mind, a wide and liberal course of study, access to large and valuable libraries, together with daily contact with other minds occupied in the same pursuit, must be apparent to all. Such advantages cannot be doubted, or gainsaid. They never have been primarily questioned. Whatever of opposition has been arrayed against the schools and the learning imparted by them, has mostly sprung originally from a misapprehension of their character, or abuses and perversions incident to them. Such opposition had its origin very early in the Christian church. Ammonius of the second, and Origen of the third century, by combining the subtleties of Grecian and Oriental philosophy with the simple and pure doctrines of Christianity, produced a lasting dissention in the church respecting the value of education and schools of learning. One party were especially anxious that those who aspired to the office of bishops, and other ministers of religion, should apply themselves to study, and even secured the enactment of laws, which excluded the ignorant and illiterate from the office of public teachers, whilst the other as zealously labored to banish learning from the church and especially from the ministry, from a notion that erudition might prove detrimental to the true spirit of religion. "Hence," in the language of Mosheim, "the early beginnings of that unhappy contest between *faith* and *reason*, *religion* and *philosophy*, *piety* and *genius*, which increased in the succeeding ages, and is prolonged, even to our times, with a violence that renders it extremely



difficult to be brought to a conclusion." But those more serious and radical defects of religious education, our prescribed limits and purpose forbid us to consider. Indeed, they do not exist at present to such a degree as to warrant the objections formerly raised against them.

But still, even in the improved condition of theological learning, the prescribed course of study for no profession has occasioned so much dissatisfaction as that adopted by the schools as a preparation for the ministry. A dissatisfaction by no means confined to opposers of theological education, but experienced more or less by the most eminent divines, and most learned educators. And what may seem strange, notwithstanding this, for generations past no material changes have been effected, since no improvements have been suggested sufficiently definite and practical to warrant their adoption.

Having in a word spoken of the advantages of theological training in the schools, and touched upon its more serious defects, which have given rise to opposition in past times, we now purpose to notice somewhat in detail the more common objections which prevail in our time, and among us. We accept this task the more readily, because some of them have weight with intelligent minds, and are often a source of doubt and embarrassment to young men contemplating the ministry.

1. The length of time required to complete the prescribed course of study, is complained of.

Three years after an extended and perhaps liberal course of preparation seem to many a formidable proportion of brief life, and especially of that brief portion one may hope to spend in the active service of the ministry. Let it be borne in mind that it is not the amount of labor so much as the kind and character of it, that is effective. A few well directed and sturdy blows effect more than a multitude loosely aimed and feebly bestowed. It is true the ardor of youth, future promise, the allowance intelligent men are wont to make for immaturity and inexperience, may render satisfactory even one's earliest efforts, but in the period of more sober and solid life, a mind unfurnished with knowledge, and undisciplined to close and consecutive thought, just when men will demand more, will be ca-

pable of accomplishing less. Hence the early wane, and sometimes utter failure of many, who in the outset gave much promise, and excited high hopes. All time is not lost which is only spent in careful and perhaps laborious preparation.

2. The amount of study bestowed on branches of learning, not directly bearing on the duties of the ministry, is made a subject of complaint.

This objection lies chiefly against the required course of preparation for theological studies. What have classical studies, mathematics, and other kindred branches to do with preaching the gospel? we are often asked, and with an air of wisdom. Much, in a variety of ways. It is well known that all the mental faculties are susceptible of expansion and improvement. Moreover, it is well known that all these faculties bear an important and intimate relation to each other, reciprocally acting upon and aiding each other, hence the cultivation of each and every one is needful to preserve a proper balance among themselves, and harmony of operation. Strength and facility of action grow out of this general culture,—so that the result of all may sooner or later be pressed into the actual and more immediate service of Christ. Comprehensiveness of religious view, and breadth of purpose, may grow out of this liberal culture, to say nothing of its disciplinary preparation for a wider range of study and profounder theological pursuits.

The thorough discipline of these powers by the culture of enlightened letters and science, lays a broad foundation for a more noble religious education, which, subjected to the love and grace of Christ, may conduct one to the sphere of the largest and most useful activity.

3. Another complaint, and one related to the last is, that the systematic theology of the schools does not bring one into sufficient contact with the Bible—the source of the Christian doctrines.

This objection is a serious one, and we do not hesitate to say, is well put. It suggests a deficiency long and painfully felt. It is true our theological graduates are able to state the Christian doctrines with much method and precision, and perhaps to cite with fulness and accuracy leading proof texts; but

is it not equally true, that there is a manifest want of an accurate knowledge of these doctrines, and the methods of inculcating them as they are developed in the divine Scriptures, as well as a want of familiarity with the genius and spirit of the Scriptures themselves? This and this alone will make men able ministers, not so much of systematic theology, as found in the ablest treatises, as of the New Testament itself.

It seems to us if there could be a system of study by which the student could with necessary aid draw these doctrines for himself from the very Word, we should reach a point in theological training higher and better than has yet been attained. What that precise method shall be, we do not feel competent to decide, an embarrassment common to others. Dr. Wayland, as judicious experienced and wise as he is everywhere acknowledged to be, points out in substance the defect, but fails to prescribe the exact and adequate remedy.

It is not to be denied that a teacher of fruitful expedient, and reverend regard for the sacred Word, may do much to remedy this defect, and it is equally true that the student who with pious endeavor holds fast to the Divine oracles, as the text-book of ultimate authority, will secure a far better preparation for his work in the schools than elsewhere.

It will suffice us then to say, that the closer we keep in our researches to the Bible, the more directly we draw our knowledge from that fountain of all spiritual life, the more accurate and fresh will be our religious notions, and the more deeply will our spirits be imbued with "the truth as it is in Jesus."

4. Another objection to our present theological training is, that it has too little of the practical to fit one for the duties of actual life.

It is argued that in the study of law, the student is allowed as a part of his training to practice some of the simpler and lighter duties of the profession. And the same is true of the medical student. He visits the hospital to witness the practice of his superiors, assists in the management of less severe cases, accompanies his tutor in his visits among the sick, shares in examinations and prescriptions of remedies, and thus becomes familiar with the daily duties of his calling. There is plan-

sibility in this argument, and with judicious application may be turned to profit.

This suggests the question to which there has been rightly attached considerable importance. Should students, while engaged in their preparatory studies, attempt to preach, and if so to what extent? There can be no doubt but that preaching to a limited extent, and on proper occasions, may be engaged in without detriment to one's progress in study—even with advantage to himself and profit to others. But constant, perhaps we may say even frequent preaching, has to the student two disadvantages, especially in the earlier part of his course. It too often results in forming habits of defective modes of thought, and delivery, and also is liable to interfere with the regular and and successful prosecution of his studies.

In the earlier part of the course especially, preaching but sparingly will in most cases subject one to no serious loss. There are other ways in which he may improve his gift to better advantage and to more acceptance. Moreover, it is far from being advisable for a student of little experience to attempt pulpit service in all places and under all circumstances in which he may have opportunity. There are occasions too difficult and too trying to promise any considerable success or profit. Dr. Wayland, who strongly recommends more practice in our theological seminaries, supposes himself to be asked "would you advise a young man who has had no practice in public speaking to address a large congregation without any written preparation?" replies, "I would not advise a young man who has had little or no practice in preaching to address such a congregation at all." Remarking, that there are occasions demanding higher elements of pulpit oratory than are or can be possessed by the unpracticed and inexperienced, and yet there are abundant opportunities where such gifts may be properly and profitably improved. The authority of the Dr. is especially appealed to on this point, because he is regarded as a little old-fashioned in his notions, not to say obsolete, by the present swift-footed and precocious age.

But it is a mistaken notion, that the theological training of the schools has all to do with theory, and little or nothing with

practice. The preparation of a multitude of themes requires all the care, labor and thought needful for the construction of sermons, and a variety of elocutionary exercises habituates the student not only to accurate but ready delivery. And this is especially true if he is accustomed in the presence of his fellow-students to speak his own sentiments, and his own composition.

And this furnishes occasion to remark, that the whole system of elocutionary training as practiced in our academies and colleges by way of declamation, is most seriously defective and inefficient. It may be, and doubtless is, far less deplorable than no training at all, but there obviously is a better way. Could the child from the beginning be habituated to speak on the stage only his own thoughts, composed out of his own brain, we should have a simple, natural and elegant delivery. To compel a boy of twelve years to the task of giving accuracy and force of utterance to the massive thoughts of Webster, or to the intricate and vastly complex periods of Choate, if it were not an act of cruelty, would be as ridiculous as an attempt to compel him to a graceful and manly walk in his grandfather's great coat and boots!

We may then simply add, that the student, by long and patient study, having become familiar with gospel truth, habituated to a correct and exact arrangement of thought, and to a proper and accurate mode of delivery, even though it be a little stiff, will soon find the lofty themes of the pulpit, the love of souls, and the inspiration of Christ, imparting to his elocution ease and warmth and unction. So that his ministrations need not be in word only, "but in demonstration of the spirit and of power."

So much may be said in all candor and justice of the theological training of the school. Its defects have not been concealed, its advantages have not, we think, been overstated. Defects there are, and must be in all institutions, so far as they lie in the sphere of humanity. But our theological schools can be regarded only as great blessings to the church and the world. All who enjoy their benefits do not of course do them, or the cause honor. But still from them there go forth each return-

ing year a large class of intelligent, well trained and pious young men, to supply the wants of Zion, and to devote lives of zealous labor in promoting the welfare of men. To them the church is largely indebted. From what other source can she hope to be supplied with an intelligent and efficient ministry? Funds should be supplied—young men contemplating the ministry should be encouraged to avail themselves of their advantages. In the midst of all, and above all, prayer should be offered continually to God on their behalf, and especially for the young men connected with them, that while they tarry and wait, they may be "endued with power from on high."

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## ART. II.—THE ANGLO-SAXON CHURCH.\*

(Concluded from page 229.)

The conquests of Charlemagne, in the north of Germany, checked the impetuous tide of barbarians that, at longer or shorter intervals, swept southward for plunder and conquest. The restless Norsemen, now shut up within their peninsular, sought new avenues to spoil over the seas. The Scandinavian forests furnished abundant material for ships, while the overcrowded villages supplied swarms of adventurers to man them.

The enervated inhabitants of the Mediterranean shores often witnessed the depredations of fierce Vikings. The Atlantic coast and the countries lying along the German ocean were oftenest the theatres of their furious warfare. They sought to establish themselves in the places they conquered; easily forgetting the rocky soil and inhospitable skies of Scandinavia in the sunny vineyards of Italy, and in rich, genial France. The Saxon of England was the kinsman of the Dane, but he was despised by the latter for turning away from the religion of a

\* *British Literary Biography*, by T. A. Wright; *Lingard's Anglo Saxon Church*; *Turner's History of the Anglo-Saxons*; *Soames' Anglo-Saxon Church*; *Soames' Bampton Lectures*; &c.

common ancestry, and yielding his ancient vigor to the weakness of civilization. The Saxon island, with its fertile meadows and rich fields, had long been coveted by the envious adventurers.

Ragnar Lodbrog, a daring sea-king, penetrated France by way of the Seine and captured Paris. On returning home in 787, he was wrecked on the English coast, and was captured and slain by Edwin, king of Deira. In revenge for his death, his sons, trained to the same daring life, descended upon the coast in 793, and began that fearful work of devastation and slaughter which threatened, for a time, to annihilate every trace of Saxon power and civilization; dooming the hopes of the friends of learning and religion to cruel disappointment as church, monastery and library faded away in flame. Almost total darkness shut in upon the descendants of Aldhelm and Bede.

But a considerable change had come over the spirit of religion and learning before the approach of the Norsemen. When native barbarism had mostly, in form at least, yielded to the Gospel, the bishops became luxurious, and negligence crept over the clergy. Opposition, difficulty, only made them more zealous, but the sunshine of outward prosperity softened and wore away their vigor.

The Danes found the country rent by civil strife; ruled by four rival and hostile kings, neither of whom could alone successfully oppose them. Nothing could exceed the fury of the invaders. Churches were plundered and burned; monks were drawn from their places of concealment to be slaughtered or drowned; the children in attendance at the monasteries and churches who escaped the sword, were carried into captivity; the places of the dead were ruthlessly violated for the trinkets they contained; the crowds of peasantry who sought the protection of the monastery walls were herded together to become the prey of the sword or of the flames of their trusted fortress. That which the Dane could neither devour or remove was left in ashes. He was master of nearly the entire island when king Alfred began that wondrous work of conquest and civilization which arrested the ruin fast hastening to completion, and made

the conqueror doubly the conquered; overcoming by force of arms, he taught the Dane to adopt Saxon laws and dwell in peace side by side with his kinsman.

By the great battle of Brunanburgh, in 938, Ethelstan completely broke the power of the Danes in the northern part of the island, bringing in again Christianity, as well as the Saxon supremacy. With the return of peace, monasteries were restored, but not without great opposition, by a party which contended that the church should be left entirely to the control of the bishops and the secular clergy. The king led the way in the work of restoration, in founding several by his munificence.

England was early and abundantly supplied with well endowed conventual establishments, but far from being in spirit or in rule, regular monasteries, they were, rather, colleges for the accommodation of ordinary clergymen and the education of youth, and a retreat for a few ascetics. In endowing such establishments, the Saxon designed nothing more than to provide a church for ordinary worship, which should be surrounded with a body of clergymen who should serve it and itinerate in the neighborhood.

With the reign of Ethelstan a marked change began to come over the spirit of Saxon ecclesiasticism. The clergy showed an increasing disposition to raise themselves into a separate caste, and, forming a government of and among themselves, to become isolated from the social life around them. This feeling culminated in the next two centuries under the encouragement of Gregory VII, and Innocent III. Previous to this reign there was no regular monastic system in England. Celibacy of the clergy had not been strongly recommended. In many monasteries there were married monks, while the parochial clergy were free to marry or not, as they chose. But the rigor of the East was advancing with rapid strides over the religious life of the West, and clerical celibacy was already urged in many quarters with no mild zeal.

A leader in this work of revolutionizing church life was found in Dunstan. This ecclesiastic was born in Wessex, in the year 925—the first year of the reign of Ethelstan. He was



educated in the monastery of Glastonbury, a sweet, retired spot:

“ Deep-meadowed, happy, fair, with orchard lawns  
And bowery hollows crowned with summer sea.”

He was early introduced at court where his talents and engaging manners won him great popularity, and at the same time drew upon him the hatred of many courtiers whom he so greatly surpassed. The opposition of his enemies drove him from court to the house of his uncle, the bishop of Winchester. Dunstan had become strongly enamoured of a maiden of great beauty, and accomplished in the studies which were most congenial to his own mind. He sought his uncle's permission to marry her, only to find his passionate words and entreaties met by exhortations to embrace, instead, the strict rule of monastic life, which then prevailed in France, but as yet not adopted in England.

But the cloister was repulsive to a vigorous spirit, especially when heated with ardent passion; he accordingly refused to heed his uncle's admonitions. The violent struggle of mind which followed brought on a violent fever, which his uncle declared was a punishment from God for preferring an earthly bride to the church of Christ. The exhortations which had been spurned before, impressed the invalid so strongly that he vowed to retire from the world should he recover.

True to his vow, with returning health he left the affluence and honors which seemingly awaited him in public life, and retired to a cell which he built for himself, near the church at Winchester. The larger portion of this cell was below the level of the earth, and so small that he could scarcely raise himself upright in it. In this he made his dwelling. His time here was passed in devotional exercises, the practice of the arts, and the pursuit of learning. At times his prolonged fasting would nearly deprive him of sensation. He erected a forge in his cell at which he worked for the purpose of subduing his worldly appetites, making various metal ornaments and useful articles for the church. In his strict, strange solitude he frequently suffered from monomania. He believed himself under peculiar temptation and persecution by demons. On one occasion, it is

said, the devil came at night with a piece of iron which he wished forged in a certain manner. Dunstan, suspecting the character of his visitor, watched his opportunity, seized the fiend by the nose with the red-hot tongs, and forced him to resume his proper shape. The howling of the fiend was heard for miles around, and, on inquiry being made for the cause, Dunstan related his story. Such stories brought many on pilgrimage to his cell.

His uncle, Elphege, or Alfheh, was a strong partisan in favor of the celibacy of the clergy, and lost no opportunity of enlisting the nephew in the movement. After such a history it was not strange that Dunstan should become a bigot against marriage, and throw himself with unwearied zeal into the work of reform. He found all that his ambition demanded in the prospect which seemed to open up before him. The establishment of the Benedictine order became the one great object of his labors; by it he would gain the preferment so ardently desired.

The favored hour was at hand. Ethelstan died in 940, and Edmund, his successor, called Dunstan from his cell to become a chief counsellor at court, and soon after, on the death of Elphege, gave him the abbey of Glastonbury. Thenceforth, for forty years, he was the most powerful man in the realm; invited to become the counsellor of kings, he rose to be their master.

He immediately introduced at Glastonbury the severe discipline of the continental monks, expelling all the old monks and the secular clergy, although from them he had received his early education. By the efforts of archbishop Odo in 920, Fleury, on the Loire, became the main seat and seminary of Benedictine principles. The strict rule of the monastery won the admiration of Europe, and became the boast of Gaul. Its fame reached the ears of Dunstan and he strove to reproduce the same results in his own monastery. The buildings were enlarged and embellished and the endowment increased. Instead of the secular clergy, whom he had expelled, he gathered a community of monks who steadily emulated the strictness of Fleury. This was the first regular monastic establishment in

England, and Dunstan became the first Benedictine abbot, and the father of English monachism.

The first direct public effort to carry out his principles was made in 943 at a legislative assembly attended at London by a large concourse of bishops and other church officers. He procured the passage of an enactment to restrain all ecclesiastical persons, whether male or female, from unchastity under severe penalties. Monks and nuns were especially meant to be reached by such a law, but it was doubtless intended to restrain all in church communion.

A monk named Ethelwold, living under Dunstan, was nearly driven to join the society of the Benedictines in France, by an ardent desire of rivaling the most perfect of his order. Edred now king, at the solicitation of his mother, rewarded such zeal by founding a monastery on the royal estate at Abingdon, and Ethelwold was made its abbot. This was the second Benedictine house established in England. Its superior strove to equal the monks on the continent in reading and singing, and for this purpose introduced with great pains, masters from abroad to instruct his society. A monk was sent with special directions to minutely inquire into the habits and customs of the monks at Fleury, fearing that even under Dunstan, he had not gained a thorough acquaintance with monastic discipline. By these measures he secured a wide popularity. In after times he was called *the father of monks*—to which he is entitled for maturing the details of the system introduced by Dunstan.\*

Edred was succeeded by his nephew Edwy. During the festivities of his coronation day, the young prince withdrew to a private room. The indignant nobles dispatched Dunstan and Kinsey, bishop of Litchfield, to bring him back by force if necessary. The king was found by them in company with his wife and mother-in-law, while the crown lay neglected upon the floor. Expostulation failed to affect him, when Dunstan replacing the fallen crown, dragged him to the scene of revelry, showing thereby a dangerous degree of power as well as high presumption.

In consequence of this act he was banished from the king-

\* Soames.

dom; and only by hasty flight escaped the messengers sent to deprive him of his eyes. The monks were driven from Glastonbury, to which the secular clergy returned in triumph. As Dunstan was leaving his church, it is said that the walls rung with an unearthly laughter, in reply to which, addressing the invisible demon he said, "Go on; for thou shalt soon have more cause to lament for my return, than to rejoice now at my departure."

He found an asylum in a monastery at Ghent. But his power had become too great, and his principles too firmly established in popular favor to allow him to be forgotten, or his system to be extinguished. His party in the church was more powerful than the king; a conspiracy resulted in the return of Dunstan, and divided the kingdom, giving to Edgar, a younger brother of the king, all England between the Humber and the Thames. Dunstan was received with public honors, and the monks were restored. In 959 Edgar became sole king and made Dunstan one of his principal ministers.

During the banishment of Dunstan, Odo, archbishop of Canterbury, resolutely supported the Benedictine order. His disappointed ambition and implacable anger determined him upon revenge. Not daring, at the outset, to openly attack the king, Odo fixed upon Elgina, the queen, as the object of his vengeance, and, clothed with authority from Rome, two years after Dunstan's banishment, annulled their marriage, because it was within the prohibited degrees of relationship. His persecution did not stop here; the queen was branded and banished to Ireland. On her return to the king, she was arrested, and by Odo's command, the tendons of her legs were severed, causing her death. This act has thrown a dark shadow over the introduction of monachism, and blackened the memory of the archbishop. Edwy, yet a youth, died not long after by violence. A contemporary of high rank assures us that this king deserved the love of his people, but his influence was checked and his plans thwarted by the determined insolence of Dunstan and Odo.

After several changes, Dunstan, then only thirty-eight years of age, was made archbishop of Canterbury. His influence over

the king was complete. Edgar readily submitted to a severe penance of seven years, during which time he was not to wear the crown, to atone for an outrage committed by him upon an inmate of a monastery. At the expiration of the time he was crowned again by Dunstan with great display.

The extraordinary talents of this prelate enabled him to direct with efficiency the royal councils, and, though blinded by his religious feelings, to give to that reign a clearness and soundness of policy which made it greatly beneficial as well as vigorous. Under his direction, "Northumbria was divided into earldoms, instead of kingdoms; the Danes were either subdued or conciliated; the sovereignty of the Anglo-Saxon king over the Scots was established; the navy was placed in such a state of efficiency, that no enemy ventured to attack the coast; English pirates, who had infested our ports, were restrained and punished; while at home trade was encouraged, family feuds were suppressed, and men were compelled, instead of taking the law into their own hands, to submit the decision of their quarrels to the magistrate. Regular circuits were established for the administration of justice, forming a court of appeal from the inferior judges. Steps were taken to annihilate the wolves which still infested the country."

During Edgar's reign a dreadful pestilence raged in the large towns and cities, especially in London. Divine justice and human iniquity were studiously brought before the public mind by the clergy. Advantage was taken of the impression made to urge a plea in behalf of the church; it was represented that the avaricious and the needy alike had refused to pay tithes, and judgment was meted out to remind them of neglected duty. Therefore civil penalties were made to protect the rights of religion; tithes were scrupulously demanded, and a portion of the wages of all the people required to support religious establishments.

By these regulations every estate was burdened with a rent charge for the aid of religion. Many opulent landlords, to escape the tax for the general support of the church, built and endowed churches on their own lands; to these they gave not only land, but often settled upon them the tithes due from

their estates. In this a foundation was laid for the present parochial churches of the English Established Church. Immemorial usage; penal statutes of high antiquity, and legal surrenders by very distant proprietors, confirm these churches in their claims to the lands they hold.

Edgar established no fewer than forty-eight monasteries, thereby contributing greatly to the change of national habits and the condition of the clergy. The sway of monachism was made more complete, as one after another of these houses sprang into life. The secular clergy were compelled to become monks, or else to leave the homes and livings which they had legally occupied. If they were married, as was most frequently the case, the injunction became more severe; the alternative of leaving their families or suffering with them, when deprived of their livings, was sternly set before them.

Edgar died in 975. The succession was disputed among the nobles between Edward and Ethelred. While the former was led to the place of consecration the question was still agitated and the choice not fixed, when Dunstan, seizing the cross borne before him, took Edward by the hand and presented him to the people as their king, and then crowned and anointed him. Dunstan's influence was somewhat lessened during this prince's reign. The party opposed to Edward encouraged disputes between the monks and the married clergy. The latter, condemned to suffer in silence during the preceding reign, began to complain loudly at the contempt and abuse they suffered. They found sympathizers among the people with whom their relations were extensive and highly prized. They called a council, but Dunstan, using some of his former arts, confounded them by causing a voice to issue from the mouth of a picture of Christ. The primate was obliged to acquiesce in their demand for another meeting. The dispute was renewed with considerable bitterness, and the advantage seemed on the side of the clergy, when Dunstan, in reply to the forcible arguments of his opponents, excused himself from all further part in the controversy, and called upon heaven to confound his adversaries. Scarcely had he uttered the words when the floor on which they stood gave way with a fearful crash, and all except Dunstan

and his friends, who stood upon a solid beam, were precipitated to the ground. In the minds of the people, this miracle, for so they considered it, determined the question in favor of the monks; the safety of Dunstan's party giving sure proof of the soundness of his doctrines. Dunstan's skill in mechanics proved, for once, of direct use in theology.

Not long after this event the young king was murdered by his step-mother. This was a fatal blow to Dunstan's power. He was compelled to place the crown upon Ethelred. While doing this he gave vent to his disappointment by pronouncing a curse upon the prince, which proved prophetic, saying that "the blood of his brother should weigh heavily upon his family, and that the sword should not cease its visitations on his house until the sceptre had passed to a nation of strangers." Domestic dissensions, which had embittered his spirit and seemed likely to rend the Saxon power, easily prompted this dark prophecy.

It has been said of Dunstan that he was second only to the great Alfred, in his endeavors to advance the cause of learning and science in England. Not possessed of any considerable taste or skill in literary composition himself, yet his influence on the literature of his time was large from the number of monasteries, schools of learning, founded by his endeavors. His extant writings, probably only a small proportion of what once existed, are monastic rules modified from those of Benedict for the use of English monks, accompanied by an interlinear version in Saxon, to make it more generally useful. The most extensive of his writings is a voluminous commentary on the Benedictine rule; lectures probably delivered in the abbeys of Glastonbury and Abingdon. He died in 988, in the sixty-fourth year of his age, and was buried at Canterbury.

It is sometimes claimed that Romish jurisdiction was dominant in the island during the years of Dunstan's primacy. But the independence with which he and the monks, and also the clergy acted, disproves this. Of his own will Dunstan excommunicated a powerful earl for an incestuous marriage. The king being appealed to could give no desired aid. The earl, by means of agents well supplied with money, won over the

Pope, who wrote, entreating and commanding Dunstan to grant the desired absolution. But the primate absolutely refused to do this until the sin had been forsaken. There was, in his time, a close connection with Rome, but the Saxon church knew nothing as yet of papal jurisdiction.

Ethelred, surnamed the unready, began in 978 a reign of almost unrelieved calamity. From 980 to 991, various parts of the island were ravaged by new incursions of the Danes. In the year 1002, the king, supposing that the constant presence of Danish settlers in his domains invited these frequent inroads, ordered the massacre of all the friendly Danes settled in England. Every city was summoned to rise at an appointed signal and destroy them. The order was executed, and the helpless and unsuspecting victims were destroyed without mercy. Even those who had embraced Christianity were not spared. The suspicions of the king were unfounded; the Danes who had become naturalized, throughout all the invasions of their former countrymen, had kept strict faith with the Saxons, refusing to listen to the entreaties of their kinsmen, but rather aiding the Saxons in repelling them.

Sweyn, king of Denmark, who had not long before made a descent upon the English coast, quickly prepared to avenge this cruelty. His lieutenant-general, now in England, sent him this strange account of the state of the country: "a country illustrious and powerful; a king asleep, solicitous only about women and wine, and trembling at war; *hated by his people* and derided by strangers. Generals envious of each other; and weak governors, ready to fly at the first shout of battle."

In 1010 the triumph of the Danes was completed in the surrender of sixteen counties and the payment of forty-eight thousand pounds by the Saxon king. The next invasion of Sweyn was followed by a revolution in the government. The inhabitants rapidly deserted Ethelred and proclaimed the Dane as their king. Sweyn died in 1013. Canute, his son, was preferred by the soldiers to succeed him; but the English chiefs, too forgetful of the miseries which Ethelred had inflicted, and desirous again of English rule, offered him the crown anew, on condition that he should play the tyrant less and rule otherwise more fittingly.



Ethelred accepted the conditions and crossed over from France. Every Danish king was proscribed as a perpetual outlaw, and for several years so great was the Saxon opposition that the sword of Canute was continually employed to preserve his power. Finally the Dane in a decisive contest defeated his enemies, but no defeat could result so disastrously for the Saxon cause as the reign of Ethelred. His death occurred, fortunately, about the time of Canute's success.

The gloom that gathers thickly about this miserable reign is relieved by the illustrious name of Elfric. While the king again and again ruthlessly wounded his country, this humble bishop was ever busy mitigating her distresses and binding up her wounds, pouring in the balm of sound religious and scientific instruction. Later ages are laid under great obligations for the very large proportion of Anglo Saxon literature which they owe to his efforts. Many points in theology, else unsettled, in regard to early practice and opinion, are decisively fixed by his clear testimony. He zealously espoused monastic principles, and shared the prevailing prejudices against the married clergy. Chosen to the head of the abbey at Cerne in Dorsetshire, his active mind would not flow contentedly on amid its quiet duties alone; public improvement, the alleviation of general ignorance, the elevation of his countrymen, claimed his earnest thought and toil. With pity and somewhat of contempt, he says: "Once I knew that a certain mass-priest, who was my master, . . . had the book of Genesis, and he could scarcely understand Latin." Immediately afterward he says: "The unlearned priests, if they know some little of the Latin books, they fancy soon that they may be great scholars."

Custom and authority demanded of the clergy a sermon every Sunday. He saw that to the slightly educated priest this would be no easy task, and far from profitable to his audience. He attempted to remedy the evil by translating from well-known and reliable authorities, as Bede, Jerome and Gregory, forty homilies on scriptural subjects; these were deemed sufficient for a year. He also wrote a summary of admonitions and information required for the better instruction and guidance of the clergy. Encouraged by the favor which greeted these

efforts, he made various translations from the Scriptures. His talents won him the special favor of Canute who bestowed upon him the See of York, making him its archbishop. He died at Southwall in 1051, and was buried in the abbey of Peterborough.

Elfric was a zealous believer in the miraculous power of relics. On one occasion he purchased the truncated body of St. Florentine of the distressed abbey of Bonneval in France, for the sum of five hundred pounds. The abbey refused to part with the head of the saint. His labors as a homilist for the people, brought from his pen clear and forcible expositions of the eucharist, in which he not only used the language of earlier authors who were unfavorable to the doctrine of transubstantiation, but even put in form for ordinary congregations the opinions of Ratramm, who was fiercely condemned on the continent for opposing that doctrine.

Through the influence of Elfric over Canute, the latter encouraged pilgrimages to Rome by going thither himself; became the liberal patron of the monastic order, and in a legislative assembly declared the inviolability of churches; had the penalties reenacted which were imposed by Edgar for withholding tithes, and decided that the unmarried clergy should enjoy the privileges of thanes.

Elfric's remains show conclusively that the Saxon church never wavered in its testimony against the doctrine of transubstantiation; that the apostle Peter was not regarded by it as having any such extraordinary privileges and preëminence as is claimed by Romanists; that it did not lure souls by proffering to them the doctrine of mere attrition as a relief for a burdened heart. He taught the people from St. Jerome, the very doctrine which Tyndale afterward preached as the only sound view of absolution of sin.

We insert his homily on 1 Cor. 3: 11, in which he discourses as follows:

“ That is, no man can lay another ground-wall in the holy congregation, but that which is laid, that is Jesus Christ. He is the ground wall of the spiritual church, even as we to you ere said. The apostle quoth: whoever buildeth over this ground-wall, gold or silver or precious stones, or tree (wood)

straw or chaff, every man's work shall be manifest. God's day will manifest it, because it shall be revealed in fire, and the fire will prove what each man's work is. If any one's building lasteth through and withstandeth the fire, then receiveth the workman his reward from God for his work. If any one's work burneth up, he hath the harm, and is nevertheless holden through the fire. These words we cannot but with great fear expound. By the gold we understand belief and a good conscience; by the silver, right speech and eloquence in God's lore; by the precious stones, holy powers; and he who buildeth such works in God's congregation, the fire cannot consume his building, because the fire hurteth not the good, though it torment the unrighteous. Gold and silver and precious stones are proved in the fire, but nevertheless they are not with the fire consumed. So also, he who hath good works suffereth not any torture in the broad fire which over-goeth all the earth, but they go through that fire to Christ, without any hurt, as if they went in the sun's brightness.\*

The short reigns of Canute's two sons, Harold Harefoot and Hardi Canute, afford no materials for church history. Their reigns, covering a period of seven years, were marked by cruelty and brought fearful miseries to church and state. In the following reign of Edward the Confessor, religion was made popular by the strict example of the king. He was eulogized by monastic writers for the munificence with which he founded the stately abbey of Westminster; he is praised by them as a pure and sainted king. His French education made him partial to French customs and language. His church preferments were, for the most part, extended to Frenchmen. From that time that affectation of French usages began, which has prevailed, more or less extensively, ever since national antipathy and envy at length drove these parasites back to their own country.

During the few years that preceded the Norman conquest, little of note in ecclesiastical matters occurred. Again the Saxon was invaded by his kinsmen. For the Norman conquerors were descendants of the same stock as Bede and Alfred, and as the Danes, so long a terror to the island. The old restlessness was fast dying out, and England, as it was almost the first object of Norse cupidity and cruelty, became also the final home of the three branches that had overrun it. From their union, after centuries of warfare and wandering, sprang the vigor and masterly power of their descendants.

\* Soames' Anglo-Saxon Church.

The Norman was yet cruel but somewhat civilized; his religion was in form like that of the Saxon, and supplied an important means for bringing the two into harmony of feeling and action. Saxon influence disappeared for a time before the insolent, usurping conquerors; but it was too deeply rooted to be extirpated. Slowly, but with sure step, the Saxon peasant gained upon the foreign lord, who became dependent upon the industry and thrift of the conquered thrall for his corn and wool. The Norman rejoiced only in castle and hunting-park, and so must be indebted to the hand that ploughed the glebe or spread the sail.

There was a double rule to be maintained. The conqueror had claims upon France, and they must be established. The Saxon was welcomed as a soldier, however hated as a subject. Preferment and consideration await the soldier, and the Saxon won a higher place, and became necessary to his king. At length intermarriages brought the abject race into freer life. Religious duties were performed by the Norman with great pomp and magnificence. Rich establishments were built of marble conveyed from Italy; thence they derived, also, a refinement and a degree of knowledge, previously unknown to the Saxon.

The church, thenceforth, supported directly by Roman interposition and direction, became a distinct power in the realm. Though Saxon thane and franklin and bishop gave way to Norman lord and priest, yet the healthful truths and living principles of Bede, and Alfred, and Elfric, were destined, in the hearts of Wicliffe, Tyndale and Knox, to find a full resurrection, in spite of priestly arrogance and Roman cruelty and craft.

#### DOCTRINES OF THE ANGLO-SAXON CHURCH.

The complete sufficiency of the Scriptures as the perfect guide to eternal life, was never questioned by the Saxon divines. Elfric asks: "How can he fare well who turns his heart away from holy Scripture?" We find in the remains that have come down to us, no intimation that the divine record is not a *complete* repository of all that concerns the spiritual welfare of man. The clergy, at their election and consecration, were sol-

emly asked: "Will you apply the whole powers of your mind to the study of holy Scripture? Will you instruct the people committed to your charge, in the things which you shall have drawn from the sacred volume?" Nor was the canonical authority of those books asserted which are ordinarily called apocryphal; they were freely used for popular instruction, but care was taken to prevent men from considering them as integral portions of God's recorded word. Alcuin describes the soul ignorant of Scripture as "weighed down by famine and blindness."

From this veneration for the inspired word there naturally flowed a firm belief in its fundamental doctrines. The Saxon escaped the mass of erroneous speculations in regard to the Trinity, so common in the earlier ages of the faith on the continent, and adopted the three creeds, the Apostles' creed, the Nicene creed and the Athanasian creed, as his standard. The expressions of Bede on the subject of the Trinity were in high repute. He says:

"There is one Creator of all things visible and invisible; and we should believe in him, because he is the true God and alone almighty; who never began nor had a beginning. God remains in trinity, indivisible and in the unity of one divinity. Truly the Father is one thing, the Son another, and the Holy Ghost another; yet, nevertheless, of the three, the Divinity is one, the glory alike and the majesty equally eternal. The Father is Almighty God, the Son is Almighty God, the Holy Ghost is Almighty God. Yet they are not three Almighty Gods, but one Almighty God. Three they are in persons and in names, and one in divinity. Three, because the Father is ever Father, and the Son is ever Son, and the Holy Ghost is ever Holy Ghost; and of them no one ever changes from that which he is. Truly the Father and the Son and the Holy Ghost have one divinity and one nature and one work."

He uses the following illustration, "the sun that shines above us has three properties in itself; the bodily substance, the light, the heat. The light is ever from the sun and ever with it; the heat comes to us with the light. And the Son of Almighty God is ever begotten from the Father, and ever dwelling with him. The sun's heat goeth from it and from its light; and the Holy Ghost goeth ever from the Father and from the Son alike."

The people were carefully taught to consider the revelations of God, which they could not understand, as the indispensable objects of a true Christian faith.

Baptism and the Lord's supper were deemed the foundations of the church, and made the only necessary ordinances. We gain from their religious monuments that the unworthiness of the minister in no way defeats the operation of God's sacraments. Baptism was refused adults who were incapable of repeating the Creed and the Lord's prayer. Infant baptism was generally prevalent. The spiritual grace received by baptism was with great care identified with regeneration. After baptism none were allowed to depart without partaking of the eucharist. Among the ceremonies at the commemoration of the Last Supper, the more pious adopted the custom of the washing of feet; taking the words of Christ in a most literal sense. Whenever illness caused alarm, the elders of the church were summoned to pray and impart unction, as in James 5: 14. Undue expectations that *all* the benefits mentioned by the Apostle would ensue; a belief that bodily suffering would be alleviated as well as spiritual advantage conferred, destined the sick to frequent disappointment and thus the belief in *the unction* kept no firm hold upon the popular mind.

The Saxon teachers maintain the doctrine of the corruption of human nature and the need of divine grace; without faith, they declared, no man can please God. They taught that religious principles which did not manifest themselves in good works, only blinded the understanding and betrayed the soul. That regard for the Sabbath which distinguishes the descendants of the Saxons from every other race, is an inheritance from the days of Bede and Aldhelm. Many enactments now extant witness the protection sought to be given to that day. Its strict observance was solemnly enjoined for the purpose of hearing God's word and obtaining direction for the soul.

The mode of baptism was invariably by immersion. Bede, in writing of baptism, uses the expression: "Thou seest him bedipped in the sheor (pure) water, and again drawn up." . . .

Asceticism was not then without many admirers, and high praises were bestowed upon a life of celibacy; the chief pre-

lates declared the clergy to be bound, though not in law, yet in conscience to embrace it.

Fasting at stated times, but especially in Lent, was enjoined, and penance was required of the irreligious who neglected its observance. But fasting was not then regarded as in later years by the papal church; it was in no way believed in itself able to make men, however rigorously they might observe it, acceptable in God's sight. Fasting was deemed valueless, except accompanied and followed by forsaking of sin.

In regard to predestination and free-will, people were assured that the decrees of God had allotted perdition to those only in whom was foreseen an irreclaimable habit of disobedience.

From his own ignorance and the demands of a rude age, the Saxon divine often brought into his discourse fanciful ideas, taken from the apocryphal gospels and other questionable authorities. It was supposed that Satan would be unbound at the expiration of a thousand years from Christ's appearance on earth. When the year 1000 had passed, the vices and disorders which prevailed were supposed to herald Satan's approach.

The soul had no abode previous to its entrance to the body, but God was believed to create it at once and place it in the body.

The Saxon church was in no wise afflicted with a belief in the supremacy of St. Peter. Bede understood the language of Christ: "Upon this rock," &c., to be a metaphorical expression, in which Christ signifies his own work; *the faith* that Peter held was *the rock*. The equality of Peter and Paul is expressly declared in the following lines from a metrical Latin hymn of the Saxon times:

" Peter is porter of heaven,  
And Paul teacher of the globe,  
And they are judges of the world equally,  
And true lights of the earth."

Bede calls Paul: "*Ille cælestis exercitus præcipuus miles.*" Which Alfred paraphrased: "The greatest soldier, and the highest of the heavenly army." No such language can be at-

tributed to one who believed Paul to be inferior to Peter. In regard to the power of absolving or binding given to Peter, Bede taught that the privilege and power were extended to every true disciple, and were to be used by the Christian church by command of its master. "Should rashness or corruption presume to condemn innocence or absolve iniquity, the sentence," he says, "assuredly, will not be ratified on high." The Saxon clergy found in Christ's words only a strong admonition to keep his doctrines entire and pure; signifying that only an unbending profession of faith, like that of Peter, could gain admittance through the heavenly gates. They found no arbitrary preference expressed for Simon Peter in the language of the Master, but felt that by it was taught, that all who would enter heaven must rest upon that faith which Peter so promptly expressed. The prevailing feeling was rather of Paul's superiority over all other apostles.

What were the relations of the Saxon church to the Roman See? It was regarded by the clergy with "affectionate esteem and grateful veneration." But there was nothing known of such pretensions as were advanced by Gregory VII. There was no papal legate residing among them claiming the undeniable jurisdiction of his master and interfering with their liberties. Whenever the authority of the Pontiff was at variance with their own judgment, they never hesitated to follow the latter. Their princes were their ecclesiastical heads, and they looked for direction nowhere away from the island. The agents of the pope appear to have been treated only with the deference due to their rank and abilities. No See was acknowledged as superior to that of Canterbury; advice and information only, were sought from Italy.

The complete direction of religious concerns in their dominions was the undisputed and unvarying prerogative of the Saxon kings. Edgar styled himself, "the Vicar of Christ;" Edward the Confessor claimed to be, "Vicar of the Supreme King." The tide of corruption which flowed in rapidly, after the Norman conquest, from Rome, brought evils which the Reformation, taking up some of the very principles once held by the Saxon church as its weapons, was called to encounter.



Even Theodore, a foreigner and the nominee of the pope besides, admitted no right of Rome to jurisdiction over the island. In the age after Theodore, when the papacy introduced the worship of images, that practice was pronounced by the British clergy "contrary to the true faith, unsuitable to the church of God." Egbert declares that the worship of images was reprobated by the church of England. By these examples we learn that image-worship was forbidden, and that papal authority was no infallible guide.

The Saxons were taught to sue for blessings only through the Saviour; mediation was confined to Him. The pious dead were often pointed at as encouragements to a faithful life, but the people were warned against putting their honors in the place of Christ. The church was however taught that the spirits of just men entertain a lively interest for men; the church triumphant joined in warm sympathy with the church militant. The saints were deemed constant supplicants in behalf of suffering mortals. Prayers were, at length, offered to God that the saints might be permitted to aid the suppliant in his struggles; this afterwards degenerated into direct invocation of saints, but not until after the times of Bede. The invocation of the Virgin was likewise unknown in the earlier life of the church; but, it gradually, aided from Rome, became fixed supreme in the later saint worship. Her perpetual virginity was maintained, but her immaculate conception denied.

By the ninth century friendship with Rome had caused the Saxons to look with approbation upon the worship of images. Religious honors were paid to the cross, to graven images and to real or imaginary remains of the saints. The Decalogue was curtailed by omitting the first commandment; to fill up the number still to ten the last was divided into two. Alfred authorized this violation; unable, however, to avoid all reference to the first command, he degrades it to the tenth place and mutilates it by writing: "Thou shalt not make any golden or silver gods."

The penitential discipline of the Saxon church, introduced by Theodore, was one of extreme rigor. His Penitential, embracing every known shade of human transgression, affixed to each

a definite degree of penance. The clergy dispensed discipline according to their judgement of the heinousness of the offence; this department of labor became an important object of study with them. To obtain any skill in this department a somewhat definite knowledge of the special sins of individuals was necessary; auricular confession was introduced and acquired as a duty fitted to produce humility of heart in the penitent, and to give needed information to the clergy. But even Theodore gave offence to those more zealous for the Roman sacrament of penance, by declaring that, in cases of necessity, confession to God alone was sufficient. There was hardly strict uniformity in the way in which this matter of confession was regarded. A rubric occurring in a penitential service, but a little before the Conquest, states freely: "that absolution from mortal sins may be obtained by secret satisfaction." The Saxons did not generally deem auricular confession sacramental in its nature without true repentance.

The people were expressly taught that their spiritual guides "acted merely as the dispensers of discipline, and as the communicators of God's pleasure to mankind." The authority of the priest was not sufficient to absolve the soul without contrition: "It is not enough," says one of their homilies, "that thou turn away from evil, unless thou, at the same time, according to thy condition, accomplish good. Penitence with cessation of evil, and alms-deeds, and holy prayers, and faith, and trust in God, and the true love of God and man, heal and medicine our sins, if we earnestly follow the advice of our physicians." The penitent was warned that only true repentance before God could deliver him from severe justice.

A general expectation, undoubtedly, prevailed of some cleansing fires reserved for a large number of disembodied souls; but it was held mostly in the form of mere speculation, which individuals might, at will, accept or refuse. Transubstantiation was regarded with singular unanimity as "repugnant to the plain words of Scripture." Saxon theology was wholly untainted with this doctrine.

The following extracts from an Anglo-Saxon sermon,\* preach-

\* Turner's Anglo-Saxons, Vol. 3; p. 503

ed nine hundred years ago, will show the style and spirit of some of the addresses from the clergy to the people :

“Dearest men ! I entreat, and would humbly teach you that you should grieve now for your sins, because in the future life our tears will tell for nought. Hear the Lord now, who invites and will grant us forgiveness. Here he is very gentle with us ; there he will be severe. Here his mild-heartedness is over us ; there will be an eternal judgment. Here is transient joy ; there will be perpetual sorrow.

Study, my beloved, those things which are about to come to you. Humble yourselves here, that you be not abased hereafter. This world and all within it pass away, and then with our soul alone we must satisfy the Almighty God. The father cannot then help the son, nor the child the parent, but each will be judged according to his own deeds.

O man ! what are you doing ? Be not like the dumb cattle. O think and remember how great a separation the Deity has placed between us and them. He sends to us an understanding soul, but they have none. Watch then, O man ! Pray and entreat while thou may. Remember that for thee the Lord descended from the high heaven to the most lowly state, that he might raise thee to that exalted life. Gold and silver cannot aid us from those grim and cruel torments, from those flames that will never be extinguished, and from those serpents that never die.”

After speaking of the sentence pronounced upon the wicked at the judgment, the preacher says :

“O how miserable and joyless will those become who neglected the divine commandments, to hear this fearful sentence ! Always should these things be before our eyes. Where are the kings that once triumphed, and all the mighty of the earth ? Where are their treasures ? Where is their splendid apparel ? O for how short a life are they now brought to an endless death ! For what a transient glory have they earned a lasting sorrow ! How paltry the profit for which they have brought these wretched torments ! How momentary was the laughter that has been changed to these bitter and burning tears !”

Here was introduced for the purpose of enforcing the lesson sought to be conveyed, the following legendary tale, which is not without force, and exhibits considerable richness of imagination :

“A holy man had once a spiritual vision. He saw a soul on the point of being driven out of a body, but she dared not leave it, because she saw an execrable fiend standing before her. ‘What are you doing,’ cried the devil. Why do you not come out ? Do you hope that Michael, the archangel, will

come with his company of angels, and carry you soon away !' Then another devil answered, and said, ' you need not fear that. I know his works, and, day and night, was always with him.'

The wretched soul, seeing this, began to shriek and cry: 'Wo! wo! wretched me, why was I ever created! Why did I enter this foul and polluted body?' She looked at her body and exclaimed 'miserable corpse, it was thou that didst seize the wealth of the stranger, and wast ever heaping up treasure. It was thou that wouldst deck thyself with costly raiment. When thou wast all scarlet, I was all black; when thou wast merry, I was sad; when thou didst laugh, I wept. O wretched thou, what art thou now but a loathsome mass, the food of worms! Thou mayest rest for a considerable time on the earth, but I shall go groaning and miserable to hell.'

The devil then exclaimed: 'pierce his eye, because with his eyesight he was active in all injustice; pierce his mouth, because with that he eat and drank and talked, as he lusted; pierce his heart, because neither pity, religion, nor the love of God was ever in it.'

While the soul was suffering these things, a great splendor shone before her, and she asked what the brightness meant. The devil told her it came from the celestial regions. 'And you shall go through those dwellings, most bright and fair, but must not stay there. You shall hear the angelic choirs, and see the radiance of all the holy; but there you cannot dwell.' Again the wretched soul exclaimed, 'Wo to me, that I ever saw the light of the human world!'

My dearest men! Let us then remember that the life we now live is short, sinful, frail, falling, wretched and deceitful to all that love it. We live in trouble, and we die in sorrow; and when it ends, they also who would not repent and give alms must go to torment and there suffer an immeasurable punishment for their misdeeds. There the afflicted soul will hang over hot flames and be beaten and bound and thrown down into the blackest place, especially they who will show no mercy now. But let us turn ourselves to a better state and earn an eternal kingdom with Christ and his saints, forever and ever, world without end. Amen."

We select the following specimens of Anglo-Saxon private devotions written in prose:

"O, Lord, our King and our God! propitious, hearken unto the voice of thy petitioners. Deign to hear them devoutly approaching thee in the morning hour, that through the greatness of thy mercy, and cleansed from all the stain of sins, we may enter thy house, and everywhere sing thy praises in thy fear."

"Govern us, O Lord, and then we shall want nothing; for what is there to be desired under thy government but thyself alone? What is there to be sought for, while thou sparest us, but thy glory? Lead us then, through the path of justice, and convert our souls from every evil action to virtue. May we, under thy protection, neither fear the adversities that may assail us, nor dread the approach of the shadow of death or its evils."

“O Lord, who hast become our refuge before the mountains were made, or the dry land was formed : Author of time, yet without any limit of time thyself ! In thy nature there is no past. To thee the future is never new. There everlasting virtue is always present. There immutable truth endures forever.”

“Despise not our contrite and humble heart ; and by the ineffable power of the Trinity, may there be the testimony of the One Divinity that, strengthened by the Father, renewed by the Son, and guarded by the Holy Spirit, we may rejoice in thee.”

These selections are from a rich collection in Spelman's Anglo-Saxon Psalter, quoted by Turner.

It is interesting to observe the workings of the Saxon mind in their addresses to God in the form of poetry. We give the following, in which is mingled remarkable purity and strength of thought and feeling :

“Chief of Victory,  
 how glorious thou art,  
 mighty and strong in power !  
 King of all Kings !  
 the living Christ ;  
 Creator of all the worlds  
 Ruler of Angels,  
 Noblest of all nobility,  
 Saviour Lord !  
 \* \* \* \* \*  
 Thy power is so great,  
 Mighty Lord !  
 so that none truly know it,  
 nor the exaltation  
 of the state of the angels  
 of the King of heaven.  
 I confess thee  
 Almighty God !  
 I believe on thee,  
 beloved Saviour,  
 that thou art  
 the great one,  
 and the strong in power,  
 and the condescending  
 of all gods,  
 and the eternal King  
 of all creatures ;  
 and I am  
 one of little worth

and a depraved man,  
 who is sinning here  
 very nearly  
 day and night.  
 I do as I would not,  
 sometimes in actions,  
 sometimes in words,  
 sometimes in thought,  
 very guilty  
 in conscious wickedness  
 oft and repeatedly.

But I beseech thee now  
 Lord of heaven !  
 And pray to thee,  
 best of human-born,  
 that thou pity me,  
 Mighty Lord !  
 High King of heaven !  
 and the Holy Spirit ;  
 and aid me  
 Father Almighty,  
 that I thy will  
 may perform,  
 before from this frail life  
 I depart.  
 Refuse me not,  
 Lord of Glory,  
 But grant me,  
 blessed, illustrious King,  
 permit me with angels,  
 up to ascend  
 to sit in the sky ;  
 and praise the God of heaven  
 with the tongue of the holy,  
 world without end. Amen."

In one of the Saxon homilies we have a picture of the future world :

" There will be our eternal recompense between angels and high-angels forever in heaven's kingdom. There love will never err, nor enmity disturb. There the sacred societies will always dwell in beauty and glory and pleasure. There will be mirth and majesty, and everlasting bliss with the Deity himself."

The account of the dedication of the minister Ripon is the

earliest account left us of the dedication of an English church.

“On the assembly of princes and people coming together, Wilfred, or one of his priests, appears to have offered a prayer taken from the prayer of Solomon (1 Kings VIII.), to consecrate the house of God and the prayers of the people in it. They then dedicated the altar, which was raised on steps, and laid over it a purple covering, embroidered with gold; the sacred vessels were then placed on it, and all the congregation partook of the holy communion. Then the bishop, standing in front of the altar, delivered a sermon, turning towards the people, and enumerated in it all the gifts of land which the princes of Northumbria had given to the minister of Ripon; and exhorting them to go on in such good works, made mention of the old British churches, which were lying waste about the country where they dwelt. Among the other precious gifts presented by Wilfred on this occasion, was ‘a wonderful piece of workmanship, unheard of before his time.’ This was a copy of the four Gospels, written with gilded letters on parchment, adorned with purple and other colors, the cover of which was inlaid with gold and precious stones. After the service was concluded the festivities began.”\*

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### ART. III.—THE SUPPORT OF THE MINISTRY.†

At the formal institution of the gospel ministry, He who instituted it for all time and all lands, said: “All power is given unto me in heaven and in earth.” “Go ye (ministers) *therefore*” continued he, “and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world. Amen.” In the plenitude of that unlimited divine right and power the Lord Jesus commands apostles and their successors in the ministry, and pledges them the requisite aid in executing his orders. The “Amen” is his signature to this comprehensive order, issued to the ministry.

\* Early Eng. Church: Edward Churton.

† The substance of a sermon delivered at the Maine Western Yearly Meeting, 1864.

The work is great: to translate the Scriptures into all the tongues of the babbling earth; to institute the great variety of measures requisite to give not only reading, but oral instructions, from those translated Scriptures, to a thousand million of inhabitants from generation to generation, so that with the living voice the ministry urge upon the consciences of all, the things commanded by the Lord Jesus, as if with his own voice they hear him saying, "Search the Scriptures."

But his wisdom and power are ample to sustain those whom he orders to execute his commands. "I am with you always, even unto the end of the world." The ministry must have spiritual and temporal support. The Lord Jesus has made ample provision for both classes of wants, and explicitly instructed men as to the conditions upon which he meets their drafts for either kind of supplies. A prayerful, devout and industrious life in the holy calling, is the condition precedent in both cases. With this condition fulfilled, all believe that prayer, in the name of the Lord Jesus, for spiritual aid is universally answered. No man's draft has been dishonored from the time the Great Captain said "I am with you" to the present. Nor will it ever be.

But has He in like manner given the ministry specific orders as to their temporal support? Mark the form of the question, if you please. Has the Lord Jesus given the ministry a definite command as to their own temporal support? Paul shall make answer: 1 Cor. 9: 13, 14: "Do ye not know that they which minister about the holy things live of the things of the temple; and they which wait at the altar are partakers with the altar? Even so hath the Lord [Jesus] ordained, that they which preach the gospel should live of the gospel." Literally and correctly, "*the Lord commanded those who preach the gospel to live of the gospel.*"

He who appoints ministers gives them orders, not permission simply, where to get their temporal support: *to get it where they do their work, of those for whom they work.* This is the rule, and the lawful departures from it, as the apostle shows in the context where he gives the rule, are exceptions, and exceptions purely in the sense in which an exception proves the rule. The apostle Paul in the passage is insist-



ing upon his right to enforce the rule, though for certain reasons he forbears to do so, as also did Barnabas.

It may seem at first a little surprising that the Lord Jesus commanded the preachers how to obtain their temporal support, rather than to issue the order directly to the church to pay. Why was not the order to the church in this form? "Pay your ministers competent salaries." At first it may strike one that this would be more natural and appropriate. But to give the command directly to the ministers themselves, will be seen to be more natural, if we recall the fact that the Lord was sending the preachers forth to form a given state of society. The new state of society was to be based upon the instructions of those preachers themselves. Besides, the form in which we find it is important to the effectiveness of the ministry itself. When his bread is made dependent upon the sweat of his face in a given calling, the best condition is supplied to develop the skill, force, perseverance and consequent success of the workman in that calling. The relation becomes permanent and certain as opposed to incidental and contingent. And such permanency in the ministerial calling must be assumed or we mistake the Saviour's instructions.

But, be these suggestions correct or not, the word of the Holy Spirit is definite, *the Lord Jesus commanded preachers to live of the Gospel*. The evangelists before Paul, had said the same in substance, as in Matt. 10: 10, and parallel passages. "Provide," said Jesus to the preachers, "neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." That is, do not by other means than your calling as preachers provide for your temporal support in much or little: you are entitled to your full support for your ministerial work. The peace and blessing of the preacher are promised in full measure only to those who accepted the labors of the preacher upon this condition.

Paul's course in urging the doctrine of ministerial support upon the Corinthian church, as being in accordance with the Saviour's command to the ministry, supplies a scriptural precedent for the guidance of the ministry in general in regard to

this doctrine, and especially to such ministers as for any reason depend not upon a salary paid by those among whom they labor, their opportunities are manifestly favorable for enforcing the obligations of the people to heed this fundamental law of the gospel system.

“Have we not the power, [that is, the right under Christ,] to eat and drink?” Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas? or I and Barnabas, have we not power to forbear working?” That is, had not Paul and Barnabas the right, according to Christ’s command to preachers, to live of the gospel, to eat and drink at the expense of the churches they labored for? Had they not the right to have wife, sister, or other dependent relatives supported by the said churches, as well as John, James and Peter? Were Paul and Barnabas alone under obligation to be self-supporting? No. They have the *same right* as others to temporal support for themselves and those dependent upon them. Paul insists that the right is unimpaired though he and Barnabas forbore to exercise it. It was a voluntary exception.

It is important to observe that this passage shows us that the rule was in practical observance in those days. Persons who oppose paying ministers salaries are wont to have much to say about primitive Christianity and early Christian practices. But here the apostle Paul states that the practice of the primitive church was to support the ministry, Barnabas and himself being exceptions at Corinth. While professing to honor the apostle and his doctrine, they insist upon making what he states to be the exception, the rule. The farther they depart from the rule which the apostle lays down, the more loudly they claim to honor primitive Christianity.

The apostle Paul not only asserts the rule as the positive command of the Lord Jesus, but he illustrates and enforces it by an allusion to the constitutional law of the old dispensation, in its provisions, for the support of the ministers of religion. In Num. 18: 19, and many other places in the Old Testament, it is stated to be a fundamental law of that economy to provide for the support of those who were the appointed ministers

of religion and their families, "by a statute forever: it is a covenant of salt forever before the Lord unto thee and thy seed with thee." It is *jus perpetuum*, it is *pactum salis*, it is *coram Domino*: Perpetual right, unchanging law, it is an obligation in God's presence to be binding as long as he is on the throne. It is no mere incidental usage, a mere statute of convenience. It is constitutional, it is fundamental, it cannot be changed without overthrowing the whole system of which it is a part. *It is absolutely essential.*

Referring to this unchanging provision of the former dispensation, the apostle Paul says, "*Even so* has the Lord commanded those who preach the gospel to live of the gospel." The ancient system could not exist without priest and Levite. Nor can the new without the preacher. "Those who preach the gospel," is a phrase of technical significance. It means the regularly constituted ministers of the religion of the new dispensation, as the priest and Levite were of the old. Not that others are hindered from doing good by proclaiming the truth, but to give the system life, development and desired progress, there must be recognized public functionaries who give their lives to the duties of their calling. So long as such officers exist, so long the obligation lasts; "they who preach the gospel should live of the gospel." It is a fundamental, irrevocable law of Christianity. It is no mere incident, mere usage for the time, "*Even so*," says Paul, the law requiring the preacher of the gospel to live of the gospel "is a statute forever; it is a covenant of salt forever before the Lord." It is the practical base of the operations requisite to sustain the organic life of Christianity; it is practically the only rational hope of its progress till it enlightens all lands and subjects, and blesses all nations. Is it any wonder the Lord Jesus gave it as an everlasting ordinance? Our government might as well set Grant to take Richmond without giving him any supplies, as for any to set men to instruct all nations, after nullifying this statute of the Lord Jesus.

But the inspired apostle was not content to set forth this important doctrine of ministerial support simply as a positive ordinance of the old and new dispensations. He maintains that

its firm foundation in the principles of commutative justice is manifest to the perceptions of candid men of ordinary capacity. "Who goeth a warfare any time," said he, "at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same thing also? For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn. Doth God care for oxen? or saith he it altogether for our sakes? For our sakes no doubt, this is written, that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing that we should reap your carnal things?" That is all as if one should say to-day, If our brave Union troops who expose their lives for the country, ought to receive their food, clothing, wages and bounty from the country they defend; if the man who raises an orchard on his own land has a right to the fruit it bears; if the man who is at the expense of carrying on the dairy business has a right to eat or sell the butter and cheese he makes; if the farmer has a right to the products of his own farm, when tilled by his own hand; if even the law which commands us not to starve the domestic animals which serve us;—if all these things are fit,—if indeed any one of them is right and just, then do the principles of natural right and commutative justice authorize "those who preach the gospel" to demand a temporal support from those who accept their labors as messengers of God, and the same principles, which men everywhere instinctively recognize as right in secular business, make it obligatory as a rule upon those who accept those labors to make a pecuniary return for the time, talent, labor and skill of the laborers. See also 1 Tim. 5: 18.

Thus, by the apostle's showing, the doctrine of ministerial support is a positive command of the Lord Jesus, of perpetual obligation. As the support of the priest and Levite was essential to the religion of the old dispensation, so is this ordinance of Christ essential to the perpetuation and progress of the religion of the new. It is not simply an arbitrary, positive command from the head of the Christian dispensation, but is found-

ed in natural right and commutative justice, so manifestly that all men instinctively recognize in their daily business the principle upon which it is founded. It was a doctrine in practice in the apostolic churches. Peter, James and John, according to it, actually received from the churches temporal support for themselves and their dependents, as the apostle Paul testifies. Shocking as it may seem to some, it was the rule practised by all preachers in those times. What a pity, for those who in pretended zeal for primitive Christianity, teach men to cast off the obligation of this perpetual ordinance of Christ, that the New Testament was written in such explicit terms! Pity it is, that for their consistency, they do not insist that the Bible is too sacred to be read by the common people!

We have said it is both the right and the duty of those who preach the gospel to demand under this perpetual statute, ordained by the Saviour himself, temporal support for themselves and their families. This is no doubt delicate ground to step upon, unless the divine warrant be at hand with the proper intent and limitations. The language "demand," &c., may seem harsh, or at least unnecessarily offensive. It may be so. But we must not by general and gentle terms hide from ourselves and our readers that it is a command of Christ with which we are dealing. We must not forget that it is not permitted to us to exercise our own pleasure about it as if it were a matter of choice to us. He that calls preachers requires of them their time and energy in their calling to such a degree as does not permit them as a rule to support themselves. He tells them to give their time and thoughts to his service, and the temporal support shall be at hand, according to this divine enactment.

When we say demand our support, we are not speaking or thinking of human law. We mean simply to demand it as our right under the law of Christ. We do not intend to imply any connection between church and state. We are speaking of the fact that it is the duty of the ministers, whom Christ has appointed, to teach the church all things whatsoever he has commanded, to enforce this particular command, as among those things, upon the conscience of the hearer, as they do the duty

to lead a prayerful life. It is the duty of the ministry to cause the church to understand and feel this obligation.

Nor do we mean, that it is the duty of every minister in every place, without any regard to his own feelings of modesty, to demand of his hearers his support, to dun for his salary, or anything of that kind. But it is the duty of the ministry as such, to explain and enforce this command, till both minister and church understand the reciprocal duties which Christ means by this perpetual statute. The ministry of a given denomination, for instance, must adopt such measures as really to instruct that denomination fully upon this subject. We have already mentioned the peculiar obligation of those preachers, who do not themselves receive a salary from their hearers, to bring forth and enforce this doctrine of Christ. It is known by the hearers, in such cases, that the preacher is not blinded as to the meaning of the Bible on this point by his own interest. It is felt on the part of such as not offending on the score of pleading one's own cause. In part, this duty may be performed through the instrumentality of tracts; still further, by appropriate sermons before such assemblies as are met at our Quarterly and Yearly Meetings.

But, after all proper means of this kind are used, it remains to be said that the ministry in our own denomination is doubtless incurring great guilt in the neglect of the duty to explain and enforce this doctrine in the churches. The ministry is perhaps more guilty in withholding instruction on this subject than the people are in withholding temporal support. There ought to be something like a unanimous agreement among our preachers to explain and enforce this doctrine till old prejudices may be removed and the conscience quickened in regard to it throughout the entire denomination. Those churches that are already enlightened and doing well, will be edified and strengthened by listening to occasional well-timed sermons on this command of Christ. The churches that are not so instructed are on the certain road to ruin, and nothing will save them but the exposition of this doctrine.

We intimate that certain prejudices need to be removed. It is a grief to think that too many of the early preachers in our

denomination, from seeing certain preachers *demand* their support from unwilling hearers by human law, were borne away, perhaps, unconsciously, and very naturally, doubtless, in an opposite direction, to an extreme which involved one of the greatest possible of practical heresies. We of course refer to the influence which they exerted against the statute of Christ, that preachers of the gospel should live of the gospel. Probably there was among them much less direct instruction to the effect that the temporal support of the ministry is not commanded by Christ, than many suppose. But a few did actually preach, of course unconsciously, in direct opposition to this essential law of Christianity, some consented rather by silence than by direct speech to the heresy. More encouraged the error by failing to expose it and present the opposite truth. It was among us, an evil of the times. The eyes of good men even seemed to be holden from the truth. They are to be dealt with in all charity, but our charity must not lead us to pronounce even *their* error truth.

But the prejudice sprung up and propagated itself. The bias seems still to be inherited in some regions. The injuries received by young trees do not leave them when old without scars, or, if the scars do not appear on the outside, by penetrating within we find evidence that time does not easily efface the results of wounds given to young life. The no pay system is so congenial to the human heart, that it needed not to be directly taught to inflict wounds upon the young denominational life. Tares get sown if only the husbandman sleeps. But however the weakness came, for we will here call it by its most amiable name, it still inheres, as we have said, in some localities. It is a demon that will not be cast out by the ordinary "depart." It will not go without much prayer and fasting, and even then it may not go without tokens of its destructiveness.

It is by this heresy, or to say the least, by the neglect of the true doctrine, that we as a denomination have suffered more sorely than from all other blunders and hinderances put together. The places made historical by "the Fathers" are too often found now only as scenes of spiritual desolation. In almost all cases

this sad result can be directly traced to this destructive heresy, as also can any lack of enterprise.

Its effects may be traced in many flourishing churches and communities of to-day. All but the ministers seem to be going along with ordinary temporal prosperity. The prices of products and wages have nearly doubled by the depreciation of our currency. How few such churches bestir themselves to increase the former salaries? We grant that other denominations are in this respect frequently in fault, but not quite universally, as it seems to be among us.

Prosperity, which exists apparently despite the manifest infraction of the statute of Christ, that the preacher should live of the gospel, is deceptive. "Behold the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabbaoth." The thunder of the guns turned upon Sumter may in an unexpected moment announce the departure of peace and prosperity from a Union so founded. But years before, the decay had begun. Years before, the causes were in operation. God's care for churches does not imply that he suspends his laws, nor the effects which transgressions naturally produce. The men who preach the gospel must live. If they live not of the gospel, they live by more or less attention to secular business, which in the end is likely to withhold them from their regular ministrations. The churches must languish for want of care. The neglect of the ministry is preparing many additional scenes of desolation within the borders of our denomination. Numbered with such ruins will be many a church apparently prosperous to-day, and that, too, owing chiefly to the sin or neglect against which we are speaking in this discourse. May timely actions change our fears to folly!

"Cry aloud, spare not—lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." It is the duty of the ministry to reveal the tendency of sin, to warn from it, and to point out the way of salvation. The implication for our encouragement is that the house of Ja-



cob will hear our voice and turn and live. If the house of Jacob may be thus turned from sins and transgressions, it certainly can be turned from errors and neglect, for that is now the nature of the chief obstacle to be surmounted. The improvement on this point for the last thirty years has been wonderful and almost unprecedented. The old prejudices are confined to localities. The laity is frequently really in advance of the ministry in understanding how all enterprise in Education, in Home and Foreign Missions, is dependent upon the culture and persistent enterprise of the ministry, which culture and enterprise are intimately related to a competent temporal support. Never had a ministry more to encourage them than ours in attacking any wrong among us. Our people are ready to hear and improve, and if the evil of which we are speaking is not speedily extirpated, the fault, we believe, will lie at the door of the ministry much more than at the door of the laity. But, if, as ministers, we accomplish our duty upon this point, vital to all stability and progress, we must earnestly and unitedly undertake it: this plant is not of our Heavenly Father's planting; it must be rooted up. "Even so the Lord ordained that they which preach the gospel should live of the gospel."

To this rule the apostle Paul intimates that there may be lawful exceptions. He and Barnabas did not demand or accept ample pecuniary returns for their labor in the Corinthian church. Paul gathered that church principally from among the heathen. In the nature of the case the first preachers among the heathen cannot be supported by their hearers. To demand salaries from them, even, when they are first won to Christ, would manifestly be a step which the unconverted heathen around them could use to the prejudice of the new religion. Still, the facts, which are stated in the ninth chapter of first Corinthians, show us that the self-supporting missionaries instructed the church in its duty to sustain the ministry, and that the church practised that duty toward those who succeeded the first missionaries. Here is one class of exceptions to the rule which requires the ministry to reap its support from the field it cultivates. Paul instructs us, that whatever the right may be, it is expedient to forego it. But there are evidences enough

in the New Testament to show that Paul and other missionaries among the heathen did not always support themselves. They were assisted by the churches. The apostle John, in his third epistle, praises his friend Gaius for his liberality in assisting foreign missionaries, "because that for his name's sake they went forth, taking nothing of the Gentiles."

This class of exceptions arises in the work of planting churches: It does not arise at all in the case of a church already exercising all its proper functions. Even in this work of planting churches it is the duty of older churches, if there be any and they be able, to sustain the missionaries as was done by the churches in the days of the apostles, as soon as such churches attained any considerable development. In the case of Randall and his early coadjutors, it is manifest they had need to be, at first, self-supporting to a great extent; but they did not, like the apostles, train their first churches to sustain pastors, and afford aid in planting new ones. The latter they attempted, while they inconsistently neglected the former. Of course they failed. Churches that do not meet this first demand which Christ makes of them as stewards of his property, will, of course, neglect all others as a rule. Here we are brought again to see that this statute, that they who preach the gospel should live of the gospel, lies at the base of all practical operations in sustaining and propagating Christianity as an organic life.

Another class of exceptions to the general rule, that the support of the preacher should come from the field he cultivates, is found in the care which a denominational body ought to bestow upon churches that are not pecuniarily able to pay their pastors competent salaries. The strong churches "ought to bear the infirmities of the weak." They that gather much should have nothing over, and they that gather little should have no lack. This is equality among the churches, and it is the true ground for an equality among the preachers. Those who work hard in fields, unable to pay, will not be left on this plan to poverty and want, while those who labor in more agreeable fields, abound. Of course, the feeble churches should not call for foreign help, without doing to their utmost to help them-

selves. But until the wealthy churches consciously act upon the precept of Christ to sustain their pastors, so that on a naverage they may share as well as their people, they will not feel their obligation to contribute to Home Missionary Societies, which are the medium of distribution in this class of cases.

As in the case of apostolic laborers, and in that of ordinary Foreign Missions, the preachers are frequently, to a great extent, voluntary self-supporters; so in the case of Home Missions,—there are many who are self-supporters, at least in part. In times of war and other great calamities, if there were not self-sacrificing preachers of this sort, the churches would much more frequently cease to maintain their visibility. The worth and noble sacrifices of this useful class of men will not be even measurably understood till we all come to stand in the presence of the Chief Shepherd. The danger is, that churches blessed by their labors may form the habit of neglecting them, when the return of prosperity permits better things. In these cases, and, in the case of preachers who by reason of their possessions do not accept any pecuniary return for their labors in preaching, there is peculiar need to keep the law of Christ distinctly before the churches. Many a church has been rendered poor, and has been ultimately ruined by reason of having self-supporting preachers, and usually owing to neglect on the part of those very preachers. If a preacher be a man of such means as compared with his hearers, that he hesitates to receive from them their pecuniary offerings, he should train the church none the less to bring their offerings according to their ability. The preacher may devote the amount raised to the support of feeble churches, or direct his church so to do. Then such a church, when left to its own support, is not overtaken in weakness. Then it does not complain of hardship in sustaining preaching. We know, however, some churches that will soon be so overtaken. Will not the guilt, in chief measure, lie at the door of those wealthy, benevolent preachers who have virtually taught the people to set at naught the command of Christ, that those who preach the gospel should live of the gospel?

We had nearly lost sight of a thought which we meant to express on the equality of the ministry, as to support, whether

laboring in a poor or wealthy church. But we will recur to the subject here for a moment. The thought is not the impracticable and unjust one, that the salaries of all should be absolutely equal, without respect to the expense of different localities; nor that it should be without respect to differences of ability. All these things must of course be considered; yet, it still remains that there are unchristian inequalities permitted in the matter of support. These inequalities ought at length to be relieved through Quarterly Meeting distributions, or, what is better, through some central denominational society. It has often occurred to us that the Scotch plan of a central sustentation, fund to which every church contributes and from which every preacher, who is actively engaged, has a right to draw a certain sum, has the basis of the true system in it. Every preacher has a right to draw from this fund precisely the same amount, whether he is laboring in a rich or poor church. Each church, whether rich or poor, contributes to it according to its ability. Some churches are not able to do much; others contribute enough to pay the whole salary of a preacher; and others still to the amount of ten or twelve salaries.

There is a great effort made throughout the whole body to make this sum as large as possible. No preacher feels any embarrassment in urging this object with all his might. There is a wholesome rivalry among the churches, provoking each other to love and good works. The preachers, of course, feel this not less than the churches. This central fund, and the efforts to replenish its treasury at the appointed times, are very serviceable in causing the whole body to feel a delightful consciousness of unity. That unity is conscious strength.

Now, suppose the sum to be drawn by every preacher in active service to be sufficient annually to supply his personal wardrobe, and to furnish his library with a few choice books. It is a starting point. It is a base of operations for those who are in the more destitute places. Each church calling a preacher, knows before hand that the preacher, so to say, brings a certain portion of his support with him. Many from this consideration are no doubt encouraged to sustain preaching that otherwise would make no effort at all. The fact that the preach-

er brings a portion of his support with him, taken under the circumstances stated, so far from inducing the church to do little in addition, doubtless acts precisely in the other direction. Destitute places need encouragement and instruction as to their duty to bring out what little strength they have, and the plan mentioned supplies both the instruction and encouragement.

This we submit with hesitation, but still we think as it has been found to work well, it is worthy of consideration. It is evident, in the changes of population, caused by rail-roads, and the tendency to gather into cities and villages, that many of our country churches, which were once our strongest, are becoming weak, and that we have need of a more efficient system than we now have, if we are to succeed in preserving any goodly portion of them.

It is the aim of every Scotch church to have also a parsonage. This, both in city and country. In the country, the parsonage has uniformly a number of acres of land attached, and hence the name *manse*, by which the Scotch designate the parsonage. In some of our churches similar foresight has been exercised, and by that alone such churches may be preserved, while their neighbors, who continue to neglect it, may fail.

In this hasty article we have been able to say upon the temporal support of the ministry only a few things demanded by the subject, as it lies in mind, and those few things but feebly as compared with the vital importance of its claims at the hand of every genuine lover of the gospel. The office of the ministry was instituted by the Saviour himself, and to be as lasting as Christianity upon earth; the same Lord who instituted the office calls men by his spirit to fill it, and to them he pledges the spiritual and temporal support adequate to give them the greatest efficiency as his ambassadors to plead with men, throughout all the years they fill the office, to be reconciled to God; and upon this office Christianity, in its organized form, perpetuity and progress, instrumentally depends. To secure the greatest efficiency of the preacher, and consequently the highest prosperity of the church, the Saviour himself instituted, as a fundamental and perpetual ordinance, that those who

preach the gospel should live of the gospel. The neglect of this ordinance has changed many of the fairest fields in our denomination into scenes of desolation, and hindered our progress at home and abroad more than all other causes put together. While there is much to encourage by the progress already made in the right direction upon this subject, there yet remains much to do. Though this sort of demon is the most difficult to be cast out, as it is so fully congenial to the depraved heart, yet we believe through Christ the united prayer and effort of all the ministry and intelligent laymen may shortly expel it, and thus open before our denomination a new era of prosperity at home and abroad.

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#### ART. IV.—THE DOCTRINE OF DIVINE PROVIDENCE.

By providence is meant the uniform care and superintendence which God constantly exercises over his creatures in the several parts of the universe. With sentient responsible agents, some events are suffered—some disposed—and yet others are overruled for penal purposes or beneficent ends.

The inspiration, préservation and efficiency of the “Lively Oracles,” furnish evidence *a posteriori* of Divine supervision; and in them this doctrine is abundantly attested,—literally, and with symbols.

The angel of Jehovah, as seen by Moses in the flaming fire, with the bush unconsumed,—the wheels and living creatures of Ezekiel,—the book of the Apocalypse, that none but the “Lion of the tribe of Judah could open,” are of the symbolic class. They are providential types of the manner, life, real increase and perfecting of the church.

The doctrine of providence is taught in plain Scripture. Says the Psalmist, “The Lord hath prepared his way in the heavens; His kingdom ruleth over all.” And, asks an evangelist, “Are not five sparrows sold for two farthings, and not one of

them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows."

The Divine superintendence, manifestly, is more than general—it is minute and particular. If five sparrows are sold for two farthings—about three cents of our money—and not one of them is forgotten before God, then his providence extends to the birds of the air, the beasts of the field and fishes of the sea; because He so remembers them as to provide for their wants, tell their names and notice their fall. And if he numbers the hairs on the heads of his disciples, then he evidently regards every individual person, and takes cognizance of all events that concern them.

But if we read the Scriptures further, the principles of providence are more and more substantiated. "The Lord setteth upon the flood. The Lord maketh the wrath of man to praise him. A man's heart deviseth his way, but the Lord directeth his steps. He [God] doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say unto him what doest thou?" "Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

This care is extended infinitely and applied universally. God is almighty, omniscient, omnipresent, and infinitely good. The exercise of these perfections is manifest in the origin, perpetuity and praise of all things.

The sun, moon and stars are the work of his fingers, and their order and motion are disposed by him. All are made to praise him. The earth and dragons and all deeps; fire and hail; snow and vapors, stormy wind fulfilling his word; moun-

tains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl: kings of the earth and all people; princes and all judges of the earth; both young men and maidens; old men and children; all are called upon to praise God. The change of seasons; day and night, cold and heat are providential.

Divine providence is exercised *directly* in disposing, modifying or preventing action, cause and effect. Some have ascribed to the laws governing the material universe a sort of independence or discretionary force, as if without mind the various phenomena are produced. But law is the *manner* God himself works.

The Epicureans denied the providence of God, thinking it inconsistent with his repose to govern the world, or to interfere with human affairs.

Simplicus argues thus for providence:—"If God does not look to the affairs of the world, it is either because he cannot or will not. But the first is absurd, since to govern cannot be difficult, when to create was easy; and the latter is both absurd and blasphemous."

Plato in his tenth dialogue of laws, observes, "That a superior nature of such excellence as the Divine, which hears, sees and knows all things, cannot in any instance be subject to negligence or sloth; that the meanest and the greatest parts of the world are all equally his work or possession; that great things cannot be rightly taken care of without taking care of small; and that in all cases the more able and perfect any artist is, as a physician, an architect, or a ruler of state, the more his skill and care appear in little as well as great things." "Let us not then," says he, "conceive of God as worse than mortal artists." And it may be added, that what God hath thought it worth the exercise of his wisdom and power to create, he does not think it beneath his providence to look after; and as the whole is made up of parts, these severally and necessarily share in the general provision. This supervision also implies *active* intelligence. But law of itself has no action.

To say, then, the material world is governed absolutely by physical laws, is to ascribe all the attributes of mind to those



laws, when they are only the *manner* of the Divine working. Bread nourisheth the body,—water slakes the thirst. But that power which disposeth those elements to these benevolent ends must be Divine. Mind implies power and agency, and where power is, there is mind.

Man is not an instrument. He is an agent having a self-determining faculty. In thought and volition, he is conscious of mental action, and of his own agency. By the structure of his mind he refers the action to the perceptive and determining faculty. Thus Dr. Dempster: "If he tries to refer it—the action—to God, he cannot. It is out of his power. His Creator, then, necessitates self-recognition in determining the actor."

But not so with physical unconscious law. The food taken into the stomach,—producing blood, muscles, fluids, ligaments, bones, nails or hair, is directed to each of those purposes by what is called the physical laws of the animal system. But this disposition argues intelligence somewhere. Certainly not in the manner of their operation, which is the result of active mind. Nor does it prove active intelligence solely in creating; but that which is ever-living, all-pervading—as essential to sustain as to create.

The seed placed in a suitable soil, at its proper season, germinates; the root growing downward, the blade upward; "and God giveth it a body as it pleaseth him."

The suspended weight, let loose, falls to the earth by the law of gravitation; but that law knows nothing of the earth,—the weight or the centre of gravity.

By law is denoted a mode of existence, or an order of sequence; that is, the regular order according to which the system subsists or operates. But how can the order of the system be identical with the mind that arranges it? Can the event or the manner produce themselves? Is not the gravitating tendency of bodies one thing, and the omniscient, living power that regulates the whole, another? Sir Isaac Newton says, "Gravity must be caused by an agent acting constantly, according to certain laws."

We therefore understand by providence, the agency of Deity acting directly; ruling over all so minutely as to array the lily

of the valley, and clothe the grass of the field. By instinct he teaches the spider to weave his net, the silk worm to spin her thread, the bee to work its cell, and the ant to build her granaries. God—

“ Warm in the sun, refreshes in the breeze,  
Glow in the stars and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, and operates unspent.”

A vivid illustration of the providence of God is given by a correspondent at Newburyport, to the editor of the “*Boston Traveller*,” relating to a house struck by lightning in Byfield, Mass., Sept. 20, 1854. It is the result of his careful personal observation on the spot.

“ One of the most remarkable freaks of lightning ever known in this vicinity, and the most singular we ever heard of, happened in Byfield on Wednesday evening last, during a thunder-storm.

The house of Mr. Henry Rogers, located on a slight eminence entirely free of shrubbery, was struck by lightning, and almost destroyed, without the slightest injury to the inmates. As near as we could judge, the lightning entered the roof near the centre, and tore off therefrom on the east side about one-third part of the whole surface. The house was one story, and directly beneath this place was a bed on which was sleeping three children. So near were they to the roof, that the posts of the bedstead came within a foot of the boards which were thrown to the ground north and south. The charge then passed to the east part of the house; tearing off the entire end, and throwing fragments over forty-eight yards into a neighboring field. It then entered a bed-room, split the head and foot boards of a bedstead occupied by two young men; shattered the posts, tearing the paper from the walls, thence passing into another room, taking from under a feather bed, on which was lying Mr. Rogers and wife, a straw bed, and scattering the straw in every direction. Every pane of glass in the house was broken, and some of the fragments thrown thirty feet in a southerly direction. The lightning then separated, taking a southerly and northerly course, passing through a barn in which were animals and a quantity of hay, thence along the road, splitting from a rock upon a stone wall a piece weighing twenty pounds, throwing it ten feet into the road and passing into the earth.

Mrs. Rogers was the only person awake. She heard the report, which she said was very loud, and saw the destruction going on, which she represents as bewildering and incomprehensible.

The lightning must have passed within a few inches of the heads of the young men, as the head and foot boards, which were shattered, could not have been more than that distance from their heads. Every thing in the house

was in the most singular confusion. Articles were passed from one room to another. Cards from a rack were found behind a mirror which hung opposite ; a piece of meat, which hung in the cellar-way, was found on the second floor : and a pouch of powder was found perfect in the road. The stove was shattered and broken, crockery ware drove in all directions, fragments of furniture pierced the partitions, and every thing mysterious in its disposition.

The clock was stopped at three minutes to eleven, the pendulum was displaced and has not been found. Had a keg of powder exploded in the cellar, it would not have made a more perfect wreck. But yet, strange as it was, not one of the seven inmates were injured.

A scientific friend we induced to visit the spot with us, enjoins upon us to present it as one of the most remarkable illustrations of the *protection afforded by a feather bed from the effects of lightning ; as it is his opinion that this alone saved them from instant death.*"

This was certainly a remarkable escape from instant death. But it is equally certain that neither the lightning nor feather-bed had any intelligence or will respecting their escape, but rather he who holds the bolt and guides the electric current as much by a philosophic law, as a miraculous interposition.

Another phenomenon that occurred May 1, 1855, contradicts the theory that feathers are absolutely non-conductors of electricity.

"On Thursday last," says "*The Detroit Advocate*," "a house in Bedford, in this county, was struck by lightning. The fluid passed down a lightning rod nearly to the ground, thence through the sill of the building, along the joists, up the posts of a bedstead, *through a feather pillow*, over the bodies of a man and his wife, and found its way to the earth. It made a hole through the pillow, singing the feathers in its course, and badly burned the unfortunate man and woman who thought themselves safe on a feather bed. This is one of the most remarkable instances of the freaks of lightning that ever came to our knowledge. It has been taught, and generally believed, that feathers are a perfect non-conductor of electricity. The facts in the present case seem to disprove the old theory."

The above accounts of the "freaks of lightning," as the writers call them, are quoted as illustrative of the principles advocated in this article, namely :—that no physical law is independent of, or free from, Divine action or control.

The principles by which unconscious matter are governed may be always the same ; but in these instances of electric phenomena in respect to feathers, the effects widely differed ; yet by them, the doctrine that both providence and miracles are nat-

ters of fact, is not disproved, but rather established. Divine providence has its theatre of action in the relation men and nations sustain one to the other; sometimes by suffering or restraining men's passions, or disposing circumstances. In employing the elements—earth, air, fire, and water, cold, heat, joy or sorrow, to save or destroy.

Thus Gen. Washington's life was probably saved from the shots of Major Ferguson's corps when he countermanded his orders. "I ordered," says he "three good shots to steal near to them, [Washington and his aids,] and fire at them; but the idea disgusting me, I recalled the order. I am not sorry that I did not know at the time who it was."

In October, 1558, under the reign of queen Mary, a commission was signed for the persecution of the Irish Protestants. Dr. Cole, one of the commission, after getting his commission renewed, while waiting on the coast the *second time for favorable winds*, the news reached him of the Queen's decease; which prevented the persecution that otherwise would have proved so awful a calamity.

During the persecution in Paris, when so many Christians were martyred, the celebrated Du Moulin, after having crept into an oven to escape his pursuers, the place of his retreat was not conjectured, because a spider instantly wove her net over the mouth of it.

John Bunyan, when a prisoner at Bedford, through the clemency of the jailor, was on a visit to his family. It being known to some of his persecutors in London that he was often out of prison, they sent an officer to talk with the jailor on the subject; and in order to discover the fact he was to get there in the middle of the night. Bunyan was at home, but so restless he could not sleep. He informs his family,—returns to the prison,—is blamed by the jailor for returning at that hour. But the officers came,—Bunyan is called, is safe and all is well.

Though God does not coerce the human will, he evidently influences men in answer to prayer to favor his people. This was the case when Esau met Jacob, the supplanter, "with a face as though it had been the face of God," Pharaoh, when he welcomed Israel to Egypt, and the American colonies when they

had releasement from oppression, and favor in the sight of the world. Prayer was answered in behalf of Protestant New England, when they were saved from cruel persecution by a powerful storm that destroyed the Spanish Armada—when Elijah prevailed to bring rain from heaven; and when Philip Melancthon was raised from the gates of death through the earnest wrestling of Martin Luther.

Providence includes *miracles* which are evident interpositions on the part of God, attesting the divinity of Christ, and the truth of the religion he taught. Our Lord thus showed forth his glory, and the Jews were constrained to say, "No man can do the miracles which thou doest except God be with him." When occasion required the disciples to exercise miraculous power, faith in Christ procured divine energy to accomplish it, which led many to believe in the authority of their mission. In regard to intelligent beings, providence must be exercised on different principles than on the organic mass, vegetable organism, or brute, though God is truly the creator and preserver of them all.

If men or angels are agents possessing the power of volition, then there is no middle ground of responsibility betwixt mind and matter. And man, though fallen as to moral rectitude, is conscious of possessing a God-like nature, making his obligations commensurate with his ability for good or evil. As a compound of body and mind, he may not be always responsible for his sensibilities, as emotions and desires may arise in spite of himself, yet though environed by a circle of conflicting elements, he is conscious of a power of choice that peers far above all mechanical or foreign forces.

But, if mind has not a self-determining faculty, then it follows that God absolutely governs it, the same as matter. Taking it for granted that by the grace of God, man is a free agent, possessing the power of volition, then God providentially and graciously influences him by motives that appeal to his reason. The agency by which incentives to good action may be given, are providences themselves. Some of them are the Scriptures—the spirit of God, angels, men, mercies and afflictions, and perhaps other instrumentalities, with which we have no definite

acquaintance. The precise point where the Divine mind and human meet, and beyond which neither can go without transcending their moral and constitutional bounds, is not for us to say; but evidently the human mind must possess a freedom to the extent of its obligations. Man has the power of volition and action, but the result is in the hand of providence to succeed, modify, or restrain, though ordinarily it accords with the known properties of matter, the law of ethics, or the true principles of psychology. The being, in some sense, in all events, "may so shape and temper existing forces," collateral influences varying the result as seems best to him. "A man's heart deviseth his way, but the Lord directeth his steps." "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

Joseph's brethren, in selling him to the Ishmaelites, meant it for evil, but God overruled it for good. The banishment of St. John to the Isle of Patmos was meant to curtail the truth, but God made it subserve its advancement. The Southern Confederacy, instituting the rebellion, meant to upset the United States government, and establish slavery; but we trust providence will cause it to purify and strengthen the former and subvert the latter. The Jews, by crucifying Christ, hoped to destroy his religion, but thereby it is established forever. And the final rewards of mankind at the judgment will not be based so much on the result of his action here, as upon the motive and disposition that governed them.

So also are we dependent on providence for success in duty. Man may sow the seed or plant the grain, but providence crowns his labors with more or less success. The physician prescribes his medicine, but providence modifies its effects. The merchant may launch his ship, but the winds and the waves that carry it safely into port are controlled by providence. God's energy diffused throughout the universe enables him to answer prayer, but in such a manner as no change in his ordinary conduct or suspension of the so-called nature's laws is manifest; but still a different order or sequence might have existed, had not prayer been offered.

If, then, God in his providence is everywhere in the world of matter and of mind, in the atom or insect, a world or universe; the ever-acting and moving power and principle, how easy for him to preserve life,—take it away or give it,—to work a miracle for the establishment of truth and promotion of piety. Under the Divine administration, we may not be able to fully explain the *manner* of his providence, yet the fact is obvious, and the end will ultimately be made known.

God may be said to exercise a *chastizing* providence over his people, when for their good he allows them to pass through the furnace of affliction. “Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” He also sendeth *providential judgments* upon wicked nations and men; as in the case of the ancient Canaanites. And in view of the intemperance, profanity, deceit, oppression, licentiousness and infidelity of our nation, it is no matter of surprise to the Christian philosopher that we should now be suffering the dreadful scourge of civil war. There is also a *permissive providence*, as when innocence suffers. The innocent child, the deranged and idiotic, the brute and all irresponsible beings that suffer in consequence of sin, are of this class. For reasons inscrutable to us, there seems to be a consent on the part of Deity to their temporary misery. Also, the blindness and impenitence of the heathen world, with many other dark and mysterious dispensations of time and events, evidently come not under a *disposing*, but *permissive*, providence. The Supreme wills the happiness of his creatures, but they oppose that will. He, for a time, permits both their opposition and their suffering.

There is also what may be denominated a *suffering* providence. I mean by this term that God gives no consent, either directly or indirectly, to a certain class of events that occur, but positively forbids them. Yet though able to prevent, he suffers them to take place. This is the case with all moral evil. He could prevent this evil by striking out of existence all sinners. But this he does not do, and as this evil exists in his empire, and under his administration, it may be called *providential*. Some are startled that murder, suicide, intemperance,

oppression, war, and the like should be called providences. But, as they do not imply consent on the part of the Lawgiver, but rather a state of trial in which men are placed, and for the abuse of which state, they are responsible,—their sufferance may be justly called providential.

To conclude: How elevating and cheering to the humble and confiding spirit is the doctrine of providence. God is present with him in every condition and event. Nothing shall hurt or harm them who do well. Nay, "All things shall work together for their good." Every word of this text is pregnant and intensified with meaning. "All things work." Is the believer afflicted,—is he tempted,—does he feel inward corruption? He is not only humbled by these, but he is also cheered and comforted by the provision, promises and grace of Christ. Are his worldly prospects dark and lowering, he knows—

"That behind a frowning *providence*  
God hides a smiling face."

Is he in peril by sea or land, exposed to the noisome pestilence, or to a human foe?—if in the way of duty he is safe. And what may some time appear to be against him, and a great calamity, may only be a temporary evil, resulting in an infinite good. Who, looking back upon past life, cannot see many signal providences of this kind? Property or life has been saved, and perhaps both, and *we* have escaped by a hair's breadth. An angel on the wing has caught us in our fall, or a storm has intercepted our way, or a bright sun with accelerated speed has dispelled darkness, and saved from imminent peril. We might not have seen it at the time, but can see it now.

As infants do not perceive or appreciate the care and affection of their earthly parents, till experience and riper years unfold to them the fact, so God's people are often insensible to his love and mercy exercised in their behalf. How many untoward children have, like Saul of Tarsus, been in the *way* and *work* of death, but Divine providence has intercepted their course, and they have been led to eternal life.

No praise to man for his frowardness and infidelity. He is held responsible for his motives and actions. But God some-



times overrules these to his glory, and "Makes the wrath of man to praise him."

The portentous throes of our country in its present struggle for existence, has eventuated in leading not only the nation, but persons of marked character, in ways they knew not, in regard to slavery and the true principles of liberty. War, intemperance, slavery, idolatry, libertinism, superstition, spiritualism, Mormonism, and excessive worldliness, may be so many whips in the hand of providence, with which to scourge the nations. Happy are they, "Who bear the rod and bless Him who hath appointed it."

In the providence of God, "Angels are ministering spirits sent forth to minister for them who shall be heirs of salvation." These glorious beings are numerous, and swift to do Jehovah's bidding. "Therefore take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." Those in the time of danger encamp about his saints. Elisha's servant was alarmed at the host of the Syrians that came to take his master, but Elisha said, "Fear not, for they that be with us are more than they that be with them." These, with other agencies, are the executioners of providence, bringing heaven near to earth, and justify the ways of God to man.

**ART. V.—EDUCATION IN THE FREEWILL BAPTIST DENOMINATION.**

In discussing the subject of education in our denomination, we would not take a contracted view, as though the subject needed any modification or limitation as thus applied, for it does not. We are no better or worse in this respect than others. We claim no higher standard, and can accept no lower, than one of general adaptation.

In referring to education in our denomination we deal only with the existing state of things. Every Christian body has its policy and plans of operation. Not only the Theological Seminaries, but also the Colleges and Academies, are, with few exceptions, denominational. Not that they are necessarily sectarian; but established, governed, and patronized chiefly by their respective denominations. It is a natural and unavoidable result of pervading causes and influences.

The writer claims no special advantage or facility for discussing this subject. An intimate acquaintance and connection with operations relating to the subject for twenty-five or thirty years, may indeed be taken into the account; though it might be thought that such connection would lead to partial views. Against this we hope to guard, and to deal honestly, plainly, and disinterestedly as an earnest lover of the cause.

The views and practices of the first F. Baptists have been too frequently discussed, and are too familiar to our readers, to admit of lengthy reference here. We cherish no blind veneration for the old or the new. All good men have their excellencies and their deficiencies, and it is not the part of wisdom unduly to extol or depreciate. Randall and his associates were not, with a single exception,\* educated in the schools. They, deeply imbued in their own hearts with the spirit of the gospel, came out from churches and organizations in which piety and even morality were low, and where the main dependence was on superficial forms and human attainments. Their great work was the conversion and salvation of souls; and for it they were

\* Tingley.

well fitted, as is evinced by their success. With small earthly helps, in the midst of indifference, opposition and persecution, they were instrumental in a few years of raising up a large connection of flourishing churches. They were men of thought and study; their sermons were instructive as well as spiritual; and they rigidly required study and improvement of their followers. In a word, they did their work faithfully and well, as adapted to their times and circumstances. Had their successors to the present day done as well, there would be little occasion for fault finding.

Coming down to a more recent period, when the state of the country, of society, and of Christian denominations generally, had greatly changed, a want was felt quite extensively among us of a change in our educational policy to enable us to meet new relations and duties. Thirty years ago, with churches, (numbers of them large and strong,) extending from Maine to Ohio, and a membership of some twenty-five thousand, we had but a single minister with a collegiate education, and one Academy, then recently put in operation. To sustain the churches already established and supply increasing calls for labor on every side,—to avail ourselves of the educational facilities constantly accumulating, and adequately furnish the churches and the community dependent on them, need was felt of advancement on our part; and this feeling was soon manifest in founding several institutions of learning, and has been gradually and constantly increasing.

We might in this place consider the question whether our course as a denomination has been in this respect judicious or otherwise—whether we have gone fast enough, or too fast, and the like. But it is more to our purpose to pursue a different method. We wish first to examine briefly the question, *why are we not educationally in a better condition than we are?*

And on this point we would premise, that our condition is more favorable than many outsiders, or many of us, suppose. Modesty is very commendable, so also is confidence. While we should not think of ourselves more highly than we ought to think, there is no virtue in self-depreciation and detraction. Conscientious people know their own faults better than those

of others, and so may disparage themselves to the discouraging of measures for improvement. But more on this topic further on.

As all are fallible, we must judge of individuals and communities relatively, with all due allowance for the influence of circumstances. At the time our denominational efforts commenced, much less was done than at present generally for higher seminaries. The standard in the public schools was much lower than at present, with far less facilities and helps. So also with academies, and indeed all literary institutions. The Congregationalists and Presbyterians were far in advance of the other denominations, which entered but gradually and slowly into the work. We put ourselves down as least and last of all. Our churches were mostly in the country, and often in unfavorable situations, with various prejudices and errors to combat. It is well known how much such things have retarded our progress.

Add to these our lack of experience in founding and building up seminaries. It is not strange that we have not always made the best use of the means at our disposal. There has not been sufficient concert of action and coöperation. Ardent men, not always the most competent, have taken the lead, and gone so far that others have felt constrained to fall in with the measures, or to relieve embarrassments and save credit, when different procedure at the outset would have secured much better results. Unfavorable locations of our schools have been a serious detriment. It is not enough that a location be such as will suit the convenience or taste of one or two, however influential, men; but it should be such as shall commend itself to the impartial judgment of all, and secure general interest and coöperation.

Various things are to be taken into the account in locating a school,—as the religious and literary character of the community; there should be a church in which the ordinances of the gospel are regularly and well sustained, pleasant surroundings, central position, and easy of access. Such things require time for examination, and a question of location should never be hastily determined, least of all for the supposed advantage of a

single locality. It is true, that every thing desirable cannot be always combined, and we are to select according to the balance of essential advantages. We are not aware that in this respect we have suffered more than others in engaging in new enterprises, though of course more familiar with our own mistakes.

We should, however, guard against unduly magnifying any particular obstacle. It is easy to find fault, and attach responsibility to others. Where there is a generous disposition to do our own duty, to make the best of what we have, and do all we can in spite of obstacles and difficulties, imaginary evils will disappear, real ones be greatly diminished and overcome, and many deficiencies supplied. Let us profit from experience of the past, not to repeat our errors, duly esteem the importance of permanance and stability, shrink at no obstacles, but seek, by united, earnest, constant exertion to accomplish the greatest possible good. Then will minor evils be subdued, and our progress, though for the time slow, will be sure and healthful.

However much we may be and ought to be dissatisfied with ourselves in view of the greatness of the demands upon us, and the little we have done to meet them, our situation is not such as to induce despondency and discouragement. We have not done all that we might and ought; but through the grace of God we have done something, for which we will thank Him and take courage. We refer, of course, to the cause of education. If we cannot count our numerous seminaries, amply endowed and furnished universities and theological institutions, to rival some of the older and larger denominations, we will not despise the day of small things. If we cannot do so much, we are not to be deterred from doing what we can. Far be it from us to indulge in envy at the prosperity of others; rather would we rejoice in it, and emulate every worthy example.

It is not of so much consequence that great achievements be made, as that we do our work faithfully and well, especially avoiding the faults and errors into which others have fallen. With all of the advantages furnished by many of the older institutions, we should not covet them with their concomitants. We honor them for what they have done in science and litera-

ture, but deplore their moral and religious condition and influence. We should profit by their example, to secure the good and reject the evil. It should be made a first object in all our institutions of learning to secure a high moral and spiritual state, salutary in the highest degree to every student. It is useless, and worse than useless, to educate young men and women for the service of sin. Every seminary should be a fountain of sound morals and nursery of piety, in which the Bible is honored and prominently studied, where religion sanctifies every exercise, and a constant revival influence is enjoyed. There are such seminaries well known, and whose benign influence is blessing the world; we may claim the same in a measure for our own institutions, though not so much as they may and we hope will be.

A second point of remark relates to *the present state of education among us*. We have alluded to our felt and acknowledged deficiencies. While some doubtless overestimate what has been done, and think too favorably of our condition and prospects, others underestimate it and look too much on the dark side. We are not disposed to go into any analysis of particulars, or historical details, or statistical accounts of matters so familiar to the reader, and open to the judgment of all. We put the present with the past, not for invidious comparison, not for boasting, but as a ground of encouragement. A little more than thirty years ago our first seminary was opened in an humble building. We then had no men of literary eminence or patrons of literature, no costly edifices, libraries, apparatus, or funds of any amount. An effort to obtain such was wholly an experiment.

How do we stand to-day? Our readers and many others know something of Bates College in Maine, our Literary and Theological Institutions in New Hampshire, Lapham Institute in Rhode Island, Whitestown Seminary in New York, Hillsdale College in Michigan, North Western College in Minnesota, and a considerable number of other schools, not yet made so prominent by circumstances, but which exert a wide and beneficent influence. These institutions are not so well supplied and furnished in any respect as is desirable; but the promptness and

liberality with which the calls for pecuniary aid in this direction have been met hitherto are full of promise for the future. With all our errors and deficiencies, it must be allowed that a pretty good beginning has been made, which needs but continued and judicious application to enable us to fulfil the objects of our mission as a people. It is gratifying to reflect that in all our progress and transitions thus far, our union and harmony as a denomination have been preserved; that our educational efforts have had the countenance and support of good men generally among us.

The pioneers of education among us have never been exclusive, but moderate in their demands, never disposed to magnify their cherished objects to the neglect of others; but to regard their plans as auxiliary, and part of the great means for the diffusion of the gospel and the salvation of souls. They have ever been the staunch friends of the ministry, the churches, Home and Foreign Missions, freedom, temperance and other measures of improvement and reform. To their influence and labors very largely are we indebted for the position we occupy on these various subjects. Thus it should ever be. All good causes have a common basis, arrive at common ultimate ends, and should be mutual helpers.

It has been said that from the beginning our educational standard has been too low, that its friends have not secured the concentration and efficiency of action that they might, and that such is the case still. Nor can we pronounce the charge groundless. We have lost incalculably in every way by not doing more for the cause of sanctified education. We have suffered from lack of concentration, and more still from lack of coöperation. Had all our means been concentrated on a single institution, it is doubtful whether we should have thereby done the most good. It is better that there be several for the accommodation of different localities. But there has not been sufficient regard to *system*, and plans for mutual aid.

We will not say that there exists a spirit of rivalry and jealousy between the friends of our different enterprises, for there is not, to any great extent. We really wish each other well, but rest too much on good wishes. There is need of more

practical mutual sympathy and coöperation. We are not to regard each other's efforts and struggles with speculative indifference. All may not be able to help to a large amount pecuniarily, it may not be necessary in every instance, but we may help in such ways as we can. Nor is it wise to assume an air of criticism, and because what comes to our ears from a distance does not suit our views, condemn the procedure as unworthy of confidence. We should have faith in our brethren, a charitable and hopeful spirit. It is in the power of the friends of our Institutions in Maine, New Hampshire, Rhode Island, New York, Michigan, &c., to help each other essentially, or to do each other much harm. If the friends of each assume that theirs must be made the great central one, a university to which all the others can at best be but subordinate, or of little consequence, the effect must be constant petty wrangling, most baneful in its influence, and tending to cripple and debase all. But if a truly friendly and generous spirit is cherished, it will be a source of rich blessing to all.

And this spirit is prevailing more, as we understand each other better. A better state of things among us would now exist, if there had been more consultation and deliberation. But things have not yet gone so far but that much may be done to retrieve errors of the past, and secure more harmony and concert of action in the future. We must learn to think less comparatively of separate interests, and more of the general welfare; less of individuals and localities and more of the common cause, and the ultimate end of strengthening the churches, saving souls, and glorifying God. We want young men and women educated for all the various responsibilities of life; whether private or public, whether for the domestic circle, or for teachers, or the professions; and we want them so educated that they shall most honor God and bless the world.

What we need is so to dispose of our forces and means as to accomplish the work of our hands. To suppose that one of our Institutions will or can do the whole, is simply absurd. Each has a duty to do in its own sphere. In a sense all may be subordinate, i. e., helpers to each other. We need our Seminaries, all we now have, and more, and better furnished in every way.



We need our Colleges, better endowed, furnished, and patronized. We need our Theological School, also better endowed, finished, and sustained. Many students in the seminaries will attend no other school than the seminary, and should, therefore, have the advantages,—scientific, moral, and religious, suited to their circumstances. Many in the colleges will go no farther than the college, and should, therefore, be furnished in their collegiate course for the demands to be made on them. And the Theological School should be enabled to furnish such facilities to its students as will enable them to make the best use of their time while in attendance, that they may be most speedily and efficiently prepared for the sacred office.

From this obvious view, we see the importance of regarding all these various interests as substantially one, to receive our united and earnest support. Really what aids one aids all, and contributes to our ability to serve the common cause. This feeling practically developed is now most essential to our success.

It remains, that we remark briefly on *the course to be adopted in the future*; and our limits require us to confine ourselves chiefly to the subject of theological education. And here we say with all frankness, that it is not necessary for every one entering the gospel ministry to pursue a course of study in a theological seminary, a college, an academy, or district school. The history of the ministry proves that it is not. Circumstances do not always allow it. It is not for us to question the ordering of Providence, or to establish lines of distinction or caste which He has not authorized. He makes brave soldiers and skilful officers of men who never saw West Point. He takes men reared in the back woods, on the farm, in the mill, and in the shop, without school advantages, for governors, senators, presidents; and when they honor their work and station, who shall question their antecedents? He has the same right, and sometimes exercises it, of putting men under similar circumstances into the gospel ministry, and it is not for us to gainsay it.

We do not insist that in future all candidates for the sacred

office shall be limited to any particular school course. Let God and an enlightened conscience decide in this matter, and a reasonable and consistent course be pursued.

Let us not be misunderstood, or any advantage taken through misconstruction of our remarks. We would be explicit and deal plainly with all. No one has a right to minister in sacred things without the requisite qualifications. If he has them, it is not of so much consequence when, or how, or where they were obtained. The requisite qualifications are not possessed without mental discipline and study. The great advantage of books, teachers, schools, is that they enable the student, as a rule, to make more rapid progress, and secure a more symmetrical and thorough discipline and development than he could otherwise obtain. Those positions are too obvious, and too amply attested by experience to require argumentation. Time is precious, the wants of the world are pressing, and it becomes us to work with our might in the best way.

Little countenance should be given to a young man proposing to enter the gospel ministry, who refuses or neglects to avail himself of the best facilities within his reach for obtaining the necessary qualifications. Ordaining and licensing bodies, ministers, Christians, especially the candidate himself—all have a high responsibility in this matter. Great as is the moral and spiritual destitution, and the demand for laborers, no excuse is thereby furnished for neglect of the requisite means of preparation, but the opposite. The cause is not strengthened but weakened by inducting into the sacred office incompetent, inefficient men. Said an experienced clergyman of another denomination: "We have nominally ministers enough, and too many. They are always seeking places. I got a place for one such a while ago. A few months after he again applied to me for a place. How is this, said I, I thought you were at B. He replied, 'I did engage there for a year, but before my time was out the people offered to pay up for the whole time, if I would leave.' Such men are only a burden to the cause and in the way of others." A like experience is realized in all denominations, and we have our share of it. There are "places" enough,

destitution vast, urgent calls for labor, yet numbers are standing idle in the market, because no one employs them, and the sacred cause is thereby reproached. If men are without either the heart or the mind for the work, they can but be drones. We speak thus not by way of reflection on the past, or upon those providentially disabled, to whom indeed such remarks do not apply, but for the benefit of young men now coming forward.

Our churches already pretty well appreciate these things. For several years past every graduate of our Theological School has been engaged to become a pastor some time before his graduation. So it was with our class of five of 1860, of our class of seven of 1862, and of our class of four the present year. And from the letters and requests received from the churches, we doubt not but the case would have been the same, had the number in each class been much larger. Indeed, in this respect, the churches are in advance of the ministry and the young men preparing for it.

Now what we need is PROGRESS. What we have we should appreciate, be thankful for, and turn to the best account. Whercin we have erred or been delinquent in the past, let us be on our guard not to repeat. Wherein we have been enabled to do something, let us seek to do more, and avail ourselves of the abundant helps and facilities at hand.

We lack faith, enterprise, perseverance. No one can deny but that a large measure of success has crowned the efforts already made, which should encourage to more. We need more funds, books, teachers, buildings, furnishing. It is for us to make these wants known, and the friends of the cause in the churches and communities will come to our aid in the future as in the past. Because there are other and pressing calls in other directions, we are not therefore to desist. Nor because of any difficulties or obstacles. The work is a great and good one, and must go on.

We cannot believe that the friends of education and of the ministry among us will permit the \$20,000 fund proposed to be raised for the Theological School by our last General Conference, and of which three-fourths have been already secured, to

remain much longer unfilled. We will not say how much it is needed, that the Institution, with a building and home of its own, and strengthened in the department of instruction, may be cheered on in its arduous and responsible work.

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#### ART. VI.—ABOLITION OF THE BRITISH SLAVE TRADE.

One person, with energies wisely directed, is of more value in the world "than fine gold, even the golden wedge of Ophir." How important then is a nation. In so far as its organized civil and religious power is employed, in efforts for the overthrow of wrong, and the well being of the largest possible number, it is exalted, honored and blessed of Heaven; and does much to shake the foundation of national vice, outrage and crime in other sections of the habitable globe. So immense are the mighty works over which Jehovah has superintendence, that even a great nation, indeed all nations, are but as "a drop of a bucket; and are counted as a small dust of the balance;" and yet He watches for their good; provides for them; establishes and prospers them in well doing.

The British nation is interesting to us as its people are brethren of the human family; also in an especial manner, the country is our father-land, that from which most of our ancestors came; and then again because of its glorious example in many benevolent, philanthropic and Christian efforts for the good of the race.

The nation has had faults, as all others have had. It may have provoked war needlessly, and carried it on with vigor and fury; but it has been generous to the vanquished. In its aristocracy, the lower classes in its own borders may have been too much neglected; but it has loved mercy and delighted to show it to those they found crushed and writhing under the foot of tyranny. In former times our people could hardly for-

give the nation for taxing the colonies when not allowed a representation in that government. But as what was meant for evil in that, God overruled for good, all here might be satisfied. In fact that people do not care enough about it now to be dissatisfied with the results; certainly not any farther than there is jealousy at the success of a free government.

The nation had its origin sometime before the coming of Christ. It is interesting as showing what Christianity has done for that people and us, to note that for quite a space the nation was rude, uncivilized and in barbarism. The principal clothing was skins of beasts; intestine wars existed between the different sections; and idolatry was the religion, with human sacrifices. England, being an island, was somewhat separated from other nations. The only nations that did much in navigation then were the Greeks and Romans. But with the disposition that in those times prevailed to explore for plunder and the increase of territory, it is natural to suppose that these islanders would be visited. The Phœnicians, inhabitants of a province in ancient Syria, visited the place chiefly to obtain tin, and on account of this metal being found there, they called it Tin Island. Down to our time but few tin mines have been known in the world; and that of Cornwall in England has ever been the most celebrated.

The Romans under Julius Cæsar triumphed over the English with a powerful army, B. C. 55, and it was a Roman Province till A. D. 426. The Christian religion was introduced by the Roman Catholics in 598. What is called the Norman conquest took place in 1066, since which time there has been a regular succession of princes, interrupted only by two revolutions, while the unfortunate House of Stuart was in power; one in 1643, when the throne was overturned and Charles I. lost his crown and his head; and the other in 1688, when James II. was deposed.

England, Scotland, Ireland and Wales have a territory of 170,900 square miles. This is much less than the State of California. But it has provinces in India, America, &c.; and in all, the territory of the nation is 8,900,000 square miles,

nearly three times the extent of our country. The Empire has a population of some 180,000,000; our country 31,000,000.

England had slavery, and after the settlement of our country, introduced it here. It had the nefarious Slave Trade. We had that also. It established its Slave Trade. When our Constitution was formed, the Slave trade was limited to twenty years. It expired by that limitation in 1808. That country finally abolished slavery itself. Ours has been making efforts for thirty years to abolish slavery, and it is in a fair way to be accomplished. An account of the abolition of the Slave Trade in Britain is now to be given.

One of the results of Christianity, and in fact one of its crowning glories, is kindness to those who cannot take care of themselves. If any are unjustly deprived of their rights, or crushed by tyranny, it comes to break the despot's chain and raise up to civilization and the dignity of the sons of God, the degraded and the suffering. The injury done to the sons of Africa is as yet much unwritten and untold. When it shall be fully made known, the heavens will blush; the earth seem astonished; virtue hang its head and weep; and the ears of those who have had part in the iniquity, tingle. The crime of slavery, contrary to instinct; contrary to nature; and contrary to the law of the living God, as contained in the Bible, has existed and the Africans have long been the principal sufferers. The Slave Trade is an adjunct of slavery. It is one of the most atrocious systems of piracy the world ever had.

For nearly one hundred years, ending in 1783, Britain had been engaged quite a portion of the time in war, at an expense to the Treasury of 400,000,000 pounds, with a loss of life that was immense, but which cannot be given with accuracy. In those times the attention of the humane and philanthropic was not likely to be turned much towards public efforts to bless those injured by violence, and countenanced by the nation. But in 1783 the storm of war had passed. October 19, 1781, the army of Cornwallis at Yorktown, Va., surrendered to the American army under Washington. March 20, 1782, the administration of Lord North terminated. This was the ministry of George III., that had strenuously supported the taxing of the Colonies.

A liberal ministry succeeded. The independence of the United States was acknowledged. Preliminary articles of peace were signed November 30, 1782, and definite treaties September 3, 1783.

The sword was now sheathed and it hung in its scabbard without use. The most powerful navies in different seas ceased to thunder. The British lion lay in his lair, apparently as inoffensive as a lamb, and was likely to lie so till insulted and provoked, when he would shake his mane, roar terribly, and tread down what came in his way. This peace and quietness lasted about ten years. Now was England's time for justice and mercy. Now was the time for the most powerful nation, and having the greatest blessings of civilization and Christianity, to strike a blow, if not at slavery itself, at one of its strong-holds or main pillars of its support.

The discussion of a national or any other sin is the first step towards its removal. This was done. Next is the exercise of the right of petition. This is allowed under the governments where there is any freedom, or any regard to the rights of the governed. And even some of the most despotic governments have put to confusion and shame our own in times past, when it was determined that petitions for the deliverance of the enslaved should not be heard.

Near the conclusion of a session of Parliament, in the summer of 1783, a bill was introduced for the regulation of the African company, prohibiting the officers from exporting negroes. It was an entering wedge, but only one blow was given it; and time-servers, conservatives and those who were for "the glorious union" were not alarmed. Probably they regarded it as a measure of insane or fanatical men, thinking that nothing would come of it but reproach from all "national" men on those who had introduced it.

But this quietness was but for a moment. In a very short time a petition came to the House of Commons in favor of the same bill. This petition made mention of the rapine, oppression and blood attending the traffic. It stated that "under the law of the nation, thousands of our fellow beings, entitled to the natural rights of mankind, were held as personal prop-

erty in cruel bondage. And it was to be regretted that a nation, professing the Christian faith, should so far counteract the principles of humanity and justice."

This was a stroke that drove the wedge considerably. Some stood aghast, but soon recovered themselves, for the petitioners were only Friends or Quakers. Their annual assembly was in session in London; and they availed themselves of this favorable opportunity to petition the Parliament on this subject. Their views on slavery in that country are well known.

But the truth will have an effect on that class not hardened by sensuality and crime. A sense of national injustice and flagrant wrong will awaken not only the common people, but also statesmen in power. And in this case the terms of the petition awakened, in a remarkable degree, the compassion of many in the House of Commons, and also of the public. The society called Friends had existed more than seventy-five years. Though peculiar and unpopular in some of their views, yet their intelligence, respectability and humanity were acknowledged. The Parliament closed, but a good work had been commenced. Providence approved and designed it should go on. When rulers legislate for the removal of sin, the Most High helps.

Reforms move slowly, but God is patient, and so are good men. Truth makes its way by slow degrees; but what is gained is of great worth. Five years passed before the matter was agitated again in Parliament, yet the attention of many was being directed to the subject; Christians were feeling that the nation could not prosper while it countenanced a piracy; that while adding to the wealth of some, it was undoing a defenceless race of Africans. The staid and formal worship of quite a portion of the denominations prevented the excitement and action of American churches in regard to similar national sins; but even there some ministers "meddled with politics," and at the polls in voting for members of the House of Commons, candidates were sustained known to be for "dividing the union;" that is, the union with the villainous Slave Trade.

But an episode here will be agreeable, as it will make us acquainted with some of the chosen leaders of the great work.

WM. WILBERFORCE. This estimable patriot and Christian



gentleman was born at Hull, August 24, 1759. At about eighteen years of age, he entered St. John's College, Cambridge. In 1780, when twenty-one years of age, he was chosen member of Parliament. He was continued by reflection, much, if not all the time, till 1812, when he declined farther service. The great work to which he devoted himself while a member, was the abolition of the Slave Trade, as will be seen as its history shall be continued. Five years after his first election, he travelled on the continent with Dr. Isaac Milner and others; and their religious conversation awakened him. He read the Scriptures, and finding these promises,—“Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;”—“God will give the Holy Spirit to them that ask Him;”—“Come unto me, all ye that labor and are heavy laden, and I will give you rest;”—“I will take away the heart of stone, and give you a heart of flesh;” “I will be merciful to their unrighteousness, and their sins will I remember no more;” and he said as he read these that he considered that if he should set himself to seek the promised blessings, he should certainly find a change wrought in himself. And he sought and found. His joy was deep and abiding.

He soon resumed an acquaintance with the Rev. John Newton, whom he had known many years before. That pious man rejoiced in his conversion, and informed him that since he first saw him, during a period of fifteen years, he had not ceased to pray for him.

He connected himself with the Established Church, and was at all times a devoted and faithful Christian. Faith was an operative principle, and he often spoke of the large communications sure to be received, if there was care not to “quench the Spirit.” He was liberal in his views: fellowshipped others of different denominations; and sometimes partook of the sacrament of the Supper in dissenting chapels.

During his Parliamentary career, his investigations in all that related to the Slave Trade were unwearied. In his speeches he was not energetic, but his tones were mellifluous and persuasive. Those who heard, felt that he, from the purest of mo-

tives, was seeking the good of others; and he was heard with attention. He lived to see the Slave Trade abolished, and then he devoted his labors to the abolition of slavery in the British Colonies. In the place where he resided, he established a school for colored people. He used to talk of moral and religious enterprises at home, with visitors, and when abroad. He would call attention to the beauties of nature; he would say that an opportunity to good was tantamount to a command to undertake it; he would speak of death as gain to those living by faith.

He published several essays and pamphlets, but his principal work was, "A Practical View of the prevailing Religions of Professing Christianity in the Higher and Middle Classes of this Country, contrasted with Real Christianity." The book had great effect in checking the fashionable religion of the times.

He had a wife and six children. He died July 28, 1833, aged 73. His remains lie in Westminster Abbey.

GEORGE CANNING.\* He was born in London, April 11, 1770. He went to college at Oxford. He evinced decided literary abilities; wrote poetry, and one of his earliest poems was on the slavery of Greece. Poetry in several nations, describing oppression with its horrors, and in strains like those which the angels use, singing of the blessings of liberty, has done much to break the arm of tyranny, and deliver from its thralldom. In 1793, he was elected to Parliament; in 1796 was Under Secretary of State. Not far from this time he heartily adopted Mr. Wilberforce's plan for the abolition of the Slave Trade. Afterwards he was Treasurer of the Navy, then Secretary of State for Foreign Affairs; and in 1827, Premier. He held also some other offices. He was an excellent rhetorician; in debate and public speaking he was showy; cutting in irony; sparkling in wit; ingenious, eloquent and powerful. He died at Chiswick, August 3, 1827, aged 57. His remains lie in Westminster Abbey, near those of his friend Wilberforce.

THOMAS CLARKSON. He considered the poor. He under-

\* Many particulars in the sketches of these men are gathered from the *New American Cyclopædia*.

stood the objects of government. He knew that Christianity designed civilization, the undoing of heavy burdens, and freeing the oppressed. He labored for these, and not in vain. He lived to see the Slave Trade abolished, and the abolition of slavery in the British West Indies. He was born at Wisbeach, March 28, 1760, was educated at St. John's College, Cambridge, in 1786. When but sixteen years of age, he obtained a prize for the best essay on the question, "Is it right to make men slaves against their wills?" He published this essay. He collected statistics of industry, manufactures, &c., of the African race. He prepared a view of the interior of a slave ship, with its cells, gratings, and barricades for the confinement of the blacks. This had a powerful effect in awakening the public mind to the horrors of the business. He published a work on the "Infidelity of the Slave Trade." He went to France, had an interview with Louis XVI. and Neckar, his favorite cabinet minister, and found favor in regard to his views. He went to Russia, had an interview with Alexander I., and secured his influence in exterminating the Slave Trade in all the nations of Europe. And for many years, he published a new assault on the abominable system yearly. The work of his life was a noble one. But he finally rested from his labors, dying at Playford Hall, Suffolk, September 26, 1846, aged 86.

**WILLIAM PITT.** There was a William Pitt, Earl of Chatham, who in the commencement of the Revolutionary war opposed the "Stamp Act," and all the measures of the British ministry to tax the American Colonies. He died in 1778.

The Pitt of whom an account is here given was born in 1759. In 1782 he was Chancellor of the Exchequer. After this he had that of first Lord of the Treasurer added. He was much in public life. In the offices he held, and especially in Parliament, he favored the measures for the abolition of the Slave Trade; but in politics he was on the Tory side, a party less liberal than that of the Whigs. He died January 23, 1806, aged 46. He was interred in Westminster Abbey, and Parliament voted a sum not exceeding 40,000 pounds to pay his debts. Wilberforce considered him his friend, and a great help in the

efforts for the benefit of the Africans. He was perhaps without a rival as a public speaker.

**CHARLES JAMES FOX.** Mr. Fox was born in London, January 24, 1749. He went to college; evinced a mind of good powers, but he had faults, being fond of dress and gaming. He was elected to Parliament while under age; was afterwards Lord of the Admiralty;—one of the Lords of the Treasury, but being opposed to Lord North, that officer had him dismissed. But not intimidated, he assisted others in opposing the ministry in American Affairs. He foretold the defeat of the British armies in America. After the ministry of North fell, he was Secretary of Foreign Affairs. After 1790 he united with Pitt, Wilberforce and others in opposition to the Slave Trade. In 1802 he went to France and had an interview with Napoleon. As a debater, Burke said he was the most brilliant the world ever saw. Dr. Samuel Johnson knew the power of his speeches, and said it was a question whether the nation was ruled by George III., or by the tongue of Mr. Fox. But statesmen are sometimes poor. In our land Jefferson, Webster, Douglas, and others died poor. It has been said that Mr. Pitt died insolvent. Mr. Fox cared for the State, but he did not know how to take care of his own funds. By the time he was thirty years of age, he had squandered more than 100,000 pounds. Then, in destitution, with his usual cheerfulness and good humor, while beset by creditors and bailiffs, he wrote a work entitled an "Invocation to Poverty." He died at Chiswick, September 13, 1806, aged 57.

**GEORGE III.** When the history of philanthropy, Christian benevolence and patriotism in our country, for the benefit of the poor Africans, shall be written, there will be a terribly dark shade in what some Chief Magistrates have done to hinder the cause of humanity, and the freedom of those in the worst of bonds. One, with the approbation of his constitutional advisers, censured lectures against slavery. Another declared he would not sign a bill for the abolition of slavery in the District of Columbia. Another, that the discussion of slavery was sectional and not national. But this dark shade will be relieved

by pages on which a flood of light will pour, coming down from the hills of God. There will be the record of a Chief Magistrate, who by proclamation published liberty to the enslaved. George III. was a moderate prince, having some generous impulses, and a regard for the laws of eternal right and justice among the nations. While the agitation of the Slave Trade was going on, he was not conservative nor indifferent. As early as 1788 he ordered a Privy Council, to take into consideration the African Trade. Mr. Wilberforce was too ill to go to London, but he begged Mr. Clarkson to go, who went and laid evidence before several of the members; and from that the subject was renewed in Parliament.

Mention might be made of Granville Sharpe, Sturge, Buxton and others, who were interested in the work. But they lived to labor more for the removal of slavery in the colonies; and their history belongs more properly to that enterprise. We have seen a fine array of men of learning, talent, piety and eminent political standing, engaged in the overthrow of a giant wrong. Great obstacles were to be overcome, but the times were ominous of good.

“ Proud was the morn whose early beams  
Saw Pitt and Fox uniting ;  
And side by side in holy bond,  
Their country's battle fighting,”  
And Wilberforce leads on the van,  
The thickest conflict braving ;  
Forgetting self, he trusts in God,  
The nation's honor saving.

Returning now to the action of the legislative body in 1788, five years after the first introduction of the matter into Parliament, Mr. Pitt introduced a bill to establish a certain reasonable proportion between the slaves brought in the ships and the tonnage of the vessels. He stated that he “should not have had the honor of moving the resolution, had it not have been for the severe indisposition of his friend, Mr. Wilberforce, in whose hands every measure belonging to justice, humanity, and the national interest was peculiarly well placed.”\* But even

\* For some particulars of the debates and votes, we are indebted to Miller's History of England.

this moderate measure encountered a violent opposition. Merchants of London and Liverpool, concerned in the African Trade sent in petitions against the measure. Counsel being employed, and witnesses examined at the bar of the House, it appeared that the slaves in the ships had not so much room as a man in his coffin; that they drew their breath with labor, and many died of suffocation; and their condition on the passage was an exhibition of the extremes of human depravity and misery. This aroused Mr. Pitt, who had been moderate till this, and he declared with indignant eloquence, that if, as some members asserted, the traffic could not be carried on in any other manner, he would at once vote for its annihilation, and trusted that the House, with such evidence before it, would extricate itself from the guilt and remorse every man must feel for so long having overlooked such cruelty and oppression.

The session was near its close, and there is no record of a vote. But the bill was sent up to the House of Lords, violently opposed, but had some friends there.

The nation now understood its guilt, and there could be "no peace to the wicked." At the session the following year, Parliament was agitated with the subject for the third time. Mr. Wilberforce moved that the Slave Trade be taken into consideration. This was March, 1789. He spoke three hours and a half in favor of its abolition. Mr Burke said, "It was a speech of masterly impressiveness, equalling any thing he had ever heard in modern eloquence; and he doubted if it had been surpassed in ancient times." Evidence was again heard at the bar of the House. Then the subject was put over to the next session.

It was debated at about every session for several years that followed. Any thing like an approach to a full account of the arguments in the discussions need not be given. Only a slight allusion to them, as they were made in different years, will show their character.

Lord Thurlow was pathetic in regard to the ruin of the traders, if the system should be abolished. Lord Sydney urged tender legislation. The duke of Chandos was fearful of universal insurrection if the Trade was abolished. The duke of Richmond proposed compensation. Mr. Bailey thought the

slaves were benefited by being brought to a Christian land. Mr. Thornton predicted the ruin of British shipping. Mr. Dundas proposed its gradual abolition. Mr. Mulyneau said it would be downright swindling to destroy this profitable branch of trade. Mr. Macmanara said the measure was hypocritical, fanatical and visionary. Mr. Grosvenor said the trade was not an amiable one, neither the work of a butcher; but it was a necessary one, and that humanity ought not to be gratified at the expense of the interest of the country. Mr. Stanley said it seemed to him to have been the intention of Providence from the beginning, that one set of men should be slaves to another. Mr. Watson argued that if England abolished it, other nations would pursue it with increased zeal. Lord Castlereagh thought it was a difficult question, and advised a system of duties on importations of slaves, and increasing progressively to a certain extent.

It has been seen that Wilberforce and Pitt had already shown themselves men, and worthy of their position and the exigencies of the age. So they continued. But now was the time for the ardent, daring, luminous, discriminating, eloquent and powerful Fox. He was now careless of his dress, and his personal appearance was by no means prepossessing. But while speaking on a subject worthy of him, all his powers were in full play; and he shone as a star of the first magnitude. His whole look showed the workings of the mind within; his eye flashed; his long hair, loose about his head, was shaken as if by a wind; and in the right use of words and masterly argument, poured forth in torrents, adversaries quailed before him; and they felt as if they had awakened a lion. He said, "The honorable gentlemen call themselves moderate men; but on this subject, I neither feel nor desire to feel any thing like moderation." "He knew no such thing as regulating robbery, and restricting murder. As to moderation, he did not know that entering a house and killing the family could be excused because done with moderation." He declared, "There was no medium. The Legislature must abolish the Trade, or plead guilty to all the iniquity with which it was attended." At this, there was the complaint often made since, "harsh language."

Men in power, who refuse justice to the injured and oppressed, or who connive at the continuance of national wrongs, are tormented almost beyond endurance. Like Napoleon's *Marshall Marat* in a disastrous campaign, he told his wife when he came back, he had sought death, but did not find it. So these men carry pistols, and fight duels, to kill or be killed. One of the above, *Lord Castlereagh*, awhile after fought a duel, and not being injured, he some time later committed suicide. "Sin is a reproach to any people." Those who support it cannot prosper long. And many instances have occurred in which men have labored to have the Africans continued in chains, and they have found themselves wearing the chains of drunkenness, far more intolerable. Bound, hand and foot, they are dragged down to a grave not peaceful like that in which the wronged bondmen find rest.

But little more need be done than to give the more important decisions of Parliament, till the final results were achieved.

In April, 1791, *Mr. Wilberforce* made his long expected motion to abolish the further importation of negroes into the British Colonies. He supported it with convincing arguments, founded on obvious principles of justice, humanity and Christianity. The motion was lost by a majority of seventy-five. Something was gained, however. The advocates for ameliorating the condition of the unhappy race completed, at this time, the establishment of the *Sierra Leona Company*, by which they proposed to introduce free labor and Christianity into Africa.

In April, 1792, *Wilberforce* renewed his motion. *Dundas*, Secretary of State, no doubt representing the views of the ministry, moved to amend, by inserting the word "gradual," before abolition. *Pitt* and *Fox* opposed, but the amendment was carried by a majority of sixty-eight. It was finally voted that the importation of negroes cease Jan. 1, 1796. In the House of Lords it was voted that the evidence be heard at the bar of the House. The object was delay, and no more was heard of it, as far as the records of legislation show, for five years.

In 1797, a bill was passed by a great majority, regulating the shipping of slaves from Africa. Seven years more wore away,



but they were full of hope to the friends of the cause, as they were confident it must prevail. In May, 1804, Wilberforce pressed the consideration of the abolition bill. This was carried by 124 to 49. Then a bill was presented, fixing October 1, of the same year, as the latest date for the clearance of ships from English ports for the traffic. This passed, 69 to 33. In the House of Lords it was rejected.

The year 1806 came, and with it the brightest prospects of success. Pitt's labors had been terminated by death early in the year, but the cause had strong champions on every hand. Wilberforce saw that the triumph of right was near, and was filled with joy. Indeed, as is usual with philanthropists, and all who labor for the good of the race, he had been joyful all the way through the arduous struggle. Once he declared in Parliament, that "from his exertions in this cause he had found happiness, though not hitherto success. It had enlivened his waking and soothed his evening hours; and he could not recollect without singular satisfaction, that he had demanded justice for millions that could not ask it for themselves." On the 10th of June Fox moved, "That this House, conceiving the African Slave Trade to be contrary to the principles of justice, humanity and sound policy, will, with all practical expedition, take effectual measures for abolishing the said Trade, in such a manner and at such period as may be deemed advisable." This distinguished friend of the people and friend of the suffering Africans was then fifty-seven years of age. The dash of youth had subsided, but he was as ardent and brilliant as ever. In supporting his motion, he said, "He was so fully impressed with the importance of obtaining the object of it, that if, during the almost forty years that he had enjoyed a seat in Parliament, he had been so fortunate as to accomplish that, and that only, he could retire from public life with the conscious satisfaction that he had done his duty."

That excellent Christian poet Cowper had written before this, and his pleas in song for those wronged by his nation must have been in the minds of these statesmen when they thus spoke. They seemed to hear, as the poet did, the Africans saying:—

“ Still in thought as free as ever,  
What are England's rights, I ask,  
Me from my delights to sever,  
Me to torture, me to task ?  
Fleecy locks and black complexion,  
Cannot forfeit Nature's claim ;  
Skins may differ, but affection  
Dwells in white and black the same.”

The motion was opposed by Castlereagh and a few others, but coming to a vote it passed 114 to 15, being a majority of 99. It was passed in the House of Lords, 41 to 20. Then both Houses united in a joint address to his majesty the king, beseeching him to take measures for obtaining the concurrence of foreign powers in the abolition.

The above motion of Mr. Fox, with his speech, proved the conclusion of his Parliamentary career. He died a few weeks after. It was glorious thus to finish his work as a statesman.

What proved the blessed year of grace in this great matter, 1807, came. It began this time in the upper House. A bill for the total abolition of the Trade was introduced by Lord Grenville, who supported it. The Duke of Clarence, afterwards William IV., and others opposed it. February 5, the session continued till four o'clock in the morning; on the second reading of the bill, the vote was 100 in favor, 36 against. On the 10th it was read a third time. It was sent to the House of Commons for concurrence, and on a motion for commitment the voices were, for the bill 283, against it only 16. March 13th, it passed without a division. It provided that no vessel should clear out from any British port after May 1, 1807, nor any slave be landed in the Colonies after March 1, 1808. It remained only to have the royal assent. There were terrible fears that there would be a failure in this. Those fears were dispelled. On the 25th of March, as the clock was striking twelve, the king gave his assent, and this important bill became a part of the law of the realm.

More than twenty-three years had passed in agitating the subject, and in legislative action. The object achieved far more than compensated for the labor performed. It was a great step

in the progress of the civilization and humanity of the world. Its effect on other nations, involved in like systems of wrong, was good. It was not doing away with slavery itself, but it was destroying one of its great fountains. And it turned attention to the whole wrong of enslaving men; and prepared the way for the abolition of it in the British Colonies, which was accomplished some twenty-five years later.

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#### ART. VII.—LADY HUNTINGDON.

1. "Lady Huntington and her Friends, or the Revival of the Work of God in the Days of Wesley, Whitefield, Romaine, Venn, and others in the Last Century. Compiled by Mrs. Helen C. Knight. American Tract Society." pp. 292.
2. "The History of the Religious Movement of the Eighteenth Century, called Methodism, Considered in its Different Denominational Forms, and its Relations to British and American Protestantism. By Abel Stevens, LL. D. Vol. I. New York: Carlton & Porter." pp. 480.
3. Census of Great Britain, 1851. Religious worship in England and Wales. London, 1854. pp. 142.
4. Penny Cyclopaedia. Sunday articles.

Selina Shirley, second daughter of Earl Ferrers,\* was born August 24, 1707; and at the age of twenty-one was married to Theophilus, Earl of Huntingdon.\* In her early years, she was introduced to all the excitements of high English life, and numbered among her friends, the Duchess of Marlboro, Lady Mary Wortley Montagu, Margaret, daughter of the Earl of Oxford, and other celebrated persons. Notwithstanding these associations, she appears to have been uncommonly serious from her childhood; and after her marriage, her chief endeavor was to maintain a conscience void of offence; and to fulfil the duties of her position. She was sincere, just, and upright. She prayed, fasted, and gave alms. But she was not happy, for she was

\* Mrs. Knight writes *Ferrars* and *Huntington*, but in these and other names in which we differ from her, we have been careful to be correct.

going about to establish her own righteousness; and had not submitted herself unto the righteousness of God.

The Earl of Huntingdon had several sisters whose serious and thoughtful demeanor made them welcome associates of his Countess. Lady Betty Hastings\* patronized "the Holy Club" (as it was called) at Oxford, consisting of John and Charles Wesley, Whitefield, Harvey, Ingham, and their companions; and through her influence her sister, Lady Margaret Hastings,\* became a subject of evangelical religion, and the conversation and Christian experience of Lady Margaret, led the Countess of Huntingdon to serious alarm respecting her religious condition. A severe sickness deepened her impressions, and she at length resolved, "I too will wholly cast myself on Jesus Christ for life and salvation;" and she then obtained peace in believing. The Penny Cyclopaedia attributes her becoming deeply religious to the death of her husband and of four children in youth or early manhood; but while these trials were no doubt blessed to her, they could not have been the cause of her conversion, as that occurred in 1739, while the first breach in her family was the death of two children of small pox in 1744, and the Earl of Huntingdon did not die till 1746.

John and Charles Wesley were in London at the time this great change occurred in Lady† Huntingdon, and she sent for them to express a warm interest in their labors, and to encourage them in the great work they were just commencing; and after this she and her husband became frequent attendants upon the ministry of John Wesley, when he was in London.

Although Lady Huntingdon had been very exemplary in her conduct before her conversion, a visible change in her was manifest. She was not satisfied with enjoying true religion herself, but took opportunities to urge upon her titled and renowned as-

\* Hastings is the family name of the Earl of Huntingdon, and the daughters of Earls, Marquises, and Dukes, have the privilege of taking the title "Lady" before their given and family names; as the younger sons of Marquises and Dukes have the privilege of taking the title "Lord" before their given and family names: as Lord John Russell. The eldest son takes by courtesy the second title of his father, as Lord Ashley, eldest son of the Earl of Shaftsbury.

† In accordance with usage, we use the titles Countess of Huntingdon and Lady Huntingdon, interchangeably.

sociates the doctrines which were so blessed to herself. She also made efforts to bring the subject of religion to the notice of her servants and other dependents, and in both these spheres of Christian labor her efforts were blessed.

Her new views and experience were also the means of bringing her acquainted with a new coterie of friends. Among these we notice Col Gardiner, whose memoir has been so widely circulated, and whose Christian character was so decided and exemplary; Dr. Doddridge, the author of "the Family Expositor," and "the Rise and Progress of Religion in the Soul;" and Dr. Isaac Watts, the author of the Psalms and Hymns, not pastor at Stoke Newington, as Mrs. Knight says, but of the Independent church in Mark Lane, London; and residing in the family of Sir Thomas Abney, at Stoke Newington.

As we have already stated, her husband died in 1746. He had always courteously entertained her religious friends, but said that while he admired the morality of the Bible, he could not understand the atonement. While the death of her husband was a great trial to her, it relieved her of some restraints, gave her more time for evangelistic efforts, and placed more money at her disposal, which she could use for religious purposes. She now began to make tours in the summer season, taking with her several preachers, or engaging them to meet her on her route, and stopping at the towns and villages on her way, to give her companions an opportunity of preaching wherever a congregation could be gathered. Thus, in May, 1768, she started on a tour through Wales, being accompanied by Lady Anne and Lady Frances Hastings. The leading Welch evangelists, Howell Harris, Griffith Jones, Daniel Rowlands, and Howell Davies, met her at Bristol, and accompanied her through the principality, stopping at almost every village for a public religious service. Other ministers met her at Trevecca and she remained there several days, and large congregations, who came in from the surrounding country, listened to preaching four or five times each day.

On her return to London she met Whitefield, who had arrived home after four years absence in America. He was an extra-

ordinary man. Possessed of natural talents of no common order, he was also deeply imbued with a sense of the lost condition of sinners, and was earnestly desirous of their salvation. Shut out from the churches of the establishment to which he belonged, by the clerical dislike of his doctrines, and his ecclesiastical irregularities, he began to preach in the fields. His voice was so loud that it is said thirty thousand persons could hear him preach; and he had such extraordinary command of it, that Garrick said "he could make his audience weep or tremble, merely by varying his pronunciation of the word Mesopotamia." He had before this preached in the house of the Countess at Donnington Park, and she now appointed him her chaplain, and opened her splendid mansion in Park street, at the "West end" of London, for him to preach in twice a week. Here the Marquis of Lothian, Earl Chesterfield, Viscount Bolingbroke, Lord St. John, Horace Walpole, David Hume, and others of the nobility and gentry were accustomed to hear him preach the gospel. And although "not many wise, not many noble are called," yet there were some of the noted or titled ones who received the truth in the love of it. Among these were the Countess of Chesterfield, (wife of the celebrated earl,) her sister, the Countess Delitz, and Lord St. John, the brother of Bolingbroke. Even Chesterfield spoke with approval of the labors of Whitefield, and invited him to preach at his chapel at Bretby Hall, and Hume said *he* would go twenty miles to hear him.

In the separation and estrangement which occurred between John Wesley and George Whitefield, on account of their doctrinal views, Lady Huntingdon espoused the cause of the latter, because she held his views, but she was desirous that they should labor in harmony, notwithstanding their differences of opinion. She wrote to both of them urging this upon them. And she succeeded in reconciling them, and they gave public evidence of it by each of them preaching in the chapel of the other. Their personal friendship, thus restored, continued uninterrupted during the remainder of their lives, and when Whitefield died in 1770, Wesley, in accordance with a mutual arrange-

ment between them, preached a funeral sermon at "Whitefield's Tabernacle," and this sermon appears in his published works.

With a view to the increase of piety, the Countess of Huntingdon established a prayer meeting for ladies of her own position in society. Among those connected with this meeting, were the Marchioness of Lothian, the Countesses Chesterfield, Delitz, and Leven; Lady Balgome; and ladies Frances Gardiner, Mary Hamilton, Gertrude Hotham, Fanny Shirley, and Jane Nimmo. This meeting was held in turn at the houses of its members, and continued for many years. Writing to a friend, Lady Huntingdon said, "Of the honorable women, I trust there are not a few." Regular meetings were also held in the kitchen of Lady Huntingdon for those females who would have shrunk from joining the rank and fashion in her parlor and drawing-room.

In 1749, the young Earl of Huntingdon became of age, and took possession of Donnington Park, Ledstone Hall, and other patrimony. He afterwards caused his mother much anxiety by his dislike to evangelical religion, being much under the influence of Chesterfield and Bolingbroke. He died in 1789, aged 60, giving no reason to hope that he had been converted. But while tried by the irreligious character of her eldest son, she was comforted by the piety of her youngest daughter, Lady Selma Hastings. She died in 1763, at the age of twenty-six. She was to have been married in a short time. About two years before her death, this young lady was selected, with five others, to assist the Princess Amelia in bearing the train of Queen Charlotte at her coronation. In 1749, Lady Elizabeth Hastings, the eldest daughter of the Countess, was appointed "Lady of the Bed-chamber" to the Princesses Amelia and Caroline, sisters of George III.; but she retained the situation only a few months. Horace Walpole was not aware that he was eulogizing the Countess when he said with reference to this, "The queen of the Methodists got her daughter named for the lady of the bed-chamber to the princess; but it is all off again, as she will not let her play cards on Sunday." The fourth son of the Countess, Henry Hastings, died in 1757.

We have spoken of the preaching tours of the Countess, in

which she was attended by various ministers. It may not be out of place if we here introduce to the reader some of those clerical friends who accompanied her in these tours.

JOHN BERRIDGE

was vicar of Everton in Huntingdonshire. Entering the ministry of the Established Church when young, he preached, as he afterwards believed, till he was forty years old, in an unconverted state. In 1757 or 1758, his intercourse with Wesley led him to the conviction, that salvation is of grace, through faith, and he immediately began to preach this doctrine, and those connected with it. He was not content with preaching only in his own parish, but went abroad to proclaim the gospel. On the complaint of clergymen in whose parishes he preached, he was summoned before the bishop for irregularity. In his defence he told the bishop that five or six clergymen might at that time be found out of their parishes at play on Eaton bowling green; and he thought he might be allowed to go out of his parish to preach the gospel. He was a diligent student, as well as a laborious preacher, and is said to have been as familiar with the classic languages as with his native tongue. He was rich and very liberal, renting preaching houses, supporting lay preachers, and aiding poor societies, with an unsparing hand. He was extensively useful in the conversion of sinners, and his Calvinistic views allied him especially with Whitefield and the Countess.

JOHN FLETCHER

was born in Switzerland, and studied for the ministry in the University of Geneva, but afterwards came to England, and engaged as a private tutor. By the advice of Wesley and other friends, he was ordained a minister of the Established Church. After his ordination, his patron, Sir John Hill, (the father of the celebrated Rowland Hill,) offered him a neighboring vicarage, with the remark, that the inducements to go there, were, "a small parish, light labor, and a good salary," viz. £400 (\$1936) a year. Fletcher objected that there would be too much money and too little work. Sir John then suggested that



the vicar of Madeley, a very populous and degraded mining and manufacturing parish in Shropshire, would be glad to accept the parish he declined, and vacate Madeley for him. This arrangement suited Mr. Fletcher, and he lived, labored, and died there, accomplishing much good. He preached in most of the villages within ten miles of his parish, and was extensively useful, in spite of the opposition he met with from the educated lay and clerical opposers of evangelical religion, and the ignorant and degraded peasantry with whom he had to contend. He was a voluminous writer of Methodist works, identifying himself especially with Wesley, but being also a friend and coadjutor of the Countess.

#### WM. GRIMSHAW

was curate of Haworth, in Yorkshire. When he left the University of Cambridge, he is said to have been corrupt in his morals; but that to maintain his character as a clergyman, "he refrained, as much as possible, from gross swearing, unless in suitable company, and when he got drunk, he would take care to sleep it off before he went home." In his twenty-sixth year, the Holy Spirit arrested him in his wicked course, and he became the subject of deep and powerful convictions. His mental anguish continued several years, and sometimes bordered on insanity; but at length he found peace in the doctrine of justification by faith in Christ. He became a coadjutor of Wesley, Whitefield, and of Lady Huntingdon; and was extensively useful, both in his own parish and away from it. Besides his regular duties in his own parish, he preached three hundred times a year outside of it, and died in 1762, of epidemic fever, caught in his pastoral labors. To a friend, who saw him on his death-bed, he said, "I am as happy as I can be on earth, and as sure of glory as if I were in it," and his last words, quite in keeping with the above, were, "Here goes an unprofitable servant."

#### JAMES HERVEY

was one of the original "Oxford Methodists," a member of "the Holy Club," as it was derisively, but truly called. His Calvinistic opinions led him into close affinity with Lady Hunting-

don, with whom he was in constant correspondence. He published "Meditations among the Tombs," "Meditations in a Flower Garden," and other works, which a few years ago were very popular. Some letters which he had written against the doctrinal views of Wesley were published after his death, contrary to his dying injunctions. It is also contended that there were interpolations by his executors in these letters, and these interpolations, supposed at the time to be Hervey's own writing, served to embitter the controversy at that time carried on between the different sections of Methodists.

#### MARTIN MADAN

was a young lawyer of great talents and aristocratic connections, being the brother of a bishop. On one occasion he went to hear John Wesley, that he might give his associates a mimicked specimen of his preaching. Just as he entered the meeting house, Wesley announced his text, "Prepare to meet thy God." The truth took effect, and Madan was a changed man. In Lady Huntingdon, who was intimate with his mother, he found a kind religious guide. He soon exchanged the bar for the pulpit; but, notwithstanding his connections, his Methodistical opinions were for a time obstacles in the way of his ordination in the Established Church. He was an eloquent preacher, and a valuable accession to the ranks of the evangelical ministry. He made many tours with Lady Huntingdon.

#### WM. ROMAINE.

His father was one of the refugees from France on the revocation of the Edict of Nantes. Born in 1714, he was educated at Oxford, where he distinguished himself. He filled several curacies in the country as an Episcopalian minister, and afterwards coming to London, he filled several important lectureships there; but he excited opposition from the Rectors\* of the

\* A rector is the minister of a parish in which the whole of the tithes, and other ecclesiastical revenues, are paid to the minister. A vicar is a minister in a parish where the tithes, and sometimes other revenues, are paid to some laymen, who claims them as private property, and whose vicar or substitute he is, receiving for his services certain fees, and the proceeds of an endowment. A curate is an assistant minister engaged by a rector or vicar.

parishes where he ministered, on account of the crowds attracted by his evangelical doctrines, and his zeal. On his removal from this cause from St. Georges, Hanover Square, in 1755, Lady Huntingdon appointed him one of her chaplains, and in consequence he had the opportunity of preaching in her house in Park street, to the congregation from which he had been driven. In this way he became fully identified with the Methodists. In 1764, partly through the influence of the Countess, he was chosen rector of St. Anne's, Blackfriars, on the south side of the Thames, and notwithstanding much opposition, he continued there till his death in 1795. He edited an edition of Calasio's Hebrew Concordance and Lexicon, and his other works were published after his death in eight volumes.

#### HENRY VENN

was curate of Clapham, in the south of London, and afterwards rector of Huddersfield in Yorkshire. He held a close intercourse for many years with Wesley, Whitefield and Lady Huntingdon; and preached in private houses, barns, and in the open air. He often attended the Countess in her preaching tours. He was Calvinistic in his views, and from him a portion of the evangelical Episcopalian clergy of London were called "the Clapham sect." He wrote and published "The Complete Study of Man," intended to counteract the injurious influence of a work entitled, "The Whole Duty of Man."

To these English co-laborers with the Countess of Huntingdon, we must add

#### HOWELL HARRIS,

an evangelist in Wales. He was a powerful orator, and endured hardness as a good soldier of Jesus Christ. In an account he gives of one tour in North and South Wales, he states that in nine weeks, he went over thirteen counties, travelled one hundred and fifty miles each week, preached twice a day, and on some days three or four times; and sometimes did not take off his clothes for seven nights together, on account of having to preach at midnight, or very early in the morning, to avoid persecution.

Such were some of the men who accompanied Lady Huntingdon in her preaching tours, or preached at her mansion; and we might add to them many others, like-minded with them, as Benjamin Ingham, her brother-in-law, Griffith Jones, Daniel Rowlands, &c.

Moorfield was one of Whitefield's earliest open air preaching places in London. In 1738, a shed was erected under which he might preach in stormy weather, and it was called "the Tabernacle." In 1753, a more permanent building was erected by the advice and with the assistance of Lady Huntingdon, and others, and it also was called and still retains the name of "the Tabernacle." It is a large, square, unornamental building, with a glass lantern surmounting the pyramidal roof. While this was never in the technical sense one of the chapels of the Countess, we believe it was the stepping-stone to her career of benevolence in the erection of houses of worship.

After this we find her at Brighton, visiting and instructing the poor. Whitefield followed her there in 1759, and preached. A place for preaching being needed there, Lady Huntingdon sold her jewels for £698, (\$3,378,) and thus built her first chapel. It was opened in 1769, and Romaine, Venn, and other clergymen of the Established Church, supplied it in turn. Her next chapel was built at Cathall, ten miles from Brighton. Then we find her at Bath, at that time the most fashionable watering place in the kingdom, commencing to build a chapel, and while it was building, Earl Chesterfield gave her his private chapel in that city for the use of her chaplains. Her own chapel was opened in 1765, and Whitefield, Madan, Romaine, Fletcher, and Wesley, preached in it to some of the most distinguished visitors to that famous city.

The Countess had seen the importance of aiding pious young men in their training for the ministry; and of those she was assisting, she had recommended seven to St. Edmund's Hall, Oxford. But objections were raised against them. Some said they were deficient in learning, others that they were preaching tradesmen; but their real fault was that they were active Christians. At the complaint of the bishop of Oxford, they were expelled by the Vice Chancellor of the University, for

“ holding Methodist tenets, and taking upon themselves to read, pray, expound the Scriptures, and sing hymns in private houses.” The President of one of the Colleges observed, that as these six gentlemen were expelled for having too much religion, it would be very proper to inquire into the conduct of some who had too little.

Lady Huntingdon had found that she could not obtain sufficient preachers for her chapels; and had been thinking of establishing a college, and this expulsion of her students from Oxford, obliged her to take action in the matter. A house was obtained in Trevecca, Wales, the home of Howell Harris, and the college, with a chapel connected with it, was dedicated August 24, 1768. Rev. G. Whitefield preached the dedication sermon, and John Wesley, Fletcher, Harris, and others took part in the services of that and succeeding days. The College was intended for Arminians as well as Calvinists. Only those who gave evidence of piety, and were resolved to devote themselves to the work of the ministry, were to be admitted as students. They were to remain there three years, to receive gratuitous board and education, and one suit of clothes per year, and on leaving might enter the Established Church or any other Protestant denomination. The students preached in the surrounding districts, and thus the country for twenty or thirty miles round felt the influence of the College, and many flourishing churches were established in connection with the labors of the students. Rev. John Fletcher of Madeley was the first President, and Joseph Benson, afterwards known as the Methodist Commentator, became Head Master. The friends of the Countess helped her liberally with funds for the College.

In 1770, some declarations in the Wesleyan Methodist Conference alarmed Lady Huntingdon and her friends respecting the probable teaching of Mr Benson, and this led to his resignation of the office of Head Master, and Fletcher also resigned his connection with the College. A paper warfare between Calvinists and Arminians was carried to a great length, Sir R. Hill, Toplady, and Berridge, writing on the former side, and Fletcher, Sellons, and Olivers, on the latter. Wesley took no

active part in the dispute. Mutual friends tried to pacify and reconcile differences, but failed; and henceforth the College was wholly under the influence of Lady Huntingdon and her Calvinistic friends.

Rev. G. Whitefield died in this country in 1770, at the age of fifty-six. He bequeathed the Orphan house and other Georgia property to the Countess, who accepted the trust reposed in her, and called a general meeting of her ministers and students with reference to it. New plans were arranged, and Bethesda, the site of the Orphan house, was to be the centre of missionary operations. Some of the Trevecca students came out to engage in this work, but the Orphan house was burnt, the American agents seem to have mismanaged affairs, the Revolutionary war threw increased difficulties in the way, and the whole establishment was broken up.

Long before this bequest of Whitefield, Lady Huntingdon had manifested an interest in other benevolent objects in this country. In 1750, she collected considerable sums for Princeton College, in New Jersey. D. Wheelock received £100 (\$484) anonymously, for his Indian School at Lebanon, Connecticut, which it was supposed came from her. After this, Samson Occum went to her with letters of introduction, and under her patronage nine or ten thousand pounds were collected, the Earl of Dartmouth being chosen President of the disbursing committee, and Dartmouth College was the result. Gov. Wentworth of New Hampshire granted five hundred acres of land in Hanover, and the whole township of Landaff, consisting of 24,000 acres, and Dr Wheelock, in his sixty-first year, went out with his assistants to found the College in the forest. We believe the seal of the College still bears the motto, "*Vox claustrantis in deserto.*"\*

Lady Huntingdon continued to erect chapels with her own means, and the contributions of her friends. Sometimes she was involved in pecuniary difficulties, but help came in. Chesterfield sent frequent, though anonymous, contributions to her. She also continued her preaching tours, in which her Trevecca students, as well as her clerical friends, were now accustomed

\* "The voice of one crying in the wilderness."

to attend her. She still claimed membership in the Established Church, and regarded her chapels as Episcopal places of worship; but matters were approaching a crisis. Some of her friends saw this sooner than she did. Berridge told her she must not lift her hand against dissenters, as her students were "as real dissenting preachers as any in the land." At this time the Parthenon, a theatre in Spa Fields, Clerkenwell, was for sale. Some Christians bought it, and engaged evangelical ministers of the Church of England to preach there. But the minister of the ecclesiastical parish in which it was situated, claimed control of it, and thus broke up the effort. Lady Huntingdon then bought it, claiming that, it being her private property, she, as a peer of the realm, might have her chaplains preach there without Episcopal hinderance. But she was mistaken. The question was taken before the courts, and decided against her, and Dr Haweis and Mr. Glascott, Episcopal ministers, were forbidden to preach there again. Hence she was obliged either to give up her evangelistic efforts, or become a dissenter from the Established Church. She was unwilling to take the latter course, and determined not to take the former. Hence, against her will, she became a dissenter, and had her chapels licensed as dissenting places of worship. Two clergymen, Messrs. Wills and Taylor, seceded from the Established Church, the former taking charge of Spa Fields chapel, now free from Episcopal control; and henceforward the students of Trevecca College were ordained as dissenting ministers. Romaine, Venn, and others, while retaining unabated attachment to and friendship for her, no longer preached in her chapels.

From this time "the Countess of Huntingdon's Connexion" had a legal existence, and it might well bear her name, for she appointed and removed ministers, directed the labors of the students, appointed laymen to superintend its secular concerns, and in fact had it entirely under her control; and seven of the sixty-seven chapels were her own private property.

During her latter years, Lady Huntingdon lived most of the year next door to her chapel in Spa Fields, with her companion, Lady Ann Erskine, daughter of the Earl of Buchan: exercising the greatest frugality. When her income had increased to

£1200 (\$5,800) per annum, she allowed herself but one dress a year. With the assistance of her friends, she maintained the College, erected chapels, and supported preachers. Approaching her eighty-fourth year, and feeling that her work was nearly done, she carefully arranged her business, selected responsible persons to carry out her plans, and calmly waited for her summons, trusting not in her Christian labors, but exclaiming, "O who would dare to produce the best works of his best days before God for their own sake? Sufficiently blessed and secure are we, if we can but cry, 'God be merciful to me a sinner.'" Her last sickness commenced in November, 1790, and she fell asleep in Jesus, June 17th, 1791, aged 84. She devised her chapels, houses, furniture, and residue of her estate and effects to four trustees, viz.: Rev. Dr. Haweis and his wife, Lady Ann Erskine, and Mr. Lloyd, directing them to appoint successors at their death.

Lady Ann Erskine having been the companion and principal manager for Lady Huntingdon for many years, the other trustees devolved the management of affairs upon her. But as Lady Huntingdon had only a life interest in most of her property, the personal income of Lady Ann was now very small; yet she lived and labored in faith, and always received supplies in time of need. She survived the Countess twelve years.

The lease of Trevecca College having nearly expired, measures were taken before the death of Lady Huntingdon to remove the Institution to a site near London, and a building and lands having been secured at Cheshunt, then twelve miles from London, but now almost a northern suburb, it was reopened August 24, 1792, the anniversary of its establishment at Trevecca twenty-four years before, and the anniversary also of the birth of Lady Huntingdon. The interests of the College were vested in seven trustees, who have the right of admitting or rejecting students, and the appointment and dismissal of tutors. This College is still in operation at Cheshunt, and fills an honorable place. The students have board and education free for four years, and are at liberty to serve what evangelical denomination they please, but we have had the means of knowing that more are connected with the Congregationalists than with any



other denomination. Rev. John Harris, author of "The Great Teacher," was in 1838, after the publication of his prize essays, elected to the office of President, and filled that office till his removal to New College in 1850. Dr. Alllott succeeded him, and on his taking charge of Spring Hill College, Birmingham, his place was filled by Rev. H. R. Reynolds, who now holds the office. We mention these names to show that the College has more affinity with Congregationalists than any other denomination. The three last Presidents being all Congregational ministers, before and during their connection with it; and the two former, leaving it to preside over larger Congregational Colleges for the training of ministers.

The ninety-second anniversary of the College was held June 30, 1864, and from the report then presented, we learn that there are now two Professors besides the President, viz.: Rev. Messrs. Todhunter and Evans. The course of study includes Mathematics, Natural Philosophy, Mental and Moral Philosophy, Latin, Greek, Hebrew, Scripture Exegesis, Theology, Rhetoric, Homilectics, and Pastoral Duties. The Junior students are allowed to include French if they choose to do so. The number of students at the commencement of the last year was twenty-six, and ten had been since accepted. Six graduated, leaving thirty to commence the new year.

The students preach regularly at two chapels in Cheshunt, and at six village stations; and they have occasionally supplied one hundred and twenty-two other places during the year. Four of the graduates had received and accepted invitations to the pastorate, which they were to enter on immediately. The income for the year was \$7,348; and efforts are making to increase this amount.

It will interest our readers to know that all the officers of the College are thoroughly evangelical; and that the students are all Christian men, who profess to believe that they are called of God to preach the gospel; and give sufficient evidence to the examiners of the reality of that call.

The denomination known technically as "The Countess of Huntingdon's Connexion," take, as their doctrinal formula, the

articles of the Church of England, construed in their natural Calvinistic sense; and in their worship they use a portion of the liturgy of that church, combined with extempore prayer. There is no federation of the several churches; the Congregational polity is practically adopted, and although a short time ago, we saw the imputation indignantly denied by one of their ministers, we believe the present tendency is to absorption into the Congregational body. The census of 1851 showed one hundred and nine chapels belonging to "the Connexion," with an average congregation on the "Census Sunday,"\* Morning, 193: Evening, 175.

But the results of the labors of the Countess cannot be seen by these figures or any others that can be given. When she commenced her career, vital religion was at a *very* low ebb among the clergy of the Established Church, and by her personal efforts, and her encouragement of evangelical ministers, she did much to revive it, and prepare the way for the host of evangelical ministers who now adorn that Establishment. There was much need of reviving influences and clearer statements of divine truth among dissenters from the Establishment, and she materially aided in this work by her encouragement of Whitefield and his co-laborers. Most of the churches founded by these men, although formerly called Whitefield Methodists, are now identified with the Congregationalists. She also did much to aid in the dissemination of the gospel in Wales by her encouragement of and coöperation with those evangelists who were the founders of the "Welsh Calvinistic Methodists."

That denomination had, in 1851, eight hundred and twenty-eight places of worship, with an average congregation on "Census Sunday" of 96 in the morning, and 151 in the evening. And when we remember that the rich and titled may exert a wider influence than those below them in the social scale, we regard the work which she performed among the aristocracy, the results of which continue to the present day, as a most important and valuable one. She exerted a good influence even

\* The day appointed for taking the number of attendants at Public Worship throughout England and Wales.

upon those who did not become the partakers of vital religion, and was perhaps the means of restraining them from evil. We remember to have seen an anecdote of the licentious George IV., when he was Prince of Wales. One of the court ladies made in his presence a sneering allusion to the Countess of Huntingdon; and he replied, "Lady —, when Lady Huntingdon dies, I think you and I may wish to catch hold of her mantle, that we may ascend with her to heaven."

Hence we conclude, from a consideration of these facts, that although the denomination which bears the name of Lady Huntingdon may cease to increase, or may become fully amalgamated with others, her work remains, and the influence of it will continue. The denomination was forced into existence by bigotry and hatred to evangelical religion, and does not contain the elements necessary to expansion as a separate denomination; but her work was the result of deep piety, clear views of fundamental gospel truth, unreserved consecration of herself and all she possessed to the cause of Christ, and untiring effort for the benefit of her fellow men. Such a work must and will endure, continuing to exert an influence till the end of time, and through eternity.

## ART. VIII.—CONTEMPORARY LITERATURE.

**THE FREEDOM OF THE WILL:** as a Basis of Human Responsibility and a Divine Government, Elucidated and Maintained in its Issue with the Necessitarian Theories of Hobbes, Edwards, the Princeton Essayists, and other leading Advocates. By D. D. Whedon, D. D. New York: Carlton & Porter. 12 mo. pp. 438.

We had hoped to present in the body of the Quarterly a formal and extended review of this Treatise of Dr. Whedon; but, finding ourselves disappointed at a late hour, we can now only speak of it in brief, though by no means is it necessary to do so in equivocal terms. It is no light or ordinary merit of such a work as this, that, following the productions of so many eminent thinkers on the subject, it is largely original and fresh, both in matter and method; and in the intellectual grasp and acumen which it displays it is surpassed by few if any of its predecessors.

It has many features which stamp it as a work of excellence, and show the adaptation of Dr. Whedon's mind to such themes and discussions. Among these are the fulness and exactness of the author's definitions; his searching and rigid analysis; his unshrinking boldness in asserting, and his persistence in maintaining, along with his frankness in accepting, all the legitimate deductions from elementary principles; the absence of all shuffling and evasion when the strong points of an opponent are claiming attention; the great pains which has been taken to understand and set forth the precise view of every author whose opinions are criticized; and the apparently exhaustive survey that he has taken of the modern literature which relates to his great subject. His definition of moral liberty, when once it has been justified, renders nugatory or illegitimate that which has been advanced by necessitarian advocates; while his classification of causes into "unipotent" and "alternative" reduces the most imposing part of Edwards' reasoning to an illogical method, and proves him guilty of employing the fallacy known as the Ambiguous Middle. Throughout the entire work one feels himself in contact with a clear, strong, independent, patient, philosophic thinker; and however his positions may be questioned, and his conclusions doubted or denied, no candid reader can avoid respecting his ability, or fail to feel the force of his argument.

Partly because the advocates of the necessitarian theory have so largely, as Dr. Whedon thinks, employed and unsupplied the terminology which of right belongs to the "freedomists," and partly for other reasons that seem to us less weighty, the number of new terms in the treatise is very large; and some of the more an offence to the eye and a strain upon the vocal muscles. Smoothness and simplicity of style are thus somewhat unnecessarily sacrificed to technical exactness, and the language loads down the thought. It must be added, that the dignity of the work is sometimes, at least, put in peril, by the employment of phrases which would naturally be looked for in the retorts of the Court-Room, or the responses of the Debating Club; and the consciousness of skill that is to unhorse an antagonist whenever a charge is sounded,

finds now and then too free an expression for the modesty of a calm and well-poised power. Undue attention seems now and then given to minor points ; subordinate positions are occasionally taken that are not readily seen to be consistent with a main principle ; and the general tone of the work is perhaps too thoroughly and openly controversial to serve all the highest ends which it was meant to secure.

But we thank Dr. Whedon most heartily for the work, and commend it to the serious consideration of psychologists and theologians. Taken all in all, we unhesitatingly pronounce it the clearest, ablest, fullest and most satisfactory discussion of this great and fundamental topic, to be found in the same compass, or, indeed, to be found in the work of any single writer however voluminous. It is a real contribution to the solid literature of scientific theology which will give the reader profit, and the author distinction.

**A TREATISE ON HOMILETICS: Designed to Illustrate the True Theory and Practice of Preaching.** By Daniel P. Kidder, D. D. New York: Carlton & Porter. 1864. 12mo. pp. 495.

Anything which seems to invest the pulpit and pastorate with added interest, and impart new and higher elements of power, is to be most gratefully welcomed. True theories of preaching must be of service in the way of rendering effort wise and promising ; and he who can make his actual preaching truly and permanently effective, has mastered the highest earthly art.

This treatise of Dr. Kidder is chiefly distinguished by the comprehensiveness of its plan, and its thoroughly practical aim. There is not much attempt at philosophy in its method, or thoroughness in its discussions, or novelty in its suggestions, or finish in its style. All is plain, simple, direct and easy of application. It gives a general survey of the whole field, rather than a critical and exhaustive inspection of any single portion. The table of contents promises more by far than can be thoroughly accomplished within a compass of several volumes of such dimension as this. The number of general and subordinate topics considered is so large, that anything like a full and thorough treatment is quite impossible.

But as a hand-book, on the subject, for general use, these features add to, rather than subtract from, its value. It combines the results of much thought, and indicates many paths which an inquirer may profitably tread. In its collection of facts, its simple statement of principles, its exposure of common faults, its plain and wholesome directions, and especially in its high Christian tone, and its constant exaltation of the preacher's sphere and functions, it offers real help and needed stimulus to men who have long been busy with the duties of the ministry, as well as to those who are just about to enter upon the highest service to which men are summoned on earth.

**A TREATISE ON LOGIC, OR THE LAWS OF PURE THOUGHT; Comprising both the Aristotelic and Hamiltonian Analysis of Logical Forms; and some Chapters of Applied Logic.** By Francis Bowen, Alford Professor of Moral Philosophy in Harvard College, Cambridge. Sever & Francis. 1864. 12 mo., pp. 450.

Whately's Logic did the needed work of bringing a much neglected branch of science into fresh notice, and of awakening such an interest in the depart-

ment of inquiry, which it opened, as soon rendered the work of the distinguished scholar and prelate entirely inadequate, as a discussion or a text-book. The contributions of Sir William Hamilton have done more than the labors of any other man during the last thirty years, to define the sphere, elucidate the principles, and show the practical utility, of Logic, in a course of liberal study. Whateley did little more than reproduce the system developed by Aristotle, purging it, indeed, of extraneous matter and the false notions which were then prevailing among all classes of philosophers. But later writers interpret Logic in a different manner, find its province a broader territory, and refuse to accept all the forms of the ancient master, while they insist that his categories are far from exhaustive.

This work of Prof. Bowen presents the results of logical study, both in ancient and modern times, within a comparatively small compass, and with great discrimination, ability and skill. He is thoroughly master of the science, and has digested all that his predecessors have written; and, from the diverse systems and opposing theories, he has evolved a complete logical system, in which his own positive contributions appear with no inconsiderable prominence, and aid not a little in giving completeness and unity to the result. The work contains much discussion,—perhaps too much for an ordinary text-book; but Prof. Bowen could hardly have done justice to his object, or filled out his idea of a “treatise,” in the present state of the question, without passing in review the opinions and theories which previous writers have brought forward. It is a work requiring to be studied with care and patience, in order to the mastery of its reasonings, and to the full comprehension of the science as unfolded by Prof. Bowen. The work here undertaken could hardly have fallen into more competent hands, and the volume promises to stand pre-eminent among treatises of its class.

LIFE AND TIMES OF NATHAN BANGS, D. D. By Abel Stevens, LL. D. New York: Carlton & Porter. 1864. 12mo., pp. 426.

Dr. Bangs had long been prominent in the higher circles, and developing enterprises of the Methodist Church. He was accounted the founder of the periodical literature of that body, was closely identified with almost every prominent measure adopted during the last forty years, was a candidate for the office of bishop, and might, doubtless, have worn the dignities of the Episcopate had he suffered his friends to press his claims according to their wishes.

The varied and interesting story of his long life is told with Dr. Stevens' well known vivacity, picturesqueness and effect. The course of the Methodist Church in this country, from its early feebleness and forced struggles for life, through the intervening steps to its present post of distinction, is clearly indicated in the narrative of Dr. Bangs' life. He is himself a miniature of American Methodism,—an epitome of its life on this continent. Dr. Stevens seems to be writing from a very sympathetic stand-point, and paints the portrait in strong and brilliant colors. No one could fail to perceive that friendship for the man and veneration for the Methodist Church were under-

lying his biographical effort. We have no complaint to make over that fact, and we accept the volume as an interesting and instructive specimen of religious biography.

**LIGHT IN DARKNESS; or Christ discovered in his true Character.** By a Unitarian. Boston: Gould & Lincoln. 1864. 12mo., pp. 123.

This is an interesting piece of religious experience, drawn from the heart and life of one who occupied, for some years, with growing earnestness and self-dissatisfaction, a Unitarian pulpit, and who gradually reached the successive points in the evangelical system of theology, and the successive phases of faith which are accounted as elements of a genuine Christian heart-life. Then came the formal separation from his former brethren, and the entrance into a new ecclesiastical circle, with its grievous frictions and sacred repose.

It is the disclosure of inward states and struggles which belong to the deepest life of a human soul, and the revelations are made in a modest spirit, and with thorough frankness. It is eminently interesting and suggestive, though containing little that is new in thought or fresh in form.

**A MEMOIR OF THE CHRISTIAN LABORS, Pastoral and Philanthropic, of Thomas Chalmers, D. D., LL. D.** By Francis Wayland. Boston: Gould & Lincoln. 1864. 16mo., pp. 218.

Dr. Wayland has here done a good work in abridging the biography of Dr. Chalmers, and giving special prominence to the sympathetic spirit, the glowing and active piety, the real missionary zeal, the large philanthropic undertakings, the laborious, direct and systematic pastoral service, and the large successes, of Dr. Chalmers' ministerial life. Less has been generally known of this portion of his history than of some others which chiefly set him before us as the scientific theologian, and the mighty master of pulpit speech. Dr. Wayland brings him before us, in this admirable little volume, in those aspects of his character and life which render him such an example of Christian labor and fidelity and usefulness, as other men may copy, instead of presenting him in that unapproachable mental royalty which chiefly awakens wonder and admiration. It was a needed undertaking, and the work has been done in such a way that it can hardly fail to endear the great Scotchman to many Christian hearts, and stimulate the Christian zeal whose ministry it unfolds.

**CHRISTIAN MEMORIALS OF THE WAR: or Scenes and Incidents Illustrative of Religious Faith and Principle, Patriotism and Bravery, in our Army, with Historical Notes.** By Horatio B. Hackett. Boston: Gould & Lincoln. 1864. 12mo., pp. 252.

The name of Prof. Hackett is a sufficient guaranty that this compilation has been skilfully and discreetly prepared; and the collection and preservation of such incidents as are here gathered together, is a matter of deep and tender interest to all who appreciate the great struggle in which we are engaged, who honor the noble qualities which shine out in our soldiery, and who

prize the Christian faith which enters so largely into the very heart of the war for freedom and Christian civilization.

**ANNUAL OF SCIENTIFIC DISCOVERY, or Year-book of Facts in Science and Art, for 1864.** Exhibiting the most important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineralogy, Meteorology, Geography, Antiquities, etc., together with Notes on the Progress of Science during the year 1863; a List of recent Scientific Publications; Obituaries of Eminent Scientific Men, etc. By David A. Wells, A. M., M. D. Boston: Gould & Lincoln. 1864. 12mo., pp. 351.

Not less useful than any of its predecessors, which is testimony enough to its value, and to the patience, discrimination, and fidelity of the compiler.

**THE MEMORIAL HOUR; or the Lord's Supper, in its relation to Doctrine and Life.** By Jeremiah Chaplin, D. D. Boston: Gould & Lincoln. 1864. 12mo., pp. 283.

Written in an excellent spirit, as all Dr. Chaplin's works are, and well adapted to invest the Supper with deeper significance, and render its observance a larger and richer contribution to the spiritual life.

**SATAN'S DEVICES AND THE BELIEVER'S VICTORY.** By Rev. William L. Parsons, A. M. Boston: Gould & Lincoln. 1864. 12mo., pp. 312.

The author's view of Satan, and his relation to the evil influences which crowd our life, may not be readily accepted by all his readers. But in any case, as a treatise on the subject of temptation,—including an extensive specification of its forms, a portraiture of its consequences, and the methods by which religion is to be gained,—it is a work of real practical value. The author has carefully and successfully studied the human heart, and has traced the progress of the Divine life in the soul along its successive steps, and through its varied conflicts, to its final mastery, with great painstaking, and unfolded it with clearness and good judgment. Many of the views here presented will be found fresh and impressive; and the whole aim of the work is to aid in the development of a symmetrical, forceful and practical Christian character and life.

**ILLUSTRATIONS OF UNIVERSAL PROGRESS; A Series of Discussions.** By Herbert Spencer, Author of "The Principles of Psychology," "Social Statistics," "Essay, Moral, Political and Æsthetic," "Education," "First Principles," &c., &c., &c. With a Notice of Spencer's New System of Philosophy. New York: D. Appleton & Co. 1864. Bailey & Noyes, Portland, Me.

**FIRST PRINCIPLES OF A NEW SYSTEM OF PHILOSOPHY.** By the same author and House, and of the same date.

These two volumes are written by an able author in his way. They are founded upon what is called the theory of development. It is the aim of the advocates of this theory to prove that life, in all its forms, sprang from a single form of life, as, for instance, that of an oyster. Hence that species are mutable. The fact and law declared in Genesis, "God made the beast of the earth after his kind, and the cattle after their kind, and every thing that



creepeth upon the earth after his kind," according to these philosophers, have no foundations in nature. Vegetable life sprang from chemical forces, brute life from vegetable, and human life from brute life. There is only one thing against this theory, as one of our denominational fathers is accustomed to say, viz.; *that it is not true*. It lacks the characteristic facts upon which to stand. These volumes have a very extensive range, but they break down just at the vital point. But the observations often show great ingenuity and occasionally a little genius. Some of the observations are of practical importance. On the whole, they may hereafter be cited as an admirable attempt of almost proving what is not, and what cannot be, true. The information imparted, however, and the style in which it is communicated, will render them attractive to many readers at first, though after awhile they will tire by their monotony of thought and word. Yet this should be said, those who must, in the pathway of duty, deal with this theory, should not neglect these volumes.

CHURCH ESSAYS. By George Cumming McWhorter, Author of Popular Handbook of the New Testament. New York: D. Appleton & Co. 1864. Bailey & Noyes, Portland, Me.

Mr. McWhorter's book is not a large book, but it is refreshing for a peculiar reason: it is so intensely sectarian, not simply denominational, but almost bitterly sectarian. It seems not to belong to these times. It is refreshing, indeed, to be reminded of the "Apostolic succession," by a man who does it not simply from habit, but by a man who has not out-grown the littleness requisite to discuss such questions without something of the smile with which Cicero supposed sooth-sayers regarded each other. In his zeal, he strikes hard blows at mother Rome, and then sets up similar claims for his own sect in these convincing terms: "At quite an early date, *most likely in the Apostolic age*, the church was planted in Britain. The *normal features* were exactly the same as those of the older sister churches. The British church was, therefore, a regular organized branch of the church Catholic, and vested with all the rights incident thereto." Still the good man admits "the Roman church succeeded in overlaying the British church to so great a degree that the latter became *completely* obscured." "In truth it might be said," he adds, with refreshing candor in a sectarian book, "of her as of Æneas:

"Obscure she went through dreary shades that led,  
Along the dominions of the dead."

Truth, every word, and there are striking proofs of that past condition in her present.

The underscoring is ours, and the first point is so fully in the light, we need not try to shed an additional ray upon it. As to "the normal features," it strikes us that according to our author's own showing, one might as well study an Egyptian to find "the normal features" of "the human face divine," as to study these more than fossilized remains to find "the normal features" of the Apostolic church. We doubt if even so much as the skeleton can be made out therefrom by those who can from a single bone, describe the whole frame of an extinct species of animals.

Notwithstanding our pleasantry, we would not desire to have the reader to omit the perusal of this volume, nor to suppose that one of a truly Catholic spirit cannot find any good in it. There are many good things in it, but as in eating oysters, it is necessary only to swallow the meat, so in the perusal of this book, if one would profit by it, there is need of a little discretion in selecting the parts to be swallowed. Good books even, we suppose, may serve a peculiar purpose in preserving "the normal features of sectarianism," when the better age passes beyond its present dawn, when men shall be able to see even more clearly than we now can, that the good and the bad are not unfrequently found in strange companionship.

**A DICTIONARY OF THE ENGLISH LANGUAGE.** By Joseph E. Worcester, LL. D. Hickling, Swan & Brewer: Boston: 1860.

Of this Dictionary we spoke at some length at the time of its publication. We believe it continues to gain in favor year by year, and chiefly owing to its excellence on the score of pronunciation.

In its vowel scale and notation, it is very far superior to any other we have noticed. It is obvious that an accurate scale will distinguish the sounds of *a* in the class of words to which *far, father, &c.*, belong, from the sound of the same letter in the class to which *fast* and *grass* belong. This latter sound is also to be distinguished from the sound of *a* in *man, lad, &c.* Again, the sound of *a* in *liar, courage*, and the last syllable of *palace* is manifestly different from either of the other three. Worcester properly distinguishes and notes these sounds. The sound of *a* in *liar, &c.*, he calls the slight or obscure sound. So he notes a similar sound of *e* in *brier, field, &c.*; of *i* in *ruin, respite, ability, &c.*; of *o* in *actor, confess, felony, purpose, &c.*; of *u* in the last syllable of *sulphur, famous, &c.*; and of *y* in *martyr, &c.*

The dictionary that distinguishes these nicer variations of sounds, and notes them in a manner easily understood, is obviously so superior to one that even fails to note them, that, as a pronouncing dictionary, the latter must give place to the former, provided they are even approximately equal in other respects.

The Appendix to this great work of nearly two thousand pages, is also very valuable, and, we believe, "the Pronunciation of distinguished men of modern times," "a collection of Words, Phrases and Quotations, from the Greek, Latin, French, Italian and Spanish Languages," and some other parts, are peculiar to this dictionary. We might speak of many more excellences and peculiarities, but we have said enough to secure an examination of it, and that will better satisfy those who examine than any words of mere commendation from us.

**A LATIN GRAMMAR; for Schools and Colleges.** By Albert Harkness, Ph. D., Professor in Brown University, Author of "A First Latin Book," "A Second Latin Book," "A First Greek Book," &c. New York: D. Appleton & Co. 1864.

It is with reluctance one mentions any Latin Grammar as any thing at all in comparison with Andrews & Stoddards, for ordinary School purposes.

Love and veneration for it have strengthened with our strength and grown with our growth. At last, however, in the way of justice to those who have yet to study Latin Grammar, even despite the old affection, we are constrained to direct the pupil to the work here named, as having several important advantages over the other. Of some of these we will speak briefly.

The type is larger, and lines more open. This in a text-book on any subject, but especially on grammar, is a great advantage. It is more readily committed to memory. It is easier to recall the words, which are in large print, than those in fine print. Certainly, of all studies, grammar stands most in need of every help that can be afforded by the style of mechanical execution in text-books.

Passing from this point, it seems to us the book properly claims superiority on the score of brevity of statement, which is secured in the main by keeping before the pupil the principles which underlie the facts of grammar. Further, we regard it a great improvement in grammar, especially of Latin and Greek, constantly to impress upon the mind of the pupil the distinction between the stems and the endings. This is most happily and effectually accomplished in this grammar, by means of printing the stems in one type and the endings in another. Thus, to the eye even, in the paradigms, the distinction between these essential elements is ever present. We believe this plan will also assist the pupil in committing the paradigms to memory, while it accomplishes the more important object of aiding him in acquiring a knowledge of the nature of the language itself.

The improvements in syntax are scarcely less marked. The best of all, the means resorted to in this department is that of recapitulating the rules in good open type, in brief space. This both assists the memory, and renders reference as much more certain, as it is more convenient. That most important, as well as most difficult, part of Latin grammar, the subjunctive mood, is admirably treated, so that the pupil can hardly fail to fall upon the chief distinctions.

The book is admirably adapted for both the class-room exercises, and for reference in private study.

**THE EARLY DAWN ; or Sketches of Christian Life in England in the Olden Time.**  
By the Author of "Chronicles of the Schonberg-Cotta Family." With an introduction by Henry B. Smith, D. D. New York : M. W. Dodd. 1864.

Prof. Smith, in his Introduction to this volume, uses the following language, as indicating the principles upon which the author proceeded in the composition of this book, and the chronicles of the Schonberg-Cotta Family :

"It is the high office of history to restore the past to a new life. All great events have a two-fold life ; once, as they actually occurred, and again, as they are revived upon the historic page for the benefit of after times. The historian must, first of all, give an accurate record of facts in their just order ; but more than this is needed, if the past is to speak persuasively to the present. It must be so reanimated, as to bring to view living men and scenes, that the imagination may be enlisted, and the pulse quickened. To the sharp

outline of fact, fiction may add its embellishments, and thus allure many who would otherwise pass carelessly by the great lessons of human history."

In both of the volumes above mentioned the author has shown a wonderful genius for the work she has undertaken. Besides the charm of embellishment, is that greater one of truthfulness. In this volume we find evidence of a remarkable acquaintance with the history of that "Olden Time," when Christianity was winning its early triumphs in Great Britain. You seem to hear the Devil conversing with the Jew and the Christian, in that land of our ancestors. Prof. Smith well says :

"It is a good thing in such company, to review those contests of our ancestors which have inured to the lasting benefit of mankind. It deepens faith in the workings and power of Divine Providence. Our belief in the final triumph of the Gospel, through the manifold contests, is made more firm, when we see it, as in these lights and shadows of its early dawn in England, subduing paganism, planting itself firmly among the Britons and Saxons, equally professed by Normans and Saxons, and shaping their social and civil life, surviving in spite of the corruptions of the times, and breaking forth anew, in clearer light, with evangelic zeal, among the Sallards, who spoke in new tongues the words of the old faith, and became the precursors of the Great Reformation. Our youth should be made familiar with these scenes ; for thus they may be helped in their preparation for the great work of life."

**THE CONFLICT AND VICTORY OF LIFE.** Memoir of Mrs. Caroline P. Keith, Missionary of the Protestant Episcopal Church to China. Edited by her Brother, William C. Tenney. New York : D. Appleton & Co. 1864.

The subject of this interesting memoir was the daughter of William Tenney, a lawyer who resided at New Market, N. H. The family appears to have been aristocratic ; at least exclusive in feelings and manners. The father seemed to have a great antipathy against revivals. Though at first affiliated with "the standing order," he at length seems to have found the Unitarians more congenial to his tastes and to his religious views.

Caroline was born in 1821 in New Market, where she resided till the death of her parents in 1838. At first her religious views led her to sympathize with the Congregationalists, but in 1839 she joined the Unitarians. She had graduated at the Adams Female Seminary in Derry, N. H., and afterwards prepared herself by further study for the business of teaching. At first she entered upon her duties as a teacher in South Carolina, where she had her mind turned towards the Episcopal church, which she subsequently joined in Kentucky. In Virginia, Kentucky and South Carolina, in her occupation as teacher she became well acquainted with slavery, and came by degrees to hate it with all the strength of a great heart, and she was not backward in having her feelings known. Her honesty and frankness seem to have caused one of the "chivalry," to whom she was betrothed, meanly to desert her.

After various inward conflicts and outward trials, she consecrated herself to the cause of Foreign Missions, and sailed in 1850 to China, under the auspices of the Episcopal Mission Society. She became a very useful missionary

at Shanghai. She was there married in 1854 to Rev. Cleveland Keith, a fellow missionary. Afterwards, failing health caused them to visit America, but as soon as recruited health seemed to permit, they returned to their mission work, to which they were both devotedly attached. In 1862 they were compelled to relinquish their work, and reached San Francisco about the first of May. Mrs. Keith was then very ill and soon after died. Shortly after her death, Mr. Keith perished in the catastrophe of "the Golden Gate."

The volume is composed chiefly of the letters which Mrs. Keith wrote while at the mission. Her religious doubts and fears, and her hopes and triumphs in a genuine faith, are fully and strikingly set forth. Her spirit, naturally proud and haughty, was chastened by trials and suffering; and she was brought to a child-like faith, and her confidence in prayer was almost unbounded. Her life, dark and stormy at first, was at length blessed by that faith which brings the victory over the world.

Her letters on theological subjects are interesting and able. Many of them were addressed to her Unitarian friends. Though kind in spirit she seems almost unmerciful in her exposures of the lack of the Unitarian system, and its tendency to drift entirely away from the "sure word." "Jesus," says she, in writing to her brother, "is the Being held up for the gaze, the love, the worship of the world, yea, of the hosts of heaven, and for all eternity. On this view, of course, turn all systems of theology. 'What think ye of Christ?' is the key note, and, according as another soul can answer with ours to this interrogation, is there 'unity' and 'harmony.' It is all folly for Unitarians to complain of the feeling and opinion towards them from other denominations. Fixed in our nature are the laws that rule here, and no got up 'charity' and 'harmony' will ever reconcile that which cannot be reconciled. 'Cannot be reconciled,' I say, because at the bottom there is that which is always and utterly irreconcilable. To love all is a plain duty, but to call black white and white black, is to be either a fool or a hypocrite. Plain speaking, therefore, never troubles me, and I hate false glosses. All 'shams' are hateful. Alas, alas! that so much of the lives of real Christians (as we may hope them to be) should be so hollow and sham-like."

Her remarks about the life and habits of the Chinese, of the best modes of doing them good, of the difficulties in their language, and the best way to study it, are well worth reading. One loves to read the production of so frank and earnest a soul, however he may differ from some of the views taken. In such a case, one can afford to overlook a little spice of bigotry which not unfrequently appears in these letters.

Though our notice is so long, we cannot forbear till we make an extract from one of her letters, written at Shanghai, after she heard of the election of Mr. Lincoln and the madness of the South.

"As to our country and slavery, you know my sentiments. It seems to me dissolution is inevitable and civil war highly probable. Unspeakably sad as it is to contemplate, my comfort is that, through this, God will put an end to slavery the sooner. The South Carolinians have made their institution their god, and that god requires the slave-trade. I believe the United States, now, would rather see thirty 'kingdoms,' than a slave-trading 'republic!' As

a nation we have sinned, and we must expect that such an evil and sin would require much suffering in its course and in its extirpation. The innocent must share in the fruit and suffering of sin. But God is a God of mercy. Those who love him are crying to him. He will hear and answer in wisdom and love. But has not the cry of the oppressed also gone up before him!"

The universal conviction of intelligent and prayerful persons, the world over, is that our civil war is God's answer to the prayer of the oppressed.

**THE UNITED STATES CHRISTIAN COMMISSION ; for the Army and the Navy. Second Annual Report : for the Year 1863. Philadelphia, April, 1864.**

We have here a volume of nearly three hundred pages, giving a detailed account of the operations of the Christian commission, and the resources which have been at their disposal. The frontispiece is characteristic of the times: "Bible class, Artillery Reserve, Station No. 2." Here you see represented nineteen artillery men holding their Bibles as they have their places in class, some youthful, others of venerable age.

In cash the commission received for the year 1863, \$358,239,29. In other things enough to make the sum \$916,837,65. In cash for 1862, \$40,160,29. In other things enough to make the sum \$231,256,29. The total for the two years is \$1,148,093,94. The value of the delegates' service, all of which was donated for the two years, was \$93,780. The donation of stores, and of Railroad and Telegraph facilities, constitute the chief portion of the other resources.

It is doubtful if with the same amount of resources so much good was ever before accomplished. The distribution of the Scriptures, the caring for the sick, physically and spiritually, the work of corresponding for the disabled, and a thousand other needful things have been done on the most liberal scale. Over half a million of copies of the Scriptures have been distributed ; more than half a million of hymn books ; nearly three millions and a half of religious newspapers, and about twenty-three millions of tracts ; besides these, knapsack books, library books, magazines, pamphlets, stationery, &c., &c.

By the operations of this commission, and those of the Sanitary, the ameliorations of war have far excelled any thing of the kind in the history of war. It is evident that among the lessons which Providence is teaching us by this war, is an enlarged benevolence. It has hardly entered into our hearts before how great things can be done by the voluntary contributions of a nation.

**THE CLASSIFICATION OF THE SCIENCES : To which are added Reasons for Dissenting from the Philosophy of M. Comte. By Herbert Spencer, Author of "Illustrations of Universal Progress," "Education," "First Principles," "Essays: Moral, Political and Æsthetic," and "The Principles of Psychology." New York: D. Appleton & Co. 1864. Bailey & Noyes, Portland, Me.**

This is a pamphlet of some fifty pages, but the questions it treats are of more than ordinary interest and importance. Herbert Spencer is a voluminous writer and much given to repetition, but he possesses a mind of great discriminating power on certain questions connected with science. He belongs to the "Development" school, if we may so characterize those who are striving

to reduce all species and genera to a single form of life, and life itself to mere inorganic matter. Spencer is among the ablest and most candid of this class of writers. In his works are found many facts and suggestions of great importance, though in the main effort we believe they utterly fail.

The following remarks upon classification, at the opening of this pamphlet, are well worthy of thoughtful consideration:

“ A true classification includes in each class those objects which have more characteristics in common with one another, than any of them have in common with any objects excluded from the class. Further, the characteristics possessed by the colligated objects, and not possessed by other objects, are more radical than any characteristics possessed in common with other objects—involvement more numerous dependent characteristics. These are two sides of the same definition. For things possessing the greatest number of attributes in common, are things that possess in common those essential attributes on which the rest depend; and, conversely, the possessing in common of the essential attributes, implies the possession in common of the greatest number of attributes. Hence, either test may be used as convenience dictates.”

Though this may be said to be the statement of only a truism, yet it is an admirable statement. In the application of these tests he makes the following grand division of sciences.

“ The broadest natural division among the sciences, is the division between those which deal with the abstract relations under which phenomena are presented to us, and those which deal with the phenomena themselves. Relations, of whatever orders, are nearer akin to one another than they are to any objects. Objects of whatever orders, are nearer akin to one another, than they are to any relations. Hence the sciences which deal exclusively with space and time, are separated by the profoundest of all distinctions from the sciences which deal with the existences that space and time contain. Space is the abstract of all relations of co-existence. Time is the abstract of all relations of sequence.”

Mathematics and logic form the first section of Mr. Spencer's grand division of the sciences. They treat of the forms in which phenomena are known to us. They constitute the only purely abstract class. All the other sciences which treat of phenomena, rather than of their forms purely, constitute the second section of this grand division. These are again by him subdivided into two great sections, the first of which includes the sciences which treat of phenomena in their elements. This section he calls the abstract-concrete sciences. The second section of this subdivision is composed of the sciences which treat of phenomena in their totalities, and is called concrete science. To the first branch of this first subdivision, that is, the branch which includes the sciences that treat of phenomena in their elements, he assigns Mechanics, Physics, Chemistry, &c. To the second he assigns Astronomy, Geology, Psychology, &c. In each of these branches of these subdivisions, are many subdivisions and sub-subdivisions. We have not the space to follow out these in all their minutiae.

We return to the first section of the grand division, to the abstract sciences, to speak more particularly of the first subdivision, Logic and Mathematics. Logic treats of “ the laws of relations that are *qualitative*; or that are specified in their natures as relations of co-incident or proximity in Time or Space,

but not necessarily in their terms ; the natures and amounts of which are indifferent." On the other hand Mathematics treats of relations that are *quantitative*, first *negatively*, and secondly *positively*. This negative and positive furnish the characteristics for a complete subdivision of Mathematics into Descriptive Geometry on the one hand, and the other branches on the other.

Spencer's system for the classification of the sciences has, it seems to us, the substance of the true system, so far as it goes ; further study and reflection may lead to modifications, but this classification into abstract, abstract-concrete, and concrete, is, doubtless, well founded, and his whole scheme well rewards the study requisite to understand it.

It is well, too, that among those writers who undertake to set aside Revelation, there is so deep a schism as there is between those represented by Spencer on the one hand, and by Comte on the other. Spencer discards Comte because Comte discards Metaphysics, whose validity Spencer would as soon affirm as he would any thing connected with the existence and quality of matter. Spencer would rather discard all religion than to be shut up to the narrow materialism of the "Positive Philosophy." Spencer thus speaks of Comte and his undertaking.

"That which Mr. Comte proposed to do, was to give scientific thought and method a more definite embodiment and organization, and to apply it to the interpretation of classes of phenomena not previously dealt with in a scientific manner. The conception was a great one ; and the endeavor to work it out was worthy of sympathy and applause. Some such conception was entertained by Bacon. He, too, aimed at the organization of the sciences ; he, too, held that 'physics is the mother of all the sciences ;' he, too, held that the sciences can be advanced only by combining them, and saw the nature of the required combination ; he, too, held that moral and civil philosophy could not flourish when separated from their roots in natural philosophy ; and, thus he, too, had some idea of a social science growing out of physical science. But the state of knowledge in his day prevented any advance beyond the general conception ; indeed it was marvelous that he should have advanced so far. Instead of a vague, undefined conception, Mr. Comte has presented the world with a defined and highly elaborated conception."

But Comte has not succeeded. Spencer maintains, and still further Comte discarded, the only principles by which it is possible for any man to succeed.

We think the time is coming that other writers will perceive the defects of Spencer's system, even from a scientific stand-point, as clearly as he perceives the defects and oneness of Comte's system. But the work which they have both wrought will not, at length, be unimportant in sustaining that system of religion, which, for some reason, both, with their respective followers, are equally anxious to overthrow.











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