



Samuel W. Be.

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ART. I.—THE CONFLICT OF AGES.\*

To recognize or to seek law is the impulse, if not the necessity, of a growing mind. As reason is developed into vigor, as experience enlarges the sphere of thought, as phenomena reveal their mutual relationships to the eye of study, there is always a struggle for system. This results in part from the conscious unity of ourselves, and in part from the ever multiplying evidences of unity in the whole creation. The child is wont to seek a specific cause for every individual phenomenon; the philosopher groups together a multitude of similar or analogous facts, and seeks their explanation in law, and their place in the all-embracing plan. The child finds contrast or apparent opposition in its facts—the concealed thorn wounds him while plucking the rose that gladdens him; and he is ready to believe that a good being made the flower, while an evil being made the thorn. At this stage of existence, such reasoning is eminently natural; and to the child's mind it is adequate and satisfactory. But it is not permitted to the philosopher to rest in any such solution. The idea of unity, which he carries forever with him, opposes his quiet, till he can go back far enough in the scheme of nature to find an arrangement where the op-

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\* THE CONFLICT OF AGES; Or the Great Debate on the moral relations of God and man. By Edward Beecher, D. D. Boston: Phillips, Sampson and Company. 1853. 1 vol., 12mo., pp. 552.

posing facts are harmoniously united by the tie of a general principle. Till this is done, the mind must either struggle with the problem, or shut its eyes to the facts which furnish its elements. Which is the proper method to be pursued, is a point needing no discussion here.

Out of this tendency of mind systems of theology have grown. Christianity, as Jesus taught it, was a series of vitalized facts, strung like pearls along the thread of his history, and making his teachings rich and radiant—now and then varied by an interspersing of precept and prophecy. It lay out before the mind of man much as the flowers lie before his eye—a vision of congregated beauty, complete, yet not reduced to order, diversified in feature, but wanting the unitive form. But so it could not long remain. The great harmonizing mind of Paul walked over the field, and the isolated facts sought their systematic places and relationships, as did the flowers before the generalizations of Linnæus. And from Paul downward, theology may boast or be ashamed of troops of system-makers, of which no age has been without its quota.

There is no good reason for regarding this as a forbidden territory to human investigation. God has spread out the facts, has asserted their vital bearing on human welfare, and has given to the human mind this generalizing tendency. What is all that but an ample commission to explore this fruitful field? And what do all the exhortations to the *study*, the *searching*, of the scriptures imply, if not that this thorough inquiry is authorised? And what signify God's complaints and rebukes uttered in the ear of ancient Israel, for refusing to *consider* his ways? And why does God himself consent to reason with men over these very topics, to reply logically to their charges that his ways are not equal, to point to these very outspread facts as proof that righteous principles enter into his administration? Certainly, if any thing could indicate the openness of this sphere to human thought, and the competency of men, *in some sense*, to investigate with success, that indication must be found in the very relationship which God shows us as existing between it and the human mind.

*Men will thus investigate theology. Prohibitions, fines, im-*

prisonments, martyrdoms, will all fail to prevent it. The field is a magnet to draw them, and their own inner wants goad and impel them forward. It matters not that councils pronounce it sacrilege, and the failures of many and strong men pronounce it fruitless. No active mind, born to live in order, *can* be quiet in a chaos. If it acts at all, it must try for harmony. It will fight against contradictions as it would against annihilation. Once settled that a proposition is true, there is no discretion respecting the reception of another proposition which obviously pronounces it false. The thing cannot be. One must be disproved, or the apparent hostility found to be only apparent. Till then, the soul is shut up in a logical prison, and there is no alternative left, but for it either to consent to sleep in its fetters, or beat its bars for liberation.

Technical theology has to do chiefly with "the moral relations of God and man." Till these be correctly apprehended, the first step cannot be taken to reduce theology to a system. They are to it what intuitions and consciousness are to mental science—what axioms are to mathematics. An error here will, if the subsequent processes are logical, vitiate the whole result. And hence it is that the chief interest has been displayed in connection with the very fundamentals of theological science. Here intellect has been taxed most severely, and investigation has been most fruitful in theories. It is the place where every age has sent its highest genius, and where the struggle of mental combatants has taken on its severest forms. And, instead of quiet and unity, almost every inch of that territory is yet disputed ground; and men of valor and of might are there, not less earnest—though we trust less acrimonious—than might have been found when Augustine and Pelagius were at the head of their forces.

The announcement, sometime since, that Dr. Beecher had, in press, a volume embodying the results of his long and thorough study over this subject, was received by the religious public with no small degree of interest. A profound theologian, a ripe scholar, occupying a position of great influence, it was felt that his work would both merit and receive attention. Nor do we think the public expectation is likely to be disap-



pointed. If it does not awaken interest and provoke thought, it can only be because the church is weary of such discussions, or, from a sense of duty, puts a padlock on her lips that she may not speak, and buries the hatchet beneath an olive-branch. For ourselves, though we have never been able to arouse much enthusiasm over most of the theological controversies of the church, we were chained to the argument. In less than thirty-six hours after opening the volume, we had mastered its contents—we do not mean that we had digested all its discussions and assigned to each its place and its due measure of authority. That is a work no prudent man will think of doing in haste. We shall, however, have a few things to say about the book, after we have given our readers a running view of its contents.

Of the conflict, to which the volume is indebted for its title, the author speaks in the following terms:—

“The subject of this conflict has been the greatest and most affecting that can interest or excite the human mind. It has been no less a theme than **THE MORAL RENOVATION OF MAN**. Through a long course of centuries the Christian world has been divided into opposing parties on this great question.

On the one side have been the advocates of that system, the peculiar characteristic of which is the doctrine of a supernatural regeneration, rendered necessary by the native and original depravity of man, and effected according to the eternal purposes of a divine and mysterious sovereignty. . . .

Yet in all ages, ever since the days of Celestius, Julian and Pelagius, there have been, in large numbers, men highly estimable for intelligence and benevolence, and animated by a strong desire of urging society onward in the pursuit of moral excellence, who have, nevertheless, earnestly, perseveringly and with deep emotion, opposed this system, as at war with the fundamental principles of honor and right, and hostile to the best interests of humanity. In the wide interval between these extremes, other intermediate parties have arisen, attempting in various modes, but hitherto without success, to reconcile the combatants, or in any other way to terminate the conflict. . . . The long duration and the astonishing vigor of this conflict indicate that it is not without some powerful cause.” *Introduction*—pp. 2, 3.

His own proposed task, and a single prominent feature in the method of accomplishing it, are clearly set forth in the two following sentences:—

“I propose, if possible, to discover that cause, and to state a mode in which

all true Christians can, without any sacrifice of principle, be at harmony among themselves. I shall in doing this, attempt to redeem the first-named system from a just liability to such attacks as it has sustained, by showing that all of its fundamental elements may be so stated and held as not to be inconsistent with the highest principles of honor and right." *Ib.* pp. 3, 4.

This is the problem whose solution this book is to present ; and viewing it in the light of its importance and apparent difficulty, it would seem that no one could be less than deeply interested in both the method and the promised result. Nor would that interest be likely to diminish by reading the statements a few pages farther on, that the views presented here "have not been set forth in haste ;" that "for more than twenty years" he has "regarded them as substantially true ;" that he has "deemed it his duty often to review and reconsider them in the light of past as well as of existing controversies, and also of the word and providence of God." Let us turn then to the volume.

The two great fundamental truths or views which must enter into any adequate system for human renovation, and which the author designates as the "great moving powers of Christianity," are these :—

"1. A true and thorough statement of what is involved in the fallen and ruined condition of man as a sinner.

2. A full development of the honor, justice and benevolence of God in all his dealings with man, so made, as in the first place, to free him from the charge of dishonorably ruining them, and then to exhibit him as earnestly and benevolently engaged in efforts for their salvation through Christ, after they have been ruined by their own fault." pp. 16, 17.

A misadjustment of these "moving powers," is the cause of the failures which have attended the attempted application of the various systems of theology revealed in history and in experience. This fatal misadjustment is symbolized by a steam-ship, so arranged that its wheels turn in contrary directions, where the forces propelling the one are ever acting against the power exercised by the other. As the systems of theology are now adjusted, he deems the conflict just as unavoidable and just as fruitless.

The ground of this conflict lies simply here ;—The view of

human depravity and of God's sovereignty in man's salvation, has been so held as to do most fearful violence to those intuitive principles of honor and right, which lie at the basis of all our moral judgments; and all attempts to base a system of theology on those intuitive principles of honor and right, involve a denial of the obvious facts which teach man's depravity, and do away with the vital necessity of his regeneration. That is, to admit either of these great "moving powers," as it requires to be admitted, inevitably requires the rejection of the other. Accede to depravity and sovereignty, and every innate moral instinct rises up in the soul to declare that God is capricious and unjust, making us loathe the scheme which proposes our redemption: admit that God ever proceeds according to the demands of honor and right, as our intuitions reveal them, and we must deny depravity, and destroy the significance of regeneration. But both these doctrines demand our credence, on the independent basis of their own respective claims. We cannot distrust our intuitions which assert the everlasting authority of Justice; and we cannot distrust our observation and experience which proclaim the deep native corruption of humanity. Both are facts, hard as adamant, refusing to be winked out of sight; and, according to the systems of theology prevalent, deadly antagonists, which neither power nor skill can reconcile. Added to this is the fact, that the scriptures are claimed as witnesses by both parties, and with equal propriety; for they certainly endorse our intuitions, and they assert depravity. To this conflict, therefore, while the received system is held, there can be no possible end.

We cannot follow our author into detail, in the reasoning intended to show the eternal and supreme authority of those principles of honor and right, which spring from human intuition; but it is a masterly effort. Scripture, moral science and orthodox authorities are all laid under contribution to give force to his argument. We cannot, however, forbear quoting the moral principles thus enunciated, both on account of their axiomatic simplicity and the vital bearing which they have in the subsequent discussions. In the volume they are illustrated at length—we give them without his comments.

"1. God has made us intuitively to perceive and feel, and therefore he also perceives and feels, that increase of power to any degree of magnitude, produces, not a decrease, but an increase of obligation to feel and act benevolently towards inferiors—that is, with an honorable regard to their true and highest good.

"2. No man, unless compelled by some supposed necessity, would ever think of denying that the principles of honor and right call upon God not to hold his creatures responsible or punishable for any thing in them of which they are not the authors, but of which he is either directly or indirectly the creator, and which exists in them anterior to and independent of any knowledge, desire, choice or action of their own.

"3. The principles of honor and right require of God—inasmuch as he demands of his creatures that they do what is right, and inasmuch as this demand is founded in the nature of things—that he should not himself confound the distinction between right and wrong, by dealing with the righteous as with the wicked.

"4. The principles of honor and right demand of God not so to charge the wrong conduct of one being to others, as to punish one person for the conduct of another, to which he did not consent, and in which he had no part.

"5. Since the creatures of God do not exist by their own will, and since they exist for eternity, and since nothing more vitally affects their prospects for eternity than the constitutional powers and propensities with which they begin their existence, the dictates of honor and right demand that God shall confer on them such original constitutions as shall, in their natural and proper tendencies, favorably affect their prospects for eternity, and place a reasonable power of right conduct, and of securing eternal life, in the possession of all.

"6. Not only do the demands of honor and right forbid the creator thus to injure his creature in his original constitution, but they equally forbid him to place him in circumstances needlessly unfavorable to right conduct and a proper development of his powers." pp. 31—37.

With these principles before him, as one of the "moving powers" of Christianity, the author takes his reader to inspect the other—viz. human depravity. He asks if man is found in the position required by these principles. On this point he quotes largely from Unitarian divines, whose concessions would be required by their system to be few and guarded, but whose language seems reaching almost to the orthodox position. The three leading points considered, are: "1st. His deep innate depravity as an individual. 2d. His subjection to the power of depraved social organizations, called, taken collectively, the world. 3d. His subjection to the power of unscen, malign-

nant spirits." (p. 62.) This view shows the logical antagonism of the moving powers.

The next step is to show the conflict in human experience ; and, in order to this, six different phases are noted. 1. That in which the consciousness of ruin is so deep and powerful as to suspend the power of the principles of honor and right, and thus produce a modification or rejection of them. 2. That in which *these principles* gain a similar ascendancy, leading to a rejection of the facts setting forth depravity. 3. That in which both are retained, unmodified, unreconciled, and refuge is taken in Universalism. 4. That in which both are profess- edly retained, but the principles are allowed to modify the facts, to escape the conflict. 5. That in which both are re- tained without adjustment, and God's government appears in- capable of defence. 6. That in which both are retained and adjusted according to the author's system.

He then goes on to show that there must, of necessity, be a reaction from each of these first five phases of religious expe- rience, and that the reaction will be severe in proportion as the phase is distinct, and will operate to prevent their general pre- valence. In the first experience, the reaction will come from the abused principles of honor and right ; in the second, it will come from the denied but obvious fact of depravity ; in the third, it will come from the bible, from the deep christian ex- perience which gives its sympathy to the punishment of sin, and from the inadequacy of the theory to make God's pro- ceedings appear right—God's righteous treatment of his crea- tures at some future time, would not sanctify his unjust treat- ment of them now ; in the fourth, it will come from the unsat- isfactory view of human depravity which it presents, and from the degradation it occasions to free agency—if free agency must be associated with *such* liabilities to sin as we ac- tually see in the human race, its real value will be questioned ; in the fifth, it will come from the deep darkness and intolerable anguish of soul which it occasions, and if there were no reaction its results must condemn it. This reasoning is intend- ed to show, not only that the conflict must be perpetuated by

a necessity of logic, but that it must produce perpetual disquiet and vacillation by a necessity of experience.

In a subsequent part of the volume, the *history* of the conflict is faithfully sketched, partly with a view of showing how the inferences above stated are incarnated in fact.

But what is the misadjustment which is responsible for these results? What is the false principle that has vitiated the whole mass of theology; and what is the harmonizing element before which these feuds, many centuries old, are forever to disappear? Dr. Beecher replies:—

“That, then, which I regard as having produced the great and fatal misadjustment of the system of Christianity, the effects of which I have endeavored to exhibit, is the simple and plausible assumption, **THAT MEN AS THEY COME INTO THIS WORLD ARE NEW-CREATED BEINGS.** That they are **NEW-BORN** beings is plain enough; that they are therefore **NEW-CREATED** beings is, certainly a mere assumption.” pp. 211—12.

The readjustment is, of course, to be secured by accepting the doctrine of pre-existence.

“If in a previous state of existence, God created all men with such constitutions, and placed them in such circumstances, as the laws of honor and of right demanded,—if, then, they revolted and corrupted themselves, and forfeited their rights, and were introduced into this world under a dispensation of sovereignty, disclosing both justice and mercy—then all conflict of the moving powers of Christianity can be at once and entirely removed.” p. 221.

It is claimed that most orthodox men, in seeking a solution of the human state in this world, have been obliged to carry us back to Eden and put us in such a relation to Adam as to make the guilt of his sin in some way to attach itself to us; and this, it is said, is a virtual acknowledgment that God's procedure toward us on the present system, cannot be justified and leave the principles of honor and right intact, that it is a concession of the principle which asserts pre-existence.

But in respect to the doctrine of pre-existence, it has been said, 1st. That there is no evidence of its truth. 2d. That it merely shifts the difficulty, but does not remove it. 3d. That it is inconsistent with the word of God. The remainder

of the volume is occupied with the consideration of these allegations. Of these the allegation of inconsistency with the teachings of Scripture is first considered; and an elaborate exposition of Rom. 5 : 12—19 is given, that being, in Dr. B's estimation, the only passage which would ever be adduced for the overthrow of his theory. His own view of that passage is very well expressed in the following sentence—the reasoning which leads to this conclusion we have no space to note.

“The passage, thus viewed, simply teaches that Adam was a typical person; and that his transgression, and the events consequent thereon, were so arranged as to be typical events; and accordingly were so ordered by God that the condemnation of the race to death for his offence, and its sequences, should, both by way of similarity and also of antithesis or contrast, be a striking foreshadowing of the justification and life of all who trust in the great Savior, by whom the church was to be redeemed out of our race; and that what is said to be done *by* Adam, or *by* his offence, to his posterity, denotes a merely typical sequence, and not a sequence of causation.” pp. 395-6.

Of course, he makes the death consequent upon Adam's offence, to be simply the death of the body and the attending evils.

It is not claimed that the bible teaches this doctrine in any direct form; but that it is left, like the Newtonian theory of gravitation, to be deduced from the facts furnished us in the whole domain of knowledge.

In reply to the statement, that the theory wants supporting evidence, he speaks in this decisive way:—

“If the facts which have been stated concerning the ruined condition of man are true, and if the principles of honor and right have been truly set forth, and if the only passage that seems to teach the common doctrine can, in accordance with the true and well-known laws of typical language, be so interpreted as perfectly to accord with the idea of pre-existence, and if the common theory arrays the principles of honor and right against the conduct of God, whilst the other exhibits them as in harmony, then it follows of absolute necessity, that the common view is false, and that which I advocate is true. If the premises are granted, the conclusion is inevitable; and no argument can exceed this in power. The argument for the being of a God has no superior force. The proof that the Bible is the word of God is no more conclusive. The proof of the truth of the Newtonian theory is not

more powerful, although that is regarded as established beyond any rational doubt." p. 453.

The remaining allegation—viz : that this solution only shifts, but does not remove, the difficulty, is considered elaborately and at length. It is here that the author takes occasion to develop with considerable fulness his views of the nature and features of the divine administration, gives his explanation of the origin of evil, and speculates concerning the bearing of God's economy in this world upon the whole universe of being. To the objection of inefficiency raised against his theory, he makes the following direct reply :—

"The real and great difficulty lies, not in the idea that free agents should sin, but in the idea that God should bring man into being with a nature morally depraved, anterior to any will, wish, desire or knowledge, of his own, or with a constitution so deranged and corrupt as to tend to sin with a power that no man can overcome in himself or in others ; and that, in addition to this, he should place him in a state of so great social disadvantage, and, as the climax, expose him, so weak, to the fearful wiles of powerful and malignant spirits. This difficulty pre-existence does touch and entirely remove, by referring the origin of his depravity to his own action in another state, and showing that the system of this world is a system of sovereignty established over beings who have lost their original claims on the justice of God."—pp. 473-4.

We do not perceive anything specifically new in Dr. Beecher's theory of the origin of moral evil, as growing out of the existence of free agency, under the best possible system. He associates it with some collateral ideas to which he himself gives form.

He supposes we live in the infancy of the universe,—that is, its infancy with respect to the future, though he makes the beginning of intelligent creation date back in a period remote for the imagination to reach ; that, owing to the liabilities necessarily consequent upon the *infancy* of free beings, some of them voluntarily and criminally transgressed, and so forfeited the divine favor during the period of their probation ; that this world is peopled with these very condemned beings, instead of their being at once given over to the full penalty of sin ; that they are under a system both merciful and sovereign—(we will



indicate what we suppose our author means by that hercafter;) that the church, redeemed from this race of beings, is to be the chief finite teacher of orders of beings yet to be created, guarding them by the lessons of its own experience against similar distrust and sin; and that the final overthrow of the impenitent is to operate in the same salutary way, lifting up a perpetual voice of warning against rebellion. The author closes by presenting, in contrast with the disastrous fruits on this "conflict of ages," the deduced features of glory which would appear in all christendom, if this doctrine of pre-existence were accepted.

We have occupied a considerable space in developing the mere outline of Dr. Beecher's course of argument, and yet it is after all but the most meager skeleton. Less could not well be presented in order to the giving our readers anything like an adequate view of the volume, and in order to prepare the way for what suggestions we have yet to make. The reviewer and the reader ought alike to understand the system with which they are dealing. After all, we hope every reader will secure the book, *master* and *study* it. It is not often that so much solid reading, so much strength of moral reasoning, so much valuable historical information, so much breadth of religious view, so much intelligent piety—in a word so much *sanctified stimulus for the soul*, is found in so small a compass. As a single feature, we may mention that the study of many massive folios devoted to the same points, could hardly do more to give the reader a distinct view of the origin, philosophy and history of the great leading controversies that have successively shaken and rent, and invigorated the church—a department of inquiry which we are in danger of leaving too much unexplored. To us the volume is fruitful in general religious suggestions, a few of which we may be allowed to indicate.

How far from perfection is human theology! In no department of inquiry has so much talent been employed, so much effort been expended; and yet there is no view of the moral system commanding a majority of the suffrages of Christendom. Fundamental problems, fifteen hundred years old, still wait so-

lution. The human mind grows more philosophical, and still partial theories multiply, and religious sects increase. This is, perhaps, hardly wonderful. Theology is the science of God in his moral government; and that is to be the study of eternity. Each newly discovered fact affects our whole field of survey. We cannot help toiling at the task here, and through the toil come strength and aspiration, and confidence and hope. It is the ladder whose top is bathed in the clear light of heaven, where the scales of error drop from the eyes of the understanding, and the clouds of prejudice brood no more over the heart. Till there, it becomes us to climb in charity, each generously and gratefully helping the other along the successive steps.

Free inquiry and expression are beginning to meet encouragement. Once to have published this book would have put the author's life in peril. He would have been arraigned for heresy, and have been offered only Galileo's alternative. The priesthood would have grown livid with rage or pale with terror. To teach a sentiment outside of the Creed would only invite anathemas, and give to courage a martyrdom. A free soul, however pure, must not think aloud; a heaven-inspired truth, burning within like fire, must be kept flaming in the secret soul, until, little by little, it consumed the muzzled prophet, or until it wildly broke forth for a moment to be quenched with his blood. That iron tyranny, laid on souls more elastic than air, is disappearing. A true and earnest spirit may speak new words in attentive ears and over sympathetic hearts. Dr. B. will still, we doubt not, retain his pulpit, his people still love and confide in him none the less, his clerical brethren will still court his choice society, and listen to him with deference. We look on no such concession to "soul-freedom" as this without gratitude of heart. That such freedom will reveal excesses is true, but that fact sanctifies no despotism. The licentiousness is the reaction against the despotism, and liberty is the condition as well as the offspring of the truth.

Religious controversy is being carried on with less of the heat of passion, and more of the seriousness of duty and the kindness of love. It is beginning to be seen that a religious

opponent may be treated as a christian friend, and not necessarily as a "heathen man and publican." In this respect the present is gaining rapidly upon the past. Of this, the volume before us stands forth as a most admirable illustration. Through his revealed spirit the author attaches himself, by a bond of christian sympathy, to his reader. With his strong convictions and deeply affecting experience—gathering strength through twenty years of public silence—all enlisted in behalf of his theory, and leagued against the system which he believes has kept Christianity perpetually engaged in suicidal war for fifteen hundred years, he has still possessed his soul in patience and his heart in love. True, he speaks at times strongly and earnestly, nay, sometimes severely, but it is of sentiments and principles, not of Christian men. From the deep darkness of his own mental difficulties was he led by the hand of this new principle out into the light of mental peace and moral glory; and that peculiar experience he seems never to forget, but is intent on leading the whole flock of God out by the still waters and amid the green pastures which the Great Shepherd has prepared, and which he deems it his chief glory to have seen. Whatever may be thought of the argument, the evident motive and spirit of the author are worthy of all approval and imitation.

We should characterise the work as, on the whole, logical, analytical, direct, lucid, close, compact, comprehensive, serious and fervid. It shows any thing rather than a mind hot with enthusiastic fever, wildly pursuing vagaries of the fancy. Its style reminds us, on many accounts, of Wayland's Moral Science, though in some of its features it falls below that. He is equally intent on his object, equally successful in keeping it before the eye of his reader, equally skilful in getting a large aid from his arrangement of ideas, equally efficient in making his statements carry the force of proof, and having no superior in the judicious employment of illustration and analogy.

Instead of joining direct issue with Dr. Beecher on the main or subordinate points which he makes in the volume, we wish simply to present a few difficulties in the way of fully *confiding* in his reasonings and accepting his conclusions. We know

that such a task is much simpler and easier than to effect a direct overthrow of a main defence, but it is only the simpler and easier thing which we now propose to do. We are fully aware that it is only an indirect reply, so far as it is a reply at all.

1. Admitting the "Conflict" to be as severe, the antagonism of the "moral powers" as perfect and as necessary, with the present system, as it is set forth, (and we cannot fully sympathise with many of the strong and radical representations which are made,) we are not prepared to say that the given solution is the only possible one. A still higher state of mental and religious culture may bring into the field of view still unseen elements, by the aid of which, a harmonious result may be reached. If it was not necessary, in the economy of God, that this solution should appear for the first six thousand years of human history, its development *may be* safely postponed still further. It may appear to us that pre-existence must be the chief element in the explanation—just as, to borrow one of Dr. B.'s illustrations, the geocenic element appeared vital to the old astronomers—but some hidden principle suddenly leaping out before the eye of future inquiry, as gravitation burst on the vision of Newton, may wake the church's ΕΥΡΕΚΑ! That revelation *may* have come in the idea of pre-existence, and it *may not*. It remains to be seen whether this theory will harmonise all the facts. It is very possible that there may be unattained results for religious investigation, which will make our present generalizations appear like the immature theories of childhood. We know what may be said in reply to such a suggestion, and it has less force by itself than it will have in connection with other views yet to be added.

2. The theory proposed, while seeking to honor the moral principles asserted by intuition, still seems to do violence to them. We do not know that this is really chargeable to the theory; for we suppose the principle alluded to, to be held by all who take what is sometimes called the high-calvinistic or orthodox view; but the theory *re-asserts* it as a fundamental point. It is this;—The sovereign partiality of God, (we mean no disrespect,) in selecting from among beings, bearing the

same moral character, a portion, and specially bringing them to the glorious privileges and enjoyments of God's love, and leaving the rest to perish. This is what the theory plainly teaches. All men have sinned in their probation, and so forfeited their claim to God's favor, and have become the subjects of a nature which "tends to sin with a power that no man can overcome in himself or in others." Thus they are brought into this world "under a dispensation of sovereignty and mercy"—that is, God sovereignly chooses to exercise redeeming mercy towards a part of the race, and as sovereignly chooses to leave the rest to the final judgment of untempered justice. We can attach no other meaning to our author's language than this, and our moral intuitions will not approve that principle of procedure.

We know it is said that none have any claim on the farther favor of God, and so have no right to complain of its being withheld from them or sovereignly bestowed on others, since no injustice is done them. We reply that they have no right to complain because they have been justly treated, or because others have been mercifully treated, *per se*; but when both these things are done, what becomes of impartial justice in God, and of equality of privilege in his creatures? and what becomes of human reverence when these are lost to the moral universe? Would an earthly parent, dealing thus with his wayward children, escape our censure? would a human monarch, thus dealing with a company of rebellious subjects, command our grateful loyalty? "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" And, moreover, does not God assert the equality of his ways? Does not inspiration teach that he is no respecter of persons? Does not our obligation to be merciful towards *all*, derive its chief sanction from the all-embracing affection of our Heavenly Father? The theory seems to us to be disposing of one class of difficulties in a method which gives prominence to another. To admit that God acts on this principle is a task not less repulsive to our intuitions, than to admit the consequences of disbelieving pre-existence.

3. Over our author's theory we have this question in moral

science to raise. Can it be just to put a moral being into a position where he shall be receiving the severe consequential penalty of a previous course of sin, and keep him there, continuing to suffer its reception, while his identity is so far lost to his own consciousness that he must fail to recognize the connection between the crime and the penalty? And even suppose it *might be just*, does it suggest itself as worthy of God's *wisdom*?

Take a human example. Disease sometimes affects the mind in such a manner as to leave longer or shorter periods, and sometimes the whole past, a complete blank.\* Suppose this obliviousness to take place in a criminal condemned for ten years to the penitentiary, and while he had five years still to serve, would our highest ideas of justice be honored or abused by his continuance in the prison till the time fixed by the court had expired? Could the prisoner understand his position? realize his guilt? give his approbation to the law? honor the authorities that still kept him in chains and disgrace? We question whether the moral sense of any enlightened community would not feel itself outraged by such a line of policy; and whether the ideas of legislative wisdom thus finding expression would not be branded with the mark of folly. In all the scripture representations of God's judicial procedure, there is always indicated a distinct recognition by the criminal of the fault which is condemned. The ground of the penal visitation is stated, and the sufferer's conscience takes sides with the judge and the executioner. To subject a moral being even to consequential punishment, while he is compelled to be unconscious of the desert, seems to us at war with the innate ideas of natural justice, as disastrous in its influence on the heart of the moral world, and as opposed to all the views of God's judicial procedure as set forth in his daily providences and word. And that this deteriorated moral nature, these corrupt social organizations in the midst of which we are thrown, and these powerful malignant spirits forever striking at our moral vitals, from which men vainly struggle for deliv-

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\* See Good's Book of Nature.

erance according to our author's representation, are to be set down as consequential punishment for the sins of which no man can make himself conscious, is a very plain matter. It matters not, so far as we can see, that it comes indirectly; the only question is whether it comes at all by God's ordination; and this the theory strongly asserts. We are in a position where justice could never place an innocent being; and yet we are here conscious of no previous act or experience which renders us guilty. God could never honorably treat us as he does except for crime; and yet while treating us as he does, forbids us access to the only reliable evidence that we have committed any crime. That principle of procedure *may be* admissable, but there is a difficulty in endorsing it.

4. We confess also to a difficulty in understanding how it can well be that pre-existence is reconcilable with the phenomena of mind as they actually appear. Our author has taken notice of this objection, and we copy the whole of what he has offered in reply.

"The doctrine of pre-existence has also been opposed on the ground that infants do not manifest as much intelligence as they ought, on that supposition. But this is a mere matter of opinion. No one can say that the nature and effect of the union of the mind with the body is not such that the highest created mind would be by it reduced to infancy, such as we see. It would be the very object of such a system to deliver the mind from the influence of the memory and the associations of a past existence. To effect a radical change of character, the proud spirit would be reduced to a state of weakness and dependence; all things would be made to seem new,—new analogical knowledge would be communicated, new motives and hope would be made to open on the soul." p. 535.

That is not to us quite satisfactory. The union of mind with body is not of necessity hostile to the existence and activity of strong thought. That is proved by facts. And if strength of thought may co-exist with this union at one period, it certainly might at another. To say, therefore, that the union would of necessity chain a mind to the infancy of development, would be saying what facts disprove. The union is *not* an adequate explanation of the infancy.

Moreover, it is no adequate explanation to say that it would

be "needful to deliver the mind from the influence of the memory and associations of a past existence." That might be effected, doubtless;—mind sometimes discovers to us such a phenomenon. But in such cases of suspending the memory and the power of association, the mind does not lose all the activity and strength which its previous years of thought and study had imparted. It is not reduced to its infantile condition again. It does not reproduce its cradle life. It has not lost all its acquired power over the muscles. It is not destitute of rational ideas. Many of the powers remain in force, ready to act as previous discipline had taught them. Specific mental characteristics remain. Or if a case should occur where *all* the mental powers were suspended, and no old mental characteristic reappeared, who would feel authorised to assert that the mind of the present was the mind of the past? Deny the existence of all the active elements of mind, and who can find the mind itself, or prove that it lives? Take away its phenomena, and where to us is the proof of its entity?

Besides, if there is no *intellectual* stamp on the mind of the new-born being left there by pre-existent experiences, on what ground can it be supposed that *moral* features are transmitted? Does not intelligence always underlie moral character? Can moral character exist in its absence? And if the basis element disappears in the transition, what sustains the superincumbent element and bears it across the chasm from the anterior to the present life?

And what are the facts respecting mental development? Has the mind any native strength whose existence cannot be accounted for on the ground of culture and normal enlargement? As it gradually becomes strong, overcomes the fettering tendency of the body, after having learned to act with rather an ample freedom in its new sphere and circumstances, does an old vigor—gathered up in a pre-existent state—come back to it? When its locks grow again, do its giant forces rally? Or is every new acquisition of power explicable by reference to the educational appliance acting on the inherent susceptibility? To ask such questions is, it appears to us, to answer them. The whole phenomena of mental growth look



in some other direction than that of a long pre-existence, and a large consequent mental power. And when our author speaks of finding in the human soul, anterior to choice, what he terms "a sinful habit," which demands pre-existence as an explanation, we cannot help thinking that his theory did quite as much toward the discovery of the fact, as the fact did toward the development of the theory.

Once more. Our author says, that, in order "to effect a radical change of character," it would be needful to reduce the proud spirit "to a state of weakness and dependence"—that is, to forgetfulness and infancy. We do not see the philosophy—rather, the naturalness of this. To begin life here in mental weakness and in experience, and with a powerful sinful habit of soul, a corrupt social organization and strong malignant spirits operating against our virtue, would not seem the best circumstances with which to purchase success. We are told that none do succeed save as God in his mercy and sovereignty commands their triumph. "New motives and hope" "may open on the soul" just as well, for aught we can perceive, in connection with the motives springing from the remembered ingratitude and wretchedness of the past. Indeed, we do not see why these new motives and hope would not derive a large measure of their practical power from acting in connection with the previous sinful deadness of spirit, and the gloom of threatened despair? If such remembrances oppose spiritual progress, why should the bitter life of sin on earth be remembered by the redeemed believer. Why should David look to the "pit whence he was digged?" and why should Paul so often rehearse the sad story of his bigoted persecutions? It would seem that the offered redemption through Christ would appear all the more glorious and desirable when viewed side by side with the ruin on whose threshold the observer had stood with trembling. Before repentance is looked for by Dr. Beecher in any one of his hearers, he must beget a deep conviction of the deep sinfulness of the man's past mode of life—the inner and the outer. And if so, why should it defeat the end to be permitted to go back to pre-existence, where the great mass of proofs of this sinfulness lie? Many men are apt to

rebel against the scriptural representations of human guilt; why should God keep forever hidden from them the vast depository of transgression, whose testimony it would seem must overpower skepticism? We cannot therefore reconcile pre-existence, having so important and vital a bearing upon our present state as it is here represented, with the whole phenomena of mind and development.

5. If the beings here born are brought into this world under the circumstances and for the purposes indicated in the pre-existent theory, what can their being brought here avail in the case of that very large proportion who die in infancy, or early childhood? There is no time or opportunity for a radical change of character, dependent on any voluntary or moral action of their own; and it does not seem possible that the discipline of this world's life could exert any important influence on them of any kind. It would appear to amount simply to a temporary suspension of their rational powers—something like a brief and almost untroubled sleep. Of what avail could it be to any moral being, on this theory, that a soul, older than Adam in its life and its sin, should lodge a few brief weeks within a tiny infant's body, then take its departure to its fixed state? It would be like the half hour's sleep of a prisoner on his way to trial. Making of this world "a moral hospital," its appliances could be of little service; making it the school-room where the moral teachers for the future are to be fitted for their high tasks, there would be scarcely the means of impressing on the memory the alphabetical forms. It is hard to conceive what end could be gained by giving such a brief existence in this world at all to these fallen beings; and it deserves to be remembered that this class—viz: those who die early—make up a large proportion of the human race.

6. Dr. Beecher thinks that Free Agency is degraded to a very questionable value, by making it chargeable with such liabilities to abuse and sin as are developed in the facts of human depravity. There is force in his method of presenting the case—and it seems to us that every candid reader must feel it. But will not men ask if Dr. Beecher has not made his own system of Free Agency somewhat liable to the same suspicion,

when he points to such a fearful defection as is seen in the terrible sinfulness of all the souls that have come to dwell on earth, and shall continue to come till time shall be no longer? Sin is so general here that a system allowing its practical evolution must be of doubtful worth, says Dr. Beecher. Is there not danger of his meeting this reply, made with equal sincerity;— Since sin has been in fact so general in the pre-existent state, is not the moral value of the system there more ideal than real? We think there is force in that question, too.

7. Adopting our author's theory of pre-existence, we cannot deduce any rational idea of the real administration carried on in this world. There is in the volume no formal development of his view; we know not whether it was meant to be left to inference, or understood as in keeping with the general views of the so called High Calvinistic School. This world is spoken of as "a moral hospital;" and then the scheme of administration is spoken of as one including both sovereignty and mercy. The pre-existent state is described as a probation in which all human souls forfeited God's favor, and were adjudged guilty; then it is said that they are put into this state of weakness and dependence, isolated from the past, that new motives and hope may aid to work out a radical redemption; and then it is added that "no man can overcome the tendency to sin in himself or in others." That is rather difficult of disentanglement.

If souls have passed through one probation, and, failing, have been internally modified and given another with added helps, then why may not those who are not rescued by the second probation, have the third; the third have the fourth, and so on, till all are reached and saved?

But if men have passed through their probation and failed, and are introduced here under a scheme of sovereignty and mercy, then this world cannot be in any proper sense a probation. And this seems to be the general position of the book. It is said that a trial here would not be fair; the advantages are too small, the disadvantages too many; sin has too large a force, the odds against virtue are too fearful. And if God's sovereign action is and must be the explanation of any redeemed soul's safety,

then the idea of a responsible probation is out of place in estimating the scheme of this world.

But how is the probationary element to be got rid of? The world is full of the proofs of its presence. All the departments of life reveal it. It is in this way that youth stands related to manhood—that a single act sometimes stands related to the whole subsequent life. And most certainly the Bible is full of this idea. It stands out in the promise to Abraham, in the sanctions given to the Jewish code, in the history of Nineveh, in the lament over Jerusalem, in the parable of the talents, and especially in that vivid picture contained in the twenty-fifth chapter of Matthew's gospel. Probation is the strain to which Providence keeps time in its march across the ages, and it gives the burden to the pathetic and earnest plea of revelation. And if the doctrine of pre-existence is to grapple in a life-struggle with that idea, (and to us this seems to be the case,) then we cannot but think that the theory will wear itself into its grave before it can honorably stand at the door of human faith and demand admission.

And thus, with a high regard for the intelligence and piety of the author, waiting for the removal of our difficulties, we take our abrupt leave of "The Conflict of Ages."

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## ART. II.—UNCLE TOM'S CABIN, SLAVERY, AND THE NORTH AMERICAN REVIEW.\*

TAKING for its text the world-renowned book of Mrs. Stowe, the North American Review at this rather late hour ventures to approach the question of American slavery, deploring some of its evils, and proposing a plan for its amelioration. The discussion is significant and worthy of consideration, both from the sentiments advanced, and the source from whence they come; for in addition to its well-known ability, the popular impression is somewhat at fault, or the pressure in favor of any given re-

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\*UNCLE TOM'S CABIN: The possible amelioration of Slavery. North American Review, October, 1853. Art. VII.

form is usually pretty strong anterior to a recognition of it in that quarter.

Uncle Tom's Cabin is characterized as being unquestionably the work of genius, and its characters are affirmed to be drawn with spirit and truth. This is no inadvertent slip of the pen; for in respect to Legree, the character almost universally deemed the most exceptionable, it says, "we fear he is not exaggerated." It even intimates that the picture is underdrawn, and that such originals exist as no woman's hand could properly describe—requiring "the pencil that drew Front de Bœuf, Dick Hatteraick (Dirk Hatteraich,) and William de la Marck." Thought, imagination, feeling, high moral and religious sentiment, and dramatic power are said to shine on every page; and notwithstanding an apparent suspicion of Mrs. Stowe's "fanatical" intentions, its humane tendency and its good and high moral and religious power are strongly affirmed. But still it is declared to exhibit by no means the highest order of genius. "It is not," it is said, "to be named in comparison with the novels of Scott and Dickens, and in regard to variety of knowledge, eloquence, imaginative power, and spirited delineations of life and character, manners and events, it is inferior even to those of Bulwer, or Currer Bell, or Hawthorne." Other causes than its merits as a work of art or of genius are affirmed in explanation of its unparalleled success.

In respect to Mrs. Stowe's relative position in the scale of genius, it might be suggested that the dictum of one voice, the conviction of a single mind, be that mind ever so capable or generally trustworthy, is at least not absolutely conclusive, when in opposition to the spontaneous utterance of the almost universal heart. If we mistake not, one of the most reliable tests of genius, is usually thought to be the concurrent and spontaneous tribute of the extremes of social and literary life. The hand that can touch alike the heart, and elicit equally the homage of the learned and the unlearned, the high and the low, is generally supposed to belong to a master. The music that enthral's the beggar and the prince, the man of letters and the laborer in the ditch, and holds them spell-bound, until for the time all social or intellectual distinctions are forgotten, while

every breath is held in speaking silence so long as the last lingering tone remains, then to go out in one simultaneous shout of ecstasy—those will hardly fail to be deemed the tones of genius. Because Walter Scott thus numbered among his delighted if not approving readers a greater proportion of all classes, of every land and clime, than any of his predecessors, he enjoys the reputation of being the greater genius.

Mrs. Stowe now holds the popular ear, and holds it as no one else has ever held it. Even the Wizard of the North never so held a *world* spell-bound—never spoke to so many hearts, or excited in each such wondrous enthusiasm. The mightiest princes of intellect, as well as those who have scarcely harbored a stray thought in all their lives before, ascetic scholars and noisy politicians, friends of slavery equally with the haters of that institution, grave deacons, pious parsons, and novel-loving misses—all and each bend with sweating eagerness over her magic pages. Day is all too short for the pleasant task, nor do the wakeful hours of night suffice; and those who never burned the midnight oil before, now keep their vigils until gray morning peeps over the eastern hills. As the Yankee brushes away the morning ashes of his expiring lamp, the opium-loving Celestial is trimming his taper for a night's work. European and Asiatic, Malayan, African and American—the volatile Frenchman and the sedate, metaphysical German, the luxurious Oriental and the hardest sons of privation and toil—all have read it, and re-read it with scarcely diminished interest.

But this wonderful popularity, it is said, is the result of a lively interest just now felt by the reading and thinking portion of the world in the question of slavery. But what an admission. It has been usual to fling at abolitionists as a fanatical few, almost too insignificant to be noticed; but now the whole world is virtually declared to be abolitionized. The inhabitants of every land are delighted with a book, whose every sentence is a blow against slavery, and we are confidently told that it is not because the book is the product of a high order of genius, but rather because the greater interest of those readers in the object of the writer causes them to regard it as if it were. An interest that can do that must be powerful in-

deed. And if abolitionism is thus firmly entrenched in the universal convictions of the world—so armed with the concurrent sympathies of mankind, what hope is there that the local power of slavery, great as it is, can save the institution from speedy overthrow? For such a plea against the genius of Mrs. Stowe—for such an admission of the weakness of the favorite institution of the South, in the sentiments and sympathies of mankind, we apprehend few thanks will be awarded by the supporters of that system.

And yet there is truth in the allegation. Slavery is abhorrent both to the instinctive impulses and the logical convictions of the world—not alone of civilized and christian nations, but also of the most savage and barbarous. They alike cry out against it with an intense unanimity. It holds an unenviable supremacy among the things that are loathed and hated. And with our superior professions, and in other respects superior practice, of the principles of liberty, it is sad to confess the stern fact that American slavery, *our* violation of the rights of man, is by far the worst anywhere in existence. The Russian serf reads Uncle Tom and sheds a tear of pity for the American slave. The force of the world's opinions and sympathies are leveled against the South in its efforts to uphold her system of slavery. Many of her otherwise generous and noble sons see and feel this. Mr. Calhoun, with his eagle eye and lion heart, saw it, and harnessed himself for the battle. He felt, as others feel, no hope to sustain southern slavery but in boldly defying the united sentiments of all the rest of the world. How successful the contest will be against such fearful odds, time will determine. Our conviction is that such a method of meeting the issue, while it will increase the immediate heat of the conflict, will terminate in the more speedy overthrow of the institution; whereas the spirit of compromise, which the Carolinian senator so indignantly spurned, might perhaps postpone the result indefinitely.

It is intimated, however, that this abhorrence of slavery is likely to be transient. Political liberty, in the democratic sense, we are told, has been found to be a delusion, and the public mind is declared to be disgusted and tired out with the

movements in favor of popular liberty ; and so, it is inferred, will it soon be with the question of personal liberty. Having thus surveyed the path of future progress, the North American for once ventures to lead the van of reform, and is not sure but that "a social relation, founded upon the same principles, (those of slavery,) and modified to suit different circumstances, a relation more strict than that of master and apprentice, and less severe and permanent than slavery, might with justice and much advantage, be introduced into some of the Northern States, in relation not only to negroes, but to the swarms of emigrants (immigrants) who crowd our shores, many of them equally degraded by ignorance, poverty, and vice, and needing care, guidance, and government." "Less liberty in them," it continues, "and more authority over them, would be alike beneficial to themselves and society." The only objection which it appears to discover is that while they now enjoy "personal liberty" and "political power," they are so ignorant and unwise as to be unwilling to relinquish them, and thus "such provision can scarcely be expected." But why not, ere long, if this aversion to slavery is so readily and speedily to pass away? If the North American believes its own doctrine, it surely is needlessly desponding, in relation to its maiden attempt at leadership in the path of reform.

In reply to this, we have only to say that *if* the interest of the world in political liberty is really declining—*if* the attempts and movements in that direction are actually receiving less and less of popular approval and sympathy—*if* the people of Hungary, and Poland, and France, and Ireland, are willingly and lovingly saying to tyrants "Come thou and rule over us with a rod of iron!"—*if* the great, universal heart of mankind is responding in shouts of "Amen, and amen!"—and *if*, in consequence of such an overwhelming tendency, our national liberty, instead of being the herald and beacon of democracy, is to be swallowed up of despotism—*then* we perceive no reason why personal liberty may not share the same fate—*then* we presume our immigrant population—together with the native *ignobile vulgus*—will soon hasten to the office of the editor of the North American, and with one prolonged voice of earnest



supplication, cry out, "Be thou our master, and we will be thy servants forever!" But if the premises are not good, it must be exceedingly bad reasoning if the conclusion even chances to be true. Whether those premises are or are not good, we shall not at this day stop to discuss. The Czar, and the other tyrants of the world, evidently very greatly fear that they are not; and at least by so much as they fear are we assured that such is the case. If so, slavery has a hard battle before it, and, upon the premise of our author, Uncle Tom's Cabin is destined to a very protracted popularity.

Nor can we conceive how this in the least militates against the genius of Mrs. Stowe. If the instrument be ever so perfect, it requires a master to make it thrill the soul. The violin of Ole Bull is undoubtedly a very superior instrument, but it would very likely be but little better than an ordinary fiddle, in the hands of a common country performer. It is only when his arm handles the bow that crowding multitudes gaze in wondering delight; and as the deafening shouts of applause attest the genius of the performer, he would be thought a very silly man who should protest that it was all because he possessed such an excellent fiddle. The answer—if any body deigned to answer such an averment—would simply be, "To be sure the instrument is a good one, or neither man nor angel could make it discourse sweet sounds; but then it is only genius that can evolve *such* music from any instrument."

So we say of Mrs. Stowe. It is true that the sentiments and sympathies of the world were such as to be susceptible of being thus elicited, but then who has ever before so elicited them? Writers by no means the worst, have tried their hand, and even have not failed of ordinary if not extraordinary success; but the disparity between them and her is world-wide. General interest in the sentiments she illustrates was a condition of success, but this was equally the case with every one to whom we award the meed of genius. Walter Scott never would have been deemed to possess genius, if there had not been a very general interest in the subjects he illustrates. If he had written, no matter how, concerning things in which the popular heart felt no interest, where would have been his readers?—

where would have been his genius? He would have made as sad a failure as Ole Bull would make with a cracked fiddle.

There is one characteristic of Mrs. Stowe's genius, which stands in striking contrast with that of many if not most of her predecessors. It never debases—never ministers in the least to the growth or gratification of our baser passions. She depicts some of the worst vices, and that in living, almost speaking colors; yet she does not invest them with that glowing abandon which tends to familiarity and sympathy, but with that more truthful delineation of their inner workings which while it elicits pity also induces aversion. If she paints the tempting intoxication of vicious sentiment and emotion, she at the same time so exhibits the inevitable concomitants of suffering and remorse, that few fall in love with the picture. Many have drawn only the former, and that as if with a hearty good will, and thus have catered to vice—have been among the most effectual of all the poisoners of public and private morality. Scarcely a distinguished writer of fiction, not excepting some of the works of Dickens and even of Scott, has been entirely invulnerable on this point. On the other hand, what are sometimes called religious novels have almost exclusively busied themselves with the latter, and thus omitting the part of the picture with which those at the threshold of vice were most familiar, the potraiture has not been accepted by them as natural and just; while the more experienced in that path are too firmly wedded to crime and evil habits to break away from them, even in view of the foreshadowings of coming doom.

It is true that the moral element is quite too much lost sight of in the ordinary estimates of genius. Not only are the most glowing pictures of the allurements of vice, such as so often make it attractive, and without the stern features of sorrow that in spite of the former render it repulsive—not only are the authors of these potraitures awarded with the praise of the highest genius, but even the embodiment of them in their own lives is regarded as a venial if not an inseperable fault, if not even as actually increasing their title to the distinction. The sad verities that enshroud the memories of Burns, and Byron, and Poe, and others, inspire additional sadness, when

it is remembered how intimately the world has associated these with their genius. Our spirit almost faints within us when we contemplate the horrible and genius-destroying falsity, which in this way has been fastened upon popular conviction.

It is therefore with no ordinary feelings of pleasure that we turn to one who has enchanted the world beyond all others, and who still has penned not a single line that dying she would wish to blot, as tending in any way or degree to the culture of vice; and who, on the contrary, has penned scarcely a single line that will not assist some spirit to progress upward. We can bear that the North American should talk of "methodistic cant;" and in turn point to these two hope-inspiring facts—genius is not necessarily, nor with advantage to itself, connected with vice—the world is ready to listen to a genius whose every impulsion is *excelsior*.

The history of criticism reveals the fact that the best and most sagacious critics have sometimes made egregious mistakes. Jeffrey is likely to be remembered in connection with the poet of Windermere; while the erratic genius of Byron and the too yielding genius of Keats have been sufficient to give notoriety, if not an unenviable immortality, to a couple of *de facto* pretty formidable Quarterlies. It is perhaps too much to suggest an addition to the catalogue; but we freely award the praise of superior courage or of uncommon audacity to the critic, who, admitting the general truthfulness of the picture and the individual accuracy and spirit of its portraiture, still proceeds to damn it with faint praise, in the teeth of a world-wide and most enthusiastic popularity.

In respect to the evils of slavery, they are declared to "arise chiefly from the cruelty of brutal masters; from the separation of families by judicial and other sales; and from the defenceless condition of the slave with reference to others than his master." Of course, therefore, all the desirable amelioration of the system is the removal of these evils, and this is looked for in a revision of the legal slave code. "The slave," it is said, "is deprived (by law) of the right to make a contract, of the right to defend himself and those dear to him, and the law should itself be to him all that it has taken away."

The more prominent particulars in the proposed revision, are; first, that slaves shall be allowed to testify in the courts of law, on equal terms with white men; second, that they shall not be held as property; and third, that none shall be allowed to hold slaves except "gentlemen, the enlightened and humane, those who have character and position to lose, and who can be influenced by public opinion." The rightfulness of slavery, *per se*, is distinctly and strongly affirmed—not simply as allowable, but as a duty growing out of the comparative condition of the races, and essential to the well-being of both.

It will be perceived that the writer is no Luther; but rather a miniature Erasmus, and somewhat tame at that—deploring resultant evils, yet not daring, or not caring, to strike a resolute and efficient blow at their vital root. He even seems, before he is done, to be frightened at the propositions which he ventured to make at the outset. For instance, he utterly discards the idea that a slave can rightfully be regarded or treated as property, and declares his full conviction that the contrary doctrine is the fundamental error of the system. As an inevitable and necessary consequence, if a slave is not property, he is not subject to any of the liabilities of property—among other things, cannot be sold and bought; for sale and purchase are liabilities of property alone. No one thinks of selling or of purchasing that which is not susceptible of ownership; and what one owns is of course his property. And yet, a few pages farther on, he talks of *selling* slaves, and also of regulating their sale by law—virtually conceding the point he had so strongly contested. It is true that such a legal regulation of the sale, the directing to whom, by whom, and under what circumstances, slaves shall or shall not be sold, as he proposes, would place slave property in a rather equivocal position—to use a vulgar but expressive phrase, as "kind-o-so and kind-o-not-so"—for who would think of providing by law that cruelty to a horse should necessitate its sale, that a barn-door fowl, a crowbar or an ox-yoke shall not be sold from the farm, that a litter of pigs shall not be disposed of to different persons, or that an inquisition into the character of the proposed purchaser must be made before a pot-hook can be sold. But still, so

far forth as the selling, under any circumstances, is allowed, the ultimate and fundamental idea of property is retained.

Obviously it would be of no avail to make a distinction between the slave and his labor ; affirming that while the former is not the property of his master, the latter is, and may therefore be sold by one master and purchased by another. For, in the transfer of the labor, what becomes of the slave, the laborer ?—he, too, must necessarily go along, and thus it is evidently a distinction without a difference. It would leave the slave liable to the same successive change of masters, to all the same identical evils of change as now. He would be put up at the auction block, would be just as rigorously examined, just as mercilessly and pitilessly compelled to follow the highest bidder, as if it was *called* selling *him* instead of his labor. It would only be the most inhuman and tantalizing mockery of the acknowledgment of rights, without a single practical advantage—without in fact the exercise of one additional prerogative.

Indeed, the point is so plain that it appears almost impossible to render anything more so ; and it would not have been deemed worthy of notice, but that the North American, without distinctly and directly affirming a contrary doctrine, yet *seems* to take it for granted. It says that while a slave is not the subject of property, his labor may be, and talks of the truthfulness of the terms by which our federal constitution defines a slave as a person *owing* service or labor to the master ; and, certainly, it gives us no other clue to its method of attempting to reconcile the contradiction in its theory, to which allusion has been made. Strictly speaking, labor is not property—it is the product of labor that is property, and it is somewhat strange that so obvious a distinction should be overlooked. But the great fallacy consists in the assumption that the master owns either the labor or its results without a voluntary transfer by the laborer, the so-called slave. If the slave is not property, is not a chattel, but a man—is his own—then he and he alone is the master of his own labor, and the owner of its products. That production belongs to the producer, is a doctrine that underlies not only political economy but econom-

ical jurisprudence; and the moment the producer is invested with his real rights as a man, that moment he owes nothing legally to another, except upon the ordinary terms of a bargain and sale, to which he is a free and untrammelled party, and which of course precludes slavery in any form.

But the scheme, however its particulars are to be understood, is clearly intended as one of modification and not of abolition. Its avowed end is, not the speedy or ultimate abandonment of the system, but by the removal of some of its grosser evils to strengthen and perpetuate it. It seeks to make slavery one of the "permanent" institutions of our country, if not of all countries; and as such cannot of course be approved by those who believe slavery itself an evil—at war not only with the rights of man but with the best interests of society. Still, if the *South* should see fit to adopt in earnest these proposals of its northern apologist, we should not so strenuously object; simply because we are confident that their practical workings would soon evince that the system is too rotten to be susceptible of cure, too vitally wrong to be reformed at all—except as some one facetiously proposed to reform an incorrigible dog, by amputation just back of the ears. The proposed reform would either leave the evils unabated, or, if powerful enough to remove them, would be destructive to the system itself.

If the slave may, in any equitable sense, be a legal witness against the slaveholder, if he may also be a plaintiff at law against his master and may have legal redress for mal-treatment, if he may prosecute in the courts of law the right to such treatment in other respects as man claims from his fellow man, then what is to become of the prestige of authority on the part of the master and the alacrity of obedience on the part of the slave, and which are at least generally supposed to be so indispensable to the value if not the perpetuity of the institution? If in any case the slave is permitted to hold his master at bay by the strong arm of the law, and to triumph over him, then the spell of such authority as the master claims and asserts over the slave is irremediably broken—the oversight of slavery is flogged with impunity, and insubordination is

the order of the day. In order to secure to the slave the proper exercise of his conceded rights, a weapon is thus put into his hands which will be scarcely less effective against the vital interests of the master ; and so the prescription essential to cure the disease, would prove fatal to the constitution of the patient. And more certainly would this be the case if the proposition that the slave is not to be regarded and treated as property is to have any practical meaning, is not one of the veriest shams with which humanity ever was or ever can be mocked and insulted—founded upon one of the most fallacious and pitiable of metaphysical quibbles.

Moreover, if the Legrees, the Haleys and the Lokers are by force of law to give place to the Shelbys and the St. Clares, if “the mercenary, the reckless, the brutal”—the slave-trader and the brutal master or overseer—are to be banished from the system, if slaveholding is to be restricted to those “humane proprietors” who will render the institution emphatically “domestic,” retaining and treating the slave as at least an appendage to the family, would not the institution lose the majority of its most strenuous defenders? It is not the Shelbys and the St. Clares who are the loudest or the most efficient in its support. Those kind and generous masters, who for their kindness and consideration are so often held up as model masters, have comparatively little care for the legal existence of slavery. They could and would retain their servants, under quite as favorable circumstances for themselves, if there were no legal bonds around them. It is precisely, and almost entirely, for “mercenary” considerations, and by those most susceptible to such influences, that slavery is sought to be perpetuated.

In view of such results, it may perhaps be suspected that so grave and thorough a prescription was not intended ; and it would not be so very strange if the physician should actually be startled—as in one case we have seen that he pretty evidently was—by the echo of his own words. The reply is two-fold. First, so much the language means and implies, and in the premises no ignorance of the force of language or its relation to legal consequences, can be plead. Secondly, if

something very nearly approximating to all this be not applied, the disease cannot be removed. Such rights as it is admitted that the slave ought to be permitted to exercise, cannot be secured and guaranteed to him by a much simpler process. Until the slave can have some legal security against and redress for personal brutalities, such brutalities will necessarily continue to be perpetrated. So long as the traffic in slaves is not pretty minutely inspected and very considerably restricted by law, so long the confessedly horrible atrocities of that traffic will remain.

The proposition that persons guilty of cruelty shall be made legally incapable of holding slaves, would simply excite a smile, and elicit the suggestion that those legislators who may think of adopting it, should amend it so as to provide that no ignorant, vicious or cruel person shall hold cattle or horses, shall become a parent, or even be married, or in any way be constituted the guardian of others—were it not that it is a logical deduction of its main position, and so entirely in harmony with the undemocratic tendencies of the article, if not of the journal in which it has found a place. It is manifestly of a piece with the spirit that is so self-complacent over the misfortunes and the fate of Hungary, that rejoices over the fall of the French Republic and the establishment of the *regime* of “the nephew of my uncle,” and that only hesitates a little—and that simply for the want of the opportunity to render it efficient—over the proposal to institute a semi-slavery for the immigrant, and by logical sequence for the less intelligent and intellectually strong of our indigenous population.

Such a method of procedure might very likely prove in many cases quite a summary way of suppressing vice and immorality. But then, what is to become of popular liberty, of the personal freedom and rights of conscience, of which we boast so much, and which confessedly lie at the very basis of our civil and national superstructure? Wherein does it differ in the least from the censorship of the most absolute and oppressive tyranny? It assumes that at most the few shall think and be conscience for the many. But we will not anticipate.

The main position, that on which the whole defence of sla-



very depends, together with the proposed plan for its amelioration, is thus stated and defined. "It is a law of nature, that the intellectually strong shall govern the weak; in other words, that the weak shall serve and obey the strong. As the white race is the permanently strong, and the negro race the permanently weak, it follows that so long as the two races live together, the negro must be the servant of the white." It will be perceived that the popular distinction of color or of race as such is entirely ignored. Black, red, brown, or white—African, Indian, Asiatic, or Caucasian—it is all the same, provided the given conditions exist, of comparative intellectual strength on the one hand and of a similar weakness on the other.

Hence our surprise that there should be any daintiness in making the application to our immigrant population. If the premises are good, there need be no wincing at the conclusion. If the argument is not significant in the case of the mentally inferior immigrant, or even in relation to the corresponding class of our native population, it is obviously worthless in the case of the negro—if it is not conclusive against American democracy, it is equally valueless in support of American slavery. And, indeed, if correct at all, any one who has a thimbleful of brains more than another, has thereby a legitimate and undeniable right to press the latter into his service—to make him his servant, his slave. The greater the disparity, perhaps, the severer the servitude; but this is altogether a question of degree, not at all of kind.

But there is no need of troubling ourselves farther with the deduction of monstrous or absurd conclusions. The fallacy of the argument is too glaring to escape detection. In the extra-logical sense of the school of Carlyle and Emerson, and perhaps according to popular but somewhat highly rhetorical usage, it may be said that the intellectually strong "govern" the intellectually weak. Not more surely did the sheaves of Joseph's brethren incline toward his, than does the inferior intellect defer to the greater. Mental force and energy rule the world, but obviously not in the sense of this argument. It clearly is not so much the assertion of prerogative on the one

hand, as a voluntary and almost instinctive homage on the other. It does not carry the baton of civil law, much less the lash of the slaveholder. It is often mightier than the sword, but it uses no weapons save the flash of the eye, the force of fit words, and the fire of sterling thought.

Whenever the so-called slaveholder possesses this mental force in an eminent degree, as in some cases he does not, he may legitimately wield it over him whom he deems his slave; but will it hold him a slave? Will it drive him to his daily task?—will it keep him from the free soil of Canada? Louis Napoleon may rightfully exert so much of it as he possesses, but does any one suppose that it is this which sustains the new French Empire? Take away from slavery its whips and its chains, its dogs, its guns, and the strong arm of legal coercion, and from the French Empire its bayonets and *gens d'armes*, and neither would survive for a single day. Place slavery practically upon this basis, and we will not war another word against it, we will even be among its most earnest supporters.

Logically speaking, the fallacy consists in an illicit process of the minor proposition. It reasons from one genus to another of an entirely different class. From the intellectual it proceeds to the physical, and the conclusion is therefore necessarily and wholly vitiated. Reverse the process, and proceed from the physical to the intellectual—declare that because one man is physically stronger than another, he must therefore be his mental preceptor—and every school boy would laugh you to scorn.

In addition to this, there is a material mis-statement of fact. At least, it is not proved that the negro race is "permanently" weak; while both the well-known conditions of intellectual strength, applicable alike to the negro and the white, and also the by no means unfrequent examples of great intellectual force and energy in the negro race, are emphatic and decisive against the possibility of proving it—in fact, they force home upon the allegation the stamp of falsity. The advocates of slavery themselves tell us that slavery has benefitted the negro race, because under its influence, and in spite of its depressing tendencies, the race has made progress in intellectual

culture. With them, we point to the admitted superiority of the southern slave over the raw importation from Africa, and have proof conclusive that the race is susceptible of mental improvement—is not “permanently weak.” And with the examples of Pennington, and Garnet, and Douglas, and Ward, and Smith, and almost a host of others, before us—taking into the account the mighty incubus of difficulties and prejudices against and in spite of which they have triumphed—who can be over-sanguine that the period of the general inferiority of the race is to be so very protracted?

But who are we that talk so arrogantly of permanent intellectual superiority? Perhaps the North American will give us a few pages concerning the early history of a certain island of Britain, in the light of the despatches of one Julius Cæsar and the Annals of a certain Caius Cornelius Tacitus. In addition to a general account of the intellectual development of its inhabitants, there might be a chapter on Druidical ceremonies and ideas. Even the earlier history of the Saxon and Norman elements is not so very flattering. In contemplating these things, we are proud to think of the progress which the race has made; but when we point to the present comparative intellectual weakness of the African race, as necessarily or probably “permanent,” the picture shames us into silence.

Upon this false idea of permanent intellectual distinctions—and as if these distinctions were not only always broad and strongly marked, but also as if they were founded upon an inherent difference in kind as well as degree of mental development—is based another most pernicious sentiment. It is assumed that the one class are permanently to govern, the other ever to *be* governed—the one always to care for, the other only to be cared for. This governing and care are not such as the civil government exercise—to preserve as far as possible to each individual the opportunity for the legitimate and untrammelled use of all his powers. But it is such government and care as the tyrant and the master exercise over the serf and the slave—or rather, in its full development, such as is exercised over the domestic animals. It is the providing of food and clothing and thought—in fact of every thing which

the intellect and moral powers that distinguish man from the brute, was given him that he might himself attain. The Creator gave man these powers, and then flung him into the arena of probationary action, with the virtual injunction to use them or die the death. But this scheme, assuming to be more wise than our Maker, proposes to attempt the doing for man what God thought it best for him to do for himself.

Of course, therefore, the greater portion of the incentives to intellectual effort and cultivation is taken away from those thus governed and cared for. Others care, and think, and provide for them—why need they for themselves? In this way, this scheme would prove one of the most effectual engines of popular ignorance, imbecility and degradation, that by any ingenuity of evil could be devised. It says to the masses, “You not only do not manifest intellectual power, but you shall be placed in circumstances unfavorable to its development—where its manifestation would be a miracle.” Nor would its influence be salutary on the other party. It would tend to the disproportionate cultivation of only a portion of the human powers—of those most called into action by the processes of governing and caring for others. In short, it would educate a class of tyrants on the one hand, and of serfs and slaves on the other—would convert the world into an arena for the development of despotism, and education into an engine of popular degradation.

Concerning the whole discussion in the North American, it is to be observed that while it is evidently intended to reconcile the sentiments and feelings of the North to the system of slavery, it is not a little remarkable that it attempts to do so by advocating a system, which, if practically and in good faith adopted, would bear but slight resemblance to the slavery that is, and is likely to be. We presume there was no such design, but it certainly *looks* somewhat like an effort to render aid and comfort to that which there was not courage openly and directly to support, by diverting attention to the advocacy of something else, which it is pleased to think *might* be, but which it certainly cannot have credulity enough to expect or hope will be. And while we have patiently exposed

the shallow fallacies of this chimerical Utopia, we do not and cannot forget that it has left the *real* question untouched—except as its proposal to substitute an impracticable and baseless schémé for the actual system, tacitly admits that the slavery that is, the institution over which, and over which alone, the battle must be fought, is so corrupt, so opposed to a right reason and so oppugnant to humanity, as to be incapable of a straightforward and manly defence.

Before concluding, we quote a paragraph concerning the influence of the Fugitive Slave Law. It says :

“There are very many whom this law places in a most painful conflict between their reverence for right, and their love and duty to their country. They appreciate fully all the evils of disunion; they also appreciate fully all the shame and misery of living under a law that shocks their sentiments of humanity and justice, and of giving to it their aid and support; for ‘whoso consents to wrong doeth wrong.’ A law which is thus revolting to the conscience of a large portion of the people, and the best portion too, those who have a conscience to be revolted, is a narrow foundation on which to build the existence and safety of a great nation;—a narrow and weak foundation, which must constantly need the props of self-interest and party management, the underpinning of ‘compromises,’ to keep it up. Self-interest, party drill and tactics, commercial relations, railroads and telegraphs are not the stuff out of which can be made the bands which unite man to man as a brother. When alienated feeling has been produced by *moral disapprobation*, there is already disunion. The invisible central cord is broken, and its outside wrappings of paper constitutions, commercial ties and party ties, will show what they are made of at the first strain. The main timbers of the house are rotten, and the next tempest will prostrate it to the ground. The people of the North—not the mob, or the worshippers of mammon in the cities—but the people who dwell on the peaceful farms, who plough the hills and vallies, and reap their harvests, who are daily accustomed to the sight and the companionship of free, hopéful, happy, and law-guarded industry around them, are no admirers of slavery, because they consider it another name for cruelty, oppression and tyranny. When they see a man escaped from such a state, their first impulse is to assist and protect him, not to send him back. When they see him seized by the officers of the law; when they are told that he is a piece of property; that they must help to send him back, or give their support and encouragement to those who do; that this law must be executed on pain of disunion, on pain of national death,—there arises at once a hard and doubtful struggle in their minds, between their sense of duty as citizens and their feelings as men; between their love of country and their love of humanity and justice; between the claims of the law and all the influences and teachings of their habits and lives.”

When the South remembers what it has cost to take a single fugitive from New England, and a very limited number from New York and the other northern States, it will scarcely deem the picture overdrawn, and we very wrongly anticipate the developments of the future, or it will turn out to be considerably underdrawn. The question therefore arises, what has the South gained, and the cause of abolition lost, by the enactment of this law? The Charleston (S. C.) Mercury answers :

*“The South has gained nothing but a loss by this law. It was a stupid blunder on the part of Southern Statesmen. The value of the slave lost is eaten up if capture follows, while hatred to the institution abroad, and opposition to it at home, are increased by its hard features and the barbarous enforcement of them.”*

Of the original and prominent supporters of the Compromise, we believe not one is supposed to have been politically benefitted by it. To some of them, at least, it has proved anything but the path to political honors, while it is not likely to add much to the future fame of any name among them. And then, while the South knows and feels that “agitation” is injurious if not fatal to slavery, every effort which it makes to attain a “finality,” powerfully tends to fan the dreaded flames. It obviously does not, and apparently cannot, avoid exciting agitation by its very attempts to escape it. If it is silent, there is agitation—if it speaks, it becomes itself the agitator.

Of the particular causes which have thus resulted, we have neither space nor inclination to attempt to speak. Suffice it, that all these things are manifestly the workings of Providence—of that Providence which in the end will not fail to give victory to the right. Whichever way it points, we may be certain is both the path of truth and the road to ultimate success. Travelers in that direction, may be overwhelmed and apparently defeated for the time, but they will surely wear the coronal of victory at last.

## ART. III.—THE FIFTEENTH GENERAL CONFERENCE.

The General Conference of the Freewill Baptist Connection of North America held its fifteenth session at Fairport, New York, last October, commencing the fifth day and closing the thirteenth. The event had been looked for with deep interest, and many fervent prayers had been offered in churches, that it might prove an occasion of great good to the cause of the Redeemer. It was truly a refreshing season, and its usefulness will fully meet the highest expectation. The number of delegates was larger than at any preceding session, and so was the attendance of other persons from a distance larger than ever before. On many accounts it was the most agreeable and profitable session which it has fallen to our lot to attend. But it is not so much our design to speak of this by way of comparison with others, as to indicate some things which rendered it what we have stated it to be. Undoubtedly other sessions have done as well for their own times as this has for its own. It is certain that others have had more trying duties to perform than this, and they have performed them well.

The notice taken of this session by the press, both secular and religious, is favorable, and we might say quite flattering. The following, from the New York Chronicle, is a fair specimen :

“This Conference was held in Fairport, N. Y., and adjourned after a session of from eight to twelve days. It convenes once in three years. Quite a large and respectable delegation were present, and considerable intelligence and zeal manifested. Their contributions, for the various benevolent objects, evinced that there is a spirit of liberality and benevolence among them. The anniversaries of their different benevolent societies were held during the session, and their business was transacted with tact and despatch.”

So far this may, as we have said, be taken as a specimen, but the remaining portion is rather peculiar :

“Our esteemed correspondent, who furnishes us with the above particulars, adds :

‘The pulpits of the different churches in Fairport were supplied, on the

Sabbath, by members of the Conference, men of good talent and spirit. Their sermons, however, we thought, were wanting, to some extent, in the true evangelical sentiment, viz: "*Christ crucified*," which, in our view, is the appropriate theme of the Gospel ministry."

There is in these days much very indefinite talk, not to say cant, about "the true evangelical sentiment, viz: Christ crucified." Such language is now, we fear, often used by reason of its good odor in the nostrils of some cherished Diana, as a safe pretext for crucifying Jesus of Nazareth afresh. We think, however, the correspondent above mentioned does not employ it to fellowship the system of cant to which we have alluded. If we had reason to believe he does, we should pass it by as unworthy of notice. We think the language itself might mislead some honest people, who are not acquainted with us, with reference to our views and the general bearing of our ministry. If it is meant only that the doctrine of the atonement and others kindred to it were not made the specific themes sufficiently for *such* an occasion, there is allusion to a matter of taste, or it may be of judgment as to what would most promote the cause, in either of which cases we might agree with the writer. But if he means that there was any indication of a want of reliance on Christ crucified, as the only and all-sufficient power of redemption, we think he greatly wrongs us, and we fear some may so take his language.

Speaking of the notice taken of this session, by the press, reminds us that the proceedings of our Conference are from session to session becoming more important, both to ourselves and others. In many respects we seem so to regard the matter, but in one we are shamefully deficient. We allude to our negligence concerning the records of the various sessions. "The Minutes" of the past sessions ought at once to be printed in a good octavo volume, and a copy of it should find its way to the library of at least each minister. We believe that not one in three hundred of our ministers have these records complete. Hereafter the minutes, speeches, and reports at each session will be quite sufficient for such a volume, and we hope they will assume that form.

**But to proceed.** The truly evangelical spirit, if we mistake



not, was most prominently characteristic of the session. In the light of what we regard the true evangelical sentiment we intend to look at its action, and the bearing and promise which that action has in reference to our denominational future.

We do not think that a body of men often assembles which gives more unequivocal proof than this of unshaken confidence in the system of grace revealed in the Bible, as the only, and at the same time all-sufficient, means for redeeming the human race. We do not mean that so much time was spent as often is in similar bodies, in settling the precise terms in which that conviction shall be expressed, but that the men composing it acted as much as any others as though they have convictions which they feel are of infinite importance, both to themselves and others, in this world and the world to come.

In this spirit, therefore, the action of the Conference in reference to the evils of our country is with the same hope and confidence that they may be cured, as that the evils of heathen countries can be cured; not cured by words, but by Christian men acting in the various spheres of life. While, therefore, it would recommend preaching temperance and anti-slavery, it also recommends voting the same. At the same time it would not have any suppose that preaching or acting in these reforms is either religion or the foundation of religion, but that men having a proper fellowship with Christ cannot neglect to apply the gospel here and be guiltless. The following is their resolution in reference to the practical issue of temperance:

*“Resolved; That in our opinion, it is the imperative duty of temperance men to give their suffrages only to such men as can be relied upon as the avowed friends of prohibitory law for the suppression of the liquor traffic.”*

But the subject of temperance has now become so popular that it requires no great moral courage to speak out boldly upon it.

The following is the first resolution in reference to slavery:

*“Resolved; That we reaffirm our opposition to the whole system of American slavery, holding it to be absurd in the light of reason, infamous in the eye of justice, a deadly foe to human welfare, a libel on the decalogue, and*

a reckless attack on the religion of Christ; and the only change we would recommend in our denominational attitude and policy on this subject, is to take an advanced position in our warfare upon the system, and to give a more open and public expression to our hostility."

In relation to political action as touching slavery, the resolutions were as decided as that pertaining to temperance. The passing of resolutions is easy, and costs little when there is no obligation felt to carry them into practice. Such was not the present case. The sense of responsibility under which the Conference acted on this subject was well expressed by one who was on the Anti-slavery Committee, in alluding to the immunity we have enjoyed from our very weakness, as compared with our present state. The following is his language nearly :

"What do these feeble Jews! If a fox should climb over their wall, it would fall down! We have been suffered to speak because our speech has been supposed to have no force. It is not exactly so now; and when another "Key to Uncle Tom's Cabin" comes out, the Freewill Baptists will not be ignored. The next time Professor Stowe speaks in Exeter Hall, the Freewill Baptists will be heard from. We have caught the attention of the world, and shall be held to redeem the pledges we have made to it.

"A while ago we could speak of our invasion of slavery without exciting very much opposition; but that will cost us more energy yet. We shall find far more difficulty in doing as nobly by-and-by. Then again, the great crisis in regard to a thousand moral questions is coming on. Olive leaves have been held out, and issues staved off, which will come back again, like the ghost of Banquo, and not so easily 'down at our bidding.' You and I are called upon to take the front rank in the battle—and that battle severer than that in 1839, when this body sent Dr. Housely home unordained."

There is a peculiarity in our denominational history that has so much to do with these topics, and others which we shall speak of, we need to digress for a few moments to notice it. Our first churches having their origin in the country, and our early ministers being mostly without the best literary qualifications, and withal accustomed to preach without salaries, when we made our first attempts to raise churches in cities, the result was what might have been expected, many failures and consequent discouragements. But our system being in-

herently aggressive, discouragements acted only as a wholesome discipline, and we went back, so to say, to fulfil the necessary conditions of successful aggression. These are, where genuine religion is presupposed, the consecration of property to promote its interests, and the cultivation of the intellect.

These conditions we have been making our own at a rapid rate during the last few years. This is manifest in the fact that over one-third of the delegates composing the body of which we are speaking are those who have been members of our Biblical School, taken with the fact that the first collegiate graduate in the denomination was associated with us, not as a father, but only as an elder brother. The same thing appears also in the recent success in raising up churches in cities, and in the new impulse given to our benevolent operations.

The sentiment which is beginning to be prevalent in the denomination in relation to property, was well expressed by Brother Parsons, of Brooklyn, a layman, in his remarks before the Education Society, where he said :

“ Sixty years ago, I trust, I was converted to Christ. When I became a member of Christ's mystic body, I considered that I belonged to him. My time, my talent, all that I had belonged to him. I very early imbibed this sentiment, that we are accountable to God for all that we possess, and am disposed to use that with which Providence has favored me, in such a way as shall be for his glory. I believe Christ has a place for every person to fill in his church. Some can preach, and others must support them. I have felt it my duty to give a little something. While I look over the wants of the world, I feel that if I have any thing to spare I would like to devote it to Christ.”

Thus we see that, though the aggressive spirit has been held in check for a little time, it will now appear with greater force than ever before. The bearing this has on anti-slavery is simply this : we must soon come to the duty of preaching in the slaveholding States. Undoubtedly before another Conference takes place we shall have some station or stations in the slaveholding States ; and thus the Conference felt, and felt so deeply, as to sanction the appropriation of the necessary means to

secure that object. If the gospel is good for any thing it is to be preached in all the world, and of course among slaveholders and slaves. We also have the ability and feel the obligation to establish a mission among the unfortunate fugitives in Canada. Upon the success of a few experiments in the slave States now making, and others soon to be made by anti-slavery men, much depends. At first they may not be successful, but eventually such attempts will bring in a new era of gospel triumph.

The question of evangelizing the slave States is one that must soon attract to it more serious attention from the church than has yet been bestowed upon it. "The Southern Aid Society," recently established by the interests of cotton theology, indicates what men who believe in the gospel as the power of God for the destruction of slavery and all other evils must undertake in earnest, and that before long. The Southern Aid Society, in its manifesto, tells a sad tale of the degradation, immorality, and heathenism of the South, and speaks affectingly of the obligation of the church to preach the gospel there, all which we readily admit. The only complaint, as anti-slavery men, we have to make, is "the manner" in which it is proposed to accomplish so good a work, if we may be allowed to use the stereotyped objection of conservatives against anti-slavery men, and use it with the same broad meaning they attach to it. All the evils they describe, in so far as they are peculiar, and lay any peculiar obligation upon the church, arise from slavery; and now these "fanatical philanthropists" propose to cure all these sad evils by administering slavery in small doses. It is true that it is to be dealt out, not by quacks, but by holy self-denying doctors of the regular school. We are highly in favor of the work, but "the manner"—that is the rub with us. We do not believe in such an application of homœopathy. If it succeeds, it is the discovery of the age. The church will be at no loss as to the means for removing the evils of polygamy, adultery, and intemperance from this and other lands. But let each work in his own way. If the proposed effort is not successful in converting the slaveholders, it may be in converting as many slaves as the

Colonization Society can take back to Christianize Africa.  
"Par nobile fratrum!"

But after all, the work contemplated by the Southern Aid Society must be done, and we believe by those who have such views of the gospel as forbid their holding slaves. If such a gospel can be preached in China, it can, sooner or later, in the slave States; and we believe the time has fully come for us, among others, to engage in that work. The work is of course essentially a missionary work. It must be prosecuted as such, so far as self-denying labor is concerned, and the prudence and good-will which are requisite to gain the confidence of the adversaries of the gospel anywhere. We speak now of the more difficult portions. There are, however, many places in the slave States where anti-slavery churches might now be gathered with very little hindrance.

We would lay stress upon the matter of gathering churches, for though we have as much confidence as any one in the general diffusion of light by anti-slavery agitation, yet we do not believe that is what is to *complete* the work. It may begin it. Indeed it has already so begun it that it will not cease till slavery is no more. The Free Democrat and Era at our nation's capital are doing much. The Democrat, being an ably conducted German paper, is destined perhaps to infuse more anti-slavery leaven at the South than any other periodical in the nation. But such a work as Mr. Fee is doing is what needs very much to be imitated, and will be imitated till Southern society is completely leavened. What triumphs for the cross of Christ are yet to be won in this land, and chiefly by men of whom the world will never say much—patient laborers, so baptized into the spirit and life of Christ that they can in their own lives reveal Christ to perishing souls, and gather believers into churches! The men who will undertake and succeed in such a work will do more to show the divine power of the gospel than all the essays upon orthodoxy ever written. To this we have reason to hope some of our men will address themselves. Funds, we are assured, shall not be wanting to carry on such missions.

In relation to the Canada mission, it is proper perhaps to

say that it has been undertaken in the spirit above commended. It is the gospel which is needed to teach the self-redeemed slave how to profit in a large degree by his dear-bought liberty, and how to make his experiment in self-dependence and support a successful and promising one. Sympathy with those children of misfortune may not appropriately stop with their passage from the deck of the steamer to the land of freedom. If we have sincerely sought the slave's liberation we shall not leave him till we have pointed out the path leading to the complete redemption of his nature, and to an efficient service in behalf of the great cause whose triumph melts every fetter from the limbs of his brethren. A year of effort there gives no small promise for the future.

The want of experience in certain forms of effort, now becoming important, as well as our early views and policy, subjects us to the necessity of learning somewhat through ill success. But the failure of one or two educational enterprises has been, after all, neither a loss nor a failure, regarded in the light of discipline. It would be vain for us to deny that we have often disregarded the instruction which our Savior gives us in the following forcible comparison: "For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build, but was not able to finish.'"

It seems now to be the settled purpose that whatever missionary or educational enterprise has been undertaken, shall, at all hazards, be sustained; and that in regard to whatever others shall be undertaken, the cost shall be counted, that great care be taken to learn the expense of what is contemplated, and to take a careful inventory of our resources; and moreover, by proper concert of action, secure the application of funds to the objects thus judiciously selected. This policy will make itself felt very soon in two respects: first, it will inspire confidence in those who give, as will soon appear from the greatly enlarged contributions to benevolent objects; secondly, the money will go much farther in accomplishing the

objects, by reason of the increased courage and energy with which those will labor who are appointed to those posts of denominational solicitude.

That this is really the policy now settled upon, appears in the interest felt in statistics setting forth the state of the denomination in relation to contributions to benevolent societies. Perhaps still more in the fact that Conference has requested that in the returns for the next Register, the Quarterly Meeting Clerks should state how many meeting houses there are in their respective Quarterly Meetings, of what materials, what their value, and in case of indebtedness, the amount. It seems strange this has never been done before, inasmuch as it may well be put down that where there is no house of worship, there we have, as a general thing, no *established* interest. Great churches may be reported, but if there is not force of character and means enough to provide places of worship, the principal work has yet to be done there before churches can be counted upon as being likely to contribute much to benevolent causes. But systematic contribution to benevolent causes, however, is a sure course to a meeting house and whatever else a church may need. It will very rarely occur, for instance, if it be found that a church newly organized is accustomed to contribute for benevolent purposes, that it will be long without a house of worship.

It was the spirit from which this, which we may denominate new policy, sprung, that controlled in the settlement of the great question of this Conference. We refer to the removal of the Biblical School. Though this action was in form that of the Education Society, in effect it was none the less that of the Conference. A question of such magnitude, involving so many local interests, we think could not have been so happily settled at an earlier period of our history. New York in this case, for the time being, is the sufferer, and yet she cheerfully consents to that which to her is a severe loss, for what is conceived to be a great general good. No doubt that from this action the Biblical School will be greatly benefitted, and that as another consequence our infant college in Michigan will become as "a tree planted by the river of waters."

For both these results we most devoutly pray. But surely it cannot be amiss to inquire what is to become of the educational interests of New York, the broad State which binds *our* East and West together. It is certainly an interest of importance, denominationally considered. New York, we are informed, has done well for the western College, and will do her part no doubt for the Biblical School. But what of her educational interests, while dispensing her money somewhat freely both East and West? We hope in this case it will be found more blessed to give than to receive. By the blessing of God we hope her educational interests will not suffer much by the removal of the Biblical School, and that her giving may so develop her resources that she may be enabled, after the schools both east and west get well under way, to build a college for herself. This can be done, if in that State there can be secured a concert of action on this subject, which we have no doubt can be secured.

Speaking of concert of action in the State, reminds us of a remark or two in reference to Yearly Meetings, that we have for some time desired to throw out for consideration. Would it not be better, at least for New York, Pennsylvania, and the western States, to have but one Yearly Meeting in a State? These States suffer severely for want of the influence of meetings corresponding to the Anniversaries in New England, and concert of action in general. It has long seemed to us that it would be better, if need be, to make the Quarterly Meetings larger, and their sessions fewer, and have but one Yearly Meeting, and to have in connection with its sessions the anniversaries of State benevolent societies, which might be formed auxiliary to the parent societies. Thus might be secured in each State a series of meetings like our Eastern Anniversaries, and at the same time concert of action upon other interests where such action is desirable. There is no danger of any conflict between the State societies and the parent, unless possibly between the Home Mission, and on that point there is need of none. The plan we have hitherto advocated of churches each year taking a collection for parent Missionary Societies could still be pursued, and take for State societies an



additional collection, making a report however to the parent society. The money collected for State societies will very naturally be appropriated mostly to building houses of worship in places where new churches are planted. The Yearly Meetings would thus become, it seems to us, the means of much more good than they now accomplish or can be made to accomplish. We submit these remarks with hesitation, and yet with confidence as to their utility.

One remark more in relation to the State Home Mission Societies. If they devote their attention to church-building, they can successfully appeal to local interests, and thus be able to raise very large sums of money from a class of men who never give largely to missionary purposes. This tends to home cultivation, and home cultivation is a condition of successful operation abroad. To illustrate our meaning, suppose that about Rochester twenty-five thousand dollars have been raised in behalf of the church in that place. Almost every dollar of that sum is additional to that which would have been raised for the purpose of carrying on the cause of God, for the reason that those contributing for that church do not as a general thing give one cent less for missionary purposes in other forms, and more likely they do more; and in a few years, if successful, the church in Rochester will contribute annually its hundreds to benevolent causes.

There is great promise for the future in the deep interest manifested in the Sabbath School cause at the present session. The want of home culture in this regard has been a harder drawback upon us than any other deficiency. Though the report of our Sabbath Schools for the past year has not yet been made, we are fully confident that when it is made it will show them to be in a better condition than ever before. Children are contributing more than at any previous period. When children, trained in the Sabbath School to benevolence, come to take our places, the world will have the means of knowing better than now what we are doing. It was expressed at Conference, in connection with the Sabbath School Anniversary, that the Bible is the book above all others to be *taught* both in the Sabbath School and Theological Seminary,

or in our better vocabulary, Biblical School, provided that name is not a misnomer. There was nothing that occurred at the Conference that gave us greater pleasure than the expression and hearty endorsement of this sentiment. It seems to us that this is most eminently evangelical. How refreshing it was to hear men of the most profound learning among us say that they were more and more giving up the study of other books for the sake of having more time to devote to the Bible; that they were becoming weary of studying theological systems of men, and laying them aside for the divine instruction of the Bible.

The promptness with which the five thousand dollar fund for indigent students has been made up, was gratifying; not so much from the amount, nor from the need which the student has, as from the fact that it shows a growing care among us for the training of our young men, and a higher appreciation of an educated ministry. Never has a denomination been more negligent in this regard than our own. At the Conference there was added to this more, and also the condition that it be appropriated on a larger scale. No doubt in a short time the sum to be thus appropriated will be more than would arise from a principal of twenty thousand dollars. Never was there a more glorious field of effort than that opening for young men among us. So much to be done, and such rich rewards for doing! Who can tell the number of professors we shall want as a denomination in the ten or fifteen years to come! How many for ministers at home or abroad—for every department of Christian effort! And here let us render devout thanks to God, that our efforts in education have been so richly crowned with success. We sometimes think our Biblical School has cost us much money and care. So be it, according to our way of estimating; but how many students are already in active life, each of which is worth to the cause of God more than the school has cost!

The provision made for the improvement of our Biblical School Library indicates the same interest in our young men previously spoken of. The provision made, passing through the Professors's hands, will probably do the pupils more good than

many times the number of volumes bestowed without a knowledge or reference to the wants of the school, as most donations in books are made. No doubt this fund for the library will increase from year to year, even from sources here alluded to. But what an opportunity is here for some one who has been hiding the Lord's money to pay his vows! We wish some of our rich men could see the library of the Biblical School. If they should happen to have such a thing as a Christian conscience about them, they would never be able to have another good night's rest till there should be a great change in that library.

During the time intervening between this and the last session there has been considerable addition to our denominational books, more perhaps than in ten or twelve years before; and what is better, the books published among us have been well patronized. Our new Psalms, one of the very best works of its kind in the world, has had an extensive and rapid circulation. The corporators of our printing establishment have also determined to publish a denominational history, and are besides in a condition to publish any other works that give evidence of usefulness and ability enough to reward the outlay. The hearty approval of those efforts made at Conference will no doubt give such encouragement to our writers that the next three years will do more toward laying a foundation for a denominational literature than all that has hitherto been done. It is true that in a pecuniary way neither preaching or writing affords great rewards, but after all every year is becoming better in this respect; and what is better than money, the laborers in these spheres are encouraged by the happy results of their labors. It is a great reward to feel that one's labor is appreciated. This our preachers and writers have in a much higher degree than ever before, and so have our teachers.

Our Quarterly has completed one volume during the time spoken of. It exists by the sacrifice of a few who feel that it must be. As our preachers feel, "woe is me if I preach not the gospel," so we felt the necessity laid upon us in regard to this work. We could not neglect it and be guiltless. Under such a sense of duty we began, and under the same we per-

severed. But the hearty approval given us by our brethren, both at Conference and everywhere else, almost makes us ashamed that we were so faithless at the beginning. It has been far better with us than we expected. Could we have positively known when we began that in years we should have met with the encouragement already bestowed, we should not have hesitated a moment. While we wish our brethren to feel that our work is established, so that as the years pass away it will add one by one to its volumes, and that each shall be better than its predecessor, our labor shall not be wanting; yet we wish them to remember that we still have the privilege of sacrificing more than is equal.

We have often heard, as an argument for sustaining foreign missions, the reflex influence that they exert on the churches at home. We always had confidence in the argument, but we confess we never had the same view of it that we now have. When we think of Brother Phillips giving up all that men are wont to call dear; when we think of his refusal to leave the work after fifteen long years, even though the Board have given him leave to return, we confess that we have a clearer view of Christian duty than we have when we have no such example before us. We get, in the light of such an example, a clearer view of our own deficiency and want of devotion than we are wont to have at other times. How such an example helps us to get before our minds what Christ has done for sinners! What an inheritance to us is such an example! What we say in regard to him is not of course to detract from the labors and sacrifices of our other missionaries, all of whom have been faithful, but that his long continuance in the field presents in great completeness the missionary life; and in that completeness he stands out as the highest embodiment of the new life in Christ among us. May his example continue to exert a vast influence upon us, and when he shall pass away new ones arise like him. We have referred to him in connection with this Conference, because we believe that his influence is greater among us than ever before.

We have thus spoken freely of the things pleasant to remember in our fifteenth General Conference, and more freely

than we could have done had we had connection with it as a delegate. Though there were faults, and we may say some glaring faults, and though it is often useful to speak of them, yet we prefer to postpone such a duty, if duty it is, to another occasion. For the present it has been the more agreeable purpose to notice those facts which give evidence of the revival of the spirit of evangelical aggressiveness among us. If in these we have not mistaken our facts and their bearing, we have given the highest proof that can be given that our denomination has an inherent organic life of great force. Undoubtedly, by how much the more our progress has been the unconscious growth of the Divine life in us, rather than the result of mere human planning, by so much have we the more power of safely removing excrescences—of outliving errors—of giving blessing, wide both in extent and duration. We are thus praying the Lord of the harvest to send forth more laborers; and to the fulfilment of that prayer consecrating life and property, thus yielding obedience to Christ by whose fulness this world shall yet be redeemed.

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#### ART. IV.—THE ATONEMENT.\*

OF all subjects of human inquiry, those that pertain to our salvation have the highest personal consequence. If we are to maintain a conscious existence beyond the present life, and if our future well being is dependent upon conditions in the present, then it is the highest wisdom in us to understand and fulfil such conditions. And the greatest good we can do our fellow beings is to induce in them a like forecast. Let us not therefore approach the theme before us as a mere theory, but as possessing the greatest practical importance.

On a former occasion, [in an Exposition of Romans V., 12

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\*(1.) *The Doctrine of the Atonement.* By Alexander Carson, LL. D. New York: Edward H. Fletcher.

(2.) *The Extent of the Atonement, in its relation to God and the Universe.* By Thomas W. Jenkyn, D. D. London.

—19] we endeavored to exhibit the import of a passage, having direct reference to our present subject. We now propose to continue the investigation then and thus commenced.

The atonement is a provision under the moral government of God. To assert that he exercises such a government over the moral universe is equivalent to saying that rational beings are responsible to him. Moral government implies three things; (1.) the existence of moral subjects; (2.) a moral governor; and (3.) moral laws. It is also essential to government, that it possess authority, and that its laws have sanctions, are duly administered, and enforced. Justice is an attribute of all good moral government. If the rights of subjects may be infringed with impunity, either through unreasonable exactions, or by laxity of discipline, government is at an end; confidence in it ceases, and despotism or anarchy succeeds.

That government is best, under which there is the most intelligence, loyalty, and virtue, and the least crime. No moral government can be expected to prevent *all* evil among its subjects. Evil is incidental to moral government. Nor is it a reflection upon the wisdom of God that he has a moral government, since it is obviously better than a merely physical one would be in its place.

God is infinite in all his perfections. It follows that his government of the world must propose the best ends, and employ the best means for their accomplishment—in other words, its character and administration are the best possible. We are not under the necessity of supposing that this government is confined to our world. The mystery relating to the prevalence of natural and moral evil would be immeasurably increased, if we were assured that this world composes the entire moral system. Ours may be but one amid a multitude of worlds, the abodes of rational beings; it may be that sin has marred but few of them, perhaps none but this, while unbroken harmony pervades all others. And who knows but the dreadful effects of sin here may have powerfully operated, by way of warning, to prevent its commission in other worlds? This is not altogether a matter of conjecture.

As holiness is the highest excellence, so sin must be the

greatest evil. As the existence of evil in our moral system could not be wholly prevented, it is evident that God would employ the best means both for its prevention and suppression. These are the infliction of the severest punishments upon the commission of sin, and the bestowment of the highest rewards upon the practice of virt e. And such is the divine arrangement. No stronger inducements to rectitude could be offered than those originally presented to man as a reward for obedience ; and eternal punishment consequent upon the first violation of the divine law, is the strongest motive to deter from the commission of sin. In the way of motive appliances to a free, upright being, the omnipotence of God could furnish nothing more effective ; his goodness would accept nothing less so.

Though man in his original state was upright, and surrounded by these highest motives to continued obedience, yet he sinned and fell. As a consequence, he exposed himself to the fearful penalty of the divine law ; and his posterity being involved in the ruin occasioned by the sin of their progenitor, together with their own voluntary transgressions, became exposed to the same penalty. All have sinned and come short of the glory of God ; and all are exposed to endless condemnation.

But here we are stepping upon contested ground. It has been stoutly denied that man is thus fallen and sinful. Proof of our positions must therefore be furnished. Before a remedy is presented, the condition of the prescribed for should be understood.

Our position is, that mankind in their unrenewed state are fallen and sinful. If sinful, they are fallen, as all will admit who receive the record of the Scriptures respecting man's original state. What then is the moral condition of the world—of all men previous to regeneration ? That it is one of sin is proved from universal experience and observation. The moral law requires perfect obedience. Who has not violated it ? We need not refer to the prevalence of gross wickedness—as the devastations of war, slavery, intemperance in their various forms ; idolatry with all its abominations ; the rejection

of truth as presented by prophets, apostles, and by Christ himself. Universal conscience is in harmony with the Scriptural representation, that "all have sinned"—all in their unrenewed state are destitute of the love of God, morally dead, and under condemnation.

We repeat, in whatever aspect we view this subject; whether we consult our own experience, or observation; the confessions of men; the works of statesmen, poets, and moralists; the laws and usages of society; the history of ancient and modern nations, civilized or savage, Jews, Pagans, Mohammedans, or nominal christians; whether we consider the efforts of reformers on others, or the efforts of men to reform themselves; the character and treatment of the Bible, the Savior, and the operations of the Holy Spirit; or, finally, consult the language of inspiration, express or implied—all declare the universal sinfulness of man; so that it is by no arbitrary appointment of God, but only in accordance with truth and fact, that he has concluded all in unbelief and sin. Rom. 11: 32. 3: 9.

The sinfulness of unrenewed men is not only *universal*, but it is *total*. By this we do not mean, that they are as wicked as they can be. There are degrees in wickedness. The exemplary moralist is not as depraved as the hardened offender. It is freely allowed that many impenitent persons are amiable and lovely; their conduct in their social relations is praiseworthy. But this is not piety; it does not constitute such persons holy, or give them any degree of holiness. What moralist is more exemplary than the young ruler who came to Christ? Mark 10: 17.; yet he lacked what was essential to constitute him a disciple of Jesus. Who is more sincere or conscientious than Saul of Tarsus? But when his mind became enlightened and his heart softened by the Gospel, he could hardly forgive his former course, and pronounced himself the chief of sinners. Many who in the family, as members of society, patriots and philanthropists, were deserving of high commendation, have, nevertheless, been indifferent to religion, even infidels and opposers. Holiness consists in supreme love to God, impartial love to man, and unreserved obedience to the divine will. What Christ told the Jewish



moralists applies to all unregenerate men: "I know you, that ye have not the love of God in you." John 5: 42. Hence they are not holy. With respect to this point there are but two classes, the righteous and the wicked. No one can at the same time serve both God and mammon. Every man is either sinful or holy. There is no moral state intermediate between sin and holiness. No unrenewed man, therefore, possesses any degree of holiness, but is entirely sinful.

Still, the sinner is a man, having all the ability and responsibility of a man. True, he is fallen; by reason of sin his powers are impaired, enfeebled, vitiated, yet he is a moral agent. Though a servant of sin, he is voluntarily so. He has capacity and ability to love and serve God. Life and death are still set before him, with the power of choice with reference to them. With the aids graciously furnished him he can do all that God requires him to do. His sinfulness, therefore, is not at all incompatible with his freedom or accountability.

We see, then, that "all have sinned, and come short of the glory of God," Rom. 3: 23; and it would have been just, if he had left all to suffer the merited punishment. Justice, the honor and authority of his government required that the claims of the violated law should be regarded. Who could estimate the consequence of neglecting those claims? When Dr. Dodd was under the sentence of death for forgery, petitions to the king for his pardon came in from every quarter and from all classes; but the answer was, that although the throne was disposed to clemency, a signal punishment must follow this offence, or the commercial credit of England was ruined. The victim must be sacrificed, not to private feeling, but to public justice. So with God—he has infinite compassion even for the guilty; but he could not suffer sin to pass unpunished without endangering the safety of the universe, and the stability of his throne. Had there been means which the government could have devised, whereby its authority and the credit of the country could have been preserved without the execution of Dodd, such means would doubtless have been put in requisition. Could Washington have otherwise main-

tained discipline and the honor of the cause, he would never have signed the death warrant of Andre. Could Darius have found any way of relieving Daniel, he would have gladly done so, for he toiled till the going down of the sun, before he ordered him to be cast into the den of lions. Now it will not be thought for a moment, that the laws of God are less fixed than those of human legislators, or that he is less inflexible in his purposes. Why then was not the literal penalty for the violation of the divine law inflicted on every individual of the guilty race of man? The answer must be, that the wisdom of God infinitely exceeds all human forecast.

How then can sinful man be just with the righteous God? This is a practical question of the highest moment. It is evident from history, that while the sinfulness and ill desert of mankind have been universally recognized, at the same time, the hope has been cherished, that in some way sin would be forgiven, and the guilty restored. We will notice some of the means by which it has been supposed this might be accomplished.

1. *Sacrifices.* These have been common to all nations, and they have always been offered for the purpose of propitiating Deity. The opinions respecting the *mode* of their efficiency have been various. In the earliest ages, and among rude and uncultivated nations, men seem to have thought that God was so like themselves, that he could be rendered placable by gifts. Many of the heathen supposed that the gods were invisibly present at their sacrifices, and partook of their offerings; hence they not only burnt incense, but made oblations of food and drink. Homer gives an account of Jupiter and the rest of the gods going from Olympus to an Ethiopian festival which lasted twelve days.\* An advance upon these gross conceptions was that of regarding the sacrifices as *thank-offerings*. Ernesti, Doederlein, and others have supposed that this was their chief design; and doubtless it was an important object with many. But their origin clearly was in the feelings of guilt that men possessed. They were self-condemned, they

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\* Iliad L. 423 seq. XXIII. 206, 207.

endured various sufferings and calamities, and hence concluded that the gods were angry with them ; and to appease their wrath they offered sacrifices, sometimes of vegetable productions, oftener of beasts, and in extreme cases of human beings. Human sacrifices were sometimes offered by our Druid ancestors, and various ancient barbarous tribes ; by the Greeks and Romans in times of great calamity ; also by the Jews in their degeneracy, though expressly forbidden in the Mosaic institutes. All these notions, however gross the perversion, had a foundation in the moral sensibility.

Sacrifices were offered with the divine approval as early, at least, as the time of Abel. Noah offered them on leaving the ark ; they were continued among the patriarchs, and constituted a prominent part of the Jewish ceremonial. They were adapted to the infancy of society, which required the use of objects of sense as symbols. Being a divine requirement, they furnished an outward test of obedience less likely to be counterfeited than under a more advanced state. They also aided in distinguishing and separating the Jews from other nations. They served as civil penalties. But especially were they *typical* of him, who should afterwards appear to put away sin by the sacrifice of himself. Heb. 9 : 26. These offerings, to be acceptable, were required to be presented from pure motives, as appears from the rejection of Cain, and the charges of hypocrisy often preferred against the Jews. Isa. 1 : 11—16. Ps. 50 : 8; 51 : 17—19. Jere. 6 : 19, 20. Amos 5 : 21—27.

Although sacrifices under the ancient dispensation subserved very important purposes, they could not remove guilt or atone for sin. No such assumption was ever authorized, but the contrary explicitly declared. "It is not possible that the blood of bulls and of goats should take away sins." Heb. 10 : 4.

2. Another supposed means of obtaining peace with God is *moral reformation*. We say *reformation*, for no one pretends that his whole life has been blameless. But the idea has prevailed extensively, both in ancient and modern times, that present obedience renders us acceptable to God. The Scriptures do indeed recognize the *possibility* of justification by

works of law. "Ye shall therefore keep my statutes, and my judgments; which, if a man do, he shall live in them." Lev. 18: 5. Rom. 10: 5. But the law requires obedience, and makes no provision for any transgressions; so that he who offends but in one point, is guilty of violating the law as a whole, and exposes himself to its penalty. Hence, as all are sinners, no one can be justified on the ground of law. Rom. 3: 20. If one should render perfect obedience from the beginning, the law would justify him; but having once transgressed, such justification is out of the question. God has a rightful claim to our entire service from the first; no one can render to him at any moment more than what is due to him. Note here the absurdity of all pretended works of supererogation. Should an individual from this moment onward forever render perfect obedience, this could not atone for a single past offence.

Besides no one does thoroughly reform himself—no one renders such obedience as the law requires; so that if the sinner's past offences were remitted, he would not, even then, be saved on the ground of works. We see how his way is hedged up—he is absolutely unable to atone for his past sins, and he *will not* render perfect obedience in future! How then is he to be justified by works of law? Yet multitudes are hoping under this fatal delusion. This is the great obstacle in the way of their salvation. They are too proud to be debtors to grace. What they receive must come as a matter of right. This disposition is exceedingly subtle, and the keenest discernment is requisite to detect it in all its subterfuges. But the sinner must be driven from these strongholds of error. He must come to see his ruin and helplessness, or no means for his salvation will prove effectual.

3. Another ground on which many have hoped to be saved is that of *repentance and faith*. But these also, as a ground of reliance, are insufficient. In the first place, there would be room for doubt in regard to the *genuineness* of these exercises. There is a sorrow of the world and a faith that is dead. Now as the heart is deceitful in all things, and especially in self-flattery, how easily may a fictitious repentance and faith be accepted as genuine. But, suppose these to be real, how can

repentance and faith constitute a sufficient ground of the sinner's acceptance with God? If accounted works, then they must come into the category of works; and we have already shown the impossibility of the sinner's justification by works.

It will be observed that we are here speaking of faith and repentance, not as *conditions*, but as *grounds* of justification; and in this view they are obviously inadequate. Suppose any human government should provide a release for all future offenders on the ground of their repentance; such provision would soon annul its authority, and overthrow the government. And to talk of *faith* in such a government would be ridiculous. Should a criminal plead penitence and confidence in the court, as a ground of acquittal, such plea could avail him nought. The judge would assure him of the fruitlessness of his effort; he has violated the law, and must suffer its penalty. But is God less careful of the honor and authority of his government, than earthly rulers are? Repentance cannot atone for past offences, it cannot recompense the injured, it provides no guarantee against repetition of the crime, and therefore does *not* meet the demands of justice.

Yet numbers, it is to be feared, even within the pale of the church, have no better grounds of reliance than those here specified. They have a theoretical religion, a superficial, sham morality, a selfish sorrow for sin on account of its consequences, and a speculative faith. Their religion has no solid foundation. It leaves the fountains of their purposes and conduct all impure, and they are at least but whited sepulchres. Alas for their hopes in the day of trial!

We see that human works are inadequate to secure the salvation of sinners. Other means are requisite, and this leads us to consider the necessity of a special gracious provision. As already intimated, this is not *absolutely* necessary for all. Adam, before the fall, did not need it; nor would it ever have been needed, had not sin entered the world. Even now, although man is fallen and depraved, he is still a moral agent, capable of conformity to the divine requirements; and should any one throughout his period of probation, render the full obedience possible, God would never condemn him for Adam's

sin, or on any other account. Such condemnation would be inconsistent with the divine goodness and equity. God never has punished, nor will he ever punish, any being for other than his own sins. This principle is declared most earnestly in the eighteenth of Ezekiel, in opposition to the perversions of false teachers. It has been asserted that God might have left the whole human family to *inevitable* destruction on account of Adam's sin; but the Scriptures authorize no sentiment so abhorrent to reason. True, he might have left them to the consequences of their own conduct, without any special gracious provision, in which case all who become actual sinners would surely perish; but this is quite another thing from leaving them—unconscious infants and all—to inevitable and eternal misery merely for the sin of Adam. God never did so purpose or ordain, and in our view any such hypothesis is a reflection upon the divine equity.

It may be objected, that if the atonement is not absolutely necessary for all, then its glory is eclipsed. Let us compare. According to the objector's theory, mankind were exposed to inevitable destruction, not for their own sins, but for sins committed before they were born—for Adam's sin; and this under the constitution and appointment of God; but that to avert such doom, he provided the atonement. In our view, all were exposed to final condemnation, not for Adam's sin, not for the constitution God gave them, either directly or by inheritance, nor for necessary sins, which indeed would be no sins; but for their own voluntary transgressions; and the atonement was provided, that they might be saved from these their own sins. Such is human depravity, that all do sin, not of necessity but freely, as soon as they are able to; and all would thus continue to sin forever, were there no divine interposition in their behalf. Nor does it diminish the grace of the atonement, that it was provided under such circumstances. When God might so manifestly with justice have left men to the consequences of their sins, does not, then, the provision of a Redeemer exhibit his compassion and grace in the most favorable light? And such is the scriptural representation. Christ died, not for the deserving, for those who had a just

claim upon his compassion ; but for the ungodly and for sinners. Rom. 5 : 6, 8.

The atonement, then, was provided for sinners ; and in order to their salvation it is absolutely essential ; since without its benefits they could make no amends for their past transgressions, nor renew their own hearts. Had not the atonement been provided, our first progenitors must have perished eternally, and all their posterity who became sinners must also have perished, had they been allowed to have posterity. What would have been the state of things without the atonement, is wholly a matter of conjecture ; since inspiration gives us no light upon it, but contains a prophecy of a triumphant Messiah, even in connection with the curse denounced upon the first transgression. Gen. 3 : 15. It is useless to construct theories out of mere conjecture. We must take the facts as they are. No one knows that God would have suffered one part of the existing constitution of things without the other—that he would have allowed the connection between the acts of Adam and the consequences to his posterity, without also making a remedial system available to them. As respects those dying in infancy, they are saved, and saved through Christ ; but that they would have been left to perish under any circumstances, is a supposition inconsistent with the divine character.

The atonement is throughout of grace. Man was created upright, with full power to continue in obedience. He knowingly and willfully transgressed ; and for their own transgressions are sinners exposed to eternal death, without any remedy or hope in themselves. As sinners, we deserved nothing but wrath, we had no claim upon the mercy of God ; and had he not in infinite wisdom and goodness devised a plan for our redemption, we must, like the apostate angels, have perished forever.

We have deemed it requisite to a proper development of our views on this great subject, to go into this lengthy preliminary discussion on the *necessity* of the atonement of Christ. There is not room in this article to consider the *nature* and *extent* of that provision. Remarks on these, together with a no-

tice of the works referred to in our opening, must be deferred to another occasion.

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#### ART. V.—THE PRIMITIVE JEWS AND THEIR MORAL CODE.

**THE JEWS.**—What emotions are produced, what recollections are revived in the mind of the contemplative believer in the Bible, by reading or hearing the name of this remarkable race! What a field for reflection does their history afford the philosopher, the statesman, the historian, and the divine! What lessons of instruction their history affords the poet, the scholar, and even the unlearned! How wonderful their origin and religion, how remarkable their ingratitude and crimes, how heavy their judgments, and how astonishing their preservation! To them pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Theirs also are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all, blessed forever. On no other people has God conferred such honors, and on them have also fallen the most heavy of his judgments. But it is not the design of this article to attempt a general survey of the history of the primitive Jews. The Bible contains a full, an authentic, and an interesting account of most that is known of them; and no good purpose could be served by an attempt to give an epitome of their history here. Instead of this, an effort will be made to show that the religion of the Jews was much in advance of that of the nations around them;—that their system, defective and burdensome as it is now considered, was then an impressive example of progress to the world.

The following sensible and able remarks on this subject, are borrowed from Dr. Priestly. The *object* of the Mosaic institutions, he says, “appears to be nothing less than the instruction of all mankind in the great doctrine of the unity and universal moral government of God, as the Maker of the world,



and the common parent of all the human race, in opposition to the polytheism and idolatry which then prevailed, which, besides being grossly absurd in its principles, and leading to endless superstitions, threatened the world with a deluge of vice and misery. For this purpose the Hebrew nation was placed in the most conspicuous situation among all the civilized nations of the world, which were universally addicted to idolatry of the grossest kind, to divinations, necromancy, and other superstitions of a similar nature, and practiced as acts of religion; some of their rites abominably licentious, and others the most shockingly cruel, as the necessary means of commending themselves to the various objects of their worship. As all mankind imagined that their outward prosperity depended upon the observance of their respective religions, that of the Hebrew nation was made to do so in the most conspicuous manner, as a visible lesson to all the world. They were to prosper beyond all other nations while they adhered to their religion; and to suffer in a manner equally exemplary and conspicuous in consequence of their departure from it. Of this all mankind might easily judge." Some of the more important particulars in which the Mosaic economy evinced the principles of improvement and reform will now be noticed.

The belief in, and worship of the only living and true God, in opposition to serving idols. Never was a greater, more painful, and more degrading perversion of reason,—never a more senseless innovation upon natural religion than the worshipping and serving of creatures rather than the Creator.

The subject becomes more humiliating and appalling when the vile character of the heathen gods is placed in contrast with the perfections of Jehovah. Hence, one of the most vast and important religious reforms ever known to the human race, was commenced in that part of the creed of the Jews which distinctly and earnestly denounced idol worship, and enjoined upon men the duty of rendering religious service to none but God. This reform was as much in advance of the religious state of things among the heathen, as reason is in advance of superstition, or as philosophy distances the crude ideas of the untutored savage.

Purity of morals formed an important part of the religious system of the Jews. Not requiring this, the religions of the nations around them consisted in mere ceremonies, many of which, instead of being favorable to pure morality, were of such a nature as to promote the most scandalous crimes. It is asserted that Baal-Peor was adored by the most immodest actions, and even that he was without doubt the God of impurity. The women of Moab, who it seems worshiped this detestable and revolting deity, furnish an instance of the zeal of his votaries in the disgusting impudence with which they induced the Israelites to sin. On this subject the prophet Hosea says, They went unto Baal-Peor, and separated themselves unto that shame. Numb. 25 : 1—3 ; Hos. 9 : 10.

Before the time of Moses, impurity made a part of the religious worship of the heathen gods, and persons of both sexes were set apart and consecrated to this ruinous and flagitious vice. It formed a grand part of the worship of the gods of the Egyptians, Moabites, Canaanites, Greeks and Romans, and women who sinned publicly in the temple of Venus were called holy or consecrated female servants. Under the law of Moses all sin of this kind is forbidden under very severe penalties ; Lev. 19 : 21 : 9 ; Deut. 23 : 17, 18 ; 22 : 28—29. Though these prohibitions, like all other good laws, were sometimes sadly disregarded ; yet they have done immense good in the world by aiding in the formation of correct views on the sin they so justly and severely condemn.

The Mosaic institution, burdensome as were its rites, much as it is condemned by infidels, and strange as it may seem to most in this age of the world, was greatly in advance of all the religions of its time. The ten commandments and many portions of the pentateuch and the prophets, are so full of holy precepts, that they were evidently given with a view of promoting the purest morality, and by that means to increase the public and private happiness of all who will obey them. God himself commands mankind to be holy because he is holy, and requires them to do justly, love mercy, and to walk humbly with him. Vice is every where censured, piety is earnestly com-

mended, and morality is energetically inculcated and encouraged. On the other hand, the rites of heathenism, which were all that the people knew of religion, had no reference to the promotion of morality, but the reverse of this is true of them. They were observed to please gods who were themselves immoral and impure, and who required nothing better of those who served them. Here it is seen that the dispensation of Moses was a reform of great importance to the world.

The public gatherings of the Jews were of a far better character and tendency than were the public assemblies of the heathen. The state of morals of any people, is considerably affected by the nature of their public festivals. If such convocations are tumultuous, superstitious, and indecent, they strengthen evil passions, and promote immorality; while such as are free from improper intentions and acts, benefit society. The public religious gatherings of Christianity are admitted to be good in their nature and useful in their tendencies. This, however, is not true of the Roman gladiatorial shows, where the combatants killed each other in their inhuman contests, to amuse the crowds of both sexes, who, with a fiendish delight, witnessed the horrible spectacle. The impression made on the mind at the place of worship is vastly different from that produced at a bull fight. All the festivals of the Jews were held in honor of a God of holiness and purity, who would be pleased with no rites, however imposing, if those who performed them were living in wickedness, while those whose ways were right enjoyed his approval and salvation; Psa. 50 : 13—23. From the character of the gods of idolators, and the nature of their rites, their religious festivals could not fail to harden the hearts of the people, increase impurity, and tend to a general corruption of morals. The public gatherings of the Jewish nation were held to commemorate God's gracious dealings with them, and to impress their minds with a sense of their dependence on him, and their obligation to serve him as their God and the moral Governor of the universe.

Dancing was practiced at some of their festivals, and was then a part of their sacred worship. In the later periods of

the Jewish history, dancing was to some extent practised as an amusement. The Mahomedans consider it as unworthy of the dignity of a man, and therefore leave it for the enjoyment of women; but the earlier Jews seem to have regarded it unworthy of both sexes as an amusement. They had nothing to correspond with the games of the Greeks and Romans, nor with either ancient or modern theatres. Hence, the introduction by Herod of games and a theatre into Jerusalem, greatly distressed and offended the more serious among the Jews, and caused a conspiracy of some of the citizens against him. Such exercises, as is generally the case with most who are pleased with them, caused the neglect of the religious observances which had done so much to promote piety among the people. Love of theatrical performances was a principal cause of the degeneracy, corruption, and decline of the Athenian State. Attendance on feasts, games, and the representations of the theatre, made the people greatly averse to labor and fatigue, which they came to regard as degrading to men who were not slaves. Love of such amusements, and their aversion to labor, led the people to a state of effeminacy and indolence which finally deprived them of their liberty. If any lawful work should be considered degrading, it is that of supporting and waiting upon the unfashionable drones in the hive of honest industry, who are too indolent, proud, and spiritless to take care of themselves, and so mean as to think lightly of the laboring class on whom they are dependent for their support, and a large share of their comforts. The Egyptians justly thought meanly of such gymnastic exercises as neither invigorated the body nor improved the health, and they thought no better of music, which in their estimation, was useless, dangerous, and tended only to enervate the mind.

There is great reason to fear that much of the singing of the present age is of this character, and it is sad to consider that there is now more blindness on this subject than prevailed in the days of the ancient Egyptians. Good music is elevating and ennobling; but who that reflects on the amatory character of many of the songs of the common people, much of the fashionable music now in use, and the power exerted on the

mind by the playing, singing, and hearing of such pieces, can contemplate the subject without serious concern? Ovid considered the theatre more favorable to impure love, and better adapted than anything else to collect the beauties of Rome, and melt them into tenderness and sensuality. Gibbon, the distinguished author of the *Decline and Fall of the Roman Empire*, says: "The refinements of life corrupt while they polish the intercourse of the sexes. The gross appetite of love becomes most dangerous when it is elevated, or rather, indeed, disguised by sentimental passion. The elegance of dress, of motion, and of manners gives a lustre to beauty, and enflames the senses through the imagination. Luxurious entertainments, midnight dances, and licentious spectacles, present at once temptation and opportunity to female frailty." This testimony of the most celebrated of Roman poets, and of the infidel historian, is earnestly commended to the attention of those, who, while they profess much regard for morality, yet indulge themselves and their children in what those authors assert tends to the ruin of virtue.

The singing of the Jews probably consisted mostly in the rehearsal of such pieces as those sung by Moses and the children of Israel after the destruction of the Egyptians in the Red Sea, by Deborah and Barak on account of the defeat of Sisera,—the Psalms, and portions of Moses and the prophets. It seems improbable that the songs of Solomon were ever sung in the religious assemblies of the Jews. Prof. Stuart suggests that this may have belonged to a class of "books, neither ritual nor politico-ecclesiastical, written for the time being and the circumstances there existing, and which were wisely adapted to do good in this state of things," which books in consequence of a change in affairs, may have become mostly obsolete. Be this as it may, nothing of the nature of this book is found among the Jewish writings previous to the time of Solomon, and according to Prof. Stuart, Origen and Jerome asserted that the Jews of their time withheld this book with some other parts of the Old Testament from persons under thirty years old, lest they should make a bad use of it. All the pieces that we know were sung among the

Jews, distinctly recognize God in some way as the subject of the song; but Solomon seems to have as prominent a place in the Canticles, as Jehovah does in the Psalms. It seems unlikely that a poem of such a nature would be sung in assemblies gathered to celebrate the praises of the Lord.

Enough has been said to show that the public gatherings and festivals of the Jews were much more favorable to piety and morality than were those of their idolatrous neighbors. According to the statement of Ovid, they were wise in rejecting the performances of the theatre, and Gibbon's remarks already quoted above, show that their lack of Grecian refinement should be regarded rather as an indication of progress in the right direction, than considered an indication of rudeness of manners. It is presumed that no one well informed in relation to this subject, supposes that the Jews would have derived half as much benefit as they would have received injury from games and sports similar to those of the Greeks and Romans.

The Jewish laws, though some of them seem trivial, somewhat severe and summary, and others appear to sanction wrong actions, were, as a code, far better than those of any other nation existing when the Mosaic dispensation was given. Some of them were made in direct opposition to the rites of the heathen, and all of them were, without doubt, required by the state of things among those for whose government they were enacted. Those that seemed to countenance evil, as that relating to divorce, were probably made to prevent worse evils than those that existed under them. Solon in answer to the inquiry, "whether he had provided the best of laws for the Athenians," replied, "the best they were capable of receiving." This was also true of the Jews when they received their laws. Though that code is so far inferior to "the perfect law of liberty," that it is called "the law of sin and death," it is, as stated above, far superior to the other laws of that age, and such as God saw was suited to the circumstances of his people. He developed to them such immutable truths as they were able to bear, while he gave them rites that were in due time to vanish away. In the natural world, progress has been

gradual, and knowledge, like true merit, has been retiring and unappreciated, in many instances eluding the pursuit of its votaries for centuries, and even now remaining in seclusion. Geology asserts that "five successive races of plants, and four successive races of animals appear to have been created and swept away by the physical revolutions of the globe, before the system of things became so permanent as to fit the world for man." In astronomy, chemistry, medicine, and all other sciences, and also the arts, truths and principles, which are now considered vastly important to the world, have been slowly developed. For the diseases to which men are liable, God has in his goodness provided natural remedies; but many of these remedies were unknown to the world for ages, and no doubt many that are very valuable are yet undiscovered. The proper method of applying them, has been a subject of great study, much care, and often of intense anxiety; and in numerous instances ignorance in this respect has caused them to produce new diseases, and even to kill rather than cure the patient. Real reforms of all kinds have usually been opposed at their commencement, and even the good among men have often feared and condemned them. Christ and his apostles led their followers gradually into the truth, as, like the ancient Jews, they were not able to receive it in any other way; Mark 4 : 33; John 16 : 12; 1 Cor. 3 : 2. Jehovah saw fit to deal with his covenant people in the same way, leading them as far in the path of progress as they were then able to go, reserving to another dispensation to develop more fully laws and precepts far more glorious than much that was contained in the Mosaic economy. Had it been consistent with his moral government, he might have forcibly prevented the Jews, and all the rest of mankind from committing sin, and caused them at once to receive the most important truths that will ever be known on earth; so likewise he might at first have made them incapable of sinning. We know not why it did not accord with his perfections to do so. As it was not his pleasure to create man without the ability to sin, by means of which darkness, wretchedness and death have overspread the world, it is no more mysterious that he leads mankind into

moral and religious truths by degrees than it is that physical truths of great consequence to the human race should be developed in the same manner. But it is time to return from this digression, and attend directly to the work in hand.

The laws and customs of the Egyptians permitted the unnatural and revolting practice of commerce between beasts and human beings. This crime was positively prohibited by the laws of Moses, and those guilty of committing it were to be punished with death; Lev. 20 : 16. This enactment would appear worse than useless, if it were not known that those for whom it was made had recently come out from a people who were guilty of the scandalous offence against which the law was made. Had we as much knowledge of other things existing around and among the Jews, as we have of this case, it would no doubt remove many queries respecting some of the enactments of Moses which are veiled in mystery. The marriage of brothers with their sisters was sanctioned by the laws of Egypt. The custom measurably originated in their religion, as the marriage of their most famous god, Osiris, with his sister the goddess Isis, set an example of this kind of matrimonial alliances. On the other hand Moses enacted that no marriages of that kind should be allowed in Israel; and the wisdom and superiority of his law are manifest to all civilized nations.

By the laws of Draco, those who stole fruit or herbs, or were even idle and slothful, were put to death; and hence those who committed these petty offences were punished as severely as those who were guilty of sacrilege, murder and treason! The rigor of such enactments justly rendered them odious to the Athenians, and they were afterwards repealed by Solon. May the justice and humanity yet constrain Americans to direct their legislators to repeal the odious fugitive slave bill of this country, as Solon was commissioned to substitute milder laws for the atrocious acts of Draco. The reader needs not to be informed that the laws of Moses on theft were far more just than Draco's bloody code.

In the time of Solon the poor of Athens were greatly in debt to the rich; and to remedy this evil he made a law which an-



nihilated all their debts. This was virtually taking one man's property from him to give it to another, which was manifestly an act of legal injustice. In Egypt, the people embalmed the dead bodies of their fathers, and reverently kept them in their houses. By a law of that country, the man who borrowed money was obliged to pawn the body of his father for security. After the body was thus pawned the creditor took it to his own house where it was to remain till the money was paid, and it was considered infamous not to redeem such a precious treasure in a short time. The debtor who refused to do it, was not allowed to bury any of his deceased descendants, nor could he at death be allowed a burial in his father's sepulchre or any other. By the law of Moses, all debts were necessarily cancelled at the close of every sixth year, which cautioned creditors not to permit their debtors to contract large dues, especially towards the end of the sixth year. This law was better than Solon's, as it did not legally take a man's property away from him to give to his neighbor; it was also superior to the Egyptian law, for it prevented the inhumanity shown to the dead.

Lycurgus, who lived in the days of King Hezekiah, and who is regarded as one of the most celebrated ancient legislators, encouraged theft. Under his famous laws the Spartan boys were taught to steal. Those who could do it without being detected were honored, but the lad whose theft was found out, was whipped cruelly, not for stealing, but for want of skill. Another of his laws encouraged the murdering of the Helots, or slaves. His laws obliged every father to bring his child to be examined by persons appointed for that purpose, and if it were deformed or had a bad constitution, the helpless innocent was thrown into a deep cavern! The laws of Lycurgus relating to theft would do very well for a community of thieves; but all who wish to have their property protected against such persons, would prefer the law of Moses, which required the thief to restore in some cases two-fold, in others four-fold, and sometimes five-fold. The thief who was not able to make the restitution required by the law, was sold with his family into servitude. This however was only for a limit-

ed time, as all circumcised servants were freed at the year of jubilee. Instead of encouraging the master to murder his slaves, the law of Moses protected them against injury, and required that they should be treated with humanity; and in case one slew his servant, he was to be punished at the discretion of the judge. If the master maimed his servant by injuring an eye or a tooth, or, according to the import of the law, in any manner, the servant in consequence of the injury should be set at liberty; Lev. 25: 39—51; Ex. 21: 20, 21; 26: 27. The enactments of Moses nowhere require parents to give up their deformed and feeble children to be put to death, nor do they permit any such inhumanity. It is easily seen in the little light here thrown upon the subject, that property, liberty, and life were far more secure under the Mosaic institutions than under the laws of the most civilized and enlightened nations that were contemporaries of the Hebrew Commonwealth.

Servitude among the Jews was much milder than it was in the nations around them.

Slavery existed among the nations of antiquity long before the law of Moses was given to the Jews; and the traffic in human beings seems to have been as common as any other kind of commercial business. The sons of Jacob offered their brother Yôr for sale to the itinerant Ishmaelitish merchants, as readily as though he had been a mule; and his purchasers seem to have bought him with as little compunction as they would have purchased a kid for their dinner. On arriving in Egypt they sold him to an officer of the crown, for aught that appears to the contrary as openly as they sold their spices and balm. This it is pretty evident could not have been done had there been no dealing in slaves. Those who are the best qualified to form a correct opinion of this matter, assert that slavery was among the established institutions of all nations when Moses gave his laws to his countrymen, at which time servitude in some form existed even among the Jews. Hence, he did not introduce the system, nor did he either prohibit or sanction it, but treated it as he did polygamy and arbitrary divorce. His laws, unlike the slave laws of our country and

those of other Christian nations, were framed rather to protect the servant from wrong and injustice than to arm the master with arbitrary and irresponsible power over his bondmen. In opposition to this just and humane course of Moses, the legislators of Christian nations, instead of making any progress in justice and humanity, frame their laws so as to protect the master and crush the slave. They belong to the dark and barbarous ages of idolatrous antiquity, when laws were made to promote the happiness of oppressors and to perpetuate the sufferings of the oppressed.

It does not appear that among the heathen nations there was any provision made for the regular liberation of those who had lost their liberty, an example faithfully followed by American law makers, ministers, and church members. According to Jahn, the slaves of the heathen were not allowed to participate either in civil festivals or religious exercises. On the contrary, servants among the Jews, if of Hebrew origin, were not obliged to work for their masters longer than six years, when they were entitled to their liberty with presents of considerable value. If the servant had married previous to the commencement of his bondage, his wife was released with him; Ex. 21: 2—4; Lev. 25: 1—17. He was also allowed to rest on every Sabbath day, and was invited to several religious feasts. Ex. 20: 10; Deut. 12: 17, 18; 16: 10, 11. What Moses says in regard to the liberation of servants at the close of every sixth year, relates to those who were of Hebrew origin; but it seems evident that all who were in bondage, whether they were originally Hebrews or heathen, were liberated at the jubilee, if they had been circumcised. Moses it is admitted does not expressly say that bondmen of heathen origin should go out with the Hebrew servant at that time; but it is equally true that he does not say that servants obtained from the heathen should not then have their liberty. That such servants, if they had become converts to the Jewish religion, were liberated at the jubilee, is manifest from the fact that slaves of foreign origin on being circumcised, were considered as being naturalized, and therefore entitled to the privileges of those of Hebrew birth. This is denied by the Christian Spectator,

and others ; but it is asserted by Jahn, who is quite as good authority as those who deny it. The subject in hand does not admit of a discussion of the question whether Moses sanctioned slavery ; and those who wish to examine that matter should consult Barnes on Slavery. The book will show them that the Bible, instead of countenancing and sustaining such a system of injustice and inhumanity, treats it in a way calculated to lay it in a shroud instead of giving it vitality.

It should be recollected that the laws of Lycurgus encouraged the murdering of Helots or slaves, and that among the Romans if a master was slain in his own house by one of his slaves, all the servants belonging to the family were liable to be punished with death, if the murderer were not discovered. These facts, with others that might be named, taken in connection with the preceding remarks, show that the Jews were more kind to their servants than other nations were.

The sacrifices of the Jews were of a better character than were the sacrifices of the heathen.

The offering of sacrifices commenced in Adam's family, and was probably the first method of recognizing the right of God's supreme dominion over man, and was a considerable part of the ancient religion. Before the introduction of idolatry, offerings were presented only to Jehovah. In process of time men began to feel the need of a mediator between themselves as low, sinful, and polluted beings on the one hand, and the "all-holy, all-glorious, and Supreme Governor of all things," on the other. In their ignorance of Jesus Christ as such a mediator, and supposing that the heavenly bodies were animated by intelligences, as the soul of man animates his body, these intelligences being also considered of a middle nature between God and man, they regarded them as the most suitable beings to become the mediators between them and the Creator of all things. The planets being nearer than the other heavenly bodies, and regarded as having the greatest influence on this world, they were chosen in the first place to mediate for them with the Supreme God, and to procure from him the mercies and favors which they prayed for ; and accordingly they worshipped them as their mediators. And this was the com-

mencement of idolatry. They first worshiped the orbs themselves which they esteemed the sacred tabernacles in which the intelligences resided. Hence, when they paid their devotions to any one of these intelligences as their mediator, they directed their worship towards the planet in which they supposed that intelligence resided. The orbs being half the time under the horizon, their new worshippers were at a loss how to address them when they were absent. To obviate this difficulty, images were invented and consecrated, and then it was thought that the intelligences or inferior deities were as much present by their influences and animated the images as much as they did the planets themselves, and that it was just as effectual to address the images as the planets. This, it is said, was the beginning of image worship. The system was ingeniously constructed, and its inventors were wise in the conclusion that it was as well to worship the image as the orb itself. Succeeding idolators have improved the system by paying homage to millions of other objects which they consider as good as the images of the planets. The inventors of image worship gave the images they adored the names of the planets they represented, as Saturn, Jupiter, and others. These images were the first manufactured gods that received the religious homage of men. At length it was supposed that good men who were dead could mediate and intercede with God as effectually as the planets and their images. Deities were therefore made of those who were supposed to be good enough to be mediators, which greatly increased the number of gods. Here, no doubt, is the origin of the Romish adoration of saints, for it was commanded by the writers of neither the Old Testament nor the New. Idolatry commenced among the Chaldeans, their knowledge in astronomy aiding them in forming the system. It is an interesting fact that the first recorded blow against idolatry was struck among the people where it originated, which was the calling of Abraham to separate himself by leaving Chaldea. This event, though seemingly small and insignificant, was the commencement of a work which has long been undermining the foundations of idolatry, and which will yet bring the lofty, dark, and bloody system to its end.

From the Chaldeans idolatry was spread all over the east, whence it passed into Egypt, thence to Greece, whence it was carried to all the western nations of the then known world. In Persia a sect of idolators arose who abominated idols, yet worshipped God before fire, and especially before the sun, which they regarded as the most perfect fire. This was done because they considered light the most perfect symbol of their good god, Yazdan. They also had an evil God who was called Ashraman, and darkness was regarded as his representative, on account of which they greatly abhorred it. He was also detested as men now detest the devil; and one way of showing their detestation was by inverting his name and writing it backwards thus,  $\text{u\bar{r}u\bar{a}m\bar{u}q\bar{s}v}$ , whenever they had occasion to write it.\* Probably they did many of the works of the darkness they hated, as many now detest the devil and yet honor him by loving and doing his deeds.

The idea that the more choice the sacrifice the more pleasing it was to the deity to whom it was offered, probably led to the horrible practice of offering human beings, which extensively prevailed among the nations in the time of Moses, and which, with few exceptions, has prevailed in all parts of the world. On account of this revolting, unnatural, and inhuman conduct, God extirpated and drove out the Canaanites from their land; Deut. 18: 10, 12. Captives taken in war were relentlessly slain for sacrifices whenever their captors saw fit to offer them for that purpose. Paternal hands were violently laid upon beloved sons and daughters, especially the latter, in the demon work of sacrificing them on the altars of detestable and blood-thirsty deities. Altars reeking with the blood of defenceless captives and innocent children, were erected all over the world, and around them were almost constantly seen the anguished countenances and dying struggles of the wretched victims, whose groans and shrieks were mingled with the fiend-

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\* This account of the origin of idolatry is made up from Prideaux's Connection, Vol. 1, pp. 171, 172, Baltimore Ed. 1833. The reader who wishes to see more on the Origin of Heathenism, will find some able remarks on the subject by Prof. Tholuck, in the Biblical Repository, Vol. 2, pp. 84—89; and 119—123.

ish shouts of their immolators, and those who were spectators of the horrible transactions.

While scenes like these were transpiring mostly throughout all the world, the Mosaic economy was introduced. Though sacrifices constituted a part of this system, their character was such as to show that a very great reform was made in this rite. The reasonableness of the divine requirement to Abraham, not to worship idols, was recognized by a whole people, and the offering of human beings as sacrifices was strictly prohibited. Neither the stars, nor their images, nor any other created objects, were to be worshipped; God alone was to receive the offerings of the people, and no ignoble thing was to be adored. This was an important advance in the practice of presenting sacrifices, as it confined the offerings of the people to him alone who was worthy to receive them. But the forbidding of human sacrifices, and making unblemished beasts, fowls, and fruits the symbols of the resignation and penitence of the Jews before God, was one of the greatest excellencies of the Mosaic system. No trembling and agonized captive, no appalled and horrified son or daughter, was ever to be brought as a sacrifice to the altar of the God of Israel. This was one of the greatest reforms that the earth had seen since the spread of idolatry among its blinded inhabitants. It was a great oasis in the vast moral waste of the world,—a bright star sending its cheering rays through an opening in the dark and tempestuous clouds that had so long lowered upon the human race, covering them as they lay in a dreadful state of ignorance, superstition and degradation. Many, especially infidels, seem to overlook this great reform, and, instead of recognizing it as an important advance in the direction of improvement, cavil at the Jews and their religion. A few years since an infidel of some distinction represented the Jewish temple and its precincts as a vast slaughter house, where beasts were continually slain and constantly frying on the altar of sacrifice. What would he and his brethren have said, had large numbers of those sacrifices consisted of human beings, as was then actually the case among the heathen? As far as cruelty to the beasts was concerned, it was no greater when they were slain

for the altar than when they were slaughtered for the market ; and as to the numbers slain for sacrifice, excepting on a few very extraordinary occasions among the Jews, there are probably five slain every day for the use of the people in the city of New York to one that was slain for sacrifice at Jerusalem.

Such a reform in religion as was seen in the laws of Moses, placed the Jews in advance of all other nations, and set an example which must have had some good influence on the better portions of their idolatrous neighbors. That code was a light shining on the darkness of the Universe, and the glory of the nation who were governed by it. Though both the Jews and their religion were much despised by the Gentile nations, their moral precepts and their teachings in relation to the existence and character of God, have done more than all other systems to reform the world, and will continue to the end of time. Kings have come to the brightness of the light that shone upon Israel, and its rays will yet drive away the darkness of the most idolatrous parts of the earth. Zoroaster and Plato, took the best parts of their systems from the Old Testament, and Mohammed drew his most valuable doctrines and precepts from Christ and his apostles, as well as Moses and the prophets.

It is true that the law made nothing perfect, and that the mere observance of its rituals could not take away sin. Yet the pious Jew, who exercised faith and was penitent when he offered his sacrifice, obtained a spiritual remission of his sins.

The impenitent in attending to the Mosaic rites could receive only civil and ecclesiastical remission, ceremonies and sacrifices being able to procure nothing more. Some of them however typified Christ ; and though the law made nothing perfect, it was introductory to a superior system, which the apostle calls the bringing in of a better hope ; Heb. 7 : 19. Having fulfilled its intended mission in God's economy, the old system has passed away ; but all that was fundamental in it and of permanent use to man is retained in the dispensation that was introduced by it.

Nor is it any more strange that progress should be gradual in the moral world than in the physical.



According to the teachings of geology, periods of ages were required, during which immense changes occurred in the earth, before the state of things was brought to such perfection as to admit the existence of the human race, each succeeding race of animals being superior to the last preceding till man was formed. With more rapidity, though in a gradual manner, God has seen fit to develop the great truths of revelation; the Jewish economy, though much inferior to the gospel, being far superior to the rites of heathenism, and a noble advance toward the perfect day dawning through the Gospel.

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#### ART. VI.—A HOME PICTURE.

In the spacious hall of Memory, where the forms of beauty come,  
Choice among the gathered glories is the picture of a Home;  
Mellow are its tinted features—charming no mere passer-by—  
Radiant as the Eastern heaven when the morning opens its eye.

Not within some storied castle, builded in a sunnier clime,  
Nor amid a fabled Eden in the golden age of time,  
In no airy dream-land chambers, where the sprites and fairies roam,  
Dwelt the loving hearts whose union formed that sweet and happy Home.

Hidden from the dusty highway—guarded from the fiercer breeze  
By the graceful waving flower-shrubs and the drapery of the trees,  
Where the beating heart of Business makes the streams of life to swell,  
Stands a single cottage-temple, of whose inner courts I tell.

From the festooned marriage altar, with their eyes still bright with tears,  
Came two faithful blended spirits in the spring-time of their years;  
Grateful in each other's friendship, strong for duty did they come,  
And within that modest dwelling trembling lips first whispered "Home."

Sweet and touching was their welcome, swelling from the thicket wild,  
Tender were their chastened spirits as the sun looked in and smiled;  
Tenderer still when, soft and fervent, on the moon-lit evening's air  
Broke their earliest hymn of worship, rose their pleading strain of prayer.

Changeful years rolled o'er their dwelling, leaving traces as they passed,  
Each one bringing pleasures dearer, trials deeper than the last;  
Yet within that Home the brightness never faded from the eye,  
For the inner flame was kindled at the altars of the sky.

From the cradle couch rose faintly music to the mother's ear,  
 And the prattling speech of childhood made that dear Home still more dear ;  
 Beaming was the father's spirit in the dark eye of his boy,  
 While in her copied girlhood shone the mother's early joy.

Parental love kept vigil round each young heart beating there,  
 To guard it from the touch of sin, from Vice's tainted air ;—  
 Sowing the seeds of goodness e'er with patience and with trust.  
 And waiting for the precious germ up into life to burst.

How grateful on the early air the childish voices broke,  
 As, leaping from their peaceful rest, each his " Good Morning " spoke !  
 It stilled each parent's bosom like the billows calmed with oil,  
 And its echoes dropped like music through all the day of toil.

And when at night the ended task sent home each absent one,  
 To tell in willing ears how well that fled day's work was done,  
 How joyfully each tiny foot sped where the Home did wait !  
 How gratefully each soft warm hand clasped father's at the gate !

And when the evening meal was past, and the cheerful fire bright glowed,  
 How from each kindling eye and lip the speech of kindness flowed !  
 Reproof and counsel joined to bless that circling youthful flock,  
 As manna dropped of old from heaven, and water from the rock.

And when the nightly stars came forth from out the arching sky,  
 And the blest hour of rest and sleep was slowly drawing nigh,  
 How on each youthful, reverent heart fell like a healing balm,  
 The word of life, the plea of prayer, and the sweet evening psalm !

Hushed was each lip, bowed every head, among that kneeling band,  
 And fervent was the clasp of faith upon the Savior's hand ;  
 Uprose the soul in wrestling, upwent the thanks again,  
 While every chastened heart breathed out its sweet and soft " Amen."

How bounded every bosom with the luxury of bliss,  
 As lip and cheek met lovingly in the circling " Good Night Kiss !"  
 And when at length each golden head its softened pillow pressed,  
 God's angels ever hovered near to give that household rest.

One place was vacant in that Home, once by a fair child filled,  
 Whose loving tones and sunny smile had joy around distilled ;  
 He fell in all his beauty, like a rose-bud from its tree,  
 Then rose to bloom more gloriously where angels throng to see.

Tears fell upon the marble face, and on the flowery sod,  
 But Faith and Hope soared to the skies and saw him with his God ;  
 Each felt his daily presence while they mourned his early fall,  
 And in their dreams at midnight rang out from heaven his call.

So in their home on earth the while, life's stream flows calm along,  
The parents' cheeks grow furrowed now, the children's spirits strong ;  
But age brings ever to that home a still more glorious crown,—  
As the burnished clouds grow richer when the flaming sun goes down.

Strifes rage without, the bugle's blast peals out the battle cry,  
Vice stalks abroad, the weak are crushed, Grief's eyes are never dry ;  
Crime's blackened heart stands e'er exposed to justice, unforgiven,  
But still within that Home there stirs the atmosphere of heaven.

Ambition's call to place and power is sent unheeded by,  
That social empire is a sphere filling the heaven-lit eye ;  
Their work of grandeur, howsoe'er it lie on earth unknown,  
Shall wear forever more on high the radiance of the throne.

God's hosts encamp around the spots where fresh-formed souls begin  
To tread their path of perils through this Wilderness of Sin ;  
O ! we need but seek Heaven's guidance, and each spirit's opening tomb  
Shall be the glowing portal of an everlasting Home.

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#### ART. VII.—THE FATHERS OF THE FREEWILL BAPTIST MINISTRY.

**BENJAMIN RANDALL** will long be remembered. To him do the whole body of the Freewill Baptist ministry turn as to an ancestral father, whom they delight to acknowledge. And down upon them from where he walks, "high in salvation," does the glorified father look with an eye of purified criticism. How much he sees to approve and how much to condemn, is a question full of interest, but which comes not within the range of our present discussion. Perhaps it may form the subject of a future one. Nor is it our present task to enquire how much in the *fathers* merits approval and the contrary, only in just so far as shall tend to the perfecting of their children. Yet is our task no easy one.

The mind always gives a coloring to that which is submitted to it ; and it is only the person who understands the degree of this subjective tinge, and how to make allowance for it, that can appreciate "things as they are." If, however, a person be deeply conscious of his prejudices and their liability to warp his judgment, he is, to say the least, in the less danger,

and may proceed with the greater confidence. Of our success or failure in a sincere attempt at impartiality under trying circumstances, the reader will judge.

Our task is not one of sectarian adulation. The men of whom we are to speak do not need it. They are not worthies, existing only in the region of romance, where, and where alone "human praise is comely." They are not aeriform beings, whom the breath of fame can blow into shapings at will. They are *bona-fide* MEN—men who, as they do not need, do not ask for praise. Many of them have fallen asleep. It is not in human praise to disturb their ashes; while their star-crowned souls are too intent on the praise of God and the Lamb to heed it at all. Or should they heed it, it would be only to say with the angel of the Apocalypse, "*Worship God!*"

The glorified fathers are above all praise. Are not those of them who are yet pilgrims and sojourners, almost equally so? Are they not too much concerned for the Zion for whose prosperity they have toiled and watched and wept, to heed any human laurels, by which adulation might crown them for the tombs they are approaching? Do they not rather rejoice to lay their trembling hand of blessing upon the heads of as many *Timothys* as are humble enough to kneel to receive it? And when do they say, "now lettest thou thy servant depart in peace," but when, regardless of their own fame, their eyes are seeing "the salvation of God"? We praise them not; though we make honorable mention of their names. They will all soon be gone. Like the Soldiers of the Revolution, under the smoke of which Randall wrought mightily at the foundation of their Denomination, they are fast passing away. A little number of them still linger like venerable old trees overshadowing a fresh young growth. And sad is it to think that very soon not a voice of them will be lifted in our conferences, or tell of the incidents of our denominational infancy! This thought is indeed very sad. But under the gloom of it, the heart seeks not in vain for relief. The fathers shall forever speak. Their mantles shall be worn by thousands of their children down to the latest generations, thrown off only to assume resurrection robes as glorious as those in which they shall

have appeared before God. For the present it is ours neither to *only* to cherish their memory, but simply to cherish a grateful remembrance of them, and enjoy the excellences of their characters. With this consideration vividly in mind, we propose to say "a few plain things" about them "in a plain way."

In looking at the early ministers of the F. W. B. Denomination, the first thing that most naturally suggests itself is, *their efficiency*. The mind almost involuntarily exclaims, *They were efficient men!*

We are brought to the conclusion that the past, and especially the early ministry of our denomination was efficient, by the same process of reasoning by which natural religion brings us to the conclusion that God is powerful, wise or good. In either case, effects conduct us back to cause. By what God has done we learn what he is. By what the past ministry of our denomination has done we learn what they were and are. The denomination itself is, under God, their work. And surely no person can walk about it, "mark well its bulwarks, and tell the towers thereof," without conceiving the idea of efficiency in its architects. No baby muscles of delicate arms can be conceived adequate to the work they accomplished. In whatever the fathers failed, and however illy they may bear in many respects the scathe of a severe criticism, their efficiency must stand acknowledged so long as their work is known.

While one may object to their preaching, that it was not intelligent and connected; and another to their prayers, that they evinced a zeal not according to knowledge; and another to their general repudiation of scholastic education; and another to their views of clerical itineracy and support; all must necessarily agree that they constituted an efficient body of Christian ministers. They possessed an energy which made the world aware that they were in it, and commanded a good share of the attention of their age. Whether their contemporary countrymen looked on them to sneer, to cavil or to admire, it was something that they looked on them, as men who would be seen. Though stigmatized as New Lights, it was something, at least, that they made themselves counted worthy of a

stigma. When they moved something must move around them.

It is, even under God, no very easy, sunny-day task to labor up into continued existence a new and novel ecclesiastical interest. Ordinary men may take religious positions antagonistic to the reigning theology. But it is only extraordinary men who, having taken such position, can burst through the scandal and ridicule, ever awarded to isolated religious singularity, and bring community to their own views. Had not Randall and his coadjutors been men of power, men born to control rather than be controlled, they could at most, no more than have sustained their own religious individuality. The little vacuum they might possibly have formed would have closed over their graves, and the religions would gone on as ever.

But such was not the case. Regarding them as missionaries, such was their energy and activity, that it gathered around them a company of warm sympathisers, into whose hearts they breathed so much of their own fire, that the mission languished not after their departure. They left it, under God, self-sustaining. In their great labors and self-denials, and wise counsels, the foundations of our zion were so deep-laid and strong, that they have withstood unmined, all the shocks of persecution for the last half century. In the bequeathed spirit and power and wisdom of its founders has the Freewill Baptist denomination ever found a guarantee against disunion, and destruction by the "entering in of grievous wolves." They were efficient builders—strong men of God—able ministers of the New Testament.

It is very easy for the pert ministerial coxcomb so to criticise the fathers as to turn upon them the joke and the laugh, in the estimation of others as trifling as himself; it is very easy for him on his way out of the schools to say a hundred things at the fathers' expense; but were he ought less than a coxcomb he would spare his *critique* upon them till he has tried the metal of his own polished blade upon the hard world. It may prove blunt, and its temper base. But not so the fathers.—Their's was a true "macedonian blade." And if, as has been well said, that is apostolic preaching which cuts, then were the fathers apostolic preachers at whose approach the "goodly

cedars of lebanon" trembled. Let us enquire after the secret of their efficiency.

Education is power. The person who possesses it in a high degree, may wield a powerful influence. Its logic convinces the people, its eloquence sways them, its refinement wins them. Were we writing of the Baxters, Doddridges, Clarks and Whitfields of the church, we should at once set down education as a secret of their power in the religious world. But not so of the men of whom we are speaking. They are generally and almost exclusively uneducated men. They have nothing of academic honors. They went forth under the auspice of no diplomad scholarship. Trained to no "excellency of speech of men's wisdom," they could only "speak right on," in their unstudied sermons, the things they did feel. They communicated their ideas in language the most commonplace, dreaming of nothing besides being distinctly understood and deeply felt.

That the fathers were generally uneducated, might be argued, if need be, from the fact that they treated education so lightly. They sometimes were willing to impute their extraordinary success in the ministry, to the fact of their not being educated like the popular ministry of their time, rather than to their possession of doctrines and piety and zeal, which, in that ministry were wanting. Whereas, had the fathers known the value of education, by experience, they could have committed no such egregious blunder. They would have then felt and acknowledged its power.

We are not to conclude, however, that they altogether repudiated the idea of mental culture. They did cultivate their own minds; but in a way which should give as little credit as possible to the schools, for these they sincerely believed responsible for a large part of the pulpit formalism which they justly abhorred, as alike dishonoring to God, and ruinous to man. Their educational acquisitions were therefore so small, that they may, with perhaps but one exception,\* be set down as uneducated men; a consideration which makes the fact of

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\*Tingley.

their efficiency still the more remarkable. It is true that the later born of their children who may be reckoned among the past ministry of the denomination, are placing a higher estimate upon scholastic learning. It is true also that a few of the fathers, who still linger upon the shores of time, are doing the same. But all this can hardly effect the proposition that the secret of the efficiency of our past ministry is not found in its education. They had no studied logic, in the meshes of which they could entangle their unsuspecting, simple-hearted hearers, nor smoothed and polished rhetoric, upon which the word of God could glide softly into their hearts.

The fathers felt a deep and settled conviction of the doctrines they preached. In this respect, Randall may be said to have been of the Whitefield school, and to have caught the mantle of that man of God, as out of his ashes he arose. In crossing the Atlantic fourteen times, preaching always, on ship board or on shore, and by the deep yearning that ever trembled on his lip, Whitefield ever successfully forbade the very skeptic to doubt the sincerity of his faith, and the depth of his earnestness.

So of Randall and his coadjutors. They believed and felt. Of this their sermons, exhortations and prayers, their consistency, self-denial and perseverance bore constant witness, at once distinguishing them from the prosy incumbants of many of the pulpits of their time. The result was that the people gave them their confidence, as men of honor and integrity, seeking in the name of God the salvation of souls. "The common people heard them gladly," ever going away from their assemblies with "this distinct impression"—*these men are sincere*. They certainly *believe* that they do show us the way of everlasting life." Now with this confidence of the people, not hypocritically secured, but received as a perfectly natural outgrowth of their life and conduct, it is the less remarkable that their preaching to them should have been so successful. Possessed of the ear of the people, the way was wide open to their heart, and the fathers were not slow to enter it.

But further. Those essential elements of character out of which grew the life which won for our early ministers the con-



confidence of the people, formed at the same time the basis of the confidence of those ministers in themselves and in their God. The people believed them honest and therefore the more readily heard. But they *knew* themselves honest and spake to them therefore the word of God with superadded power. The people believed that they believed what they preached. But those able ministers *knew* that they themselves believed it, and could therefore utter it as divine proclamation. The will of God had to them all the authority of positive eternal enactment. As they opened the Holy Bible, they lifted their eyes to heaven and said, "this is the word of the Lord." And as they read it, they said, these are God's promises—these are God's threatenings—this is God's way of salvation for man. And as they arose up from their closet to go before the people, this entire confidence in the Bible they opened and the text they expounded, was ever the cause of the burning fervency in prayer and earnestness in persuading, which so commended them to the consciences of all men. The word of God was so a part of themselves, the ground of their action, and the spring of their feeling, that it might well be said to be a "fire shut up in their bones," burning there constantly and sustaining their zeal and activity, ever at a high point. The Bible—their pocket companion—was ever stirring their souls like the vicinity of heaven and of hell. To read it was to listen, on the one hand, to hallelujahs around the throne above, and, on the other, to the "weeping and wailing and gnashing of teeth," below. And to look upon a human being was to utter a shout of sympathetic joy, or drop a tear of commiserating sorrow.

Now what could this perfect confidence of the fathers in the divine weapons they wielded, do less than create in them boldness, and nerve them to a might to which they could not otherwise have attained? How could they but rush down upon the wicked world in a conquering energy, with which any less confidence in their cause never could have endued them. Assured that they "walked on the truth," and that God was on their side, they would not have feared an universe of opposition—though, as they met it, they would have cried, this is not our cause but God's! and we, though weak in ourselves, "can do all things through Christ strengthening us."

While the people said, these men preach not themselves but Christ Jesus the Lord, and gave them solemn audience, they themselves *felt* that they did so, and therefore spoke with the greater boldness, fearless of the creature and giving glow to the Creator.

The fathers are often alluded to as men mighty to prevail with God in prayer. They indeed had "boldness at the throne of grace." Long and earnest and effectual were their intercessions for sinners. But whence arose this unusual boldness before God? That holy character which in Christ gave them the confidence of the people, opening a way for them to the people's hearts, gave them, under Christ, confidence in themselves, not "before men" simply, but "before God and the Father." In the low "depths of humility, digging lower," they could nevertheless feel to say, 'mine integrity is in me' Themselves assuredly saved, in Christ, their bowels had but to yearn for the salvation of others; and amid all that is solemn in the audience chamber of God, they knew nothing but continuous earnest intercession. Nor had they any thought of moving mercy by the rhetoric of their prayers. They abhorred every thing like the prayer-book. It had no discretion, no tears. It was theirs to grasp the sinner where they should find him, and bear him directly before God in Christ, pleading his case as seemed appropriate, with mingled sighs and tears. No where did they feel more at home than before the mercy seat. And seldom did a want of assurance of their own christian consecration neutralize the fervency of their petition for the salvation of dying sinners.

But not only were the Fathers honest, earnest ministers, in whom the people confided, while they themselves confided in God, but another ground of their efficiency is found in the fact that their characteristic sentiment was such as the people of their time, unwarped by theological prejudices, were quite willing to receive. While the nation was fighting for civil freedom, the people sympathized with Randall, in his assertion of man's moral freedom. The transition from the tyranny of the English government to the tyranny of the calvinistic creed, was easy. Little difficulty was found in showing the people

that, under the Calvinists' notion of theology, the government of creation's God, was more partial and oppressive than that of England's King, against which they had been fighting. And as the people had no objection to serving the British government, if its oppression could be taken away, so they showed less unwillingness to serve the Divine, when the oppression of its calvinism was taken away. Our fathers took it away in their estimation, and for doing this were heard by them the more gladly.

Furthermore, the doctrine the fathers preached put them into direct unison with the peoples' consciousness. In asserting the freedom of the will, they but asserted what every hearer felt. The doctrine itself, or rather, the assertion of it, was something indeed, new and strange; but the sentiment of it was old as humanity, and in minds free from theological prepossessions, at once leaped up to meet and welcome it. And, too, the measure of favor with which it was received, was the measure of disfavor with which the rank calvinism of the time was rejected. Many awoke as from a dream, in which they had lain unconscious that imperfection could attach to the orthodoxy of the age. And no sooner had they become thoroughly awake, than they begun to hold their old theological notion loosely and to look seriously into the simple creed of consciousness which these singular preachers proclaimed. Orthodoxy is now alarmed, and attempts to render these odious by stigmatizing them as *New Lights* and Freewillers. But the people numerously cluster around them,—converts multiply—they go on and prosper.

The fathers are eminently fitted to carry their new doctrine into the minds of the people. To be sure, as we have said they were unacquainted with the intricacies of logic and the academic embellishments of rhetoric. But this unfortunate consideration became, after all, one of the very things which the better secured to them the people's ear. Because of it, if they could not *speak* as well, the people *listened* the better. It broadly distinguished them from the established clergy, with whose ministrations the people had little sympathy, and with whose oppressions they deemed themselves

quite too familiar. And, moreover, it placed them upon a common footing with the people, so that they could accompany them to their homes, and mingle with them freely. This they could do, and in doing it, they further won their hearts.

But if the fathers were less capable of close consecutive argument, it was equally true that the new doctrine they brought did not demand it. For all philosophical argument, for it resolves itself at last, and would at first if men would let it, into *simple consciousness*, Robertson's laconic argument is as good as any; "*We know we are free, and there is an end of it.*" This our fathers could use as well as any class of men. For they were men of strong consciousness. If they could not fathom to the satisfaction of speculative theology the doctrine of "fate and free will" they could say, to the satisfaction of the people, "this we do know, 'that God is not worse than the devil,'" and so the word of truth ran among the multitude, and was greatly "glorified."

If the fathers had not scholastic logic, they had strong common sense, and had graduated with high honors from the school of human nature. If their education and modes of reasoning were not subtle, they were practical. If they could not look as far into a stone, they could look farther into the hearts of their hearers than a large part of the more learned clergy of their times. However, while opposition was plunging deeply and vainly into Aristotelian or Edwardean metaphysics, they were carrying the hearts of the people, and gathering the spoils, giving glory to God.

But the fathers could reason, if not subtly, strongly, and this more especially "out of the scriptures." So the people felt as they gave in their adhesion to the new doctrine they brought. The Bible was the text book of their logic scarcely less than of their theology. They could not only assert confidently what the Bible asserted, but reason as the Bible reasoned. And this course, however it may stand exposed to modern criticism, served their purpose admirably well. If they did not always manage an argument most adroitly, they managed it successfully. If they did not always take the nearest

route from their premises to their conclusion, they were sure to reach it, and make the people see its validity, even though they had lost sight of the premises from which they set out.

And, too, if the eloquence of the fathers was not nice, critical, rhetorical, it was nevertheless cutting. It was mighty in that appeal to consciousness on which, more than anything else, their success in establishing the doctrine of the freedom of the will depended. If they had not studied tones, inflections, emphases, gestures, so as to touch the springs of feeling most skillfully, they had studied human nature, and knew perfectly where those springs were situated. And hence it was that their simple eloquence told so mightily for the sentiments they proclaimed.

But we should do great injustice to the fathers of our denomination, not to remark that, with them, the indoctrination of the people was ever held secondary to their conversion. But for the importance of the latter they would hardly have been at all anxious about the former. They would batter down the walls of the citadel, fatalism, only because it was the sinners' dangerous hiding-place. They entered it hostilely only to deliver souls laying bound there. Constrained by the love of Christ, they would move only in the direction of salvation; but in that direction they moved with a determination which the world the flesh and satan often resisted in vain. They were as free to demolish time-honored creeds as to tread down rubbish, when the soul they would save was behind them. It was emphatically souls that they were after. And God made them the deliverers of multitudes, who will shine as stars in their crowns forever. The grounds of their efficiency in this direction may be easily gathered from what we have already said. Yet the importance of it may warrant a word further.

As champions of salvation, they never lost sight of it. Whether travelling to their appointments or travelling after their plow, whether at their daily prayers or earning their daily bread, salvation was the subject of their meditation, and the theme of their private discourse. The cross was always before their eyes as the hope of the guilty, as it was before the eyes of the Son of God, during his earthly ministry, as the scene of his future sufferings. Towards it they always moved

bearing along with them all those with whom their influence could prevail. If they became all things to all men, it was only because they were immutably bent on "saving some."

The preaching of the fathers has been taxed as *untextual*. And true it was, they did not always "stick to their texts." And for this there may be some apology in the fact that they were itinerants, often desirous to leave behind a large amount of varied instruction. But be this as it may, no one could say of their sermons that they lacked unity. Occupy what position you might in one of their sermons, and you will find repentance and the cross ever in view. No matter what their text might have been—for their text was often little more than the point from which to set out and to which perhaps to return—no matter what route through the Bible they should take, you would always find them, like our satellite, revolving as they advanced, ever around the cross, at the foot of which they were ever collecting penitent souls. "Christ and his cross," was indeed all their theme. The sinner might often feel that much that they said was inappropriate, but must at frequent intervals, feel, while listening to them, that repentance was his appropriate duty. In whatever they might fail, they were seen to place their one idea vividly before the minds of their auditors; and often keep it there, in the intense light of the cross till it became the one idea of the auditor also, who at length found no rest, "day nor night," till he submitted to become a child of God.

2. The preaching of the fathers was plain and pointed. They told the sinner all, "without concealment, without compromise," they set before him all the words of eternal life, and of eternal death. Earnestly and forcibly did they cry in his ears, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned!" They felt that as ambassadors of Christ, their business was with "life and death," "blessing and cursing." And these fearful alternatives were they ever stating, and the statement of them were they ever varying, in language easy to be understood. So that if the world said of their speech, "it is contemptible," they could not have denied that it was forcible. While repudiating the

idea of pay for preaching, they had no salaries to lose by obeying God rather than man. And as to the honors of their profession, they seem to have previously counted on the honor of none save those who should honor God. But, all this aside, their intense love of souls, under the constraining love of Christ, seems to raise them infinitely above the region of low and secular motives, and urge them on, fearless of consequences, to save souls, "pulling them out of the fire." Whether faithfulness was to give them the friendship or eternity of their neighbor, they would not "suffer sin upon him."

Severity has been charged upon those fathers. Perhaps they might have been guilty of indiscretion in that direction. Doubtless they sometimes were. But while we listen to this charge we do well to bear in mind that reformers are always deemed severe by their posterity. There is no reform without sharp, pointed, piercing words. These are as necessary to successful innovation upon an old stereotype state of things, as goads in the ox's side. Our fathers used them freely. If they sometimes were overheated in their zeal for the overthrow of what they deemed a theological barrier to the progress of the cause to which they were consecrated, it is no marvel. It is to be borne in mind that they spake not hastily, without provocation. No respectors of persons, whatever they deemed wrong they rebuked sharply; so that a sinner in high or low condition, in rags or in gown, at the very moment of being offended at their plainness of speech, would often awake to a sense of his lost condition, and shriek out as if sinking into hell. Sitting under their preaching he found it very difficult neither to repent *nor* blaspheme.

3. The fathers were mighty in prayer. When they knelt before their auditors, solemnity filled the place. Their un-studied fervency at the throne of grace, the conscious freedom with which they stretched forth their hands to God, riveted the attention of all, while in the arms of their mighty spirit all felt consciously grasped and borne to the foot of the cross. The people, so earnestly prayed for, often felt convicted of the fearful necessity of praying for themselves, and cried out "God be merciful to us, sinners!"

But the fathers prayed not in the public assembly only. They went from the closet, (which was often the hedge or the grove, or the carriage that bore them to their appointment,) to the pulpit, and from the pulpit back to the closet. Of Randall it has been said, "his very breath was prayer." And the same may be said of many of his coadjutors. And hence, in a great measure, their efficiency.

We may conclude this too long article, which notwithstanding has but just opened the subject of it, by noticing the decision and perseverance of the fathers. When Randall turned from the church from which he dissented, he left it a determined man.

As he walked away, you might have seen in his eye the calm dignity of an invincible purpose—not perhaps, at the first, the purpose to build up a sect, but to demolish an error. And in this purpose he actively persevered, till he caught the attention of the community, and gathered round him other men of similar determination. Then they all persevered together till the number had greatly increased, and the foundations of a new sect were actually, and almost unconsciously laid. Churches rapidly arose, and those veterans of the cross felt that the joy of their increase was to them the hundred-fold reward in this present life. But soon, alas! they began to pass away to their life everlasting. Younger men came in to fill their places, a few of whom, still linger in a green old age, to tell us of our denominational infancy, and how they talked with Randall. But of these the last shall soon have passed away, leaving the denomination, under God, to the more modern of our past ministry; of which we cannot further speak in this article. Heaven grant that these latter in copying the virtues and excellencies of the fathers may overlook nothing that is valuable, not excepting their denominational decision and perseverance!



## ART. VIII.—SEARS ON REGENERATION.\*

THIS book deserves and will secure attention, both on account of what it is, and of the endorsement with which it goes forth into the world. "The American Unitarian Association" requested its preparation, and the Executive Committee "unanimously and cordially approve of the great thoughts and principles that form the basis of the work, and of the spirit and temper in which it is written."

Unitarian theology has been variously regarded; but it has not often found a very cordial reception in the religious world. Most religious men have generally counted it quite too lax to afford any adequate basis for a true religious character and life; and irreligious men have not thought it worth the while to give the time and attention and service which it has exacted as a condition of bestowing its beatitudes. But there has been a good deal of language employed in speaking of Unitarians, going to show that it was very imperfectly understood. Unitarians have been sometimes charged with holding opinions which were new to their reputed authors, of teaching what their oldest congregations would be astonished to hear from the pulpit, and of aiming at results they would count it a calamity to see. But this misconception has not been wholly chargeable to the dulness or the malice of their opponents. Unitarians themselves have, wisely or unwisely, intentionally or unintentionally, consciously or unconsciously, contributed to it. Quarrelling with formally constructed creeds, they have given the impression that correctness in sentiment was a matter of little moment; holding within the circle of their fellowship men who rejected almost every evangelical element of religion, they have seemed to justify the inference that opposition to "orthodoxy" was their principal cementing force; separating from their allies and uniting their powers with each

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\* REGENERATION. By Edmund H. Sears. Printed for the American Unitarian Association. Boston: Crosby, Nichols & Co. 1853. 1 Vol., 12 mo., pp. 248.

other on a denial of the doctrine of the trinity, they left some ground for the deduction that their mission had only a negative character—that their work began and ended with a crusade, that they were ready to destroy but had no purpose to construct.

With the reasons or the propriety of this policy we have now very little to do. The recent movements of the "Association" show that it is not to be adhered to. Dissensions among themselves, the supposed existence of unwarrantable prejudices abroad which have prevented their usefulness, the deeply felt want of a positive and more spiritual theology, and the probable abatement of that animosity, consequent upon the separation from the "orthodox," which gave a coloring to their early efforts—these and other causes operate to induce the development of a positive theology, of which the work before us is one of the first fruits.

The subject with which it is occupied is the great and vital one. Regeneration is and must be the central doctrine of any religious system having the least claim to being scriptural. The redemption of man is the great problem at which divine providence and human philanthropy have been laboring for sixty centuries. It involves as elements the state of man and the moral government of God. Its solution must lead to a development of the causes, nature and consequences of sin, the obligations, power and conditions of holiness. It must take cognizance of the processes by which the scarred and sensualized soul may be restored to health and beauty, and sent up, soaring triumphant to the skies. It must discriminate between the sovereign workings of the divine agent, and the responsible, conscious, action of the roused and struggling subject. And, finally, it must show the work in the glory of its completion, doing homage to every law of justice, giving force to the intuitions of every moral nature, and adding a new note to the swelling harmonies of the universe.

The first thing that must strike an attentive reader of the book, is the deeply fervent spirit of the writer. It is no cold, didactic discussion, reminding one of the taking in pieces and putting together a clattering skeleton gathered up from the val-

ley of Ezekiel's vision. One feels that it must be that the author speaks from a profound religious consciousness. The reader seems to see the varied beating of the writer's heart—now oppressed and heavy with grief at the facts of depravity, now hurried and tremulous with anxiety lest the soul fail of awaking to its peril and leaping up toward deliverance, and then swelling strongly with hope and gratitude as the gate of redemption shines in the distance, and the strong magnetism of of the skies speeds the spirit's march aloft. There is very little of controversy; or if there be it has so thrown away its worldly weapons and laid off its wonted armor that it is impossible for a devout reader to keep up his defensive attitude, much less to keep his spear levelled for an attack. It is from a serene height, gained by many fierce conflicts and humiliating falls, and repeated graspings of the divine arm, that the author discourses to us of the great redemption. We have no envy toward the man who can go through this volume hurling the javelin of verbal criticism at every paragraph of spiritual music, or who is perpetually seeking to scent out some rank heresy amid an atmosphere so fragrant with the breath of heaven.

Its style blends, in a rare degree, strength and beauty. The thought is majestic in its form, and its verbal drapery makes every movement graceful. There are many paragraphs that would keep step with the rhythmic march of David's Psalms. From many eyes the excellence of the style will hide the freshness and force of the sentiment. And yet to us, while metaphors lie over the page like flowers over a parterre in June, the style seems exceedingly felicitous and simple. It has all the spontaneity of nature, nothing of the smartness of ambitious or egotistic artifice.

It is not to be expected that all its views will meet a general and ready endorsement. There are some sentiments that fail to convey to our own mind the exact or the whole truth, as we apprehend it, on the points to which they relate. But, on the whole, the book has surprised, gratified, instructed, and profited us. We may go farther, and say that, taken as a whole, it is the ablest and best development of the subject we have

had the fortune to meet, There are some points related to the subject, which are not discussed, and others spoken of only in a few brief, modest, half-inquiring words. We hail it as a sign of real advancement in the Unitarian body toward a more evangelical stand-point, as likely to lessen the needless prejudice and hostility between different bodies of Christ's professed disciples, and as a really valuable contribution to our religious literature. May we not add also that we trust it will not be without its influence in bringing in the time when the diversified and hostile creeds of the church, so far as they express real truth, shall be harmonised into a more comprehensive and complete theology. It is not probable that it will satisfy all the theologians of any school, and it is very likely that some calling themselves Unitarians will quarrel with it not less than others. A suggestion of the author in his preface is worthy of attention every where: "If any of our reasonings should seem to lie remote from our beaten paths of inquiry, or if they should not sound like the traditional utterances of denominations, we would beg the reader to consider whether they may not be just as worthy of his attention." It will be an auspicious day when such a measure of independence, and candor, and heroic love of the truth, shall preside over all our religious investigations.

We subjoin a few paragraphs, which may serve both as specimens of the style, and as indices to the author's leading views. The work is divided into three parts. Part first treats of "The Natural Man;" part second, of "The Spiritual Nature;" part third, of "The New Man." We quote here and there:

"It is obvious to observe, on a careful analysis of the Pauline philosophy, how much more than a proper share of the evil brought upon the world, our common ancestor has been made to bear. Was ever the memory of man so wronged and abused by his children? So far from laying off upon him the whole business of man's fall, Paul does no more than designate how the work began, and how sin was first introduced. His successors kept adding to the work which he only commenced, and death passed upon all men, not because Adam sinned for them vicariously, but in that ALL HAVE SINNED.— He sinned, and there, alas! *began* the work of the degradation of his species; the balance between good and evil began to dip the wrong way, his

successors kept adding to the weight, sin became more facile with every generation, till the scale came heavily down. And this is THE FALL OF MAN,"—pp. 56—7.

"We classify the internal forces of human nature under a threefold division. Under the *first* division we place those which are evil in themselves, and only evil; those which do not admit of being changed into anything good, but which require to be expunged altogether. Among these are those corrupt acquired instincts of fallen man, hatred, malice, revenge, deceit, cruelty, acquired lusts, and selfishness in its myriad forms. These, we have seen, when once acquired, are transmissive from one generation to another. They are not subject to the law of God, neither indeed can be, because in their essential character they are the very opposites of the Divine nature. They are that "body of death," which, all along through the centuries, has formed and stratified upon our burdened humanity, and which can in no wise be incorporated with it, but which must be rolled off, as the burden of the pilgrim rolled away when he came to the cross. Under the *second* division we place the natural appetites, affections, and powers; and these are good or evil, according to their ultimate *ends*, according to the service in which they are used. Under the control of the Divine law they are good, under the control of the selfish nature they are evil. . . . . Between God on the one hand, and self on the other, they hang and tremble; but it is the tendency of hereditary corruption to make them sway in the wrong direction with cumulative weight; to make the balance come down on the side of evil. But under the *third* division we place those sacred capacities which are the crowning glory of human nature, the capacity already described, of receiving the Divine Light and Life, and making God operative in man." . . . pp. 111—13.

These quotations indicate in outline the view taken of the natural man, and of the causes operating to bring about that state. What is Regeneration?

"Regeneration implies three things: first, a cleansing away of all hereditary corruption; secondly, a restoration of the natural powers and affections to their appropriate service, or changing their inclination from self and making them incline to God; thirdly, receiving the divine life through those capacities that open upwards towards God, and towards his angels. It is obvious, however, that the divine work is accomplished in an order exactly the reverse of the one now stated. For the first ground of our regeneration is the spiritual nature, the immanence of the Divine Spirit in the human soul. . . . . Then God becomes the prevailing force within us, and he bends our natural powers towards himself, and draws them all into his service. . . . . Lastly, all hereditary evil is expelled,—that gang of lusts and passions, and the brood of lies which they engender, which require to be killed, since they cannot be converted; to be scourged out of the temple, since they cannot be made fit for its service. . . . ."—pp. 121—3.

The author's view of Christ as the mediator may be gathered from the following :

" Whatever, then, may be the mode of union between the human and the Divine in the person and history of Jesus Christ—and we shrink from applying the scalpel of our metaphysics to the Divine nature—this one truth stands bold and prominent in the entire history of the incarnation, that the human was so overlaid, controlled, and possessed by the Divine, that the Savior is without reserve " God with us." The Divine inlays all his words and actions, so that they are the undoubted expositions of the Eternal Wisdom and Love. The New Testament writers are careful to inform us that the man Christ Jesus had no human father, but that the Holy Spirit itself descended into this world and took its normal clothing of flesh and blood and its expression in the human form. They put this fact in the foreground of the Christian Theology, for by this fact they make the author of Christianity not an inspired prophet, but a Divine man. The prophet is inspired to utter his message, and that done he is like other men. Christ was not inspired after birth, but the effluence of the Divine nature formed the inmost principle of his natural being, so that his most common words and works had their ground in the ingenerating Divinity. The natural life of Christ became hence the *expression of God*, and the influence proceeding from him the effusion of the Holy Spirit."—pp. 193—4.

One more quotation and we have done ; though these paragraphs can give but the faintest idea of the stirring thought and majestic diction which distinguishes the volume. The 'philosophy' alluded to, can hardly fail to be recognised, and the discrimination is just and happy :

" There is a floating philosophy which teaches that the impulses and intuitions of human nature are a sure guide, because they are the inspirations of God in humanity. But it does not recognize the distinction between humanity fallen, and humanity renovated, and thus it is liable all the while to confound the corrupt instincts of the natural man with the clarified affections of the man created anew. It has no rule to distinguish hereditary proclivities to evil from the divine impulsions which move us after hereditary evil is extinguished. It makes that a rule of action for sinful man, which can be a safe one only for the redeemed. It has no analysis that searches us and cleaves the evil from the good, setting one over against the other, and saying, *Avoid ye that*, and *Follow ye this*. And so it would put us on the fiery waves of corrupt desire, and let us float passively along to destruction, if only we drift past flowery banks and spicy groves before the rapids begin. It confounds human nature in its chaotic state with human nature distributed, after the spirit has brooded upon it, and reduced all things to their class and order. It is by a higher and a self-revealing philosophy, that we come, through self-denial, to that state of unchartered freedom in

which there is no self to be denied, where our six days of toil and struggle have ended, and we enter on our sweet Sabbath of repose."—pp. 128—9

There is much strong intellect, much breadth of philosophy, much high culture, and abundant means of influence among Unitarians. Permeated and controlled by the vital influences of the gospel, there are few bodies of men of the same number who are able or likely to do a higher work in bringing our religious life toward its earthly perfection. Many and frequent may such contributions as this book become; candid and hearty be the welcome which every where meets the offering.

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## IX. CONTEMPORARY LITERATURE.

### BIOGRAPHICAL.

ISAAC T. HOPPER: *A True Life*. By L. Maria Child. Boston: John P. Jewett and Company. 1 vol. 12 mo. pp. 493.

THERE are a few men—the princes of intellect—whose best biography is their words and deeds. These are so thoroughly and fully an impersonation of themselves, and stand out before the world, by the force of their own inherent impressiveness, in such clear and bold form, that no biographical narration can surpass or equal the accuracy or vividness of the picture. Of such, are Paul, and Homer, and Luther, and Milton, and Shakespeare. The best portraiture which any biographer can draw of them, would fall far below the living likeness daguerreotyped in the works they have left behind. But for the most part this is not the case. The lives of most men are not so interwoven with their own utterances. To impart to us an accurate conception of their characteristics, they must resort to the dangerous expedient of a formal autobiography, or trust posthumous fame in a very great degree to the good or ill qualities of a biographer.

Of this latter class was the late Isaac T. Hopper, whose "*True Life*," by Mrs. Child, is before us. Inherently, we are inclined to think, he had characteristics which otherwise developed might have very considerably served to create and perpetuate a true impression of himself. But his works—noble indeed—were emphatically those of deeds rather than of words, however brave or necessary, and hence needed a narrator to convey them to the ear of the world. They had their effect upon the passing eye, but this cannot perpetuate itself without the aid of the tongue, or of its representative, the pen. And these deeds were of such a character—friend Hopper's life was so true and worthy—as to justify and demand the publication of his biography. If every biographical authoring should wait to find so good a subject as he, the world would be spared the infliction of many a useless, and by

sequence, pernicious book—for whatever is useless occupies the place of the useful, and is therefore pernicious.

Mrs. Child, too, possesses many of the qualities of a first rate biographer. Very few could have written such a work so felicitously, or invested it with so deep and thrilling an interest. She fully appreciates and sympathises with at least many of Mr.—we hardly know as we ought in courtesy to Mr. a Quaker—we will say friend Hopper's characteristics, and holds and wields the pencil of a master artist. The picture is not only formed upon the retina of her conceptions, but she has the ready ability to transfer it in living characters to the canvass of her paper. And hence, between the power of Hopper's life, and the ability of his biographer, the reader is charmed on from page to page in forgetful eagerness. The moral and intellectual appetite is so keenly excited and aroused by the tempting literary viands, as often to overpower the generally prevailing demand of the physical appetite.

But to this strong affirmation of Mrs. Child's excellency as the biographer of Hopper, we think, or at least suspect, that there ought to be a limitation. We never knew Hopper, personally, and judge principally from what is indirectly intimated in the book itself. There is, or we much mistake, room for the suspicion that her appreciation did not grasp *all* of the characteristics essential to the full estimate of his life and character. It seems difficult to suppose that the nature which so manifested itself, as is narrated, under the circumstances in which the points which are seized upon were displayed, would not manifest itself prominently in other directions and in other forms. It appears incredible, also, that the youthful spirit which manifested itself in the juvenile anecdotes that are given, should not develop itself into other mature characteristics, unless opposed by different counteracting influences than are anywhere brought to light. And then the air and spirit of the work leaves us with a vague sort of feeling that something is wanted to give completeness and finish to the picture. We do not suspect the biographer of overdrawing, or of attiring it in holiday suit. But there were certain prominent—perhaps, and undoubtedly, the most prominent—characteristics of the generous and chivalric Quaker, with which she so quickly and strongly sympathised, as to lose the apprehension of some of the finer touches which would have given it greater perfection and beauty.

Passing from this, there is much to admire and love in the life itself. Among this may be mentioned his sterling integrity and his strong common sense. He was a plain, truthful man, and looked at a subject in a plain, truthful, every-day manner, and so seldom over-shot or came short of his mark. Indeed, it is apparent that he owed the wonderful uniformity of his success, not more, if as much, to his force and persistence, as to his cool, unpretending, natural way of looking at and taking hold of a matter. He had neither the garbure of rhetoric, the enginery of logic, the trappings of learning, nor the flippancy of off-handed smartness. Nor yet was there the bustling earnestness of enthusiasm. Equally removed from all of these, there was a quiet and spontaneous sagacity, developed not so much in extricating



itself from difficulties, as in obviating their existence, by a pre-exerted and unnoticed foresight.

His estimation of human nature seldom misjudged his man, and his far-reaching shrewdness never failed him in the occurrence of unanticipated events, or where promptness was essential to success. On one occasion, where a fugitive slave had been arrested, and there seemed to be no hope for him, Hopper requested to see the advertisement by which in part he had been identified. Running his eye over it, he noticed the heading—"Sixty Dollars Reward." "Art thou to receive sixty dollars for apprehending this man," said he, to the agent, who was also the principal witness. Being answered in the affirmative, Hopper at once seized upon it and contended that it invalidated his testimony; and thus succeeded in securing the slave's release. In keeping with this, was his readiness of retort. "There is no use," said an enraged slave-hunter, whom he had disappointed of his prey, "there is no use trying to capture a runaway slave in Philadelphia. I believe the devil himself could not catch them when once they get here." "That is very likely," retorted Hopper with the most imperturbable good nature—such as never forsook him, even in the most exciting and trying circumstances. "But I think," he continued, "he would have less difficulty in catching the masters; being so much more familiar with them."

But it is principally for its humane aspect, that Hopper's life is valuable. He most emphatically "went about doing good." He found and exemplified a practical meaning in the declaration of James, that pure and undefiled religion consists very largely in visiting the widow, the fatherless, and every class of the needy, with substantial sympathy and aid. He gave a living, and while he lived, a perpetual commentary upon the beautiful and heaven-like character of the good Samaritan, which came all glowing with what had been unconceived excellence from the lips of the divinely-speaking Messias. He reached and controled the spiritual through the medium of the physical—as, unlike the Savior, too many more dogmatically orthodox religionists too often forget or neglect to do. The future glory of his religion led through a path of present office work of good, and hence he did not so contemplate the ultimate as to neglect the immediate. It was not enough for him to point men to a heavenly inheritance, but with a right noble heart and with the highest and truest courage, he put forth his hand to help them secure the passing boon; judging it, if properly improved—and generous aid in attaining it is more effective for this purpose than the gravest homilies—the surest and best stepping-stone to the higher experience and awards of a spiritual and devout life.

The story of the umbrella girl, whom he saved from a life of misery and infamy, has gone the rounds of the press, and is a good illustration of his practical and generous sympathy; but it is not so full and characteristic an exhibition of his noble nature as is several of the stories which are narrated of his successful efforts in behalf of the colored race, both free and fugitive, though mostly the latter. It is impossible to read them and not admire and be attracted towards him. Even his enemies—slave-hunters themselves—

when they came into such direct and intimate contact with him, as to perceive his straight-forward and manly integrity, his lofty, humane and self-denying purposes, and to appreciate his kindly good temper, were constrained in the midst of their excitement and chagrin, to respect and admire him.

We do not hesitate to express a firm conviction that more of such outward and generous activity, in the name of religion, would very much enhance its worth and its developed power. In other respects, we would not adopt the Quaker's life as a desired type of religious development; but more of this—with no less than otherwise of an inward, esoteric, or subjective experience of holy thoughts and aspirations—would most wonderfully and legitimately tell upon the world in favor of the religion of the cross. It would unbolt the prison-house in which so much of its effectiveness has been confined, and permit it to go forth “conquering and to conquer.”

**A MEMOIR OF THE LIFE AND LABORS OF THE REV. ADONIRAM JUDSON, D. D.** By Francis Wayland, President of Brown University. In two volumes. Boston: Phillips, Sampson and Company. 1853.

With deep interest has the Christian public waited for the appearance of this work, since it was understood that the distinguished author had taken it in hand. Judson belongs to no sect exclusively. Wherever Christian heroism, zeal and self-sacrifices are respected, there the pioneer in American missions will be hailed and remembered. These volumes notwithstanding the loss of such a large proportion of Dr. Judson's valuable papers, can hardly fail to satisfy the most warm and fastidious of the subject's friends. It is enough to say that Dr. Wayland's work in their preparation is every way worthy of himself. His serenely simple and lucid style, his strict fidelity to fact, his genuine sympathy with whatever is really great and good in human character, all appear in their fullness on these pages—making Dr. Judson a living person, walking within the circle of our communion, and acting on us with the force of a definite and energetic character. The publishers have also given the volumes an external appearance every way creditable. The mechanical execution is seldom surpassed. The volumes must have a wide circulation, and render a high service to the cause of missions. In our next number we hope to be able to present a fuller review of the work.

**GOD WITH MEN: Or Footprints of Providential Leaders.** By Samuel Osgood, Author of 'Studies in Christian Biography,' etc. Boston: Crosby, Nichols and Company New York: Charles S. Francis and Company. 1853. 1 vol. 12 mo. pp. 269.

Mr. Osgood is known as an able, vigorous and chaste writer; and the department which he has chosen is one well adapted to his characteristic powers. His title suggests Carlyle's "Hero Worship," or Emerson's "Representative Men;" and serves to illustrate the tendency to mental and social classification—to divide men off into groups on the basis of similarity in spirit or function, as ethnologists divide them according to form and feature. Mr. Osgood's characters are all scriptural; and besides the individual characterizations which are, for the most part, just and happy, appreciative and discriminating, he makes them symbolize some element or reveal some sphere

of actual life. Thus Abraham becomes a text from which there is preached a sermon on Faith, Moses calls our attention to Law, Aaron shows the Priesthood, Saul holds out the Throne, etc. etc. The book is full of thought well expressed, and there is a vein of genial philosophy running through the entire volume. We find now and then a little difficulty in understanding the principle by which it is determined how much of the old Testament record is the statement of literal fact, and what portion is allegory and symbol. The transitions from the one to the other mode of interpretation are frequent and rapid, sometimes a little abrupt. The author however, is no disciple of Mr. Parker. He is reverent before the Bible, though not always so before the usual interpretations of it. His general spirit is chastened and fervent, his intellect furnishes information, his imagination stimulates inquiry, and his taste supplies beauty. It is a readable and valuable book.

**MEMOIR OF PIERRE TOUSSAINT,** born a slave in St. Domingo. By the Author of 'Familiar Sketches of Sculpture and Sculptors,' etc. Boston: Crosby, Nichols and Company. 1854.

Pierre Toussaint is not to be confounded with his distinguished namesake, Toussaint L'Ouverture, as he is in danger of becoming. Born a slave, yet suffering few hardships, he received his freedom at the hands of his mistress, with whom he fled to this country, lived in New York, a pattern of humble excellence and worth, where he recently died at an advanced age. Mrs. Lee gives us a chaste and beautiful record of a life equally chaste and beautiful. She tells us a startling story of adventure, never makes us dizzy by leading us over a height of power: but, instead, does the much better thing in taking us along through the path of an ordinary existence, and showing how the highest heroism of goodness may dignify all spheres of life. Anything that makes us realize that the highest human ends lie in the goodness of the heart and life, teaches no needless lesson. Toussaint develops some traits of character, apparently the offspring of the sermon on the mount, which would hardly suit the ultra school of abolitionists. He has too much humility, reserve and moderation to meet their demand. They would call him craven and wanting in spirit; and it must be confessed that his protest against the despotism which crushes his race was quite different from the usual one—we know not whether it be the less or the more effectual. It is made by the spirit of resignation to, and even of apparent contentment with, his lot, while held as a slave, or kept in a menial's position by the decree of northern caste. He seemed ever intent on making the best of his circumstances, and aiming at the passive and gentler active virtues of the gospel; and this pursuit seemed to take entire possession of his being and subsidize his whole powers. Perhaps the touching appeal thus made is a more effectual blow against the despotism which makes a chattel of such a Christ-like soul, than the eloquent and burning indignation of Garrison or Douglas. The warm breath of such high virtues may perhaps melt the icy heart of despotism as readily as the bolts of censure smite its proud arm to weakness. It is not always easy to tell when to copy Christ's bold severity toward the hypocrisy of Phariseism, and when to imitate his meekly majestic silence amid the

mocking of his last trial. Both forms of life have nobleness and power. Let there be no strife between those unto whom it is given to reveal the one or the other element.

One purpose is subserved by such books now. They are so many pleas of justice for down-trodden Africa, poured into the ears of an awakened nation and world. While the burdened heart of the fictitious Uncle Tom startles continents with its wailing, the beautiful psalm-like life of the veritable Toussaint shall support the appeal.

Crosby, Nichols & Co. also announce as forthcoming works, a Memoir of the Rev. Sylvester Judd; a volume of Sermons by the Rev. S. Judd; a volume of Sermons by the Rev. A. A. Livermore; and a volume of Sermons by the Rev. Joseph Harrington.

FAMILIAR SKETCHES OF SCULPTURE AND SCULPTORS. By the author of "Three experiments in living," "Sketches of the lives of the Old Painters," etc. In two vols. Boston: Crosby, Nichols & Co. 1854.

These are two charming little volumes, written by an appreciative spirit—one who has both the eye and soul of an artist. We are made to love the enthusiastic toilers who struggle to embody the fleeting forms and ideas of beauty in the products of the chisel, not less but more than their work. The author lets us neep into the studios, overhear the vocal musings of the roused and struggling soul, watch the lighting of the eye as the ideal loveliness gradually emerges from the block of marble, until we seem to share the triumph or suffer under the bitter disappointment awaiting the child of genius. They are just what they purport to be, "Familiar Sketches;" and they seem to help in the formation of an acquaintance so pleasant and real that the sculptors become our familiar friends. Art is beginning to find patrons in the new world; and as the pioneering labor draws towards completion, and wealth and leisure are possessed, we hope for some of the highest triumphs of art. Allston, and Greenough and Powers, already command deference, and a score of successors are finding their way to the heart of public appreciation. Our national life will not be less but more manly and complete when the fine arts shall have received an honored chair in our temple of discipline.

#### HISTORICAL.

HISTORY OF THE CAPTIVITY OF NAPOLEON AT ST. HELENA: From the Letters and Journals of the late Lieut. Gen. Sir Hudson Lowe, and Official Documents not before made publi. By William Forsyth, M. A. etc. In two volumes, 12 mo., pp. 633 and 672. New York: Harper and Brothers.

The publication of a portion of Sir Hudson Lowe's papers, relating to the captivity of Bonaparte at St. Helena, will not only contribute to the better understanding of Napoleon's character, but has increased importance from throwing new light upon the vexed question of the treatment which he received at the hands of the English government during his captivity. To see the workings of human nature when exhibited in such gigantic proportions

is always profitable, and especially when, as in this case, the subject is interwoven with questions of humanity, international rights, and political policy.

In respect to the propriety or justice of the policy of keeping Bonaparte a prisoner of war, the contents of these volumes have but little significance. But having adopted that policy, it was evidently but the simple demand of consistency that measures should be taken to render it effective. It is not to be supposed that such a restless and powerful spirit would or could willingly acquiesce in banishment from the theater of active political life. It would have been foolish in the extreme to expect him to remain quietly at Helena, unless kept there by a power and a vigilance which his resources could not master. And that of course was no easy work. It required the adoption and enforcement of measures as extraordinary as was the nature of the exigency they were called forth to meet.

Nor could it be expected that he would remain on very intimate terms with those to whom the execution of those measures was entrusted. While strenuously protesting against the policy which made the island his prison, and while utterly refusing to pledge his word to conduct according to that policy, it were not only inconsistent but impossible for him not to chafe under the necessary isolation, surveillance and petty occupations of his confinement. Such was the position, such were the necessary and unavoidable duties of the Governor of Helena, that a flogged slave might just as rationally be expected to cherish a companionable and gratified spirit toward the overseer who administered the lash, as to expect the hero of a hundred battles to manifest a satisfied and laudatory spirit toward any man in Sir Hudson Lowe's situation. In addition to this, it was the policy of the caged Emperor to magnify as much as possible the evils of his situation. His greatest hope lay in thus supplying the parliamentary opposition to the administration with weapons formed from his treatment, and in eliciting interest and sympathy from the people of Europe by a dolorous recital of real or fancied wrongs. And then, again, it is to be remembered that when great minds, by choice or necessity, descend to the more trivial experiences of common life, they seldom, if ever, exhibit the prudence or the propriety of those whose more natural province it is. Napoleon were a greater prodigy than he was ever claimed to be, if, when so suddenly and so entirely confined, intellectually as well as physically, to the very narrow sphere of his prison-home, he had conducted towards him in whose charge he was, with as much propriety as an inferior mind would be likely to do.

Sir Hudson Lowe, therefore, as the governor of Helena during Napoleon's stay there, is not to be blamed merely because the ex-emperor chafed in his chains and did not feel the most amiable spirit towards him whose business it was to keep them firmly riveted. Nor is he to be condemned on the strength of the testimony of disaffected and disgraced surgeons, or of the necessarily hostile members of the captive's household—*ex parte* as it must be, and prejudiced and inconsistent as in some respects it evidently is.

Whether the governor was tyrannical, narrow-minded, and unnecessarily exacting, is to be decided upon other and independent grounds. The state-

ment of O'Meara, Montholon, Antommarchi, and Las Cases, when viewed from the right stand-point, are important to a proper solution of the problem; but we apprehend that the better and main conditions of a right judgment are to be found in these letters and papers of the governor, so diligently and carefully edited by Mr. Forsyth. We do not mean to say that the opinion of the latter, and which he takes such evident pains to support, is a true one. In spite of his disclaimer, the traces of his professional training are apparent almost every where, and what he would persuade us is the unbiased decision of a judge, falls upon the ear too much like the pleadings of an advocate. In fact, so sensibly is this the case, that there is danger that the reaction from it in the mind of his readers will induce them to give too little credit to his conclusions. But no one will doubt his integrity or his sincerity. He evidently wrote under the force of honest as well as of intense convictions; and he has exhibited a care and judgment in editing his materials, which, in view of the recent slovenly negligence of some biographical editors in high circles, is worthy of earnest commendation. Now and then his style is not so elevated as we could wish, and even in his preface he is guilty of a vulgarism hardly to be tolerated in extemporaneous speech or conversation, in the use of the senseless phrase, "as it were." English critics, who are so keen to scent American vulgarisms, will take a note.

Into the general question of the ability and sagacity of Sir Hudson Lowe, we cannot here very deeply enter. The impression, we think, will be induced in many minds that he was not always fully equal to the exigencies of his position. Even in view of his own papers, and after his earnest vindication by their editor, he will probably still be charged with being somewhat narrow-minded and exacting—more punctillious and less generous and magnanimous than the circumstances required. But this, after all, is only saying that he was not one of the very greatest of men; for that nation has a most prodigious amount and variety of ability at its command, which can furnish and spare for such a service even one man equal to the task Sir Hudson Lowe had before him. The second thought, taking a comprehensive view of the necessary and unavoidable difficulties of his position, will probably lead to the conclusion that he exhibited a rare ability, an admirable discretion, and a masterly effectiveness. Few men could have managed better, most would have done almost infinitely worse.

As intimated at the outset, the work is valuable as throwing much light upon the mind and character of Bonaparte. For this purpose alone, it is a worthy study. It is not so much by a superficial inspection of common minds, working under ordinary circumstances, as it is the thorough study of such minds as Carlyle calls the bell-wethers of mankind—who lead, while the masses follow—that the most practically serviceable knowledge of human nature is attained. If one can come into sympathy with such spirits, without yielding to the tendency to imitate their faults, he will not fail of securing that which will afford him an increased and a better effectiveness in the battle of life. With the limitation just adverted to, there is no better

subject for such study than him who more emphatically than most others, if not any one else, was the architect of his own fortune; and there is scarcely a more favorable occasion for the unravelling of his character, than is offered by his exile at Helena—and we know of no single work so valuable for this purpose as the one before us. It will evince that Napoleon had faults, well-nigh as great and numerous as his excellencies.

It is to be hoped that the work will induce serious and earnest inquiry into the proprieties of international policy. It is of comparatively little importance, in itself, whether England was or was not right in her policy of keeping and treating Napoleon as a prisoner of war—it belongs to the past, whose only use is the lessons of history. But the present circumstances of the world render it inevitable that occurrences involving at least somewhat similar questions will frequently occur, as in the recent case of Koszta. They involve too much of interest as well as of right to be treated lightly, or be left to the unprepared judgment of the hour of excitement. Ere the exigency comes, there needs to be the exercise of the most penetrating and upright sagacity, in elucidating and settling the principles upon which all such questions ought to be decided. Hitherto this has been too much neglected, but this publication will furnish an opportune text for the discussion. We, however, cannot now enter upon it; and will only venture the suggestion that it is quite as much the province of the philanthropist and the christian as of the civilian.

CHRIST IN HISTORY; Or the Central Power among Men. By Robert Turnbull, D. D., Boston: Phillips, Sampson and Company. 1 vol., 12mo., pp. 540.

This work has rare merit, but in some respects is vulnerable to criticism. Dr. Turnbull happily says that the language of Christ "is not that of the schools, for less of the rhetoricians. It is scarcely language at all. So transparent is it, you see the things rather than the words. In fact it is only when you see the things rather than the words, that you understand him." But this can hardly be said of the Dr's style. There is a stately tread of sentences, keeping time to the music of rhetorical periods, that will not fail to arrest attention. Perhaps it cannot be said that the style obscures the thought, but it will at least divide the attention.

And this lofty and majestic diction is so uniformly sustained as to become monotonous. There is a continual coming back to the same point at the beginning of each sentence, and then the proceeding through the same rhetorical measure and metre to the end. It thus proves pleasant reading for a while, but its measured cadence soon requires a master grasp upon the powerful and brilliant thoughts which are presented, to escape yawning. Now and then, a most grateful relief is found in recurring to a lengthy note, in which the stilts are discarded, and he writes in a more simple and familiar manner—evincing that his ordinary style is rather the result of cultivation or of habit than of nature.

There is also a marked absence of Anglo Saxon words and epithets. If the author be an admirer of the terse language of the Baptist Tinker, it is only from the principle that opposite poles attract each other. We take the

following sentence from the first page at which we glance :—"The invisible world is made as patent as the visible ; mysterious, indeed, as all things are mysterious, stretching away into the everlasting immensities, yet real, palpable, glowing."—p. 293. A little farther on, speaking of Origen, he says :—"Passing from the outward, and despising the body, he sought the essential and eternal archetypes of things in the bosom of God—saw there the unchangeable essence, and finite procession of the soul, and thus taught a dogma akin to the Platonic transmigration."—p. 395. If these sentences should not be regarded as fair examples of his general use of language, they at least indicate a manifest tendency towards the hollow logomachy of transcendentalism. Throughout the work there is a very frequent recurrence of such epithets as "mystic," "chaotic," "harmony," "everlasting oscillations," "all-embracing essence," "all-comprehending force," "*the All*," "the divine," "the infinite," "the absolute"—so frequent, in such connections, and with such a peculiar, semi-transcendental sense, as to require something of an apprenticeship preparatory to a full sympathy, or even always to understand him.

The work is replete with the most full and varied learning. Indeed the argument is sometimes so overloaded with it as to become wearisome, if it does not lose something of its distinctness and force. But it does not assume the appearance of labor or ostentation. It flows out so spontaneously and blends so readily with the drift of the discussion, as to manifest itself to be the unstudied and earnest, though sometime circuitous, approach of a strong mind to its confident and safe conclusions. The various repositories of historical knowledge are almost all made to contribute something valuable to the purpose in view—often until one feels thrice convinced, and impatient to be pelted with whole volleys of evidence, long after all resistance must necessarily cease.

Of the character and management of the discussion, it would be almost impossible to speak too highly. Its originality will not fail to arrest attention. Now that the deed is done, and so well done, it is almost as much a wonder that it had not been done before, as was the setting of the egg on end by Columbus. And yet it is almost the first contribution to such a department of religious literature. And though a first attempt, it will require a powerful effort to surpass it. The subject is firmly grasped by a master mind, and carried to a conclusion that few will have the temerity to question.

The object is to "maintain that God, in some manifested form, or an organized belief, and especially in Jesus Christ and Christianity, to which Judaism is an introduction, is the centre of all history, past, present, or to come. So that those who would know Christ must know history, and those who would know history must know Christ." This is certainly a sublime idea, and if it can be realized, if it can be made sufficiently to appear that the lessons of history all point to and cluster around the Cross, then the moral heroism of Paul, in glorying only in the cross of Christ, becomes the embodiment of the highest philosophy, and another most powerful element of impressiveness is discovered to attach itself to Christianity. As such a



discussion goes on, the Christian cannot do otherwise than watch its issues with the most thrilling interest.

Going back to the distant ages, the wearied and disappointed aspirations of the ancient sages become so many prophecies of the coming Shiloh. The earnest and reverent worship of the nations, sometimes descending to the most degraded fetichism, is the intuitive sensibility of the soul feeling after God. The older philosophy reverently bows before an idealized Savior, and as the "fullness of times" draws near, Christ becomes "the desire of all nations." The development of the vital power of Christianity in its relations to and influence upon contemporaneous history, as manifested in the primitive church, in the middle ages, the Reformation, and in modern society, are elucidated in so conclusive a manner, that those who may be repulsed by the author's style, or somewhat wearied by his exuberance of learning, will be more than amply repaid by a thorough study of the work. The idea is realized—the truth of the proposition becomes incontestable. The chapter on the Mystic Theory, though it does not follow the argument to its full-est conclusiveness, probably for want of space, is an original, masterly and conclusive refutation of the vaunted and deistic "Absolute Religion." We do not remember anywhere to have seen a more thorough and obvious *exposé* of its fallacy.

#### TRAVELS.

HOMES OF THE NEW WORLD; Or impressions of America. By Frederika Bremer. Translated by Mary Howitt. In two volumes, 12 mo., pp. 600, 654. New York: Harper and Brothers.

Very few works have provoked more criticism than this, and all sorts of exceptions to it are taken. With one, it violates the sanctities of hospitality, by giving publicity to what are deemed matters of personal and private intercourse. On this score, there has been quite a spirited reproduction of the critical drama, performed upon the first appearance of Willis' "Pencilings in Europe." Another class profess to sneer at what they take to be the heroes she makes of those—sometimes comparatively obscure or unostentatious people—whose hospitality she enjoyed. Others amuse themselves with what they term the simplicity of her impressions and judgments. A fourth set are very much astonished at the easy familiarity of her style and manner; while still another class deem her almost unpardonable on account of what they term her "sentiment"—meaning the peculiar associations with which she connects the scenes she narrates. And so on, to the end of a not very short chapter.

But she has nevertheless produced a very readable book. The avidity with which the critics seize upon it, and especially the evident relish with which they apply the scalpel, are alone sufficient to indicate that it must be a readable book. The varying character of the criticisms also evinces that it is no ordinary book; and that whatever may be its faults, objections to it arise quite as much from the stand-point from which it is viewed, as from any inherent defect in it. It is something new, altogether out of the beaten

track of books of travel; and therefore can hardly expect to stand the test of the current code of criticism—must share the fate of all innovators.

We do not mean that she is likely to originate a new school of travel writers; for it will be perceived that the sentiment and the simplicity, the hero-making and the familiarity, in short nearly or quite all of the offending characteristics, are altogether Miss Bremer-ish—are precisely those qualities for which her “Neighbors” and other works are so popular—are so well known to be the outgrowth of her peculiar idiosyncracies and temperament, that it could not be expected Frederika would or could prevent them from appearing even in a book of travels. The objections to them, therefore, amount to but an illy-concealed astonishment that she should venture into this department of literature at all; while they, like other individual peculiarities, so far as they are really such, cannot be successfully copied—cannot constitute a new and general type of this or any other kind of writing.

But making the proper allowance for the circumstances under which and the object for which they were written—that they were originally private letters addressed to an intimate friend and relative, and in terms of Norwegian familiarity and endearment, and that when eventually given to the public they were designed only for circulation in her own country, as about us and at so great a distance and not for us—we confess that we like these pictures of the Homes of the New World. They manifest a genial and generous spirit, with which it is almost impossible to quarrel; and a discrimination which, if not always just, is obviously the mistake of ignorance and not of prejudice.

They are just what you would expect and wish to hear in the drawing-room of a pure and noble-minded friend—one who would scorn to make private intercourse the brooding mantle of scandal and idle gossip—upon a return from the observation of new and interesting scenes. We will not affirm that the publication of such communications is to be recommended; but we insist that whatever evil there may be in it, arises far more from the *animus* which inspires the communication, than from the fact of its publication. Let drawing-room communications be inspired by a truthful spirit and a noble purpose, and at least most of the objection to their publicity is thereby removed. And while such communications of travel and adventure are very much relished, while they are prized above the ordinary narrations of books of travel—we are constrained to confess that we like these volumes from this very same principle; and we cannot but think that their pure and lofty spirit, impressing the strong conviction that it utters nothing bad, no petty, gossiping scandal, because it has none to utter—will do much good in inspiring and cherishing a purer and nobler life in many breasts.

The information which the work contains of the men and things of this country is actually astonishing. How she obtained so much and so accurate knowledge of the country, of its geography, its productions, its resources, its institutions, its social, civil and literary characteristics, its men, and its power, in the comparatively short time she spent in the country, is altogether unaccountable. We venture the opinion that outside of those closely connected with the press or with the general management of public affairs, there

are very few indeed who will not find in this work much on these points with which they were before unacquainted.

SCIENTIFIC AND MISCELLANEOUS.

**OUTLINE OF THE GEOLOGY OF THE GLOBE, and of the United States in particular: With two Geological Maps, and Sketches of Characteristic American Fossils.** By Edward Hitchcock, D. D., LL. D., President of Amherst College, and Professor of Natural Theology and Geology. Boston: Phillips, Sampson and Company. 1853. 1 vol. 8vo., pp. 136.

To those who are at all familiar with geological discoveries, and who are familiar with the labors of Dr. Hitchcock in this field, the title of this book will be a sufficient recommendation of and index to its character. The condensing process is most admirably applied here. The structure and arrangement of the earth's strata, the laws of deposition, the principles on which the distribution of the fauna and flora of the various geological epochs is to be explained, are here developed with admirable simplicity and conciseness. The maps are themselves a study and a teacher. It is surprising how complete an exhibition of all the chief results of geological research has been made by means of these admirable and delicately colored drawings. If we were to complain at all, it would be on the ground that the very abundant use of terms familiar only to scientific men, will probably operate to deter many common readers from an attempt to master it. It is, however, a treatise of great value.

**LECTURES TO YOUNG MEN.** By William G. Eliot, Jr., Pastor of the Church of the Messiah, St. Louis. Boston: Crosby, Nichols and Company. New York: Charles S. Francis and Company. 1854.

**ALSO—LECTURES TO YOUNG WOMEN.** By the same author; and published by the same Houses.

The above are the titles of a couple of beautiful 16mo. volumes, just out of press, tastefully got up, filled with wholesome advice and valuable suggestions to the young of both sexes. There is no straining after startling originalities, no catering to a vitiated taste which craves the sentimentality of thought or the cayenne pepper of rhetoric. In a calm, plain, serious way, the author talks to youth of the life which often opens so deceptively before it, of the perils which lurk beneath the promise of joy, of the earnest purpose and the constant honest endeavor which alone can purchase what deserves the name of success, or avoid the follies which brand life as a failure. He blends happily the faithful counsellor and the warm hearted friend. The volumes would be good companions for the bible, when put into the hands of those who are just stepping out into the untried world. The efforts made in behalf of the young show the perceived want of special interest in that direction, and the desire to meet it. That is encouraging; though only those who have a deep sympathy with youthful life, in all its phases, are likely to effect much. It is not enough that the young have what is called "good advice." Much of it, judged by its tendencies and effects, is rather bad advice. He is a wise man who can keep possession of the confidence of the youth in this day, while holding them back from excesses by the cords of Christian duty.

**A BAPTIST CHURCH THE CHRISTIAN'S HOME.** By Robert T. Middleditch. New York: Edward H. Fletcher.

"What Bigotry!" such will perhaps be the instant exclamation of not a few as the eye glances on the title page of this little volume. To some it may be a card of introduction so really repulsive that they will not permit themselves any further acquaintance." Such is the first paragraph of the preface. We hope the author's success will be better than his fears. We assure our readers they will find it a harmless volume, and if they all read it we shall not fear that it will proselyte them. It is well written and quite candid, and not very egotistic after all. We are not a little amused with the author's anxiety to have church communion coextensive with the communion of saints, while standing on a platform from which he drives the great majority of those he confesses to be saints.

**COMMENTARIES ON THE LAWS OF THE ANCIENT HEBREWS.** By E. C. Wines, New York: 1853. Geo. P. Putnam and Company.

A very able work on a very difficult and important subject. It is the result of great industry. For students of the Bible, it is very valuable. No minister should be without it. We hope hereafter to give an introduction to its pages.

**MAPLETON OR MORE WORK FOR THE MAINE LAW.** By Pharcellus Church, D. D. Lewis Celby and Company. New York. 1853.

This book will do a good work not only for temperance but reform in general. It is not blind to the faults of reformers while it deals useful blows against the stupid conservatism that refuses good simply because the past has not enjoyed it. We think no candid man can read it and vote against the Maine law with a clear conscience. Viewed as a work of art, we think it has several faults, among which are its too successful imitation of the sophomoric ease and facility of bringing about desired results common to the inferior class of novels.

## X.—PERIODICAL LITERATURE.

Thinking it to be both interesting and in Connecticut—(quite a pugilistic article); important to our readers to know what D'aubigne's fifth Volume; Wine's Hebrew discussions are going on in the higher circles Laws; Visibility of the Church; and a of literature and theology, we shall continue few short notices of books and some Literary to give the contents of the last numbers of Intelligence. the leading original literary and theological quarterlies.

The Bibliotheca Sacra for October has: Phrenology; Prof. B. B. Edwards' "Life and Writings;" the Prophet Jonah; Invisible Revelation—Prof. Barrows' Inaugural; Neander's Grecian and Christian Ethics; Notices of new Publications; and Literary Intelligence. The Christian Review for October treats of; An Educated Ministry—Dr. Sears' Address; Bourdaloue; British Eloquence; Rev. Daniel Sharp, D. D.; Spiritual Manifestations; Experimental Theology—Dr. E. G. Robinson's Inaugural at Rochester; Book Notices; and Literary Intelligence.

The October number of the Biblical Repository, (Old School Presbyterian) contains articles on; Religious Endowments; High Schools in Germany; Ecclesiastical Conflicts of Canterbury; Short Reviews and Notices

of Books; and fourteen pages of "Intelligence."

The Christian Examiner for November discusses; Christ's Authority the Soul's Liberty; The Shady and the Sunny Side of the Ministry; The White Hills; The Church of the first three Centuries; Hilliard's Six Months in Italy; Poetry; Béecher's Conflict of Ages, Andrews Norton; Notices of New Publications; and Intelligence.

The October Number of the North American Review has: The Society of the Cincinnati; Life of Thomas Cole; Early History of Massachusetts; Russell's Memorials of Fox; Bleak House; Canals of Irrigation in India; Uncle Tom's Cabin—the possible Amelioration of Slavery; Mary Tudor; and Critical Notices.

The Southern Quarterly Review, October, treats of: Sir William Hamilton's Discussions; Ramsay's Annals of Tennessee; British and American Slavery, (*argumentum ad hominum* to England); Maury on South America; Miles De Soto; Political Institutions of Sparta and Athens; What Moves the Table! Locke among the Moonlings; Septem Contra Thebas; Letter on the abuse of Suffrage; and Critical Notices.

The New York Quarterly for October treats of: Athenian Democracy; Life of Las Casas; Alexander Smith; Science in America; Trees; and a full and thorough review of Contemporary Literature. This work has very greatly improved since its establishment, two years since.

The New Englander for November has: Early Christianity in China; Memoir of Rev. Oliver Alden Taylor; The Discontented Classes; Nature of Evidence in Practical Medicine; The "New Themes" Controversy—The Relations of Christianity to Poverty; The College and the Church; Daniel Webster; and Literary Notices.

Of Leonard Scott & Company's reprints, The new India Bill.

the October Number of the Edinburg contains; Church Parties; The Arctic Regions; Mahometanism in Western Asia; Our (British) National Defences; Grote's Greece; Military Bridges. The Newspaper Stamp; Life of Haydon; Parliamentary Purification; and Note to No. CXCIX.

The London Quarterly for the same month has; The Institute of France; Murder of Thomas a Becket; Louis XVII, the Dauphin in the Temple; The Holy Places; Diary of Casaubon; Electro-Biology, Mesmerism and Table-Turning; and Life of Haydon.

The Westminster for October treats of; Religion in Italy; Progress of Fiction as an Art; Partnership with Limited Liability; Book of Job; School Claims of Language—Ancient and Modern; German Mysticism in the Seventeenth Century; The Universal Postulate; Progress of Russia; and Contemporary Literature of England, America, Germany and France. The management of this latter department—perhaps we may say of the work as a whole, though containing many able and some excellent and orthodox articles—manifests unmistakable proclivities toward that species of Infidelity known in England as "Secularism." But, at least, if its review of American Literature is a just criterion of its enterprise and critical ability, sagacity or impartiality, its decisions will have least weight where they are best known.

The August number of the North British Review discusses; Theories of Poetry and a New Poet—Dallas's Poetics and Smith's Poems; Our Colonial Empire and Policy; Dr. Henry Marshall and Military Hygiene; The Text of Scripture; Free and Slave labor; Early Christian Life and Literature of Syria; The Greenville Papers and Junius; Germany in its Relations to France and Russia; and The Government of India—

**PORTRAITS.**—We insert in the present number of the Quarterly a finely engraved portrait of the Rev. Samuel Wire, well known as one of the veteran western pioneers of our ministry, and which we trust will enhance the value of the work in the estimation of its patrons. The publishers, however, wish it distinctly understood that they do not pledge themselves to a continuance of such a policy, unless it shall meet with such *practical* approbation as shall render it pecuniarily expedient. Should this *be* the case, the present volume may perhaps contain another portrait of some one of our ministers.

**NOTE.**—Just as our last form is going to press, we learn that the North American Review has changed hands, both publishers and *editor*, and under such circumstances as render it probable that it will not hereafter be the organ of such sentiments as are reviewed in one of the articles of the present number of this work.

THE  
FREEWILL BAPTIST QUARTERLY.

No. VI.—APRIL, 1854.

ART. I.—EGYPT.\*

It is not our purpose to review any of the works named in connection with the title of this article, but we simply give their titles to show what we regard as the best sources, from which an elementary knowledge of one of the most interesting countries of the world, may be derived.

Egypt, the land of the Nile, is a low country, watered by that river in its progress from Lat. 24° 1 36 North, to Lat. 31 35 N., where its principal stream empties into the Mediterranean. It is bounded on the east by the Red Sea, and on the west by the waving sands of the wide Libyan desert. The superficial extent of Egypt proper has been supposed to contain 11,000 square miles. Nothing very definite can be known in regard to its population in various ages, though a country so productive, rendered so by the annual rich deposits of the Nile, would doubtless give birth to a teeming population.

In very ancient times its population was said to be 8,000,-

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- \*(1.) MODERN EGYPT. By Sir J. G. Wilkinson. 2 vols., octavo.
  - (2.) Articles in the Calcutta Christian Observer. By Rev. A. Duff, D. D.
  - (3.) THE MONUMENTS OF EGYPT; Or Egypt a Witness for the Bible. By F. L. Hawks, D. D., LL. D. New York: G. P. Putnam.
  - (4.) ANCIENT EGYPT. By George R. Gliddon.
  - (5.) ANCIENT EGYPT UNDER THE PHARAONS. By John Kenrick, M. A. In two volumes. New York: J. S. Redfield.

000. In the days of Diodorus Siculus they were estimated at 3,000,000. Volney recorded 2,300,000. The present government estimate is 3,200,000. This is thought to be beyond the truth.

Egypt is naturally divided into two parts. The country lying south of the apex of the Delta is called Upper Egypt, and all north of that point Lower Egypt. The Delta is formed by a division of the river into several branches, so as to form the Greek letter  $\Delta$ , from which it derives its name.

The term Egypt is the Greek and European name of this country. It is not found in the Hebrew Bible, but the term generally used there is מצרים, poetically מצור. This name was received from the grandson of Noah, who appears to have settled in this country, and by this appellation it is still known throughout Africa. In Ps. 15: 24, Egypt is called the *land of Ham*, (ארץ חם) the father of Miriam, probably from the fact that he, as well as his son located himself in this fertile region.

The Nile is *never* mentioned by name in our translation of the Scriptures, though it is several times found in the Hebrew. The word, נהל, occurs in the following passages; Isa. 27: 12; Josh. 15: 4; 2 Kings 24: 7. In our English version it is universally called, by way of eminence, *the River of Egypt*.

To the annual overflow of its river, Egypt owes her great fruitfulness. About the first of July the rise of the Nile begins to be visible in Egypt, reaches about half its extra height by the middle of August, and its maximum from the 20th to the 30th of September. After remaining stationary 14 days, it gradually sinks till the 10th of November, when it is about the same height as it was the middle of August, and about the 20th of May it decreases to its minimum.

The fertility of the country depends upon the quantity of mud deposited by these waters, and that depends upon the height to which the waters rise. Hence special note has ever been taken of the height to which they rise, as this must regulate the amount of tribute to be paid to government. At Cairo, during the four years the French occupied the country, its highest rise was found to be 24ft., and its lowest 18ft.

The overflow of water appears to have been about the same in all past ages, fifteen or sixteen cubits being considered a good Nile in the time of Herodotus, Vespasian, and others, too numerous to mention. Thus, though this country is seldom subject to rain, the waters of its river have, by an omnipotent and allwise hand, been distributed over the surface of its land, with such regularity, as to time, quantity and quality, that the husbandman might reckon upon his hundred fold reward, with almost mathematical certainty. Thus, while surrounding lands have been subject to frequent and severe famines, arising from droughts and unseasonable or needless inundations, Egypt has abounded with the fruits of the earth, and has seldom known famine.

Egypt may therefore be considered Jehovah's granary, and its golden harvests have often attracted the famishing nations of the earth. The patriarch Abraham came here to sojourn, because of a famine in his own land, and the same cause gave Jacob and his children their introduction to that land, whose yoke of bondage became so oppressive to their posterity in after days, and with whose inhabitants the Israelites were ever after more or less intimate. The student of the Bible, therefore, most rationally turns his eye to Egypt to find illustrations of the sacred volume, and if he looks sincerely and patiently he does not look in vain; but on every hand he finds much to arm him for his warfare, and to delight his heart.

It is truly pleasing to see with what avidity and unanimity of action men of different nations, classes, professions and employments, have within a few years past, turned their attention towards this vastly important subject; and the work of all appears to tell in favor of one grand result. The common traveler has given us first impressions, the man of science the result of his speculations, while the Christian philosopher has welded together the broken fragments, and has *begun*, at least, to show us how all these wonders of nature and of art corroborate the truth of the Sacred Scriptures.

Nations and potentates have been engaged in these important discoveries, of which England and France have been foremost. Numerous letters, books of travels, and essays re-



specting Egypt's pyramids, obelisks, and inundations have been written, and more recently some few have endeavored to systematize, and to bring all past discoveries into a connected and compact form. But notwithstanding all that has been done, the mass of those who may be considered men of general reading are far from being posted up, in relation to Egyptian archæology. Our only object, therefore, in this article, will be to lay before our readers that kind and that degree of information which will prepare their minds to understand and appreciate the information which from time to time comes from this land, so truly wonderful both in nature and in art.

As it is important for the mariner often to take his latitude and longitude, and ascertain the relation of his present locality to the one he originally left, so nothing can be more important than for us frequently to examine the progress humanity has made since its origin. In order for this, we must go back to the earliest of nations, whose improvements in the arts and literature furnish us with any means for knowing their history. If these early nations sprang from a savage state, that part of humanity must go for nothing, since there are no materials from which we may learn the history of savages, and such history would be worthless when learned. Barbarism is not the native, but a degenerated state of humanity. Long before Greece and Rome were born, literature and the arts flourished in Egypt and in Babylon, though in a state of infancy compared with their fuller development at the present time.

If we look at Egypt's architecture, sculpture and paintings, we find a vast deal to excite our admiration and wonder.

Formerly thirty-nine pyramids were known to exist, and the late reseaches of the Prussian Commission, of which Lepsius was the chief, have ascertained the existence of no less than thirty more in the same region of Egypt. The number of pyramids on the Gizeh is nine.

We extract the following from the late noble work of Mr. Kenrick, as giving the most concise and correct account of the pyramids.

“The pyramids are best seen in their whole extent and succession from the hill of Gourah, above Cairo. Looking across the Nile, but a little to the

South, are first seen the pyramids of Gizeh, to which from their superior size the name has been often exclusively given; then about seven miles to the south those of Abouseir, followed at short intervals by those of Saccara and Dashour. These last are the most remote that we can with any probability suppose to have served as cemeteries to Memphis, but the line is continued into the Fyom by the pyramids of Lisht, Meidoun and Illahoun. The pyramid of Abouroash, about five miles below Gizeh, is the furthest remaining to the north. The pyramids of Gizeh are about five miles distant from the bank of the Nile. . . . .

"The Great Pyramid, or that of Cheops, had originally a square base of 764 feet, (now reduced to 746,) and consequently an area of 13 acres, and a perpendicular height of 480 feet, now reduced by the dilapidation of the summit to 450 feet. The rock around was carefully levelled to furnish a horizontal base for the structure, yet not throughout the whole area, for a nucleus of the native rock has been discovered in the interior, rising, according to the latest accounts, to the height of 22 feet. The sides now present the appearance of a series of steps, each course projecting beyond that above it, and by these projections it is easy to reach the top, where is a platform of about 30 feet square. . . . .

"The original opening is, like that of all the other pyramids, in the northern face, but a little on one side of the centre, about 45 feet from the ground, and in the fifteenth course of stones. A block of unusual size is immediately over it, on which rests four others, meeting so as to form a kind of pointed arch or pediment—an arrangement by which the pressure from above was lessened and the opening preserved from being crushed in. This peculiarity must always have pointed out the entrance when the casing was removed. From this entrance the passage descends at an angle of  $26^{\circ} 41'$  as in the other pyramids; it is of the height and width of 3 feet 5 inches, and is roofed with stones finely wrought, and fitted together. After a descent of 63 feet it divides, one passage continuing in the same straight line and with the same dimensions, the other ascending toward the center of the pyramid. The entrance to this upper passage was closed by a block of granite, the position of which was hidden by the roof of the lower passage. To pass round it an entrance has been forced through the masonry of the pyramid. The upper passage thus entered is continued by an ascent, at an angle of  $26^{\circ} 18'$  for 125 feet, when it again divides; one branch runs horizontally with only the descent of a single step, for 110 feet, and terminates in the Queen's Chamber, as it is called, an apartment about 17 feet long, 16 feet wide, and 20 feet high. It is roofed with blocks meeting in a point, which to give them strength have been carried a long way into the masonry and cut so as to have a perpendicular bearing. This chamber stands immediately under the apex of the pyramid, and from the careful finish of the slabs with which it is lined, appears to have been intended for the reception of an embalmed body.

"Nothing however has been found in it; if a sarcophagus should be concealed anywhere, it must be in the floor. Returning to the junction of

the passages, a well is to be noticed just at the point of divergence, which descends partly through the masonry of the pyramid, and partly through the natural rock, till it meets the prolongation of the descending passage by which the pyramid was entered. It is 191 feet in depth, perpendicular in the first 26 feet, afterwards more or less inclined; its dimensions are 2 feet 4 inches square, and it can be ascended or descended by means of projections which have been left in it. . . . .

“The great gallery, leading to the King’s Chamber, begins where the horizontal passage to the Queen’s Chamber goes off. It continues to ascend at the same angle as before; it is 150 feet long, 28 feet high, and 6 1-2 feet wide; but this width is lessened by a projecting stone seat or ramp, which runs along each side, 19 inches wide and 2 feet high. . . . It, (the King’s chamber,) is 34 feet long and 17 wide; its height is 19 feet; its position is not exactly in the center of the pyramid, but a little southward and eastward of a vertical line. The roof is flat, formed of single slabs of granite, and the side walls upon which they rest are of the same material. The sarcophagus, also of red granite, but without hieroglyphics or even ornamental carving, stands north and south; its exterior in length is 7 feet 6 inches, and its breadth 3 feet 3 inches. . . . .

“The second Pyramid stands about 500 feet from the Great Pyramid; its orientation is precisely the same. . . . Its dimensions are little inferior to those of the Great Pyramid, the original height being 454 feet, and the length of the sides 707 feet. . . . . It has had two entrances, one at about the same relative height as that in the Great Pyramid, and descending at the same angle; the other from the pavement at the base. . . .

“The third Pyramid, called by Herodotus that of Mycerinus, is of much smaller dimensions than the others, the base being 354 feet, and the perpendicular height originally 218; its area was about 3 acres; but it was the most elaborately finished.”—Vol. 1, pp. 98—109.

The entrance on the north terminates in a room 46 feet long and 12 broad, lying mainly under the center of the pyramid. A passage descending about 30 feet, terminates in an apartment about 21 feet in length, 8 in breadth, and 11 in height, lined with granite, and which was found to contain a sarcophagus of basalt. One more apartment is found by a descent of seven steps from this last named sepulchral chamber. It is 17 feet long, 6 wide, and 6 high, with four niches on its walls, probably designed for the reception of mummies in a standing position.

Such are the three great pyramids, and we presume but little new could be said of any that remain. They are indeed mighty structures and were built of ponderous stone, the ele-

vation of which to such immense height, must have required much skill in the multiplication of forces, but as it relates to form they are the most simple specimens of architecture. Indeed they do not manifest one-half the ingenuity of contrivance that is exhibited by a common machine for winnowing grain ; and as it respects their intrinsic utility, one single plough, with which the honest husbandman mellows his soil for the reception of the seed, does more real good than is done by all the pyramids on the face of the globe.\* By the common consent of mankind, these immense piles of stone have been so utterly useless to humanity, that from the earliest ages it has been a matter of dispute as to the object of their erection, and not until recently does it seem to be established, beyond all contradiction, that these mighty and expensive monuments were reared as abodes for the dead.

In approaching the pyramids, travelers usually express great disappointment in relation to their size. Even when they come in close contact, they are wont to exclaim—What! are these the mighty pyramids that have been so celebrated for ages! The illusion undoubtedly arises from the fact that there is scarcely any object, except ones own body, any where in sight, with which to compare them. The first attempt, however, to surround them, or to ascend their summit most effectually dissipates all disposition to sneer at their diminutive size ; but still the christian traveler is at a loss to find any utility in these primitive edifices,

The late Dr. Duff gives a most interesting account of his visit to the pyramids in December, 1839, which was published in the Calcutta Observer. We think the author expresses what must be the feeling of every intelligent christian traveler, after the most mature observation and deliberation. He thus sums up the account : †

“ As to the pyramid itself, after having walked round it, surveyed it from every point of view, explored the interior, and stood on the summit, the *only*

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\* We, of course, do not wish to be understood as speaking of the value of the Pyramids as objects of study and speculation.

† Vol I, New Series, page 561.

impression which we could derive from it, was that of vast magnitude—mere magnitude—the magnitude of so vast an artificial accumulation of inert matter. Stationed on that proud summit, on which doubtless once stood Herodotus, the father of History, and Alexander, the conqueror of the world, and many an eager hero since—some of whose names are roughly graven on the uppermost flags, in order to immortalise their arduous visit, the musings of our inner man could not but run in a somewhat moralising channel.

“Is this, thought we, the very pile which has often been pronounced ‘the greatest and most indestructible monument of human power?’ As to its alleged indestructibility, whether relative or absolute, that is an idle and fallacious boast. Some of the more ancient pyramids of the south have now been actually turned into masses of dust and rubbish. And this one, perhaps the most modern of them all, exhibits the most indubitable symptoms of gradual decay. The steps, of a foot or a foot and a half wide, formed by the receding tiers of layers of calcareous stone in the ascent, are every where mouldering into decay; and this, too, in a climate like that of Egypt, where there is neither rain nor frost!—so that, from the steps being partly worn away, and partly blocked up with the crumbling material from above, the ascent, except along one or two tracks, which are kept clear of loosened fragments, is no longer practicable. What then becomes of man’s vain boast of indestructibility? Even when favored with the most unvarying climate in the world, the great Pyramid proves by its scarred and shattered sides, that it is no more proof against ultimate dissolution than frail man himself. And if it had been reared either in India, with its deluges of rain and subsequent burning heat, or in Britain, with its melting snows and subsequent hardening frost, it would assuredly have been rent into pieces, or turned into a pile of ruins, ages ago.

“Again; is this, thought we, the very pile which has been often pronounced one of the mightiest monuments of ‘mechanical genius and skill?’ Why, as a manifestation of those attributes of superior intelligence, it no more admits of being compared with the dome of St. Paul’s, than the latter with the spangled vault of heaven! Here there is nothing whatever to show that aught was to be solved, save the simple problem, in what form may the largest possible aggregate of square stones be piled up in one *nearly solid* mass, so as to prove the most *stable*—resisting alike the encroachments of man and the inroads of the elements? Such, all but demonstrably, having been the sole problem, the conception of some species of the pyramidal form was inevitable. Set a child to raise the highest and most stable pile with its wooden bricks, and it stumbles, almost intuitively, on the general form of a pyramid. Compare, then, in point of expansive reach and power, the mind of the architect which conceived the form of the great Pyramid, and its few dark narrow passages and dungeon-like chambers, with the mind of him who conceived the ideal model of St. Paul’s—including an almost boundless multiplicity, and noble harmony in the adaptation, proportions, and uses of all its parts! Compare the mechanical genius necessary for the execution of the

one and of the other. In constructing the dome of St. Paul's, the raising of the solid materials to so great a height, was that part of the operation which demanded by far the least display of the requisite architectural or designing skill. In constructing a pyramid, the raising of stones, of from two to four feet square, along the solid and immovable side of the inclined plane, supplied on every side by the portion previously fabricated, demanded not merely the highest, but almost the only display of the requisite architectural and designing skill."

The remaining architecture of Egypt consists chiefly of temples and palaces. These usually display more mechanical skill, and evidently belong to a more modern period.

The paintings of Egypt are mere rude outlines of the objects represented, are entirely destitute of perspective, and make no distinction between individuals of the same species. Thus a *man* or a *woman* will answer equally well for any of the race, unless some distinction is given in complexion or dress.

But it would seem that from very early times the chief degree of Egyptian skill was to be found in her mechanical and industrial arts, as the interior of the large museums in Britain and on the continent will show. From numerous remains which the traveler may examine at his leisure, it would appear that Egypt, in the days of her glory, was far in advance of all the surrounding nations; though it is evident that the pyramids were originated before those days of light. But we must hasten to another point which we regard as the most interesting and important pertaining to Egyptian archæology. The literature of this ancient nation has long excited the deepest interest in the minds of the most eminent scholars of Europe, and of late years those rude pictures on the monuments have been made to yield up their treasures of knowledge, which have been hitherto hid for ages, into the hand of European erudition.

The language of the ancient Egyptians appears to have been the ancient Coptic, before that language was affected by foreign engraftments.

It has been ascertained that there are three kinds of hieroglyphical writing, and these different kinds are not unfrequently commingled.

1. The *pictorial*, as where the pictures of a dog, cat, or eagle, represent those animals.

2. The *symbolical*, as where the bee is made to represent an obedient people, the bull strength, a stretched-out hand the action of giving.

3. The *phonetic*, as where the initial of any object is made to express a phonetic power ; *Ake* a reed, stands for the letter A ; *Klapht*, a cap, the letter K ; and *Ro*, a mouth, the letter R.

It will be seen that in accordance with this system, a phonetic sound might be expressed by any object whose name began with the same initial : thus, the letter R could be expressed by a mouth, *ro* ; by a pomegranate flower, *romain* ; by a team, *rime* ; as well as by a hundred others. It cannot fail to be seen that this would render the spelling of Egyptian words perplexing and laborious, and hence it appears that the ancient Egyptians did, in process of time, limit their number of homophonics, those allowed to each letter seldom exceeding fifteen or twenty.

Wilkinson gives a very good Egyptian alphabet in his celebrated work, which in some respects is improved by Gliddon in his chapter on Ancient Egypt, page 21. A full alphabet, however, can be found only in the great work of Champollion.

It is now believed that there is scarcely a sentence or character on any Egyptian monument which has not been translated and published, which is an evidence of the persevering zeal of those who have devoted themselves to this most interesting study. It is to be regretted that we have no more of the results of these inestimable labors in English.

1. In giving a few characteristics of these wonderful writings, we observe that like the Hebrew and other Shemitic languages, they usually read from right to left, though the lines often run from left to right or even downwards.

2. As in all ancient languages, there is a great paucity of vowels, and but little distinction is made in the sounds of the vowels that do exist. In fact the vowel sounds are very uncertain. You may pronounce *rr* a pig as though it were written *rar*, *rer*, *rir* or *ur*. Supply what vowel you please and it still remains a pig.

3. In the Egyptian the picture is often placed by the side of its name.

4. All proper names are placed within an oblong enclosure, called by the Champollionists *cartouche*. The following names will give the reader an idea of this peculiarity in Egyptian writing.

No. 1.



PTOLMEES.

No. 2.



CLEOPATRA.

No. 3.



CLEOPATRA.

A comparison of the letters in the above enclosures, appears to have given the first clue to the deciphering of Egyptian hieroglyphics. In the two names, *Ptolmey* and *Cleopatra*, four characters correspond in form, and five in phonetic value. Let the reader begin with the upper right hand letter. Here is a square, which he may call P, the first letter of *Ptolmees*, and it is found to accord with the 5th in *Cleopatra*. The 2nd in *Ptolmees*, representing half a circle, has the phonetic power of T, but its form is not found in the name *Cleopatra*, the sound being there represented by a hand. The 3rd in *Ptolmees*, resembling a root or coiled rope, has the phonetic value of O, which corresponds with the 4th in *Cleopatra*. The 4th of *Ptolmees*, representing a crouched lion, expresses the phonetic value of L, and corresponds with the 2nd of *Cleopatra*. The 5th, looking something like the runner of a sledge, is M, and is not found in the written name *Cleopatra*, neither is it required there. The next two represent leaves of trees, and phonetically express EE, which completes the name *Ptolmee*; and these characters are represented in form and sound by the 3rd of



Cleopatra. The last letter of Ptolmecs, S, is a gramatical suffix.

We have seen that the same phonetic sound may be represented by different characters, as the *segment of a circle* in Ptolmey and *a hand* in Cleopatra both represent T. This fact appears to have given the pioneers in the investigation of Egyptian hieroglyphics a clue to the fact that the same sound might be represented by different figures.

The discovery of the *Rosetta Marble* formed a new era in hieroglyphical lore. This monumental stone was found at Rosetta, in 1799, by the French, and was safely deposited in the British Museum, in 1802.

It bears an inscription in three characters—First, in the Egyptian language and hieroglyphic character—Second, in the Egyptian language and Demotic or Enchoral character—Third, in the ancient Greek language and character. Though this invaluable stone was somewhat mutilated, it had not long been subject to the investigation of Champollion before he had an alphabet of 15 letters, to which he continued to add from this and from other sources with astonishing rapidity. The readiness with which he would decipher names and dates on Egyptian buildings, of Grecian or Roman origin, which were proved by a corresponding Greek inscription on the same building, showed, beyond all doubt, that he had in his hand the true key for reading Egyptian hieroglyphics.

Champollion subsequently compared the language with the ancient Coptic, and made out a voluminous and most learned grammar of the language. The chief actor, in this vast and interesting field, was Champollion le Juene, but he was assisted by his brother Champoleon Figeac, who followed up his labors after his death.

It has been strongly contended by some that to Dr. Young belong equal honors with Champollion; and it is true that this eminent scholar, prior to any thing published by Champollion, had discovered several elementary sounds. This was not, however, without making a number of mistakes, and he appeared so far from being satisfied with the correctness of his theory, that he did not think it worth while to follow up his

discoveries. It is probable Champollion received a useful hint or two from the first publication of Young, but had the investigation proceeded no further than was prosecuted, or would have been prosecuted, by Young, the world would still have been in utter darkness in relation to this whole subject.

Somewhat to the surprise of the world it has been ascertained that these rude hieroglyphics present us, not merely with the means of spelling out a few names, but with a language as regular in its grammatical inflections as the Hebrew, or any other ancient language.

In giving a very brief idea of the declension of nouns, we select the word *Shere*, a son, which might be represented by the rude image of a *little boy* at the right, with the suffix pronouns, in the Hebrew character, on the left.

Egyptian.	English.	Romanized.
(Image)	SON.	SHERE.
𐀀 (do.)	MY SON	SHERE—I
𐀁 (do.)	THY SON	SHERE—K
	<i>Masc.</i>	<i>Masc.</i>
𐀂 (do.)	THY SON	SHERE—T
	<i>Fem.</i>	<i>Fem.</i>
𐀃 (do.)	HIS SON	SHERE—F
𐀄 (do.)	HER SON	SHERE—S
<i>Plural.</i>	<i>Plural.</i>	<i>Plural.</i>
𐀅 (do.)	OUR SON	SHERE—N
𐀆 (do.)	YOUR SON	SHERE—TN
𐀇 (do.)	THEIR SON	SHERE—SN

The three perpendicular marks, written underneath, are the sign of the Egyptian plural. We have given these suffixes in Hebrew, that the learned may see the close resemblance of the two languages. We should be gratified to carry this part of the subject still farther, into the conjugation of verbs, etc., but we are admonished that we must shortly close our protracted essay.

The intent of what we have said is to show that Egypt is now known, in its past history and in its literature. The progress of its arts and sciences, and the domestic and social

habits of its people have been clearly traced. The names of 30 dynasties of kings, with the dates of their reigns, have been published ; and this information has been found to accord very closely with Greek writers, and with the Egyptian Historian, Manetho, and also, in some instances, with the Sacred Volume. The whole affords us another and an important chapter in the history of our race, back another step towards its infancy. We see how the beautiful and stately edifice was preceded by the pyramid, which bespeaks no more than the skill of children with the strength of men. We see the uncouth images of beasts, birds, and creeping things becoming developed into a system of writing, and revealing the past mystery of Egypt ; communicating all its excellencies to the future, it is destined to assist in telling the grand story of humanity.

He who desires it can now find the means of becoming as well acquainted with Ancient Egypt, as with Ancient Greece or Rome. The books that have been published, and the contents of the great museums of Europe, are, ordinarily all one needs. The lovers of archæology are still engaged in the study of this venerable country. France and England have spent their millions in the enterprise, and it is to be hoped that America will no longer lag behind.

Of the benefits which have resulted, and which may still result, from the study of Egyptian lore, the christian scholar looks with deep interest to the testimony given for the truth of Bible history. In all such testimony his soul is made glad, not that he needs more to settle his faith in the inspired word, but he feels himself more strongly armed for attacking scepticism in its strong holds. Our limits will scarcely admit of a glance at this subject, though one discovery of Champollion, whose brilliancy presents itself in bold relief to our mind, we cannot pass over.

He found, on a picture taken from the ruins of Karnac, the name *Sheshonk*, which he identified with the *Shishak* of scripture, (2d Chron. 12 ; 1-10 : 1st Kings, 14 ; 25.) This monarch is represented in the Bible as taking Jerusalem, and depositing Rehoboam, but the sequel of the history Champollion did not read till four years after he first visited Karnac. He

very soon pointed out the figure of a captive, standing amongst other prisoners, each one representing a tribe or nation, upon which was an inscription, the translation of which he pronounced to be "*The King of the country of Judah.*" But to give the reader a clearer idea, we present him with a view of the hieroglyphics themselves.

## No. 1.



## ROMANIZED.

A M o N      M a i      S H e S H o N K

## No. 2.



## ROMANIZED.

E E    U    D a    H    M    E    L e    K    K a h  
The    King    of    the    country    of    Judah\*

Thus these hieroglyphics, which had been mute for ages, and in which travelers had seen nothing but the rude pictures of a barbarous age, declared the fact that king Shishak conquered Judah, which accords with scripture history. There is reason to hope that other Egyptian writings will yet be found, that will throw still greater light upon the scriptures.

One more question of deep interest has often been asked, upon which we must offer a word—What assistance did Moses derive from Egypt, in preparing the Pentateuch? Moses was

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\* It will be seen from the above that the small letters have no representatives in these hieroglyphical names.

learned in *all the learning of the Egyptians*. Some are of opinion that that learning consisted in a complete knowledge of the world's history, and of the principles of the decalogue ; and they suppose Moses had nothing to do but to copy, or that at the best he gives an abridgement, a little more perfect than the original. Whatever opinion be correct, no such writings have as yet been found among Egyptian relics. If an account of the Creation, and moral precepts similar to those of the decalogue exist among the writings of ancient Egypt, let them be produced, and it sufficeth us. In vain have we read about all the available works that have been published on this subject, in pursuit of some proof that Moses copied from the Egyptians ; but on the contrary, we found evidence that they had a cosmogony and a religion that differed as widely from those of Moses, as did his from those of any other nation.

Mr. Gliddon, in his excellent chapters on Egypt, (pages 31 and 32,) suggests that Moses borrows much from Egyptian *wisdom*, but his attempt to give us a specimen or two of that *wisdom*, is, in our humble opinion, a signal failure. His effort to derive the name *Moses* from a word that signifies *to ancint* ; the Hebrew *Or*, light, from the Egyptian *Ouro*, the sun ; his manufactory of the Hebrew *Urim* from this *Ouro*, and the *Thummin* from the old Egyptian goddess *Thime* ; and last of all, giving the word *Thummin* a *dual* translation, when it is manifestly plural ; betrays a great lack of skill in the handling of Hebrew words. An attempt to derive the word *link* from the word *lobalink*, might go well by the side of such a farrago of nonsense.

But the poetical burst of " R. K. H." quoted in the margin of the 31st page of Mr. G.'s book, for " true Corinthian brass," surpasses all we ever saw ; the first two verses of which we must lay before the reader.

" What tho' Moses did write when the world had grown old !  
The wisdom of Egypt had then ever long told  
That in the beginning God created this world,  
And that every swift star from his hand was hurled.

" We will once more repeat that tho' Moses did write,  
That in the beginning God said ' Let there be light ;'

All the wisdom he spoke was but Egypt's old lore,  
 Thence he learned all he knew, there 'twas taught long before."

Now if all Moses wrote was but Egypt's "*old lore*," and had been taught in that country "*long before*" his day, is it not strange that the zeal of hosts of learned men, who have given their lives to the study of hieroglyphics, and have, as they say, given the world a translation of about all Egyptian monumental writing that has yet been discovered, is it not strange we ask, that in the midst of *all*, a single sentence has not been found which Moses appears to have transcribed into the Pentateuch. Until this can be done, Moses must stand before the world as one of the most original of writers—a teacher sent from God, who, though he might have possessed large stores of the wisdom of man, counted it foolishness when placed by the side of Divine love, and one, the character of whose writings fully justify the high encomium of the great critic Longinus, who says, "he was no ordinary man, and, as he conceived, so he spoke worthily of the power of God." In all coming time may Egypt prove a wholesome ally to God's people, but let her never again bring into bondage Moses or the spiritual Israel, by pretensions to a *wisdom* which her monuments and mystical writings can never reveal. While we are careful not to undervalue the important lessons she is competent to teach, let us not allow her to teach us what she herself knows not.

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## ART. II.—OBLIGATION OF REPUBLICANISM TO CHRISTIANITY.

**LIBERTY** is sweet to man. In the free use of the powers which God has given him, and in the enjoyment of the blessings which are scattered around him, he is assured by daily experience of his individuality, his personal importance to himself and the world. Man's social and commercial nature, as well as the force of his avarice and love of power, renders government necessary. It is not a matter of choice whether we have

government or not. Civilized men will have a division of labor, they cannot exist without it ; commerce is the result ; and that must be regulated, encouraged, protected, by the public voice. Government is the result.

Heretofore, the world has been governed too much, because rulers have coveted power and pressed on to absolutism just as fast as the condition of the people would allow.

Most governments have been conspiracies against the freedom, enterprise and prosperity of the people. Most revolutions have been but the triumph of one set of tyrants over another ; and though liberty and the good of the people have been the watchwords, the power, honor and wealth of the few have been primarily sought, while the masses have been treated as a herd of servants, created for the good of their masters.

Professedly, governments have been administered for the good of the people ; actually, for the good of the rulers, who have made sure of the fat of the land, while the subjects were expected to be grateful for the crumbs which fell from the master's table.

Absolute power has been held in the hands of one man, as in the Persian empire ; in the hands of an oppressive majority, as in the Athenian republic ; or in the hands of an emperor and senate, as in Rome ; but whether elective or hereditary, in the hands of one or many, it has ever been oppressive, meddling with private rights, adverse to personal enterprise, cruel in enforcing authority, jealous of free and independent thought ; it has always been an intolerable burden, a millstone around the neck of human improvement.

The present position of this nation is in striking contrast with the systems of government which, in times past, have obtained among most of the nations of the earth. The limitation of central power by independent states, the limitation of their power by counties, townships, villages and cities, each and all with certain prerogatives which the other may not invade ; the protection and encouragement of human liberty and enterprise ; freedom to think, act, and enjoy, are peculiar to our policy, and justly the glory and boast of our statesmen, and the hope of the people. How happy for this growing people

that our fathers hit upon such a system of guarded and restricted powers!

But this excellent form of government, the wonder and but the expression of a set of ideas as peculiar as the institutions which represent them, admiration of the race, is and not the first cause of our liberty and prosperity. This outward machinery is but a result springing from a force which had taken possession of the people, and could not be restrained until it had fashioned its counterpart; and as it grew stronger and stronger from its birth, it has worked constant changes in its objective being, and will continue to do so until our system of government shall become far more perfect than now.

Man is liable to look upon the outward, the visible, the tangible, as the chief objects of interests and advantage, and forget that the true wealth and real force of the world are unseen. The world has yet to learn that a truth is more persistent than a block of marble, more mighty to demolish tyrannies than many armies. Happy the man who has faith enough to regard an idea as real as a crystal; a conviction of duty more dangerous to resist than the blade of the executioner; a law of justice better security than adamant walls, and bristling cannon; knowledge and virtue a better guarantee of freedom, prosperity and happiness than the wisest theory of government that was ever or will be recorded by man. But it is true that what we enjoy of liberty and prosperity is not the purchase of victorious armies, shrewd diplomacy, nor wise political institutions; but the fruit of ideas, which by the force of thought, reflection and discussion for many years, have grown brighter, more comprehensive and strong until they cried out with no unmeaning earnestness, "Give me liberty or give me death!" This prayer was not for revolution, but reform; it was not the impulse of a moment, but the importunate entreaty of years, constantly gathering force and earnestness as the heart felt more and more the inspiration of the cause which gave it birth. The historian tells us that the revolution was the birth place of our liberties. That may be the convulsion that gave objective being to the principles which constitute the foundation, force and life of our liberties; but long before that



day, the "spirit brooded upon the face of the waters," unrest seized the minds of our ancestry, great truths agitated and elevated them, and, by successive throes, burst up through the superincumbent burden of error and oppression, until that noted period of blessed enfranchisement was ushered in. And what is that force which has produced these happy results? Whence the ideas which have so lifted up the Anglican mind, and given it a strength and nobleness that have successfully grappled with hoary tyranny and anarchy? What has made principle, right, justice so potential in the hands of their victims that tyrants despair of repealing their exactions and oppressions upon them?

Some say that the spread of intelligence has done the work. But is there not the same necessity for accounting for this spread of intelligence, as for the rise of humanity, and devotion to liberty? Why is it that after long ages we, for the first time, find such a zeal for intelligence among the masses? If moreover, intelligence merely is an adequate cause for this advancement of our race, why have not the learned in other days been friends of liberty? champions of equal rights?—Learning in Athens was a force to deceive and oppress the people, and the factions of the learned were ultimately the victims of each other's craft and cruelty.

Commerce, by others, is supposed to be the vitalizing power. But any careful observer will see that the same spirit that would be free, has given origin, life, skill and success to commerce.

Have brave armies, and invincible navies worked out for us this boon? We all know that every step of advance, every achievement for liberty, has been secured in the very face of armies and navies, and in spite of their disciplined and brutal opposition. Millions of wealth have been laid on the altar of physical force, monuments have been erected to the memory of admirals and generals, orators have eulogised their bloody exploits, but to quite a different class of agencies are we indebted for emancipation from the yoke of oppressors. What then is the force or agency to which we are indebted for these

blessings? We answer, CHRISTIANITY. Christianity has performed this work of emancipation.

1. By imparting energy and activity of mind to the masses. There have always been some in every age and nation, who were endowed with strength; and full of zeal, but the bulk of the people have slumbered. Paganism and catholicism subject the consciences of the people to priestly dictation, frown upon individual, earnest thought, and denounce inquiry into the why and wherefore of the rights claimed and services imposed, as the blackest impiety. And experience proves that, when men are servile and passive in religious matters, when they give their consciences up to the keeping of others, and consent to follow guides who require blind obedience, the activity of enterprise is nearly impossible.

But Christianity appeals to man's reason, commands him to think, and makes thought necessary to consistent, acceptable obedience to its precepts. Every consideration of life and death, happiness and misery, responsibility to God or man, which is the most inspiring to the mind, is urged upon its attention by Christianity with great force; and no one can bring his mind into contact with its truths without feeling its stimulating effect.

The time was when the English were as perfect tools of priestcraft as any example on record. Darkness was upon the face of the deep, religion was without body or soul, a mere jungle of vagaries, only serviceable to increase ignorance, stifle conscience, and add to the power of the hierarchy of bigots. But a change commenced when Wickliffe disrobed the Bible of its foreign dress, and gave it to the people in their mother tongue. From that time they began to think, and thirst for light and liberty. They saw "men as trees walking" it is true, for a long time, much mist and darkness hung around their vision, but this was a movement which the priests of darkness found it difficult to suppress.

Afterwards, Tyndal gave a more perfect version of the scriptures, which increased the activity of the learner, and caused great commotion amidst the "wood, hay and stubble" which encumbered the truth. Now every effort

to stop the independent thought of the people only made them more able, and more earnest to think and act; and though the battle was long, bloody, cruel, yet the open Bible was constantly inspiring its devotees to a higher and better life that would not be enslaved.

When Elizabeth ascended the throne of England, the nation was alive with its new impressions, its new consciousness of freedom to choose its creed and mode of life without let or hindrance from man. The excitement of this new internal force sent adventurers across the seas, opened mines of wealth in the earth, multiplied the forms of enterprise without number, produced theories of government that wholly questioned the divine right of kings, and asserted the sovereignty of the people. That same energy burst the fetters of kingly prerogative, hurled monarchs from the throne, and brought into practice the doctrine that rulers are the people's servants and not their task masters.

And all these convulsions and revolutions originated in, and were sustained by, the religious element, and were no more nor less than the results of a contest between the Bible and religious ignorance. A few who had progressed more rapidly than their neighbors left home, country and friends for the wilds of America, not as politicians, not in pursuit of gold or fame, but to enjoy the liberty of obeying the dictates of Christianity. It is well known that the most persistent, vigorous, hopeful, inspiring faculties of our nature, are the religious. Men will endure more even for a false religion than for most other objects. Need we then be surprised that the Puritans manifested such patience, courage and fortitude for the religion of the Bible, and conquered every difficulty to enjoy it? Need we wonder that they surpassed all other colonists in enterprise, skill and industry. The mind was sustained by the heart, utility and duty went hand in hand, and nothing was too hard to be attempted. Enterprise was a necessity in their case; they could not rest without pressing forward in some great cause, without bearing some great responsibilities.

It was the spirit which enabled Paul to do all things through Christ helping him, that gave them this force, and until this

day, makes the name of Yankee the synonym of an energy that explores all seas, trades in all ports, harnesses into service all the powers of nature, sweeps away the wilderness by the flood tide of emigration, moulds into the same image and spirit the congeries of beings who are rushing upon us from the old world and adding to our wealth and power. For this creative energy we are indebted to Christianity; without it, even now, it could not long be sustained. The motives which it presents to the mind, the objects of life, the destiny of man, his relationship to Divinity, his dignity, rights and duties, which it teaches, cannot fail to secure a life of vigor, of noble aims, and brilliant deeds. This has been the case wherever its reception has been hearty and intelligent, and especially so in the case of our ancestry. It is readily seen that their activity increased just in proportion to their practical acquaintance with the scriptures, and every new religious victory gave new impetus to the spirit of enterprise. This activity was by no means confined to the really pious; but the force that began the movement, and sent the life blood into all circles of society, was germinated by the Christian oracles operating on the human heart. We are proud of our activity and are praised for it the world over; but we should not forget to give due credit to that system of truth which broke the monotony of English character, and planted a colony of their most earnest Bible students on these shores, whose natures had become incarnations of activity and endurance under biblical discipline.

2. Christianity has developed the dignity and value of the individual man.

The wealth, strength, freedom, or happiness of a nation does not depend mainly upon extent of territory, mines of gold, armies or navies, fleets for commerce, or exhaustless stores, but upon noble appreciative and appreciated *men*. When there is a profound respect for man, as man, there is an end to caste to privileged and unprivileged classes, and diligent effort is made to mature, elevate, encourage, and protect man in all his interests and capabilities. When man attains to such dignity he cannot be weak, his very dignity, and the esteem of his fellows, cowers the tyrant, paralyses his oppressive arm;

he cannot be poor, for his genius lays all nature under contribution, and gathers wealth and prosperity where the less manly would starve. Man, thus developed and encouraged, gives value and utility to every thing. The winds, the giant steam, and mighty cataract became his willing servants, doing the work of a thousand men; the lightning becomes his news-boy, and the mechanical powers are made almost instinctive with life, doing innumerable cunning and useful deeds for our convenience. Under his culture the earth is made more productive, vegetables increase in size, number and richness, the herds are more numerous, beautiful and useful, the flowers take on a brighter coloring and send forth a sweeter odor, the granite, the oak, and the pine assume curious shapes of beauty and convenience, the bowels of the earth deliver up rich treasures, which grow into thousands of cunning instruments, as well as ponderous engines of power to do his bidding; and all this and much more is realized under the culture of free, ennobled, awakened intelligence. Just as man is exalted, so wealth and beauty burst forth from every department of nature corresponding to the new glories of his intellectual being.

It has been the misfortune of governments to overlook this radical truth, and merge the individual in the mass, so as to forget that the glory, power, stability and prosperity of the state depends upon the full grown beings that compose it, and that every sacrifice of individual interest to the avarice or ambition of rulers is just so much subtracted from the nation's stock of strength and wealth. They considered the people a herd to replenish their rulers' pockets and recruit their armies. Professing regard for the good of the people, they have *acted* exclusively for themselves. Hence, centralized power has been the order for ages, and liberty and the encouragement of private enterprise the exception. For a few hundred years past, the individual has been rising to greater importance in the body politic of the Anglican race. Centralized power has been constantly assailed and weakened, the people have been assuming the lead, overshadowing and dictating to government more and more, until it is seen that they constitute the nation, and the government is their servant.

Philosophers and philanthropists have not failed to see that this state of things must be attained before civil liberty can be secured to all, but until Christianity came to the rescue, no redeeming spirit was found adequate to this work of reform.

Christ taught no theory of government, meddled not with existing political systems, but his doctrines and spirit coming into contact with the hearts of men, lift them to an appreciation of their own rights, and make them jealous of the rights of others; so that freedom and equal rights become dominant just so far as Christianity prevails.

Christianity teaches that we are all the children of the same God, who is the Father of all, that he has created of one blood all the nations of the earth, that every man is alike accountable to him, and is eligible to heirship with Christ, and may have forgiveness of sins and eternal life on precisely the same conditions, and only on the same conditions with his neighbor, whatever his title, wealth, pedigree, nation, color, or talents; that God and angels regard every man with intense anxiety to promote his happiness, and hold an act of injustice or neglect done to the weakest of the race as an insult to the Creator. Wherever these doctrines take root, the petty distinctions among men melt away, and every one bearing the image of his Maker is received, encouraged, protected as a brother. Under these teachings, the plumage of officials makes them no more than men, and the rags of the beggar make him no less. The manhood of the ruler is more important than his scepter, and that of the poor man towers far above his misfortunes. This respect for man as such, this fear to do him wrong lest the wrath of his Elder Brother should be heavy upon us, this conscious dignity which pertains to intelligence, freedom and relationship to the Eternal, not only restrains from aggression upon the rights of the weak, and exalts our appreciation of humanity, but actually elevates man in character, in solid worth, by giving him a true sense of his capabilities and duty, and a laudable ambition to honor his nature and position. So that while Christ proposed no crusade by carnal weapons against the tyrannies of the earth, he struck a more fatal blow against their usurpations, by regenerating humanity, depositing within

it these fundamental ideas, and rendering it too sacred to be the victim of the selfish and cruel.

Had the church clung fast to the truth and spirit of Christianity, before the days of Constantine she would have rendered the tyrannies of this earth as little respected or feared as old, rusty, broken, cast-off instruments of torture. But it is a sad passage in history that shows the church, planted by Him who was no respecter of persons, whose example, doctrines and spirit raised all men to the summit level of brotherly regard, become itself an engine of oppression. But when the Bible became again the companion of the people, when religion was no more observed by proxy, but regarded as an individual concern, man began to look up again; and the more diligently he sought for the "old paths," and brought home to his heart the great facts of Christianity, the more rapidly did he rise, and sunder one after another in quick succession the bands of oppression which wicked men had cast around him. Men sprang up from every hamlet, from the ranks of the poor and the wealthy, and asserted in the very teeth of their oppressors that, by virtue of the manhood with which God had endowed them, the claims he had upon them, the duties they owed to him, and the privileges he had granted unto them, they could not and would not be subject to the dictation of priest or king in matters of conscience. Tyrants saw at once the origin of the mischief. The Bible was in the hands of the people, its doctrines were expounded and enforced by unterrified, heroic men, in private assemblies, in the domestic circle, and wherever they could gain access to the people; and it could not be in vain.

The Puritans, Baptists and Quakers felt that the responsibility of vindicating the rights and honor of manhood was committed to them, and death was preferred to any compromise with their oppressors. Bunyan's dream within his cell waked the sleeping nation. With that same spirit, humbly trusting in God for strength to do their duty, the Puritans sought the shores of America, and laid deep foundations for the feet of a free people. Had they been like former revolutionists, or professed reformers, tyranny or anarchy would

have grown up in their new home. But their views of man's nobleness had become so strong, truthful and practical that they abhorred oppression. And for the same reason they were stern supporters of law. Man's interests were too vast, sacred, closely interlinked with all social relations, and social as well as personal improvement, to be left without the protection of law; and so they resolved that nothing should be left to the caprice of anarchy, any more than to the irresponsible will of a tyrant.

But the Christian spirit had not even then spent all its force, nor elevated the Puritans to the point of perfection; neither has it now performed its full mission in this regard. Roger Williams advanced one step beyond the Puritans, and claimed absolute freedom of conscience in all religious matters; and those who opposed him for a while, soon saw that to be consistent with themselves, they also must advance. And they did advance, and predicated of man a broader freedom and truer nobility than before. So up to the present moment, every step towards realizing the true idea of man has grown out of a more actual, practical, rational embrace of Christianity. And when that time comes, as we trust it will, when man will be estimated in this nation as he is estimated by the gospel, the fact of identity with the human race will guarantee to him the security of all rights and interests, and encouragement in the use and improvement of both powers and privileges. This is all that man needs to ask of government. *He can do the rest.*

History does not furnish an instance where civil liberty has been enjoyed for any length of time, when the individual man has not been thus elevated and honored. The tendency of power is to increase in whatever hands it is holden, and nothing will check it but the imperative and potential claims of the individual man. If France were the people and the people France, the whole people, the agriculturists, mechanics, commercial men, scholars, lawyers, etc., as these classes constitute the U. S., republicanism would be a necessity there. But the officials at Paris constitute France. The Emperor, Assembly, President, or whatever officers may chance to be



in power, give character and identity to the nation, and the people in their own eyes and in the eyes of others, are the pack horses for the reigning power: constitutions are temples of sand in France, republicanism an impossibility. The government will be a despotism, whether elective or hereditary, so long as the people do not know, or have not stamina enough to assert and enforce their rights. The South American colonies and Mexico have tried republicanism. They have had it in name, but despotism in fact. Personal rights have not been secure, law has been uncertain, partial, and often cruel in its administration, and individual enterprise has found but little encouragement. With such a state of things, of course their prosperity has been impeded, and perplexity has hedged up their way. Their history contrasts with ours as the brambles of the wilderness with a fruitful field.

Now what has made this difference? The climate? In that they have had all the advantage. The soil? None more fruitful can be found than they have enjoyed. In minerals? They excelled us in wealth. In commercial advantages they are fully our equals.

What then has made the difference? *The character of the people*, all admit. But what caused that unpropitious character? Who does not know that if they had originated in a struggle to realize and enjoy the true idea of religious freedom, of independence in matters pertaining to the conscience, (because pervaded by the spirit of the gospel,) they might have equalled, and perhaps excelled us in their attempts at self-government. But as it is, they are religious by proxy, their conscience is in the keeping of the priest, the Bible is sealed against them, and their religious nature is the victim of superstition and foolishness. The true *dignity and responsibility* of man they have not experienced nor learned, but a groveling, selfish, passionate, cruel, bigoted spirit has stolen into their nature, and blinded them to their duty as well as to their interests.

Political economists treat upon these failures as if the fault was in the structure of their institutions. It is more radical and fundamental than that; it is in the character, the senti-

ments and purposes of the people. Their manhood is not humanized and elevated by a distinct, practical recognition of their true nature and relations, and hence they are constantly at discord with those principles of life which yield their reward of greatness, grandeur and strength.

While we contemplate the gloomy picture which their past history and present prospects present, and understand that it is the legitimate result of their poverty of Christian light and spirit, we are grateful that our ancestry infused so largely the needful element, and that the principles of Christianity promise us a large future enterprise. We may look for them to bring us, in proportion to our fidelity, a division of labor just and profitable, an encouragement to personal skill and enterprise as ample as can be desired, a struggle for increased elevation the most strong and practical; and we may expect to see the weak and unfortunate enjoying perfect protection, oppressive laws spurned as an enemy to human happiness, and whatever conduces to the wealth, intelligence, virtue, peace, bliss of man, find hearty sympathy and support. When our obedience is complete, our idea will become a fact.

3. Christianity has contributed largely to science and learning. Learning, to be useful to the highest extent, must be free to all, and untrammelled by restrictions from church or state. If it is a good thing for man to have knowledge, the whole race should share the blessing; and whatever renders it accessible to all, and inspires all to seek its possession, contributes largely to the welfare of the race.

Learning has flourished among the few at several times in the history of the world, but in modern times there has been wonderful progress in popularising and increasing knowledge; and no nation is more blessed in this respect than ours. Christianity has perpetually pressed on this good work. It has created a thirst for knowledge whenever it has been heartily embraced. The efforts which are made, sacrifices incurred, hardships endured, to acquire knowledge in this land are unknown to the same extent, where Christianity has not shed her influence. She makes it a privilege and a duty to grow in knowledge, and where the Bible has been the standard of

religion, the clergy and the church have ever been the warm friends of learning. They are anxious at least to give the people light, if they cannot in all cases give them grace, and they rejoice to see minds growing in intelligence, and vigorous to grapple with error, and search for the foundations of truth.

The activity and earnestness of mind which Christianity induces, result in discoveries, inventions and improvements, which greatly widen the field of knowledge and increase the facilities for exploring it. To this we are indebted more than to any other cause for the rapid progress of science during the last two hundred years. Perhaps many of the pioneers in science have not been practical Christians, but they borrowed their life, energy and capability from religion. Had they lived in other days or among another people, but little would have been done by them. Many rejoice that science is contributing so much to religion, and well it may, for it is religion's child.

Christianity makes the labors of the scholar or discoverer of practical worth to man. Where is it that the art of printing is most used and most useful? Do we not know that it might nearly as well not have been known in countries where the open Bible is not the inheritance of the people? The same is true of most departments of knowledge and art. The spirit of love to all, desire for the elevation of all, joy in the growth of intelligence among all classes, is the only force that carries into practical use the needed light that investigation calls down upon the earth.

Christian benevolence has erected the varied institutions of learning which offer mental culture to the mass of the people. Millions of money have been expended to establish and endow these seats of learning, whence flow out streams of light into all walks of life, and these millions have been given because the donors were Christians; and millions more would be readily given rather than have the cause languish and knowledge decrease. Such events only occur where the doctrines of Christ have taken effect. Christianity too offers a reward for the fruits of learning. When Christianity is most revered, then learned men are most honored, and their productions most prized and read. The current literature is of a higher, stronger and more

useful character than elsewhere succeeds. Our whole system of education, from the common school to the university, is watered and warmed into life and vigor, and kept expanding and ripening by this force of Christian earnestness. The school house and college have always been cotemporary with the meeting house where the scriptures are expounded, and where the latter is yet to appear the former are scarcely found. We know something of what we owe as a nation to learning. The press, the school house and college are three mighty levers that press us forward more and more, in strength, wealth and happiness. But Christianity is the power that furnishes and works the levers, and to it we should render our thanks. The press without this force to direct, restrain and refine, would fall into the hands of selfish, sensual men, become an engine of destruction, and finally destroy itself, while our institutions of learning would crumble to the dust.

Coextensive with the rise of religion, has been the increase of learning, until the foster institutions of Christianity are the acknowledged seats of learning for the world. Their presidents, professors and chief patrons are among the staunchest friends of religion, and contribute more than any other class to fill the professions with able, educated men, swell the ranks of inventors and discoverers, and make learning a necessity as well as a privilege to every native of the land. An ignorant man is an object of commiseration to a sincere Bible reader, and the deeper the sympathy that has at any time prevailed with the truths of scripture, the more earnest have been the efforts to educate every accessible mind. The labors of Luther, Wickliffe, Tyndal, Baxter, and the whole constellation of reformers, did not more for the progress of religion than for learning. Every blow they struck for the former, was equally effectual in advancing the latter. Light as well as piety, knowledge and science as well as religion, grew strong under their labors of love. Christianity could not sustain itself if it discouraged learning; it would be a house divided against itself, and, hence, would certainly fall; and learning never has flourished and never can flourish for any great length of time without Christianity. Knowledge legitimately leads to wealth, and

unless there is a powerful conservative element like Christianity in society, to restrain passion and rebuke vice, wealth always leads to luxury, luxury ends in dissipation, imbecility, and ignorance. This has been the history of the world. An iron age has always succeeded the golden in literature, an earthen succeeded the iron, and darkness is the end of the decline. Men must be guided by higher principles, cherish purer motives, realize more perfectly the true dignity, responsibility and good of life, than have ever inspired them while destitute of the light of revelation, or every effort to scale the heights of knowledge will be succeeded by a disgraceful abuse of the attainments made, and a retrograde, humiliating to contemplate, terminate their history. And do we not know that Christianity is the only moral element that will guard against this result? Where else is the salt to preserve the people from corruption? If we fail to infuse its spirit, its light and love into the moral being of the public, we shall fail to progress in wisdom, and fail even to maintain long our present eminence. And when knowledge decreases, liberty will be strangled by the crafty and the cruel, and the star of promise fade forever from the horizon of our history.

4. Christianity is eminently serviceable to liberty by imparting a love of justice to the people.

It matters not how perfect may be the constitution and laws of a nation; if the moral sense of the people does not approve of the right, and condemn the wrong, there is no security for liberty. Laws are a dead letter upon the statute book in all popular governments, if the moral sense of the people does not give them force. Absolutism or anarchy is a necessity, unless the public sense of justice is sufficiently strong to make just laws of invincible power, and wicked ones as a rope of straw.

Whatever therefore creates a love for justice, is essential to give strength and perpetuity to liberal institutions, and restrain them from growing into systems of refined tyranny. Selfishness will often drive communities to adopt many wholesome laws, but the same parties will violate them when ambition or avarice can be gratified by so doing. But love of the right

because it is right, of justice because it is just, will not only make men fast friends of righteous laws when conducive to personal profit, but also when the person must apparently suffer for his fidelity. Need we say that this is the spirit which Christianity inculcates? That, wherever it has taken the deepest root, exerts the most power over the hearts of men, there is the most ardent devotion to justice? The body of Christians is still very defective, the cloak of profession covers many things that Jesus will not endorse, yet there is not another people on earth, where the sense of justice is so strong, where the rights and interests of man are so safe, as with those who read, believe and profess to practice the teachings of the Bible. Remove from this nation the convictions of justice and right which Christ's teachings have inculcated, and it would not be ten years before the governmental force of the nation would become a most oppressive tyranny. The tendency is constantly in that direction when the most positive restraints do not intervene. Take the city government of New York for an example. For the last few years its acts have been a constant repetition of unjust, oppressive usurpations, and if the moral sense of the city had not been above that of their rulers, the state of things would have continued to grow worse and worse. In the face of the constitution, humanity, justice and religion, the Fugitive Slave act was passed by congress, but the sense of justice among the people has rendered it a dead letter, and worse than that, throughout all the North. In this we see the tendency of governments to do wickedly, and the power of public sentiment to restrain them. What do officials care for constitutions, if the people will but endure the yoke they put upon them? We see, therefore, how much Christianity has had to do in the promotion of order, justice and liberty during our nation's history. Who is so ignorant as to believe that we should have been a whit better off to-day than Mexico, had not the people been taught justice from childhood by their teachers of religion? And who is vain enough to suppose that we shall escape a yoke of tyranny for any considerable time in the future, if religion ceases to inculcate this principle as a duty, and cause it to become a pleasure to the generations into

whose hands our national interests are to fall? And who does not see that whenever the whole nation shall become as just as Christianity requires, all oppression will cease, and the rights of the weakest of all the people will be as safe, as carefully protected, and his improvement and happiness as faithfully promoted, as that of the strongest and richest man of the nation? And we think that reason, the experience of the nations of the earth, and our own experience, sustain the doctrine that justice can be promoted in no way so effectually as by bringing every man under the tuition of the Christian religion.

The preceding discussion brings us to certain conclusions which we will briefly indicate.

The positions taken being true, it is clearly seen that whoever or whatever weakens the sense of religious responsibility among the people, endangers the authority of law and public freedom. When policy, expediency, (as usually understood,) instead of Christian obligation, becomes the ruling genius in our nation's councils, dictating our laws, we shall fall rapidly from our high position, because no one will respect *such* legislation. They have only a conventional value; their binding force does not rest upon the nature of things, but the accidents of the times. Those, therefore, who ridicule the idea of a "higher law," for the purpose of giving more dignity and force to civil law, deceive themselves and their devotees; for they lower the dignity and destroy the force and value of all law, unsettle the idea of justice, and so blunt the moral sense, that no oppression or wrong in government will appear objectionable, provided some other party be the victim. And just as soon as we can do injustice to another, we throw down every moral barrier and give free license to all parties to do whatever wrong they have power to do; that is, we pass from republicanism to tyranny. Freedom and equality originated in the idea, and is sustained by the conviction, that all laws which are fit to be enacted, or ought to be obeyed, are clothed with a higher authority than the State can give either; and it is because Christianity makes the claims of this higher sanction imperative, that security to man is more certain when it has obtained, than when the civil arm is without its support. All

the oppressions of the earth have occurred for want of, or in defiance of, the "higher law," and in harmony with the doctrine that the enactments of the ruling power are not subject to a trial before the bar of conscience, or claims of God.

Every desire to escape from the test of moral conviction is treasonable; every effort made to popularize the notion of such exemption is a deadly war against every element in our national polity that distinguishes us as a free people. When the conviction predominates that the constitution and laws of the land do not receive, and do not need the sanction of morality, that constitution and those laws will be no longer a restraint to crime and oppression. Brute force becomes their only sanction, and selfishness their only interpreter. With what grief, then, must we look upon the fact that a large number of our prominent statesmen, and, strange to tell, many prominent clergymen, have advocated the unchristian doctrine, and *now* give it the sanction of their names. The character and tendency of the doctrine is perfectly in agreement with the murderous law to which they attempted to give force. Despairing of gaining the least sympathy or sanction from God or Christianity, of course the crime could not well be finished without excluding them from the jury, and enjoining upon them perfect silence. But just as far as they succeeded, they sapped the foundation of all that is just, humane and republican in our national character and institutions. In their misguided zeal to conciliate a petulant portion of the nation, they sacrificed the anchor-hope of humanity.

If we have not been mistaken in this whole discussion, those who honor Christianity most highly, promote it with most earnestness, and practice it most faithfully, are the best friends and patrons of civil liberty. Their principles secure respect for the rights and happiness of all men; their motives rise above the honors or profits of party supremacy; their integrity can be relied upon in an evil hour, when fidelity to human rights costs reputation or life; their influence is constantly making men more worthy of, more capable of enjoying, more earnest in desiring, more manly in using, the blessings of liberty. They work in the laboratory of human progress, puri-



fyng, perfecting the elements of society, charging them with principles, purposes and motives, which work out the good of humanity. The Christian may say but little about politics, may be a teacher of youth, the parent of sons and daughters, a preacher of the gospel, the author of lectures to young people, or the editor of a religious paper, and yet wield a more potent influence for the good of the State, than Presidents or Senators. He works the primitive veins of wealth, sows the seed with much less noise and bustle than is made in the harvesting, but with certainty deciding the nature of the crop. It is in view of this that we should be jealous of the efforts of Catholics and infidels to exclude religion from our public schools. These are the nurseries of national character, the head waters of the river of State. It is the spirit of a tyrant for a few hundred thousand foreigners, who have come into our midst to enjoy the fruits of Christian influence on civil institutions, to demand that the fountain of Christian light to which we are indebted for these invaluable blessings, to be enjoyed nowhere else, should be banished from our public schools; nor is it the spirit of manly independence to yield to this unreasonable demand. Sectarian notions may well be rejected from these youthful assemblies, but the morality, the essential Christianity of the Bible cannot be dispensed with, without great damage and loss. But infidelity is glad to make this sacrifice, for it hates the strict morality of religion, and is blind to the dependence of civil liberty upon this system of truth. The Catholic hates the light because it rescues the conscience of the people from the dictation of the priests, and terminates the reign of that oppressive hierarchy. We must meet this state of things with fortitude, keep the Bible open before the youth, preserve its light and spirit in social life, and the whole lump of foreign matter may at length be leavened.

The extraordinary efforts by Christians to carry the gospel to the mighty West, is the most hopeful feature of our present history. Statesmen may pass by on the other side, in their race for office and patronage, but one youthful missionary in that growing field does more to give permanence to republicanism, than a regiment of such demagogues. The \$50,000 contrib-

uted recently by the Congregationalists, and the \$100,000 by the N. S. Presbyterians, to erect houses of worship in the West, is not only a contribution to religion, but preeminently to liberty.

As it regards our duty to foreign lands, no doubt we can do more to propagate republicanism, by sending abroad the Bible, the colporteur, the religious teacher, than all our armies or navies can do. The missionary societies are greater propagandists of republicanism than any other agency employed. If the money which is expended for the army and navy were thrown into the treasury of religion for a few years, the nations of the old world would very soon be as free as ourselves. The expense of the war with Mexico, if incurred to enlighten, Christianize the people there, they might have been rescued from their political wretchedness and made in truth free and happy. We have only to secure the character which Christianity nurtures to the nations of the earth, to terminate the despotisms which oppress them, and extend liberty from the rivers to the ends of the world. What a glorious sight it would be for this rich, active, prosperous, powerful people to bend their chief energies to the elevation, instruction and reform of humanity—the world over! How soon progress would be visible in all quarters of the field! We would not ask for money from the public treasury; but such a sense of the magnitude and importance of the work as shall concentrate the benevolence, patriotism and enterprise of the people as individuals, in carrying to every nation, to every person, that light, that influence, which will both give them freedom and fit them to enjoy it.

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#### ART. III.—EXPOSITION OF 1 CORINTHIANS VII, 14.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

In looking at this verse and comparing it with the context, we perceive,

1. That it is designed as an argument why a convert from haethenism, if a man, should not put away his pagan wife, or if a woman, should not separate herself from her pagan husband.

2. That the persons spoken of are no other than lawful husband and wife, being so designated and spoken of throughout the entire context as well as in the verse before us.

3. That while the terms *unclean* and *holy*, in the latter part of the verse, are antithetical, the words *sanctified* and *holy* are radically the same word in the original; so that the holiness of the children, whatever that may be, is the same thing as the sanctification of the unbelieving parent.

4. That the declaration of the apostle is not, as some have it, that the unbelieving one "is regarded as sanctified," or "proved to be sanctified," but, as correctly given in the common version, "is sanctified." So also in the latter part of the verse, it is "else were your children unclean," not "else would they be considered" or "made to appear unclean."

With these facts before us, it may be asked, What, then, is the true meaning of the verse?

It is evident it cannot mean that the unbelieving husband or wife is converted by continuing with a companion who is a believer; for this is not always true. And even if it were, "the end of the verse would not correspond to the beginning and a manifest inconsequence would arise;" for children, who are regenerate now the parents are together, could not, of course, become unregenerate in consequence of any separation that might occur; though the apostle declares they would, if *sanctified* denotes a change of heart.

It is no less evident that the holiness of the children cannot signify that they form a part of God's people and so are entitled to baptism; for in this case, the unbelieving parent, and a heathen at that, would become one of God's people and entitled to baptism in consequence of his having and living with a Christian companion; it being upon this that his sanctification, whatever that may be, depends. And more than this, it would follow that if the unbelieving parent were not thus rendered eligible to baptism, the children would not be.

It is also clear that *holy* cannot mean *legitimate*; for then *sanctified* would mean *legitimated*, and the first part of the verse would run thus: "the unbelieving husband is made (not *is regarded* or *proved to be*) a legitimate husband by the continuance of his Christian wife with him; and the unbelieving wife is legitimated by being allowed to remain with her Christian husband." But—to say nothing of the fact that the word nowhere else in the new Testament has this meaning; and passing over the question how an unbelieving husband can be made a lawful one by his wife's continuing with him, or how the legitimacy or illegitimacy of children already born can depend upon the continuance together or the separation of their parents—this interpretation supposes the legitimacy of the union of the parents to be a matter of question; whereas, the apostle's reasoning proceeds upon the assumption that they are truly husband and wife. It makes Paul introduce as an argument in favor of continuance together of husband and wife, the idea that, by their continuing together, their union (assumed to be a lawful one) would be legitimated.

We cannot, therefore, consider any of the generally received interpretations of the verse, of which these are the most common, as giving us the true form of the thought that lay in the apostle's mind.

In venturing an exposition of our own, we would inquire, in what *may* the sanctification of the unbelieving husband or wife consist? It is evident, if it does not consist in, it certainly depends upon, continuance and intercourse with a believing companion. The unbelieving husband is sanctified in his wife, i. e. in case she does not separate herself from him; and the unbelieving wife is sanctified in her husband, i. e. if he does not put her away. The sanctification referred to is something naturally if not necessarily resulting from and connected with the continuing together of the two parties, and of which the unbelieving party would seem to be deprived if cut off from the society of the other. It is not conversion, as facts abundantly testify. It is not meekness for baptism; for this is also contrary to facts as well as to the entire teachings of the Scriptures, and to the universal sense of Christendom. It

is not a legitimating of the union; for the apostle is speaking only of persons who are lawfully united. May it not, then, refer to the hallowing influence of the believing companion, through which the heathen party may be converted and saved? It is in accordance with this that the apostle says, a verse or two farther on, "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" By separating herself from her heathen husband, the Christian wife would evidently withdraw from him the sanctifying influence of her daily life; whereas, if she continue with him "and he be pleased to dwell with her," he is necessarily "sanctified," i. e. brought under Christian influence, if not converted. Just so the heathen wife. If she be put away, she is shut out from Christian influence, immured in paganism and left to mingle wholly with idolators; whereas, if her Christian husband allow her to remain with him and she be willing to do so, her principles are Christianized, her character refined, and if she does not become a Christian indeed, she cannot but be more or less bettered in a worldly point of view by her pious husband's influence. She is sanctified in her husband.

This certainly would seem to be a good and apostolic reason for the continuance together of husband and wife, although the one may be a believer and the other an unbeliever. It is also in perfect accordance with the demands of the context, without our being compelled to put any forced construction upon the word ἀγιαζω. For if this be the import of *sanctified*, the meaning of *holy* in the close of the verse must be substantially the same, while that of *unclean* is the opposite. The latter clause would thus read, "Else would your children be deprived of the means of grace—cut off from the influence of Christian counsels and example; but now they are in the enjoyment of them." Their enjoyment of them evidently depends upon the continuance together of the parents. But under what circumstances would they be deprived of them? Would it be, as the common punctuation of the verse implies, in case the unbelieving *husband* were not sanctified, as well as in case the unbelieving *wife* were not? This would be con-

trary to facts ; for, as in the case of the heathen wives whom the Jews married on their return from Babylon, under Ezra, when they were put away, "such as were born of them" were put away also ; so among the Greeks, when a separation between husband and wife took place, the little ones went with the mother and became sharers of her fortune and lot in life. It is undoubtedly to this that the apostle alludes. And if so, the clause *else were your children unclean* can have no reference whatever to the idea of the unbelieving husband's not being sanctified by his Christian wife, but wholly to the fact of the unbelieving wife's not being allowed to continue with her Christian husband and be under the influence of his sanctifying walk and conversation. If she is put away, the little ones, *τὰ τέκνα*, going as they would with her, would be unclean—excluded from Christian society and influence ; but in case she be allowed to continue with her Christian husband, as the apostle advises should be done, they are holy in the same sense that she is holy. The verse, we conceive, should therefore be punctuated thus : "For the unbelieving husband is sanctified in his wife ; and the unbelieving wife is sanctified in her husband, else were your children unclean ; but now they are holy." And the meaning of the apostle may be thus expressed. The Christian wife should not separate herself from her idolatrous husband if he is willing to live with her ; for if she remain with him he is brought under the hallowing influence of her pious counsels and example, and may through these be saved. Nor should the Christian husband put away his heathen wife ; for if she be allowed to continue with him and share his Christian society, she is almost necessarily made a better woman thereby ; but if she were not allowed to remain, not only would she herself be cut off from the means of grace, but the little ones, going, as they of course would, with her, would be abandoned to paganism too ; whereas, as it now is, they are surrounded by influences for good from the Christian father, and as they grow up will be likely to be kept from debasing and soul-ruining companions and creeds, and perhaps through his instrumentality, be saved.

#### ART. IV.—THE "CONFLICT OF AGES," AND THE DOCTRINE OF NATIVE DEPRAVITY.

[The following article is from the author of the essay on "The Atonement," inserted in the Jan'y No. of the Quarterly. It is intended as a continuation of that discussion, though modified probably somewhat by the appearance of Dr. Beecher's book. It will be found that this article presents a review of the "*Conflict*," while the review of Beecher in the Jan'y No., was principally confined to the consideration of his harmonizing theory of *Pre-existence*.]

It is a principle in philosophy, that there is no beginning or change of existence without an adequate cause. *W. e. n.*, therefore, we witness some new and striking phenomenon, we are disposed not only to investigate it, but also its antecedents. Changes in nature are often the effect of causes which have been imperceptibly operating for ages. The hurricane blast, the volcanic eruption, the devouring earthquake, astonish the world by the suddenness of the disaster, not less than by their fearful ravages. So in society. A revolution that convulses a nation, a continent, may be the sudden result of influences long at work.—Napoleon was far from being the primary or chief agent in the revolutions of his day. A crisis had arrived in the affairs of Europe, and Napoleon was simply the man for the hour. The same law holds in morals, in theology.

The appearance of the "Conflict of Ages," under the circumstances, will be admitted to be somewhat remarkable. The book excites attention, not so much from any originality it possesses: indeed, views resembling its principal theory have had votaries and advocates in every age, from Pythagoras down. But that, in the middle of the nineteenth century, one of the clearest thinkers, one of the most profound theologians, an esteemed and influential New England Congregationalist pastor, after twenty years' study, should sincerely and earnestly propose the theory of *Pre-existence* as being the only mode of adjusting the great theological controversies of the last fifteen centuries, is surely a fact worthy of some consideration. It is a problem to be solved. In reading the book, it has chiefly attracted our attention.

The "conflict" has existed not merely in one mind. It is a conflict of many minds, of many ages. As might have been expected, it has divided the theological world into two extremes. Augustine and Pelagius were the first of Christian theologians to mould and shape the controversy, and they may be regarded as the exponents of the controversy that has subsisted to this day. Not that all have fully adopted the views of either; many efforts have been made to reconcile them, though with little success. The extreme position either of Augustine or Pelagius has been substantially taken by most controversialists. And this in the main has been the conflict—a conflict of extremes.

This conflict has been productive of much evil, it has been a great obstacle to Christian progress. It has agitated the world long enough. In some way it must cease. Dr. Beecher undertakes to show how it may be brought to a close. The adjustment he proposes, in the theory of *Pre-existence*, we do not now wish to discuss. Abler minds are already occupied with that. The humbler task before us is to give, from the materials furnished by Dr. B., a concise view of the conflict; that the reader may be the better prepared to estimate the exigency of the case—to judge whether some such theory as that of **pre-existence must be adopted**, or whether there is some other **alternative**. We confine ourselves chiefly to his citations, not merely on account of their bearing upon his mind, but for their intrinsic value, and their appropriateness to others. As already intimated, the author of the "Conflict" is not alone in his difficulties. Multitudes have struggled, and are struggling with the same. Dr. Beecher deserves their thanks for the clearness and force with which he has given expression to their sentiments.

"Pelagius," says Knapp, [*Theol.* p. 290,] "not only denied the imputation of Adam's sin, but also the *physical* propagation of human depravity. He taught that the moral nature of man is unaltered, and that man is now entirely in the same state in which Adam was created." Modern Unitarians hold the same views. Says Dr. Ware, [*"Conflict of Ages,"* p. 141], "Man is by nature—by which is to be understood as he is born into



the world, as he comes from the hands of the Creator—innocent and pure ; he is by nature *no more inclined or disposed to vice than to virtue*, and is equally capable, in the ordinary use of his faculties, and with the common assistance afforded him, of either." Says Dr. Burnap, "Every human soul comes from the hand of God pure, as was Adam ; without, indeed, any decided character, but capable of virtue and holiness, though exposed to temptation and sin." *Discourse XXI.*

Such is the Unitarian view of man's present state by nature ; "pure as was Adam," "no more inclined or disposed to vice than to virtue, equally capable in the ordinary use of his faculties, and with the common assistance afforded him, of either." We will not stop to inquire whether this representation is Scriptural, or whether it is satisfactory to others. It is enough to show that it is utterly inconsistent with the nature and extent of human depravity, as acknowledged by Unitarian controversialists themselves. Says Dr. Burnap, "The sinfulness "of mankind no man in his senses has ever pretended to deny. No man liveth, and sinneth not." No human being, with the exception of the Savior, has ever lived long enough to develop the moral nature, without being conscious of having done wrong." Quoted in "*Conflict*," p. 52.

Dr. Dewey states the Unitarian belief as follows : "We believe in human depravity ; and a very serious and saddening belief it is, too, that we hold on this point. We believe in the very great depravity of mankind,—in the exceeding depravation of human nature. We believe that the heart is deceitful above all things, and desperately wicked ! We believe all that is meant when it is said of the world in the time of Noah, that all the imaginations of men, and all the thoughts of their hearts, were evil, and only evil continually ! We believe all that Paul meant when he said, speaking of the general character of the heathen world in his time, 'There is none righteous, no, not one ; there is none that understandeth, there is none that seeketh after God ; they have all gone out of the way, there is none that doeth good, or is a doer of good, no, not one ; with their tongues they use deceit, and the poison of asps is under their lips ; whose mouth is full of cursing and bitterness

and the way of peace they have not known, and there is no fear of God before their eyes!' We believe that this was not intended to be taken without qualifications, for Paul, as we shall soon have occasion to observe, made qualifications. It was true in the general. But it is not the ancient heathen world alone that we regard as filled with evil. We believe that the world now, taken in the mass, is a very, a *very* bad world; that the sinfulness of the world is dreadful and horrible to consider; that the nations ought to be covered with sackcloth and mourning for it; that they are filled with misery by it. Why, can any man look abroad upon the countless miseries inflicted by selfishness, dishonesty, slander, strife, war; upon the boundless woes of intemperance, libertinism, gambling, crime; can any man look upon all this, with the thousand minor diversities and shadings of guilt and guilty sorrow, and feel that he could write any less dreadful sentence against the world than Paul has written. Not believe in human depravity, great, general, dreadful depravity! Why, a man must be a fool, nay a stock, or a stone, not to believe in it! He has no eyes, he has no senses, he has no perceptions, if he refuses to believe in it!" *Controversial Discourses*, pp. 16—18.

The views, denominated Unitarian, Socinian or Pelagian, of the condition of human nature as exhibited in the posterity of Adam, have not satisfied their own advocates, much less others. All efforts to render consistent and harmonious their own conflicting representations have been unavailing; still more so, to harmonize their system with scripture and experience. Turn we now to the other extreme.

Augustine taught that the sin of Adam is imputed to his posterity in the strictest sense; so that in consequence of it all are born under condemnation, exposed to eternal death, from which death, however, God, by an absolute decree, and by irresistible grace delivers a part. *Knapp's Theol.* p. 290. "Augustine," *Conflict* p. 308 "held to a mysterious unity of all men in Adam, such that in reality they all, as included in him in a common nature, sinned together with him, and thus incurred the forfeiture under which they are born." In his *Retractions*, Augustine says: "Infants belong to the human

nature, and are guilty of original sin, because *human nature* sinned in our first parents." Again: "In that one all have sinned, as all died in him. For those who *were to be many* in themselves out of him, were then one in him. That sin therefore, would be his only, if no one had proceeded from him. But now no one is free from his fault in whom *was the common nature.*" Ep. 186, c. 6.

But what is meant by *all sinning in Adam*? Augustine did not always make his doctrine perfectly clear. Hence many of his professed disciples have assumed that task for him. Here is an effort from Odo of Tournay, who became an Archbishop in the middle ages, and may be taken as a specimen of theological speculation on the subject. Remember it is an *explanation* of an essential point in the masterly theory before us.

“How does the sin of nature differ from personal sin?”

Two kinds of sin are spoken of, that of nature and personal sin. The sin of nature is that with which we were born, and which we derive from Adam, in whom we all sinned. For my mind was in him as a part of the whole species, but not as a person; not in my individual nature, but in the common nature. For the common nature of all human minds in Adam was involved in sin. And thus every human mind is blamable with respect to its person. Thus the sin by which we sinned in Adam is to me a sin of nature,—in Adam a personal sin. In Adam it was more criminal, in me less so; for I, who am, did not sin in him, but that which I am. I did not sin in him, but this essence which I am. I sinned as the genus man, not as the individual Odo. I sinned as a substance, not as a person; and because my substance does not exist but in a person, the sin of my substance is the sin of one who is a person, but not a personal sin. For a personal sin is one which I, who am, commit, but this substance which I am does not commit; a sin in which I sin as Odo, not as the genus man, in which I sin as a person, and not as a nature; but, because there is no person without a nature, the sin of a person is also the sin of nature, but not a natural sin.” *Bib. Vct. Pat., vol. XXI. p. 230.*

This *explanation* reminds us of the celebrated doctrine put forth a while ago respecting *American Slavery*, and which has so much soothed many minds greatly troubled on account of the immoralities of the system. They were assured that slavery is an *organic sin*, and therefore individual slaveholders are not so guilty for its practice. Doubtless pro-slavery doctors can explain such distinction with equal acuteness and satisfaction as Odo of Tournay could elucidate Augustinc's theology.

But to return from this digression, it is well known that Augustine's theological system, has had a wide prevalence in the church ever since his day. He stands as the representative of the "Old School," of "High Calvinism," down to the present. We present a few quotations from the principal authorities in proof.

The French confession contains the following: "We believe that all the offspring of Adam are infected with this contagion, which we call original sin; that is, a stain spreading itself by propagation, and not by imitation only, as the Pelagians thought. \* \* \* We believe that *this stain is indeed sin*, because that it maketh every man (*not so much as those little ones excepted, which as yet lie hid in their mother's womb*) *deserving of eternal death* before God." *Harmony*, p. 172. With this agree the articles of the Church of England, the confessions of Belgia, Augsburg, the Moravian confession, and the Westminster Assembly. The latter teach that, "A corrupted nature was conveyed from our first parents to all their posterity. From this original corruption, whereby we are *utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.*" Of this corrupted nature they say: "Both itself and all the motions thereof *are truly and properly sin.*"

"To illustrate their ideas of the activity and of the power of this depraved nature," says Beecher, "they resort to the most striking material analogies. It is like a glowing furnace, constantly emitting flames and sparks; a fountain sending out polluted streams. It is a seed or seed-plot of sin. Original sin, by which it is thus corrupted, is a stain or infection pervading all the powers of the soul. It is a noisome root, out

of which do spring most abundantly all kinds of sin. They do not regard it as merely a propensity to sin, which is not of itself, but assert emphatically that it is truly and properly sin, and exposes those in whom it is, even before they have acted at all, to the wrath of God and eternal death." *Conflict*, pp. 70, 71.

Nor are such the obsolete speculations of by-gone ages, but are still earnestly cherished and propagated by Old School theologians; thus showing themselves to be the true disciples of their great master, Augustine. We give a few citations. Says Haldane: "In opposition to all such *infidel* reasonings, [he is opposing Prof. Stuart and the New School] it is becoming in the believer to say, I fully acknowledge, and I humbly confess, on the testimony of my God, *that I am guilty of Adam's sin*. The difficulty that some persons feel on this subject arises from the supposition that, though the sin of the first man is charged on his posterity, yet it is not theirs. But the Scriptures hold it forth as *ours in as true a sense as it was Adam's*."

Dr. Woods teaches that there is in the nature of man, anterior to knowledge or choice, a proneness, or propensity to sin, which is "*in its own nature sinful*," "*the essence of moral evil*," "*the sum of all that is vile and hateful*." *Works*, vol. II. p. 336.

Says Dr. Hodge: "God regards and treats all men, from the first moment of their existence, as out of fellowship with himself, as *having forfeited his favor*. \* \* \* *Men begin to exist out of communion with God*. This is the fact which no sophistry can get out of the Bible, or the history of the world. Paul tells us why it is. It is because we fell in Adam; it is for the offence of one man that all thus die. The covenant being formed with Adam, not only for himself, but also for his posterity,—in other words, Adam having been placed on trial not for himself only, but also for his race;—*his act was, in virtue of this relation, regarded as our act*. God withdrew from us, as he did from him."

Nor does this theory pertain merely to old school *Calvinism*. Arminianism also comes in for its share. Arminius himself held "that the will of man, with respect to true good, is not

only wounded, bruised, infirm, crooked and attenuated, but it is, likewise, *captivated, destroyed and lost*; and *has no power whatever*, except such as is excited by grace." *Watson's Theol. Inst. vol. II., p. 46.* Watson classes the Arminians, in their views of native depravity, with the Augsburg confession, the French calvinists, the calvinistic church of Scotland, and Calvin himself; and remarks "that it is an entire delusion to represent this doctrine, as is often done, as exclusively calvinistic." pp. 47—48. It should be observed, however, that the old Arminians, while admitting man's *utter natural inability* as resulting from the fall, taught that through Christ, *all* are endowed with *full gracious ability* to obey the Gospel; while the Calvinists limited the gracious ability to the elect.

So much for the Augustinian view of native depravity. Without stopping to test it by Scripture or experience, as we are now dealing with dogmatical *history*, not with *argument*; we pass to notice, in the light of Dr. Beecher's citations, the workings of the Augustinian theory in and upon the minds of these who have adopted it.

Here, the first fact we meet is, that the ablest advocates of the theory in question, admit that it is opposed to the dictates of the human mind. Says Dr. Woods: "But how is this proceeding just to Adam's posterity? What have they done, before they commit sin, to merit pain and death? \* \* \* Here our wisdom fails. *We apply in vain to human reason, or human consciousness, for an answer.*" He admits that it is "*contrary to the dictates of our fallible minds.*" *Wood's Works. Vol. II. p. 315.*

Says Powal: "What can be more contrary to the rules of *our wretched justice* than to damn eternally an infant, incapable of volition, for an offence in which he seems to have had no share, which was committed six thousand years before he was born? Certainly nothing shocks us more rudely than this doctrine: and yet, without this all is mystery,—the most incomprehensible to ourselves." Here is a virtual admission that such proceeding, as viewed by our minds, *is unjust*. So Abelard frankly admits, but claims that it is not unjust in God, simply because it is according to His will. *Opera. p. 395.* Dr. Hodge

expressly declares, that these dealings of God with our race cannot be "explained on the common sense principles of moral government." *Prin. Rev., Apr. p. 318.* Even Calvin concedes the same, "that *nothing is more remote from common sense than that on account of the offence of one man all should be made guilty, and so the sin of one become the sin of all.*" \*

Similar references might be made to any extent, but these are sufficient to show that the Augustinian theory, notwithstanding its great prevalence, is admitted by its supporters to be opposed to the dictates of the human mind, its perceptions of justice, and to common sense. What then must be the consequences of its general propagation and reception? It is well for the world, that all the consequences which might be logically deduced from error, do not always flow from it, in practice. It is easy, however, to trace some of them, which have been most pernicious. That the effects have not in all cases been equally disastrous, is, in our view, owing to no redeeming qualities in the doctrine.

Dr. Beecher, in describing the occasion of the rise of the New School Theology in this country, remarks: "The occasion of its commencement was the interruption of the plain, direct and faithful preaching of the gospel, which had been caused by the doctrine of the entire inability of the sinner to perform the spiritual duties of repentance and faith, upon which his salvation was suspended by God. This doctrine was carried out logically. In New England, to a great extent, the practice of urging sinners to immediate repentance and faith, as reasonable and practical duties, had ceased. \* \* \* The consciences of sinners were thus quieted, and urgent calls to immediate repentance had almost entirely disappeared. Meanwhile, errors of various kinds were rolling in like a flood." "*Conflict,*" pp. 160, 161.

In England there was a like result. Says Andrew Fuller: "My father and mother were, dissenters of the Calvinistic persuasion; and were in the habit of hearing Mr. Eve, a Baptist minister, who, being what is here termed *high* in his

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\* "Quum a communi sensu nihil magis sit remotum, quam ob unius culpam fieri omnes reas, et ita peccatum fieri commune." Inst. II. 1, 5.

sentiments, or tinged with false Calvinism, had little or nothing to say to the unconverted. \* \* \* Outward services might be required ; such as an attendance on the means of grace, and abstinence from gross evils might be enforced ; but nothing was said to them from the pulpit in the way of warning them to flee from the wrath to come, or inviting them to apply to Christ for salvation." *Quoted in Conflict, pp. 161, 162.*

We will quote none of the many hard things which have been uttered respecting this doctrine, by its opposers, both of the Calvinistic and other persuasions. We choose to refer to the experience of one or two of the most gifted minds, who have sincerely believed it, to note its operations upon them. We regard their cases but as specimens of multitudes.

The first case is that of John Adams, afterwards President of the United States. It was his original purpose to devote his life to the Christian ministry, but doctrinal difficulties prevented. In his diary, under date of August 22, 1756, he says: "My inclination, I think, was to preach ; however, that would not do. \* \* The reason of my quitting divinity was my opinion concerning some disputed points." The exercises of his mind on "these disputed points," will be seen by reference to an entry in his diary but a week before, as follows :

"If one man or being, out of pure generosity and without any expectation of returns, is about to confer any favor or emolument upon another, he has a right and is at liberty to choose in what manner and by what means to confer it. \* \* But, on the other hand, if one being is the original cause of pain, sorrow or suffering, to another, voluntarily, and without provocation, it is injurious to that other, whatever means he employ, and whatever circumstances the conveyance of the injury might be attended with. Thus, we are equally obliged to the Supreme Being for the information he has given us of our duty, whether by the constitution of our minds and bodies, or by a supernatural revelation. For an instance of the latter, let us take original sin. Some say that Adam's sin was enough to damn the whole human race, without any actual crimes committed by any of them. Now, this guilt is brought upon them not by their own rashness and indiscretion, *not by their*



*own wickedness and vice, but by the Supreme Being.* His guilt brought upon us is a real injury and misfortune, because it renders us worse than not to be; and, therefore, making us guilty on account of Adam's delegation, or representing all of us, is not in the least diminishing the *injury and injustice*, but only changing the mode of conveyance."

The other illustration we will adduce is the case of John Foster, one of the most eminent of the English Dissenters. He felt constrained to admit the Augustinian views; but they drove him to Universalism, and well nigh to despair. His feelings are so eloquently expressed, and his deductions from the premises so logical, that we quote at length. They bear a fearful significance, that should be deeply pondered.

"Then think of *man*,—his nature, his situation, the circumstances of his brief sojourn and trial on earth. Far be it from us to make light of the demerit of sin, and to remonstrate with the Supreme Judge against a severe chastisement, of whatever moral nature we may regard the infliction to be. But still, what is man? He comes into the world *with a nature fatally corrupt*, and powerfully tending to actual evil. He comes with a crowd of temptations adapted to his innate evil propensities. He grows up (incomparably the greater proportion of the race) in great ignorance; his judgment weak, and under numberless beguilements to error, while his passion and appetites are strong; his conscience unequally matched against their power,—in the majority of men, but feebly and rudely constituted.\* \* \*

"Now, this creature *thus constituted and circumstanced*, passes a few fleeting years on earth,—a short, sinful course, in which he does often what, notwithstanding his ignorance and ill-disciplined judgment and conscience, he knows to be wrong, and neglects what he knows to be his duty, and consequently, for a greater or less measure of guilt, widely different in different offenders, deserves punishment. But endless punishment! hopeless misery through a duration to which the enormous terms above imagined will be nothing! I acknowledge my inability (I would say it reverently) to admit this belief, *together with a belief in the divine goodness*,—the belief that 'God is love,' that his tender mercies are over all his

works. Goodness, benevolence, charity, as ascribed in supreme perfection to Him, cannot mean a quality foreign to all human conceptions of goodness. It must be something analogous in principle to what himself has defined and required as goodness in his moral creatures, that, in adoring the divine goodness, we may not be worshipping an 'unknown God!' But, if so, how would all our ideas be confounded while contemplating him bringing, of his own sovereign will, a race of creatures into existence in such a condition that they certainly will and must,—*must, by their nature and circumstances*,—go wrong and be miserable, unless prevented by especial grace, *which is the privilege of only a small proportion of them*, and at the same time affixing on their delinquency a doom of which it is infinitely beyond the highest archangel's faculty to apprehend a thousandth part of the horror!" *Quoted in Conflict, pp. 150, 151.*

Again he says: "It would be a transcendently direful contemplation, if I believed the doctrine of the eternity of future misery. It amazes me to imagine how thoughtful and benevolent men, believing that doctrine, can endure the sight of the present world, and the history of the past. To behold successive and innumerable crowds *carried on in the mighty impulse of a depraved nature, which they are impotent to reverse, and to which it is not the will of God, in his sovereignty, to apply the only adequate power, the withholding of which consigns them inevitably to their doom*; to see them passing through a short term of mortal existence (absurdly sometimes denominated a *probation*,) under all the world's pernicious influences, with the addition of the malign and deadly one of the great tempter and destroyer, to confine and augment the inherent depravity, on their speedy passage to everlasting woe;—I repeat, I am, without pretending to any extraordinary depth of feeling, amazed to conceive what they contrive to do with their sensibility, and in what manner they maintain a firm assurance of the *Divine goodness and justice.*" *Reply to a young Clergyman, p. 290.*

In another place, speaking of the system, he remarks: "To me it appears a most mysteriously awful economy, *overspread with a lurid and dreadful shade.*" *Conflict, p. 152.*

We cannot here forbear to give an extract showing how the

same system was regarded by a mind so elevated as that of Dr. Channing.

"I know that calvinism is embraced by many excellent people, but I know that on some minds it has the most mournful effects; that it spreads over them an impenetrable gloom, that it generates a spirit of bondage and fear, that it chills the best affections, that it represses virtuous effort, that it sometimes shakes the throne of reason. On susceptible minds the influences of the system is always dreaded. *If it be believed, I think there is ground for a despondence, bordering on insanity.* If I, and my beloved friends, and my whole race, have come from the hands of our Creator wholly depraved, irresistibly propense to all evil, and averse to all good,—if only a portion are chosen to escape from this miserable state, and if the rest are to be consigned by the Being who gave us our depraved and wretched nature to endless torments in inextinguishable flames,—then I do think that nothing remains but to mourn in anguish of heart; then existence is a curse, and the Creator is ———

O, my merciful Father! I cannot speak of thee in the language which this system would suggest. No! thou hast been too kind to me to deserve this reproach from my lips. Thou hast created me to be happy; thou callest me to virtue and piety, because in these consists my felicity; and thou wilt demand nothing from me but what thou givest me ability to perform." *Channing's Memoirs, vol. 1, p. 353.*

The reader will by this time be able to form some tolerable estimate of Dr. Beecher's strait. He cannot adopt the Pelagian view of man's native condition. With the Arminian and new school doctrines he has little sympathy, and does not give them much attention. He has been trained in High Calvinism, and feels constrained to receive its fundamental principles. But he is not satisfied. To his mind there is in the common representations an irreconcilable conflict; and he must have relief in some way. He seeks this relief in the theory of Pre-existence,—that we all existed in a former state, in which we sinned and fell, and consequently enter the present life under condemnation, and exposed to eternal death. We will not in-

quire here, whether such was the only alternative before him, whether he was really driven to any such extremity, (for an extremity it will be considered); but we are not prepared to pronounce him *inconsistent*. His book has been roughly handled, and chiefly by his brethren of the High Calvinistic school; but we would ask, in all candor, whether it is becoming in *them* to reproach him, or charge his system with absurdity? Who of them can show his argument to be illogical, or that it is not at least as well based in reason, scripture or experience, as their own? Let any such show the contrary, if they can. We confess, that in our view, their ill humor betrays the weakness of their cause. Others of them preserve a dignified silence, and this is undoubtedly the more prudent expedient. The author of the "Conflict," having adopted the fundamentals of high calvinism as sound, and being a candid, discriminating, untrammelled, and powerful thinker, he is reduced to an extremity, and resorts, as the only mode of relief, to the theory of Pre-existence.

To us there is in all this something highly suggestive. The high calvinistic view of native depravity, and the connected doctrines is unsatisfactory. Abstruse metaphysics, tradition, the authority of venerable names has given it a long and extensive sway; but it will not bear the light of candid and thorough investigation. Sooner or later it must fall; and the appearance of Beecher's book, under the circumstances, is no insignificant index of its fate.

Beecher, though a zealous disciple of the Old School theology, and after a life's study of the system, under the most favorable circumstances, perceives its *absurdity*, and shrinks not from the consequences of avowing his convictions. After a thorough review of the various modes of expounding the system, he remarks:

"Such then has been the response of the human mind to the theory of Augustine, and that, too, after centuries of earnest and profound discussion. And what is the fair import of all this? Is it not that the problem that they have undertaken to solve involves conditions that render it *an absurd and impossible problem*? What is the problem? It is to show how the

human race could have forfeited their rights as new-created minds before they enter this world. His problem is as if all the algebraic skill of ages were required to be expended on the equation  $X^2 \text{ square plus } X \text{ equal minus } 7$ , as given by inspiration. It is not likely that they would ever reach any satisfactory results; for the equation is absurd and impossible. Nor would it be any better to say that we must receive it as a profound mystery; for it is within the reach of the human mind, and we can see that it is absurd and impossible." p. 303.

The opposite view, the Unitarian or Pelagian, is equally objectionable, if not to reason, yet to the clearest teachings of revelation and human experience. And so the world has vibrated from extreme to extreme. No wonder that a refuge is sought in some such theory as that of Pre-existence.

But before we shall puzzle our brains long in attempting to solve an obviously absurd problem, we will rather question the claim set up to its inspiration. Before we are driven to adopt such a theory as that of Pre-existence, beset with so many and seemingly insuperable difficulties, we must take a more careful survey of the premises. Does revelation, or experience require us to believe, that we are born into this world sinners, under a forfeiture of the divine favor, exposed to the wrath of God forever? Experience knows nothing of it, reason, moral sensibility, common sense repudiate the sentiment, as shown from the preceding references, and as might be shown by innumerable others, even of those who hold it theoretically. If sustained, then, it must be solely on the authority of scriptural revelation.

This is a question which we do not propose here to discuss. But we would ask, where in the Scriptures is such a doctrine taught? If it is one of pure revelation, then philosophy and tradition are not to be adduced. The *dicta* of Augustine and Calvin, and Woods and Hodge are but *opinions* of men like ourselves.

The Scriptures do indeed recognize the facts pertaining to the fearful prevalence of natural and moral evil among men, the universal power of sin in all ages, and the necessity of an entire moral change in the hearts of all sinners. But it is said,

that in conceding thus much, we yield essentially the same as that claimed by the Old School. "The thing done," says Beecher, "is this, as agreed on both sides. God, in consequence of Adam's act,—an act preceding the personal existence of all men,—has, in some way, brought it to pass that all men, without fail in any one case, do sin and come into a state of utter and endless ruin, unless they are saved from it by supernatural and special grace. \* \* In this fact, it is said,—a fact conceded by both sides,—the main and great difficulty lies." pp. 173, 174. Says Dr. Woods: "What difference does it make, either as to God's character or the result of his proceedings, whether he constitutes us sinners at first, or knowingly places us in such circumstances that we shall certainly *become* sinners, and that very soon. Must not God's design as to our being sinners be the same in one case as in the other; and must not the final result be the same? Is not one of these states of mankind fraught with as many and as great evils as the other? What ground of preference, then, would any man have?" *Vol. II. pp. 359—360.*

Is this so? Is there no essential difference between the two positions? To us it seems that this is the very *gist* of the controversy; and which, in the real conflict of ages, has been greatly and strangely overlooked. This, as before remarked, we cannot now discuss, but simply suggest, as indicative of our mode of relief. That all who arrive at the period of accountability, do become sinners, universal experience shows. That there is a connection of some kind between the first sin of Adam and the sinfulness of his posterity, must be admitted, or the authority of such passages of scripture as Rom. 5; 12—19, must be utterly rejected. But is this the same as that all or any are *born sinners*, or *necessarily* become such, and hence are *inevitably* exposed to eternal wrath? We all suffer. The righteous, the innocent suffer. This none will deny. But is all suffering *punishment*? Does all suffering imply the *guilt* of the sufferer? Most assuredly not.

But do not Rom. 5: 12—19 and other passages teach, that Adam's sin is imputed to us; or that by virtue of our connection with him we are either *born sinners*, or *necessarily* be-

come such? Not at all. No fair interpretation can derive such a sentiment from them. It is an abuse of Scripture to attempt to engraft upon it any such theory. They teach that there is a connection between the sin of Adam and the fallen state of his posterity; not that we are guilty of his sin, not that we sinned in him, not that we are guilty for having the constitution with which we were born. They teach that all become sinners, not from necessity, but voluntarily, of their own choice. All sin is voluntary, every being in a state of probation is a moral agent, free, responsible for his conduct, and condemned for his own transgressions alone. Such is the uniform scriptural representation. No passage, fairly construed, teaches any opposite doctrine. So it appears to us.

We admit there are difficulties pertaining to this subject. There are difficulties with reference not only to the origin of evil, but also to its existence at all, which finite minds are unable to solve, which they may never be able to solve. But difficulties are not absurdities. By the pressure of one there is no need of being driven to the other. With the former, Scripture, reason, experience abound; but never with the latter. Since one is a sinner, is it immaterial how he became such, whether by his own act, or Adam's or God's? When one suffers, is it all the same, whether his suffering is to be regarded as a punishment, or a calamity, or persecution? Because one is affected by his connection with his progenitors, is that the same as being chargeable with their acts? However others may regard this matter, there is to our view between these representations a deep, a wide, a radical difference.

While, then, there are points in Scripture hard to be understood, there are more and harder in the theories and systems of men. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "The entrance of thy words giveth light." We turn from the mystifications of human philosophy to that precious word, and read such assurances as the following. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him,

and the wickedness of the wicked shall be upon him." "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." "God is no respecter of persons." "What could have been done more to my vineyard, that I have not done in it?" With such principles before us, from the word of God we can have little regard for the peculiar tenets of High Calvinism. We feel little necessity of resorting to a state anterior to this life to solve the problems of our present existence.

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#### ART. V.—THE RUINS OF NINEVEH AND BABYLON.\*

THE cities of Nineveh and Babylon are among the most striking illustrations of the evanescent character of earthly glory. In their day they were the pride and boast of their inhabitants, and since then they have been the theme of historians, and the wonder of the world. To the Christian, too, they possess more than a passing interest. We find them spoken of in the Bible in connection with some of the most interesting events recorded there, and when they are spoken of they immediately recall to mind Jonah, Sennacherib, the captive Israelites, Nebuchadnezzar, the people of Judea, Daniel and Cyrus. And yet, while these cities which were once so vast and glorious, have continued to be the objects of so much interest that their ruins have been carefully sought by every passing traveler, the exact sites on which they stood have been for centuries unknown. To the thoughtful Christian, however, this fact, although striking, is not a matter of surprise; for he

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(1) NINEVEH AND ITS REMAINS, &c., by Austen H. Layard, Esq., D. C. L.; 2 vols. pp. 326—373. New York: G. P. Putman, 1852.

(2.) DISCOVERIES AMONG THE RUINS OF NINEVEH AND BABYLON \* \* \* a second expedition, &c., by Austen H. Layard, M. P. pp. 586. New York: Harper and Brothers. 1853.



remembers the fearful denunciations uttered against them by the prophets, Isaiah, Jeremiah, and Nahum; and while with others he sees in their fall the mutability of human greatness, he finds in their utter desolation an additional proof of the truth of that book which is the foundation of all his hopes.

Among the more prominent travelers who in recent times have visited the supposed site of these cities, we may notice Major Keppell, Capt. Mignan, Sir Robert Ker Porter, and Messrs. Rich, and John Silk Buckingham. These have all thrown some light on the condition of these interesting cities. But the latest and most important information we have concerning them, is from the indefatigable and valuable researches of Austen Henry Layard, the author of the works which form the foundation of this article. It appears that, in 1839 and 1840, he had, in company with Mr. Ainsworth, visited Syria, Asia Minor, and Chaldea. They passed over the mounds of Nebbi Ynues and Kouyunjik, opposite Mesul; and in floating down the Tigris on leaving that city, the ruins of Nimroud especially attracted their attention, and he tells us that he then formed the design of thoroughly examining, whenever it might be in his power, these singular ruins.

Before he obtained this opportunity, M. Botta, French consul at Mosul, had, in 1842, made some excavations in the mound Kouyunjik without any important results. Mr. Layard wrote to him, advising him to proceed, and directing his attention to Nimroud; but M. Botta preferred excavating in the mound of Khorsabad, where he met with more success, and as Mr. Layard observes, to him belongs the honor of discovering the first Assyrian monument.

In November 1845, Mr. Layard, having obtained the patronage of Sir Stratford Canning, (now Lord Stratford de Redcliffe,) the British ambassador at Constantinople, was able to carry out his cherished purpose. His preparations for the expedition were speedily completed, and carrying with him letters of recommendation from the Turkish Embassy, he soon arrived in Mosul. In that city he found that Mr. Rassam, the English vice consul, and Mr. Ross, a British merchant, readily entered *into his views*; but he knew that he was entering on a difficult

work, and hence acted with caution. He was introduced to the Pasha, and presented to him the letters with which he had been furnished; but he deemed it prudent to say nothing about the object he had in view.

Having secretly procured a few tools, and engaged a mason at the moment of departure, he, with Mr. Ross, a *Ca*vass and a servant, left Mosul for Nimroud, November 8th, with the professed intention of hunting wild boars. Arriving at a neighboring village in the evening, he made a confidant of a Sheik of the Jehesh Arabs, whose name was Awad or Abd-Allah. From him he received information respecting the mound, and Mr. Layard offered him regular employment and the situation of superintendent of the workmen if the experimental excavations should prove successful, which offers were accepted by Awad, who volunteered to walk during the night to a village three miles distant to procure workmen.

Soon after day, Mr. Layard and his party walked to the ruins, accompanied by Awad and six Arabs who had agreed to work for him. His first care was to examine the external appearance of the mound. Broken pottery and fragments of bricks, inscribed with the cuneiform (or wedge-shaped) character, were strewed on every side. The Arabs, astonished at the objects he was examining, brought him a piece of a bas-relief, and Awad led him to a piece of alabaster which appeared above the soil, and on digging down the face of this, it proved to be the upper part of a large slab. Setting all his men at work around it, they soon uncovered a second, and in the course of the morning the ends of ten were laid bare. They were disposed in a square form, and were evidently the walls of a chamber, an opening at the north west corner being the doorway. He next dug down and uncovered the face of the stones, and found that the center of each was occupied by an inscription in the cuneiform character.

Leaving half his workmen here, he took the other half to the south west corner of the mound, which had a steep face, and dug into it. They soon came to a similar wall of slabs, bearing inscriptions in the same character, but the slabs having been exposed to intense heat, were cracked, and threatened to fall

*Pottery*

*Alabaster  
Slab*

*Marble  
Slab*

in pieces as soon as uncovered. The next morning, having increased the number of his workmen by hiring five Turcomans who applied for employment, he continued his excavations. He first dug out the earth from the interior of the chamber in which the walls had been discovered on the previous day, and on reaching the bottom he found that the slabs were eight feet high, and that the floor was paved with smaller slabs than those which formed the walls, and that these pavement slabs had inscriptions on the under as well as the upper sides. Among the rubbish near the floor were several ivory ornaments on which were traces of gilding.

Up to the 13th he continued to uncover slabs containing inscriptions, but had not found any sculptures. On the 14th, he went to Mosul to see the Pasha, and tell him the object he had in view. That functionary had heard of the excavations, and, like the rest of the Turks and Arabs, supposed that buried treasure was the object. Mr. L. proposed that an agent should be appointed to take charge of all the precious metals that should be found, and then as the Pasha did not object to the continuance of the work, Mr. L. engaged some Nestorian Chaldeans whom he found at Mosul, and returned to the ruins on the 19th.

On the 28th they had uncovered the top of another wall of slabs, and digging down on the north face of two of these, the first bas-reliefs were exposed to view.

“On each slab were two bas-reliefs, separated from one another by a band of inscriptions. The subject on the upper part of No. 1 was a battle scene. Two chariots, drawn by horses richly caparisoned, were each occupied by a group of three warriors; the principal person in both groups was beardless, and evidently an eunuch. He was clothed in a complete suit of mail, and wore a pointed helmet on his head, from the sides of which fell lappets covering the ears, the lower part of the face, and the neck. The left hand, the arm being extended, grasped a bow at full stretch; whilst the right, drawing the string to the ear, held an arrow ready to be discharged. A second warrior urged, with reins and whip to the utmost of their speed, three horses, who were galloping over the plain. A third, without helmet, and with flowing hair and beard, held a shield for the defence of the principal figure. Under the horses' feet, and scattered about the relief, were the conquered, wounded by the arrows of the conquerors. I observed with surprise the elegance and richness of the ornament, the faithful and delicate delineation of

the limbs and muscles, both of the men and horses, and the knowledge of art displayed in the grouping of the figures, and the general composition. \* \* \* \* Unfortunately the slab had been exposed to fire, and was so much injured that its removal was hopeless. The edges had, moreover, been cut away, to the injury of some of the figures and of the inscription; and as the next slab (No. 2) was reversed, it was evident that both had been brought from another building. This fact rendered any conjecture, as to the origin and form of the edifice we were exploring, still more difficult."

The lower bas-relief on No. 1, represented the siege of a castle or walled city, while No. 2 was occupied by similar subjects.

Mr. L. was of course much gratified by this discovery, and was disposed to continue his work with renewed vigor, but that very evening he was informed by the captain of the troops near, that he had received a message from the Pasha, ordering him to stop the excavations. On Mr. L. going to Mosul, the Pasha pretended that he had not given such orders, but yet under various pleas he positively prohibited his proceeding with his work. By the exercise of caution, and the use of fiction, which he does not appear to have had any scruple in employing, he continued to employ a few men secretly, and shortly after uncovered, first, a pair of small winged lions, and then a human figure nine feet high.

He was now satisfied of the existence of sculptures in the mound, and he therefore wrote to his patron, Sir S. Canning, to acquaint him with the discovery, and to urge him to procure a firman from the Pasha to prevent any further interference from the local authorities.

A change in the government, before the arrival of the firman, enabled him, on Jan. 17, to resume more extensive excavations, when he discovered more bas-reliefs; but he had scarcely resumed his labors, when he was again hindered by the opposition of the Cadi and Mufti of Mosul; and although his curiosity was now at its height, he was obliged to stop. About the middle of February, he again ventured to employ a few men at the ruins, but after a few days the discovery of an enormous human head belonging to a winged lion, but which the Arabs believed to be the head of Nimrod himself, led to another order for the cessation of the work. He how-

*His and  
Canning  
Lunar*

*another*

ever continued two men at work, and they discovered a responding figure at the distance of twelve feet. They twelve feet high, and twelve long. They stood at a distance to a chamber, and were partly in full and partly in relief. They were in perfect preservation, the most minutely in the details of the wings and in the ornaments having retained with their original freshness; and not a character wanting in the inscription. By the end of March he had discovered another pair at the south portal of the same chamber.

On the arrival of Tahyar Pasha, a new governor, he commenced the work with as much spirit as the limited amount at his disposal permitted, a Cawass having been named to Pasha to superintend the work on his part; and soon after this, the expected firman arrived, authorizing the continuation of the excavations, and the removal of the objects which had been discovered.

The opposition he had hitherto met with appears to have arisen from various causes. One was the prejudice of the Mahomedans against images. They looked upon all the statues as idols, and thought the Franks were going to worship them. Another was the opinion that he was searching for treasure, which they were unwilling he should carry off. A third obstacle seems to have arisen from an idea that the Franks intended to claim the country, and that the researches of Mr. L. had something to do with this, while he tells us he also discovered that his difficulties were increased by the misrepresentations of some European inhabitants of the country who were jealous of the English obtaining the sculptures which he was searching for. He was now however relieved of any further trouble on these accounts, and hence commenced excavations in the mound of Kouyunjik opposite Mosul. Most of the excavations in the two mounds were carried on concurrently; still he was much hindered on account of limited means.

At the end of October, however, he received information that the Trustees of the British Museum had received a grant of money from parliament for the purpose of continuing the excavations. He therefore began to organize a large body

workmen, arranging them in groups with suitable overseers; and by the first of November the work was being carried on on a large scale, and by the end of December he had sent three cargoes of sculpture, which he had obtained from the ruins, to Bagdad, to be transported to England. At this time eight chambers had been discovered in the north west palace, and by April 2d, 1847, they had discovered twenty-eight—all of which were cased with alabaster slabs.

*sent by  
3 cargo*

The funds at his disposal however were now nearly expended, and he therefore resolved to remove what sculpture he could, including a winged lion and bull, and to cover the others with earth that they might receive no injury; with the hope that at some future time he might have the opportunity of removing *them* also. We had marked and would like to copy here his account of the scene displayed in the excavations, but space will not permit. He left Nimroud about the middle of May.

He determined however to pursue the excavations which had been commenced at Kouyunjik, for a short time longer, and he here discovered a palace which in its architecture resembled that at Nimroud. The chambers were long and narrow, the walls were of unbaked bricks, with a panneling of sculptured slab. The bas-reliefs, however, were larger than those at Nimroud, being 10 feet high, and from 8 to 3 wide; while the winged human headed bulls, placed at the entrances, were from 14 to 16 feet square. This palace had evidently been destroyed by fire.

He had thus discovered sufficient at Kouyunjik to show the importance of further excavations, but the funds at his disposal were exhausted, and he was therefore obliged to relinquish the work; and having given a farewell entertainment to his workmen, he left Mosul on June 14th, 1847.

After remaining a few months in England, Mr. Layard, in 1848, went to Constantinople in connection with the Turkish Embassy; but after remaining a short time, he was requested by the Trustees of the British Museum to undertake a second expedition into Assyria. To this he readily consented, and being joined by some of his old friends and some new

assistants, he left Constantinople, Aug. 28th, 1849. After an interesting journey across the desert, he arrived at Mosul, where he was soon joined by a number of his former adherents and workmen, who, hearing that he had come again "to dig for old stones," were glad to seek the opportunity of being again employed by him. He first directed his attention to Kouyunjik, where he employed about a hundred workmen, and then rode over to Nimroud, and with another party of laborers recommenced the work there. One of the first discoveries at Kouyunjik was a magnificent hall, 124 feet in length by 90 feet in breadth. It appeared to form a center, around which the principal chambers in its vicinity were grouped. In the center of each side was a grand entrance, guarded by colossal human headed bulls, which were flanked on each side by a winged giant, and two smaller figures one above the other. It was now evident that the ruins at this place covered one large palace, of which they shortly discovered the grand entrance on the east side. Ten colossal bulls, with six human figures of gigantic proportions, were here grouped together, and the length of the whole, without including the sculptured walls continued beyond the smaller entrance, was 180 feet. During his former excavations here, Mr. Layard had conjectured that the builder of this palace was Sennacherib. In the interval which had elapsed, several persons who had devoted their attention to the deciphering of the cuneiform character, had discovered the name of that king on the inscribed bricks from the ruins of this edifice, and in the copies of inscriptions brought from thence by Mr. Layard. He now found ample confirmation of his previous conjecture, and discovered that the inscriptions on the walls were records of the annals of that king; and among them he found an account of his attack upon Hezekiah, and the imposition of tribute as recorded in 2 Kings xviii: 13—16. The siege of Lachish, too, as referred to in the same passage, is both portrayed on the sculptures, and narrated in the inscriptions upon them. It may here be necessary to observe that there are various indications that the slabs as first placed in the building were blank, and that the sculptures and inscriptions were chiselled out afterwards.

Large  
Hall  
24 feet  
by 90.

Among the discoveries at Nimroud was a chamber, in one corner of which "was a well, the mouth of which was formed by brick-work about three feet high. Its sides were bricked down to the conglomerate rock, and holes had been left at regular intervals for descent. When first discovered, it was choked with earth. The workmen emptied it until they came, at the depth of nearly sixty feet, to brackish water."

In this well they found some copper caldrons, having their mouths covered with large tiles, and being filled with curious relics, such as small bells, bronze ornaments and hooks, and ivory and mother of pearl studs.

At the end of January, 1850, the colossal lions forming the portal to the great hall in the north west palace of Nimroud, were conveyed to the river bank to be floated down to Bagdad and thence sent to England.

Towards the close of this year, Mr. L. suspended the excavations at Nimroud, and reduced the number of workmen at Kouyunjik, with the view of devoting himself, during the winter to researches on the site of Babylon and other mounds in Southern Mesopotamia. He was detained at Bagdad by intermittent fever and the incursions of hostile Arabs; but he left that city on Dec. 5th, and proceeded to Hillah, a city near the ruins of Babylon, which contains eight or nine thousand inhabitants. The most important ruins on the east side of the Euphrates, are, Babel and the Mujelibe, the former however having been called Mujelibe by Rich, and the latter Kasr. On the west side of the river, the most important mound is the Pirs Nimroud. This latter place is supposed by some persons to be the ruins of the tower of Babel, and by others, of the temple of Belus. The Jews call it the prison of Nebuchadnezzar, and the Arabs, the palace of Nimroud. As the country on that side of the Euphrates was occupied by hostile Arabs, Mr. Layard was unable to excavate therein, but he managed to pay one visit there. It is "a bare and yellow heap. It rises to the height of 198 feet, and has on its summit a compact mass of brickwork, 37 feet high by 28 broad, the whole being thus 235 in perpendicular height. \* \* \* \* \* The calcined and vitreous surface of the bricks fused into rock-like masses, show



that their fall may have been caused by lightning; and, as the ruin is rent almost from top to bottom, early Christian travellers, as well as some of more recent date, have not hesitated to recognize in them proofs of that divine vengeance, which, according to tradition, arrested by fire from heaven the impious attempt of the first descendants of Noah."

Mr. Layard says, that "there are thousands and tens of thousands" of inscribed kiln-burnt bricks on this ruin, and every one that has been examined bears the name of Nebuchadnezzar; but he thinks that this does not *prove* any more than that Nebuchadnezzar added to, or rebuilt, an earlier edifice.

A number of days were employed in examining the two principal mounds on the eastern side of the river. In Babel some coffins were discovered which Mr. Layard thinks to be at least as recent as the time of the Seleucidæ. Other relics were found, but no sculptures, and Mr. L. was not so well satisfied with the result of his labors here as at Nineveh.

On the Kasr or Mujelibe, "a solid mass of masonry still entire, and even retaining traces of architectural ornament, protrudes from the confused heap of rubbish." The bricks are "firmly bound together by a fine lime cement, as those at the Birs Nimroud, and cannot be separated entire. Upon nearly every brick is clearly and deeply stamped the name and titles of Nebuchadnezzar."

In the smaller mound of Annan, Mr. L. discovered five cups or bowls of earthenware, covered on the inner side with letters written with a kind of ink. The characters in form were somewhat between Hebrew and Syriac, and Mr. Ellis of the British Museum, has succeeded in deciphering them, and they are supposed to be charms which were used by the Chaldean Jews. Mr. Layard conjectures their date to be somewhere between the third century before, and the fifth century after, Christ. No inscribed slabs were found in any of the mounds here, and Mr. Layard thinks they were not used in the building of Babylon, but that all their buildings were of bricks, either baked or unbaked, some of the former being enamelled, and **most** of them inscribed.

He left Hillah January 15th, 1851, and visited Niffer and other mounds; and then returned to Bagdad. Previous to this, he had visited and made slight excavations in various mounds in different parts of the country, as at Kalah Shergat, at Arban on the banks of the Khabour or Chebar; in the vicinity of Lake Wan, and other places. Returning to Mosul, he made some slight excavations in the village of Nebbi Yunus, or the tomb of Jonah; and then prepared for his departure, finally leaving Mosul April 28th, 1851.

But we must hastily sketch a few of the results of these researches. They have brought to light much Assyrian history. In "the ruins of Nineveh and Babylon" we have a list of eighteen Kings whose names have been deciphered from the inscriptions, beginning with Derceto, who is supposed to have reigned about 1250 B. C., and ending with Shamishakhodon in the seventh century B. C., Sardanapulus, Tiglath Pileser, Sargon, Sennacherib, and Essarhaddon, being included in the series. The fact, too, that their kings were constantly engaged in war is abundantly shown both by the inscriptions and the bas-reliefs; and from the fact that successive kings warred against the same tribes and cities, Mr. Layard thinks that the bond of union in the empire was very slight, and that many tributaries attempted to throw off their subjection on the accession of every new king.

These researches afford much interesting information respecting the manners, customs, and arts of the Assyrians. Their mode of keeping public records was twofold. The sculptured and inscribed slabs which formed the walls of the palaces served this purpose, and a double record was thus before the eyes of observers; for what the inscription detailed, the sculptures depicted with great minuteness. But in addition to these, Mr. Layard found some chambers at Kouyunjik which appeared to be the depositories of other records. These were prepared tiles or cylinders of clay, on which inscriptions had been impressed previous to their being baked. Of the records in these chambers, Mr. L. says;—

"To the height of a foot or more from the floor they were entirely filled with them; some entire, but the greater part broken into many fragments,

probably by the falling in of the upper part of the building. They were of different sizes; the largest tablets were flat, and measured 9 inches by 6 1-2 inches; the smaller were slightly convex, and some were not more than an inch long, with but one or two lines of writing. The cuneiform characters on most of them were singularly sharp and well defined, but so minute in some instances as to be almost illegible without a magnifying glass."

Some of them appeared to be royal decrees, others records of wars, and still others were lists of gods. From some specimens found, and from the frequent occurrence of it in the bas-reliefs, it is evident that the Assyrians were acquainted with the arch, but there are no traces of it on a large scale. Many fragments of glass were found, shewing that they understood the art of manufacturing it, and reference has already been made to the bronze, and other metallic ornaments discovered. Working in ivory and pearl seems also to have been understood by them. The sculptures also furnish much information respecting their armour and weapons of war, with the modes of warfare, and also concerning their treatment of captives, and the punishments inflicted by them.

Of the religious system of the Assyrians Mr. L. does not think himself competent to say much at present, but he has come to the conclusion that they worshipped one Supreme God, whom he thinks they called Asshur, and who is generally typified on the sculptures by a winged figure in a circle. He finds that they had twelve inferior deities, whose names he gives, and that subordinate to these there were at least 4000 others, who presided over the days of the year, various phenomena and productions of nature, and the celestial bodies.

Very much light has been thrown on Scripture. We have already referred to Sennacherib and his connection with Hezekiah and Lachish. The inscribed tiles seem to throw light on Ezekiel iv. 1, and the inscribed slabs on Job xix. 23, 24. Reference is sometimes made in the Bible to the heads of individuals being brought to, or accounted for, to the monarch; see 2 Kings, x. 7. On the sculptures the scribes are represented making memorandums of the number of the heads of the slain.

We read 2 Kings, xvii. 6, that the ten tribes were carried away captive into Assyria, and other nations placed in Sama-

*Assyrian  
had  
7000  
idols*

ria, in their room; and 2 Kings, xxiv. 14, that the inhabitants of Jerusalem were in like manner carried away to Babylon; and the monuments are full of this mode of dealing with the people who were conquered.

In Isaiah xxxvi. 18, 19, Rabshakeh asks, "Where are the gods of Hamath and Arpad? where are the gods of Sepharvaim?" and the sculptures show the gods of the conquered nations being carried in triumph with other spoils into Assyria.

In Zechariah xiv. 20, the horses are spoken of as having bells, and the horses of the Assyrian cavalry are constantly represented with bells around their necks.

Solomon's throne was of ivory, *overlaid* with gold; and a throne was found at Nimroud which was of wood, *cased* with bronze.

But this article is already longer than we intended, and we must therefore draw to a close. It is a remarkable fact that although graves and coffins have been found, there are none which Mr. Layard believes to belong to the ancient Assyrian period; and while so much relating to the manners of the people is depicted on the bas-reliefs, there is nothing which furnishes any clue to their mode of burial.

With respect to the walls of Nineveh and Babylon, which have been spoken of by Herodotus and other ancient authors as being around the cities, no traces remain; but there are abundant evidences of walls and fortifications around the separate palaces and temples. After carefully considering the subject, Mr. L. appears to have come to the conclusion, either, that the walls referred to were those around the separate buildings, or else that the outer walls were composed merely of earth, loose pebbles, and other materials which would soon crumble away.

One striking fact has been omitted. It is that all the houses in Hillah are built with brick from the ruins of Babylon, and there are persons at the present time whose only employment is the gathering and selling of these bricks for building purposes.

With respect to the extent of the excavations in the ruined palace of Sennacherib, Mr. Layard says:

"In this magnificent edifice I had opened no less than seventy-one halls, chambers, and passages; whose walls, almost without an exception, had been panelled with slabs of sculptured alabaster recording the wars, the triumphs, and the great deeds of the Assyrian King. By a rough calculation, about 9880 feet, or nearly two miles, of bas-reliefs, with twenty-seven portals, formed by colossal winged bulls and lion-sphinxes, were uncovered in that part alone of the building explored during my researches. The greatest length of the excavations was about 720 ft, the greatest breadth about 600 ft. The pavement of the chambers was from 20 to 35 feet below the surface of the mound. A glance at the general plan will shew that only a part of the palace has been explored, and that much still remains underground of this enormous structure."

Although excavations in the various mounds of Assyria and Mesopotamia were the main objects Mr. Layard had in view he did not confine himself to these; but made numerous excursions in different parts of the country, and obtained much valuable information respecting various classes of persons. In this way he visited or came in contact with the Kurds, Yezidi Nestorians, and Armenians. He bears a high testimony to the labors of the Missionaries of the American Board of Commissioners for Foreign Missions. He conceived a very high opinion of the general character of the Arabs, and furnished much interesting information concerning them; while he exhibited many instances of Turkish misrule, duplicity, and extortion. But these are matters which in themselves are sufficient for an interesting article; and therefore we cannot enter into them. Our object was to direct attention to the interesting discoveries among the ruins of Nineveh and Babylon, and the important results connected therewith, and this object we have accomplished according to our ability.

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#### ART. VI. CIVILIZATION: HELPS AND HINDRANCES

THE Spirit that said, "It is not good for man to be alone, is the same that gave utterance to the words, "We are ever one members one of another." Without society, we can never be ourselves complete, but only some fragment of ourselves. *Without it we can never be free in any sense in which a good*

man speaks of freedom as a blessing. To be ourselves we must have home, fellow citizens, law, letters and liberty. To our best, we must each do with all our might for the good of all others, while they on their part do the utmost for our good. Such is the condition to which a perfect civilization could bring our discordant race.

Such a state is no doubt very distant from our time. It may be we have only just begun the toilsome journey from Eden to the New Jerusalem to come down from Heaven. Though our march be slow, we are nevertheless on this grand highway. We have faith in God, and have, therefore, no fear that humanity will prove a failure. History has for us some encouraging words, but more that sure prophecy given to encourage us during the foreseen delay. It was not to tantalize Adam that God said to him, "It is not good for man to be alone," nor was it more his object when he said of us as a race, "We are every one members one of another." In each case the delay is directly the reverse of denial.

"———Each bird and beast behold  
Approaching two and two; these cowering low  
With blandishment; each bird stooped on his wing.  
I named them as they passed and understood  
Their nature; with such knowledge God endowed  
My sudden apprehension: *but in these*  
*I found not what methought I wanted still."*

God approached the unsatisfied Adam and caused from himself to arise a new creation,

—————"So lovely fair  
What seemed fair in all the world seemed now  
Mean, or in her summed up."

Companionship with birds and beasts and dominion over them and inanimate nature, were not less satisfactory to Adam, than to us, as a race, is any condition of society that has appeared. But as man was not to be alone, so he is not allowed to live in rebellion to the principle, as applied to all reasons in life, spoken of by Paul in saying that we are members of one body. Out of ourselves as a race will yet arise a satisfying creation. As God approached Adam in the

watches of the night, so he has come near to us as a race while passing the centuries of night.

Civilization is one of those terms which signifies more or less according to the condition of the nation or people with which the spear or writer is associated. The Greeks called all who did not speak their language well, barbarians; the Romans, all but themselves and the Greeks. Guizot, in speaking of civilization, remarks, "The situation in which we are placed as Frenchmen, affords us a great advantage of entering upon this study; for without intending to flatter the country to which I am bound by so many ties, I cannot but regard France as the center, as the focus of the civilization of Europe." In speaking of the subject in general, a Chinese or even a Hottentot would not fail to place his respective country in relations to all the world, not dissimilar to those claimed for France in relation to Europe. For the purpose we have in view we have no need to intimate this example. When Guizot concedes to Italy that she has been at various epochs superior to France in art, and to England that she is superior in political institutions, he shows more proof of his own advancement in proper ideas of civilization, than when claiming for France the honor of being its center and focus. Our purpose does not lead us to compare ourselves at all with others, so we shall have no occasion to display our magnanimity after the better example of the author we have named. Neither have we it in mind to trace the weary steps of civilization in the past, nor in the light of prophecy to revel in the blessings of the distant future. What we have in view, after noticing a few things that show that civilization is inseparable from progress, and in what direction that progress lies, is simply to speak of some of the helps and hindrances concerned in some steps that ought to be taken in our country and times.

We enter our protest here upon the threshold against all notions and theories that assert, or legitimately imply, that the savage state is the natural state of man; whether by it is meant, the primitive condition of our race, or, that which is fit or normal. In regard to the first point, we have now only time to say we shall speak of man upon the Bible basis, i. e.

as a fallen being. In regard to the latter, we admit that in any civilization that has yet appeared, there are defects which throw a plausible coloring upon the notion that the savage is the full grown, free, and happy man, while the civilized man is the dwarf, with his liberty and rights greatly abridged. In these notions, howsoever prevalent, there is a false idea of liberty at bottom. License to do wrong, license for the strong to dominate over the weak, is confounded with liberty.

Seneca, in that passage so often quoted, but not too often read, seems to have been in advance of those philosophers, who, in our times, tell us that civilization is the state resulting from the giving up of a portion of our rights for the common good. "Nature," says he, "to make amends to man for denying him those natural arms which she has given to wild beasts, has endowed him with two things, which make him greatly their superiors; I mean reason and sociability. By these he who could alone make no resistance becomes master of the whole. Society gives him an empire over other animals; society supplies him with remedies, assistance in old age, and comfort in his pains and anxieties; society enables him as it were, to bid defiance to fortune. Take away society and you destroy the union of mankind on which the preservation and whole happiness of life depend."

For men to act in concert, to restrain themselves by the force of self-government, to act by the direction of a common will, are conditions requisite to the development of "sociability," and necessary to the enjoyment of rights. "Society," as Seneca employs it, is as much a constituent property of man, as is the possession of a mind and body. The first step in its development is a protest against the doctrine that might gives right. Just so far as this development proceeds, and so far only, man enjoys rights. This is the reverse of giving up rights. Protection from wrong is requisite to liberty, if not liberty itself. To confer freedom is, therefore, a mission of the State, to afford the individual a theater of action. This work begun, civilization has begun. The savage becomes the *civis*. We begin, it may be unconsciously to a greater or less



degree, to act upon the doctrine that we are every one members one of another.

The individual being thus protected as to life, property and liberty, he can cultivate the soil and gather blessings from sea and air. This process continually reveals new faculties in himself, and new fields for the exercise of those before known. In like manner this process reveals new wants, and their pressure stimulates action. This is progress of the individual and society. It is in the direction of gratifying normal wants by normal means.

To present our idea from another point of view, we ask the reader to reflect upon what is implied in the possession of a genuinely good home. How many fond recollections does that precious word evoke! How many sad, because of joys departed never to return! When we speak of home, we think not of feudal lords in their proud castles with unsheltered serfs toiling to support lazy masters in luxury; nor of patriarchal establishments in which chiefs rule many families of houseless nomads; nor are we reminded by that word of the harem with its debasing licentiousness. That word brings to our minds thoughts of father, mother, brother, sister, husband, wife, children. It reminds us, too, it may be, of an humble dwelling to which we turn our weary steps when our day's work is done—humble, but the dearest place on earth, our home. There can be no home till there is some considerable protection for life and property. A man cannot make much progress in acquiring a home while compelled to protect, with weapons in hand, himself and property. Home implies the cultivation of the soil, manufactures, exchange of products, and mostly navigation also. These imply laws and government. Any high degree of rational enjoyment implies arts, science, literature and religion.

That life, property and other interests, requisite to give us a home, have proper protection, there must be a government by laws, instead of the reign of the individual will. The latter is too capricious to afford any ground of adequate security. One Pharaoh may love and favor Joseph; the next forget or oppress him. "As a roaring lion and a raging bear, so is

the wicked ruler over the poor people." The distinction which we here make is well set forth in the following splendid passage from Burke.

"Arbitrary power," says he, "is a thing which neither any man can hold, nor any man can give. No man can lawfully govern himself according to his own will, much less can one person be governed by the will of another. Law and arbitrary power are in eternal enmity. Name me a magistrate, and I will name property. Name me power, and I will name protection. It is a contradiction in terms, it is wickedness in politics, it is blasphemy in religion, to say that any man can have arbitrary power. In every patent of office duty is included. For what else does a magistrate exist? To suppose it to be for power is an absurdity in idea. Judges are guarded by the eternal laws to which we all are subject; we may bite our chains if we will; but we shall be made to know ourselves, and be taught that man is made to be governed by law; and he that will substitute will is an enemy to God."

No matter whether the power of government is represented by one, few, or many, will is not law in the important sense in which the term is here employed. It was as wicked as tyrannical, as much in contravention of law for the democracy of Athens to banish Aristides the Just, as for Nero to burn Christians at Rome. The first grand step in civilization is to perceive the obligation we owe to "the higher law," and to unite our strength to secure obedience to it in its legitimate applications to the interests of the State. "Some are not born," says a quaint writer, "with crowns on their heads and others with saddles on their backs."

To compel a hundred families by brute force, or any other force if only that of custom, to toil for the support of one other family in a palace, is no index of civilization in any advanced stage. But when for each family proper there shall be a home, implying as we have said the protection of life, property and liberty, there civilization will have borne us along a great way in true progress. That each family have a home implies a comfortable dwelling, which can never be possessed only where law prevails, in whose eye the laborer is not only worthy of his reward, but by whose hand it is actually bestowed. Whether a tyrant gets possession of the State, or whether false institutions waste property, prevent its acquisition, or cause it

to be unlawfully distributed, in each case there is a violation of the principles of civilization.

Rev. Mr. Osgood, of New York, stated in his thanksgiving sermon last autumn, that the daily income of each individual is, on an average, twenty-two cents, in Great Britain; eight, in Ireland; fourteen, in France; thirty in the best cultivated of our country; and seventeen in the whole United States. Thirty cents a day to furnish food, clothing, shelter and medicines, to pay for government, schools and churches, and to meet other expenses requisite to a home furnished with the means of comfort and rational enjoyment is, one would suppose, quite too small a sum. Yet we know, if that is only the average daily income of each, there must be many families who have much less, while a few have vastly more.

We may therefore put down in the list of helps to civilization those influences which give or tend to give security to life and property, liberty and intellectual development and spiritual culture, all which are requisite to the possession of home in any high sense. Those, also, for the same reason, which encourage and stimulate lawful industry and enterprise. To the possession of these blessings the first step, as we have seen, is to give the force of law to that which is right. That the right may be known and embodied in law there must be investigation, discussion, mental activity. This action of mind is not more requisite to intellectual and spiritual well-being than the safe possession of the material blessings. Free speech and a free press and, that which renders them available for good, a free school, or at least a school that is within the reach of all, must be put down among the most important helps. Of the relation of Christianity to this subject we shall speak in a future paragraph. It is a proud thing for our country that we have such a press, so good a degree of free speech, but prouder that we have so many children at school. The diffusion of knowledge by telegraph, railroads and navigation is so intimately related to the other and as a part of one and the same system of education, that it occurs to every reader necessarily.

It is well that in our country four millions of children annually avail themselves of the advantages of the common school;

and there ought to be no rest till every child in the nation is thus favored. Improvement in the facilities of the common school is one of the most encouraging tokens of progress in the right direction that our country exhibits. If, however, our present mode of spelling could be supplanted by one founded on the simple principle that each sound should have a character as its exclusive and invariable representative, it would be an improvement that would leave all others, since the invention of printing, in the shade. It is not exaggeration to say that it would save one half of the time and money requisite now to teach the knowledge of reading.

Having spoken in general terms of the helps and hindrances to civilization, we will now direct attention to two or three hindrances that now stand in this country in the way of progress; and in speaking of their removal, at the same time suggest what we have to say specifically under the head of helps.

We begin with intemperance. We mean now intemperance from the improper use of alcoholic liquors, including the manufacture and sale of the same. If God classes drunkards with thieves and excludes them both from His kingdom, he also pronounced His wo upon him that giveth his neighbor drink, and by implication upon the manufacturer of the same. By temperance, in general, we mean that treatment of ourselves which secures the best conditions for physical and mental activity and enjoyment. Intemperance unfits us for healthy activity and rational enjoyment. Intemperance may arise from the use of a small quantity of that which is noxious, as well as from the immoderate use of things beneficial. Our short argument against the "moderate use" of alcoholic beverages is simply this: that for healthy men there is no such use possible, owing to the poisonous qualities of those beverages. The only temperance for healthy men is to abstain totally. From the opposite practice spring

"Maladies

Of ghastly spasm or racking torture, qualms  
Of heart-sick agony, all feverous kinds,  
Demoniac frenzy, moping melancholy,  
Dropsies and Asthmas and joint-racking Rheums."

But we pass the field most familiar to speak of the relation of these complex evils to civilization as including the rights of life, property and home. If these beverages were perfectly harmless, let us see how the manufacture and sale of them offend against the principles just mentioned. We say harmless; we would not class it with tobacco, of which our nation consumes every year the value of all the church property accumulated by all New England from the time the Pilgrims landed at Plymouth to the present time—about \$20,000,000. But we mean as harmless as the purest cold water. The city of New York alone, is said, upon good authority, to consume some two millions bushels of grain for the purposes of distillation. If all this were wheat, it would furnish a population of 300,000 for a year with bread, at the rate our government allows bread to its soldiers. On our present supposition this is not the end of waste. It costs much capital and labor to change it to alcohol. It is not like sinking or burning that amount of property, because to that must be added the cost of destroying it, which, perhaps, if devoted to raising grain, would increase the two millions to a quantity sufficient to supply the city mentioned with bread for a year. In our country there are about 25,000,000 inhabitants who consume of these beverages, on an average, about four gallons each. If it costs to raise the grain, manufacture, transport and deal out altogether but fifty cents a gallon, the sum \$50,000,000, is nevertheless more than twenty times the amount which it cost the State of New York last year to school more than 800,000 children.

But this waste of property, on the supposition that these beverages are harmless, is not perhaps the greatest crime against civilization arising from their manufacture and sale. They not only serve to keep down the average amount of income to each individually, but they cause a still greater sin against the law of distribution. In the city before mentioned, there are over seven thousand drinking places which, upon a low estimate, receive each not less than five dollars a day upon an average or about \$13,000,000. Though this amount of property is not wasted, it nevertheless changes owners, not in con-

formity to the law of righteous distribution. This amount is mostly taken from the poor to add to the amount of capitalists. The poor are made poorer and the rich richer by this process, on a principle as pernicious, so far as distribution is concerned, as that of theft. If, in one city, there is such an amount diverted from the pockets of the poor to that of the capitalists, what must be the amount in the whole country ?

All employments, if we leave out those called professional, are conveniently classed as follows : into those which produce, those which adapt, and those which distribute. The farmer, for instance, raises the grain, the miller changes it to flour, and the merchant distributes it to the consumer. The amount of grain consumed in distillation must go through a process of adaptation about as expensive as that of changing it to bread, and a process of distribution still more expensive ; and the result when reached is not to give the laborer strength and health, but at best is mere waste as to the aggregate amount, and the unrighteous distribution of a great portion of money before noticed beside. Now add to all this the evils growing out of the poisonous and intoxicating nature of these beverages, and who shall be able to recount the violations of the great principles of civilization ? The city of Pittsburg, a few years ago, was burning for days as the result of the drunkenness of one woman. The losses by fires, occasioned by the insanity of those consuming the liquors, are beyond computation ; so by shipwreck ; by accident also, as it is called, when a drunken engineer runs one train of cars into another ; the losses by sickness and idleness ; yet increasing crime so as to increase the ratio of taxation still to be added. A man for a few cents procures enough to render him a maniac for the time. On his way home from the licensed human slaughter-house he meets his brother, whom, taking for a fiend, he murders. Two families are left destitute for the industrious to support ; two laborers less, for one has gone to jail, the other to eternity ; a thousand dollars added to the tax list will perhaps suffice to send the other from the gallows after his fellow. With a gallon or two, the officers of a ship, whose cost besides every thing else is fifty thousand days' work, can send her to the bot-

tom with a valuable cargo, and a hundred men, half of whom leave destitute families for community, now having a hundred less laborers, to support.

But who shall tell of all the assaults upon life and property and home from this source! In New York more than 7000 places dispense death and destruction by its means. Of these, more than a thousand are unlicensed; a thousand more are reported disorderly; six thousand sell on the Sabbath, and about the same number sell three cent drinks; twenty-four, shilling drinks; many are resorts for thieves and prostitutes; cock-fighting is allowed in some; dog-fighting, in others; in a few, rat-killing is the only item in the whole list that has any possible proximation even in name to the useful, and this like "poor Tray," found in dubious company.

All have heard of the Thugs, a secret association of robbers who invariable murder those they rob. They extended their operations over all India, enriching themselves before their existence was suspected. They are very religious. To Kali, a goddess, they ascribe their origin and rites. She gave them a tooth plucked from her celestial jaw for a pick-axe, the hem of her garment for a noose, and one of her ribs for a knife. If they fail to strangle their victim with the noose, the knife makes death certain, and with the pick-axe they bury those they murder. These implements never wear out. The Thug never robs till he has omens from the goddess. He then entices his victim to a lone spot where no danger is suspected; one seizes the victim by the legs, while the other throws the fatal noose over the neck, with a single turn of which the mortal struggle is over. The body is decently buried, a portion of the property consecrated to the goddess, and the rest divided among the murderers; and they are then ready for a fresh victim.\*

So much for the Oriental brotherhood. In the light of civilization their weapons may be said to come from heaven, as it costs next to nothing to manufacture the rope, knife, and pick-axe; and besides, they descend from father to son for many generations, one set serving to despatch many hundreds. But

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\* See Bachelier's Orissa in loc.

our Rum brotherhood rob us of many millions to manufacture their weapons, as if by some nick of magic the Thug should transmute grain enough for our bread into his fatal instruments, and besides should repeat the same thing every year, then should steal more from each poor man to carry to the granaries of the rich, so that the abundance of the latter might be increased still more beyond measure. The Thug at once puts his victim beyond the need of property; but the other robs him, turning him out of house and home together with the plundered family. The Thug permits his victim to pursue his lawful callings till the mortal hour arrives; the other making his victim ill, robs community of his labor while robbing it in the form of taxes for his support, nursing, physician's bill, and medicines. The Thug kills his victim only; the Rum man turns his into a maniac to kill several others, burn and sink millions of property, then taxes what is left enormously, to imprison, try, and hang the unfortunate wretch. The former sends home to his God, a pure, manly spirit; the latter a ruined soul to despair. When the mortal hour has come the struggle is soon over in the one case, and yet of such a nature as to awaken sympathy for the bereft; in the other they are given up to the embarrassment, to call it by no worse name, of being a drunkard's widow, a drunkard's son, a drunkard's daughter, who though most needy and even deserving of sympathy, too rarely receive it; and the victim himself must pass the gates of death, not by the merciful steel, but by delirium tremens. The Thug is content with his own work of seduction; the other with the aid of splendid saloons employs the wine-drinking clergyman and the Christian lady to give sanction to "moderate drinking." They, with fatal skill, throw the fatal noose, and then give it into relentless hands. The Rum man for the most part gets the protection of society and law in his work of death, though it is now becoming quite fashionable to follow in the footsteps of the illustrious predecessor. Finally, the Thug in his mercy carries a pick-axe. The other brotherhood by its trade fills 30,000 graves in our country each year, but has not the magnanimity to dig one, only on the principle of taxation.



Tax after tax till our bread is twice consumed, and we compelled to resort to the sale of our best clothing, our books, and the exchange of the comfortable abode for the crazy hut or damp cellar. Thus we doubly pay for raising grain for our bread after having been twice robbed. If we do not actually sell other comforts we go without them, which is the same thing on the score of economy. We might have added that our fraternity, in their zeal for God, build splendid churches, which are desecrated in their eyes, if the ill-clad widow and ragged orphans whom they have robbed of husband and parent, presume to enter them.

Many other comparisons and contrasts are provoked, but we pass to observe that however innocent we may feel ourselves in permitting this business, or however we apologize for ourselves and those engaged therein, the stern fact remains, irrespective of motive, that it assaults all the great rights of society.

The State, by common consent, must protect life, property and home. It permits no citizen to choose the craft of highwayman, pickpocket or beggar. It is under obligation to protect life, health, property and morals, as is manifest by laws preventing the spread of infectious diseases, laws requiring the safe landing of passengers, the employment of pilots, the labelling of poisons. If an idler can give no satisfactory account of himself, the State of right sets him at work to protect itself against the evil of supporting those that work not; if a woman scolds loud enough to disturb her neighbors, her conduct is regarded by the State as a nuisance to be abated; if a man is lunatic he is restrained; if a man burn his own house or wantonly destroy other property of his own, he is punished. Enough on the point as to the right and duty of the State to restrain those who imperil life and property, home and all its sacred interests.

Our conclusion, therefore, is, that those who permit themselves to take these beverages to the degree that they endanger these interests are to be punished. The State does now in some sense punish drunkenness. The rule that the New York police act upon is, that a man is drunk when he is so besotted that he cannot get home. That is, he is drunk when he

has become so stupid that he is harmless. The State will yet punish drunkards before they reach that point.

The prohibitory law called "the Maine law," is another great step to be secured in the direction of civilization by all the States where it is not in force already, and must be maintained and fortified and rendered more stringent where it is. It will yet be considered as wanton a waste of property to change grain into these beverages, as it is now to change houses into smoke and embers. The other destruction attending the manufacture and sale of intoxicating beverages will be looked upon as Thugism, for which we all are more or less responsible. Then will be numbered the days of this tyrant, and civilization make a stride such as has required centuries to make. To this end every lover of civilization ought to contribute, by aiding in the revolution of public sentiment till it is right, and then every citizen may contribute at least his ballot to outlaw this monster iniquity. As motives to this good work, let each add to those here suggested all those arising from the destruction of domestic bliss, the wreck of character, the ruin of hopes, and the other evils beyond the power of computation, of which however we see and hear and experience enough to make our hearts ache.

We now pass to mention the system of American Slavery as another great hindrance to civilization. The essential elements we may briefly sum up, as property in man, by which the man owned is deprived of his right to all property; the master's *profit* is the only protection for his life and the source of provision for his wants; the slave can make no appeal to law in his own behalf any more than an ox or horse, and others can do scarcely more for him in point of law than for the dumb animal, hence he can have no wife in law, children, domestic comfort or other interest of home; he scarcely has the liberty of thought, and one utterance about his own inalienable rights imperils life itself; chastity in his case is annihilated, so far as power can annihilate it; and, of course, it is necessary to the system to deny to the slave mental cultivation. Though all these are by necessity involved in the single principle of prop-

erty in man, it is well to consider it in these different manifestations.

The best cultivated free States, it is stated as before observed, afford each person some thirty cents on an average as a daily income, while all the States together reach no higher than seventeen cents as the daily income. Of course, this great falling off is owing for the most part to slavery. The enormous crimes which this system commits against civilization is better appreciated, if we remember that the population of the free States is about fifteen millions, while that of the slave States is only about ten millions, and that the slave States have by far the better portion of soil. If we take the population as above given, and say that the daily average earnings of all are at the rate of thirty cents a day for each, the daily earnings of the nation amount to seven and a half millions of dollars; if at the rate of seventeen cents, the actual average for receipts, the amount is only four and a quarter millions, a loss of about three out of seven. Or, to state the result in another form, the free States at the rate given, produce four and a half millions a day, while the southern States consume a quarter of million a day more than they earn, so as to cut down the four and a half millions to four and a quarter, instead of raising the amount to seven and a half, as they would, if they produced at the same rate as the northern States produce. These computations are given as an illustration of the method in which slavery cuts down the aggregate receipts of the nation; and they also show that the reason why the south so often proves bankrupt is that it has not the means of pay, however anxious to pay.

The system of slavery sins still more against the equitable distribution of blessings. The laborer is deprived by law of his reward. His food, shelter and clothing are all of the cheapest kind. He has no house, no furniture, no books, no school, no church, no post office, no railroad, and no telegraph. His wants are simply animal; what supplies the wants of a horse suffices for the slave; however lavish the master in his expenditures, it presents no motive to the slave for industry, enterprise and skill, the keys by which to unlock nature's

great storehouse of blessings, earth, air, sea. Its blight is in like manner upon the non-slaveholding inhabitants of the south. Life, property and home, what are these to any but the slave-holders? Thus it comes to pass that a whole State where slavery is, but little transcends in products two or three counties in the free States.

It extends its baneful influence to the northern laborers, who will yet in their honest indignation be the death of slavery. It is opposed to government founded upon right, it is the embodiment of the doctrine that might gives right, against which the first step in civilization enters its protest; it banishes free speech, and free presses; it hinders thus progress in government, the object of which is to protect the individual from wrong and give him a sphere of action; by preventing industry on the part of the master, it opens the flood gates of immorality which hastens decay instead of stimulating enterprise; and if, according to the doctrines of some, the African be inferior to man, this system literally fulfills the prophecy which Shakspeare seems to have put into the mouth of Iago, expressly for the slave holders of our own land:

“You'll have your nephews neigh to you; you'll have your coursers for cousins and gennets for germans.”

But we must not delay longer in enumerating the evils of the slave system in the shape of hindrances to civilization. This barbarism must be abolished by the progress of civilization, or slavery must abolish it. Such slavery and such liberty as we have in this country cannot abide together. Even now it has come to pass that free labor, free speech, and a free press, free schools and the church of Christ, are all to be excluded from a territory as large as ten states like Ohio. No doubt they all will be excluded for the simple purpose of one man having the power to enslave his brother, excluded so far as that end can be accomplished by the power of our government.

Yet we faint not. There are helps within our reach. Civilization, we believe, will yet overthrow this system which is one of its greatest foes. But how? Upon this question we

have only time to say now, by Christians feeling towards it as Christ does: by their thinking as he does, and like him giving free utterance to their thoughts. He says he thinks that it is as bad to enslave the least of his brethren as it would be to enslave him, were he here. He says he feels the same in view of their bondage, as he would in view of his own. He gives free utterance to these thoughts and expression to these emotions. We must follow his example; we must remember those in bonds as bound with them. The foolish interrogation: What have Christians of the North to do with slavery? will soon be put for the last time. None are so stupid but that they can clearly see that if Christians had been true to Christ on this subject, even for the last three or four years, the present judgment of God in relation to Nebraska would not now be impending over us.

The Papal system we think, is destined to make itself felt in this country far beyond what most apprehend. Here, as well as every where else, it will stand in opposition to progress. However it might have served the interests of civilization in any other country, or time, here and now it thrusts upon us problems as difficult of solution as any that slavery presents. One of their boasted great men in this country has lately said that the three first rate powers in the world are Russia, England and the United States; the triumph of the first is synonymous with the triumph of Barbarism, and that of either of the others is the triumph of Infidelity; that Austria is now the hope of the world's civilization. Another writer complains bitterly of our sympathy for the struggling people of other countries.

"There is," says he, "a spirit among us, which, unless soon checked, will make us the most terrible enemies of civilization and Christianity that the world has ever seen. We welcome unsuccessful people against foreign governments with shouts of approbation." "We gain nothing," says the same writer, "by declaiming so earnestly against the doctrine of the civil punishment of spiritual crimes. Our enemies will not believe that we are better than our church, and as for her, her history is before them; they know what she sanctioned during the middle ages, what she did then she does now, where she can. But yet the most difficult point is to be stated, and we will give it in the words of one of the Papist papers. 'We are not the

friends of popular education as at present understood. The popularity of a humbug, shall never, we trust, lead us to support it. We do not believe that the masses, as our modern reformers insultingly call the laboring classes, are one whit more happy, more respectable, or better informed for knowing how to read." \* \* \* \* The idea that teaching people to read furnishes them with innocent amusement, is entirely false. It furnishes the majority of those who seek amusement from it with the most dangerous recreation in which they indulge. In view of these and other facts, we, on our own private account, and not as a Catholic, but as a prudent man and good citizen, unhesitatingly regard the invention of printing as the reverse of a blessing, and our modern ideas of education as entirely erroneous."

Thus the Papal system, the essence of which is to deny the doctrine of the one Mediator to make room for the Priest between man's soul and his God, sees nothing but evil growing out of printing, reading, education and liberty. The system, true to its instinct, will in this country break down the common school, especially in its best influence in rendering the citizens homogeneous. Though the Bible be withdrawn, the papacy will raise a new issue on each book in which there is the least allusion to liberty and religious tolerance. Gratified thus, it will declare against the school more strongly than now, as infidel. It will never rest till the children of Papists are withdrawn from the association with Protestant children. It will come to this result, whether a division of the school fund is secured or not. If the funds are divided, the result will be that, though we pay for having an educated people, we shall, so far as Papists are concerned, have an ignorant, superstitious and degraded people. To this end is the influence of the Papal system, flattered, strengthened and courted by our demagogues and political aspirants, steadily carrying us forward, and the opposing influence to this tendency is at present very slight. The enmity excited between Protestants and Papists by secret societies to operate against the latter, contributes for the time being to the same result. We shall be glad to see such societies overruled for better ends, but we have little hope. Though they have already diminished Papal impudence more than all other causes put together, yet their tendency is to drive the people to the Priests—their worst enemies.

Resistance to tyranny in any given form will, at length, be perceived to be resistance to every form. The great battle for free speech and a free press, which the Anti-slavery cause has in this nation united, is, perhaps, the best preparation we could have had to resist the encroachments of the Papacy. It would seem that these great privileges we shall retain with or without blood. Those given, though the integrity of the common school be broken, Papacy cannot always flourish any where, and much less in our country, where there are so many occasions which bring adults together in some common interest, though divided into sects; and though the children of Papists may be forbidden to enjoy the privileges of the common schools. These preserved, and the process of education of the Papist population will gradually, although it may not be very perceptibly, advance. By degrees they will refuse to be so restrained as though they were yet only children. The Papacy never succeeds very effectually where it has not exclusive control over the mind, from infancy through life. In this country it will never be able to have such an exclusive direction of mind as is requisite to success.

The Papal system, like our system of slavery, cannot endure education. Both must exclude the Bible, or both must be destroyed. The education of the slave is a crime to be punished with fines and imprisonment; but the children of Papists and Papists themselves may yet be taught without such penalties. This system may therefore be attacked by this process of education. The problem, What is to be done with the ignorant European population, flowing in like a tide upon us? is one of the most important that can be proposed to a lover of his country, and there is but one answer possible with the welfare of our country; and that is, educate them. If we can educate heathen in China and impart to them the gospel, we can better accomplish the same beneficent work at home, where we have the requisite spirit of love and self-sacrifice.

The process of education is our country's only hope, indeed, the hope of the world. Of course we use the term in its widest latitude, including the pulpit, the press, the Sunday-school, missions, as well as those things which are more spe-

cifically educational. The expense of such appliances are as the slightest trifle, compared with the expense of crime and military and naval outlays. As we have mentioned, the mere implements to produce drunkards for the nation, each year, is at least fifty millions of dollars; to furnish the nation with tobacco, costs annually about twenty millions. This last sum exceeds the value of all the church property in New England. To pay all the teachers in the common schools in New York, costs considerably less than two millions; the alms house in the city of New York costs more than a quarter of the amount paid for taxation in the whole State, and by far more than the Commissioners for Foreign missions raised in all the United States for the same year. The Hon. Gerrit Smith recently stated in a speech in Congress, that, to sustain our war establishments since we have become a nation, has cost us a thousand millions; that for the same purpose Europe pays as much annually; that in England and Holland, each man, woman, and child must pay between two hundred and three hundred dollars, to free these nations from war debts. Such facts, however, scarcely reveal the great disparity between the cost of the processes of amelioration and those of an adverse tendency. We may hope by degrees a higher wisdom will reach and influence legislative councils; indeed we may rejoice already in the indications of progress in this direction.

But as difficult as is the process of acquiring the blessings of civilization, it is more difficult to preserve them than to acquire them. It is an old saying that they may be preserved by the virtuous qualities by which they are acquired, but every civilization hitherto, has not had in it the means of preserving those qualities. A rude race seems to receive an impulse that bears them on for a few centuries till they attain to a given height in civilization; decay begins, and no power can resist it, till, at length, this race gives place to another rude race, just commencing its career of civilization. Egyptian and Assyrian, Grecian and Roman civilizations thus expended their forces, and, at length, yielded to barbarism.

With the institutions, educational, charitable and religious, with the rail-roads, ships, telegraphs, buildings, presses, cul-



tivated lands and millions of money, and especially with the labor-saving inventions which the next generation will inherit from us, it would seem but reasonable that they should make much greater advancement than we have; and so they doubt less will. The next generation after them ought to do still more, and so on indefinitely. It is said that with the advantages of the present generation, it would require several years surplus labor of the whole race, to furnish all the members of it with comfortable dwellings. Each nation, it would seem might rapidly approximate such a point. Sisyphus was no more unsuccessful, however, than all attempts have been to carry forward the work of civilization to a point where it was not required to be performed over and over again. Nor do we believe it ever can be, by the process of mere education in its ordinary sense. There must be a new birth or regeneration from on high, for nations. Nations must come to look on him whom they have pierced. Of course we mean that Christianity must in its genuineness be possessed by every nation, or in the end it must give place to another race that will fret its brief hour upon the stage, and then also disappear. It were easy to show that, whether or not a nation or rather a given civilization comes to its period apparently by some overwhelming war, in itself are the real elements of its destruction. The blessings of life come to be so unequally distributed, that one portion of the population by intemperance and luxury become effeminate, the other portion by destitution and oppression lose their spirit and enterprise, and thus both poverty and wealth contribute to the process of decay.

He who comes to establish his kingdom over all, he whose kingdom is to increase till it fills the whole earth, is not to fail nor be discouraged, till he has set judgment in the earth. The meek shall inherit the earth. His empire is over mind. He not only enlightens, develops, and trains the mind, as men speak of such processes, but he meets the demands of mind by presenting objects adapted to its highest aspirations, and gives it the discipline by which in the pursuit of those objects it is blissful in itself, and diffusing bliss; a discipline which protects from subserviency and from effeminacy on one hand

and on the other, from exercising tyranny over others, or grasping for more blessings than can be employed for the highest welfare of others. These briefly are the conditions that must be fulfilled to render secure the present blessings of civilization, and also to secure that unceasing progress toward the state of which prophets have spoken.

In this view, how different is the religion of Christ from a Sunday etiquette, for which some seem to take it; how different from an instrumentality with which a priestly caste may dominate over the world; how different from a mere instrumentality to snatch the soul from perdition in another state! This last it no doubt is, but in a very different sense from what many seem to regard it. How does Christ in this view lay the great obligations of eternity upon every lover of his race, even in reference to the blessings of this life. In disobedience to him every step is wrong. Seek first the kingdom of God and other things shall be added, is not an arbitrary precept, but simply the voice of necessity according to the nature of things.

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#### ART. VII.—SACRED POETRY.\*

THE appearance of the Psalmody is another omen of good—a sign of advancement in an important direction. Its general reception by our churches, shows that the time for its advent had fully come. Now that the seal of public approbation is so decisively set upon it, our commendation would probably be of little direct service, and our protest, if we were disposed to enter one, would doubtless be readily overruled. A review of it in our last No. was expected; but, failing to arrive, it only remains now to say a very few things on Sacred Poetry, which the appearance of this book is adapted to suggest.

Devotional feeling spontaneously seeks expression through

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\* **THE PSALMODY**; A collection of hymns for public and social worship. Compiled by order of the Freewill Baptist General Conference. Dover: Freewill Baptist Printing Establishment. 1853.

measure as well as music. The sea of inward emotion appears to move in a succession of waves, and so needs a flexible index to mark its ebb and flow. Poetry, therefore, is not an artificial product of cultivated intelligence, merely, but the outgrowth of a normal soul. This is proved by the fact that the earliest literature of almost every people is poetic, and this other fact, that a genuine poet is everywhere recognized as the super-eminent type of a man. His utterances make fresh revelations of their own natures to his fellows, as well as give expression to their own deep and unuttered experiences.

It is interesting to observe how naturally the language of deep humility and of soaring aspiration, of strong sympathy and reverent adoration, assumes the poetic measure and form. A soul thus stirred is incapable of a steady, sustained, uniform movement, and its speech sways to and fro like a majestic vessel yielding itself to the swell and subsidence of the rolling ocean. The scraps of old pagan liturgies, which have been exhumed from the tombs of antiquity, have their key-note and their metrical harmonies,—heard distinctly across the chasm of centuries, and through the long half-closed avenues of imperfect translations. And the most prosaic reader of our stiff version of the Hebrew Psalms, is compelled, at times, to realize the presence of the poetic utterance, and feel the swell of the poetic inspiration.

Religious emotion, being deepest, strongest and most controlling, seeks a medium of expression the highest, the most flexible and impressive. Cold, sluggish, didactic formulæ it cannot patiently bear; much less can it be content with vulgar, frivolous, superficial doggerel. The first is a galling fetter; the second is a profane altar calling for sacred incense. It is genuine lyrical verse alone that can become a tongue adequate to the clear enunciation of such an experience, or ring out the deep, clear tone of a heart speaking joyfully up to heaven.

No small proportion of what has been selected as sacred poetry, in the form of hymns for use in public and social worship, has been sadly defective. It has been utterly inadequate to express the devotional feeling which it has been summoned to aid, and, so far as it has been a means of culture, it has fail-

ed to produce a deep religious consciousness, and repressed rather than summoned forth into action the most spiritual of the soul's energies. It has symbolized only superficial feeling, and so has helped to render it superficial.

And this still more severe thing is also to be added, that many of the hymns have aimed chiefly to set forth the sterner features of a creed which is false to the heart and the understanding of multitudes who have been called to employ them. In looking over almost any collection of hymns, there may be found many that are described by the term *Spurious Poetry*; another number may be grouped under the head of *Dogmatic Rhymes*; a third set may be made out and called *Artificial Stanzas*; another portion answer well to the epithet, *Religious Doggerel*; while, beaming forth brightly amid their wretched surroundings, "like a precious jewel in a swine's snout," are to be found some genuine lyrics, whose stanzas are so many successive steps in the patriarchal ladder by means of which the adoring spirit carries on free intercourse with the skies. It is needless to select illustrations at length; a few specimens taken at random from the first collection on which we happen to lay our hand, shall suffice. We aim not at the worst things that can be found, by any means; it would be hard to keep our pen steady in an attempt to write them. Here are four lines which will illustrate what we mean by *Spurious Poetry*. The thought is one which true religious experience in its higher phases rejoices to express; but as to the form, that will speak for itself:—

" Since all that I meet shall work for my good,  
The bitter is sweet, the med'cine is food;  
Though painful at present, 'twill cease before long,  
And then, O how pleasant the conqueror's song!"

There are both measure and rhyme here, but if there is poetry, it is hidden away where we have not been able to ferret it out. Take another specimen that may be classed in the same category:—

" But man, vain man would fain be wise;  
Born like a wild young colt, he flies  
Through all the follies of his mind,  
And smells and snuffs the empty wind."

One rule of rhetoric is honored here, viz: that which requires adherence to the original simile. Having likened the man to a colt, he is to be mercilessly driven through all the coltish antics, at the risk of poetic taste—not to say at the risk of his neck and humanity—until he comes snorting out at the end of the fourth line.

Here are a pair of *Dogmatic Rhymes*, which may have been taken from Augustine's Confession of Faith, only transposing the words a little—the punctuation remaining unchanged:—

“Adam, the sinner; at his fall,  
Death, like a conqueror, seized us all;  
A thousand new-born babes are dead,  
By fatal union to their head.”

And another:—

“Soon as we draw our infant breath,  
The seeds of sin grow up for death;  
The law demands a perfect heart,  
But we're defiled in every part.”

If the repeated statement of a creed in public worship is to be made, we confess to a decided preference for the Episcopal method of procedure—it is much better adapted to concert-reading than to choir music. As to the sentiment of the Confessions, if we understand it, the Episcopal has the decided advantage over its Calvinistic compeer.

Here is an *Artificial Stanza*, frozen stiff, or thoroughly crystallized; and notwithstanding it has so much to do with hot substances it remains an exceedingly *hard* creation:—

“Ye sons of pride, that kindle coals,  
With your own hands, to warm your souls,  
Walk in the light of your own fire,  
Enjoy the sparks that ye desire.”

As to *Religious Doggerel*, there is great abundance of that; we quote however only a single stanza, which seems the more unpardonable because of its being the last of a hymn beautifully expressing one of the highest truths of faith and experience:—

“So Samson, when his hair was lost,  
Met the Philistines at his cost,  
Shook his vain limbs with sad surprise,  
Made feeble fight and lost his eyes.”

reason why this trash has been so generally endorsed by religious congregations, is to be found in the fact that prevalent theology has so strongly insisted upon the subordination of judgment and taste to the accepted standards of sentiment and polity. And then, again, there are a few men who have devoted their attention to the writing of sacred poetry and their productions, merely because they *were* theirs, and have been endorsed. The same spirit which set down the sincere confession of faith as the perfection of theology, is ready to set down the poetry of Watts as incapable of merit. Considering his era and his circumstances, he did a noble work for sacred poetry. Some of his hymns are models for centuries, and must last long, for the heart as the memory of Christendom has canonized them. In many instances he has failed. He has sought to put the blime metaphors of the antique Orient into the foreign flexible mould of the utilitarian English; and no man can do in that. In his attempt to literalize David, and reproduce outward majesty of the Hebrew ritual, he has mistaken his vocation, and attempted an impossible as well as a needless thing. Not to the senses chiefly, but to the soul, does the expression of Christian poetry now make its appeal. Simplicity should be the fundamental law. The universal heart of experience can find its inner life translated in the songs it swells to. So far as the understanding labors with the thought, it weighs its wings heavily, and fails to reach any lofty heights. Not to the intellect chiefly, but to the sensibility, does sacred poetry come to utter its chastening and its rousing

urge no objection to having intellectual ideas clearly expressed in our hymns for the sanctuary; we are only objecting to them when they embody a complete scheme of dogmatic theology. The task is properly committed to the hands of the sermon. The hymn is not employed to instruct the understanding, but to

quicken the heart, and give it a medium of communication with heaven; and it is, in part, at least, owing to the forgetfulness of that fact, that hymn-books contain so much material that can never be successfully wrought into the sanctuary service. It skeletonizes the music, robbing it of its soul, and reducing it to a mechanical routine.

Our hymn-books have made relatively too much of a *few* emotive states. A small number of the phases of religious experience have been produced and reproduced, and the reproduction repeated, in the hymns for worship, to the almost entire neglect of others quite as important. A narrow and imperfect culture has hence resulted, which has had not a little to do in the creation of sects, and making them mutually hostile. A thoroughly religious life will not be crowded into a versification of the second, the fifty-first and forty-second Psalms. The soul moves heavenward under the impulse of other revelations than Divine Sovereignty, the guilt of Original Sin, and the conscious imperfection of our service and trust. Every experience connecting us naturally with God, finds an appropriate place in our sacred songs.

We simply express also our conviction that violence is done to the spirit and objects of sacred poetry, by an attempt to employ it for the purpose of severe and specific denunciations. It has no natural home on Mount Ebal, reverent Moriah and shining Tabor speak more appropriately through the harp and the cymbal.

Our hymn-books have had too little to do with the life of Christian Activity. They seem more like the products of the cloister than the embodiments of practical duty. They reveal the half audible meditations of the recluse rather than the high heroism of the broad philanthropy of a soul intent on copying its Master. They are more like lullabies which invite a dream, than bugle calls to daily conflict with wrong, or pæans of victory swelled triumphantly in the name of Christ over evils prostrate at our feet, or prophecies of hope in the hour of trial, giving the weak heart strength, and bringing a celestial radiance to the eye dimmed with tears. Of course there are some noble exceptions to all these statements, but

the mission of sacred poetry is yet far from being fully honored or understood.

We hail, therefore, the Psalmody with gratitude. The demand for an improved hymn-book is one significant fact; the pains taken and the labor expended in its compilation is another; the general appreciation it is meeting in our churches is a third. It is not perfect; it is not claimed to be. Tried by the true standard, some of its hymns will be found defective—occupying room a wise economy might grudge, and which of right belongs to what has been overlooked. But we think there is no just ground of complaint. As a collection of hymns it will favorably compare in every respect with any other collection extant, which it has been our privilege to inspect. It is fully equal to our highest expectations; and its compilers, as well as the corporators of the Printing Establishment, will receive the gratitude of thousands of pious hearts, whose experiences will gather richness and whose aspirings will gather strength through its ministry, till the mortal melody is lost in the roll of heavenly anthems.

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#### ART. VIII.—ADONIRAM JUDSON.\*

THIS world has been far more prolific of secular than of moral heroes. Its Napoleons have far outnumbered its Luthers. Such is the impression left upon the mind of every reader of history. And, after making all due allowance for the consideration that moral heroism has more frequently sought in vain for a historian, and, for the feebleness of tradition and defect of memory, the unhappy impression, though somewhat softened, still remains. The reader is obliged, however much against his wishes, and painful to his heart, to feel that the mighty energies which God has bestowed upon his fellow man,

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\* A MEMOIR OF THE LIFE AND LABORS OF THE REV. ADONIRAM JUDSON, D. D., by Francis Wayland, President of Brown University. In two Volumes. Boston: Phillips, Sampson & Company. 1853.



have, more frequently, than otherwise, been developed into acknowledged greatness in a diabolical direction. The men recorded as mighty, have more generally been warriors against the Almighty!

This view is indeed painful. But the mind is somewhat relieved of its painfulness, by the consideration that a change for the better is, under the mild and mighty influence of Christianity, and the general increase of knowledge, gradually advancing. The scale of military and merely intellectual heroism is falling; while in equal inverse ratio, that of moral heroism is rising.

The glory of the "*res gesta*" of the ancients is passing away, while the higher glory of "abounding in the work of the Lord" is rising upon the notice of the world. The praises of the Howards and Clarksons are now being heard, in proportion as those of the Cæsars and the Alexanders are dying. It is now a long time since a warrior-saint has been canonized to Mars; and we think it will be still longer, even though the battle fields of volcanic Europe should be, ere long, as numerous and as sanguinary as present appearances indicate. For, not now, as formerly, *the more bloody, the more glorious!* Now in the estimation of Christendom, the most successful victor may be deepest sunk in disgrace. "Barbarous deeds, which, in time past, have been celebrated by historians, flattered by poets, applauded in theaters, approved in senates, and even sanctified in pulpits," may indeed astonish the world, and force their authors up into notoriety; but it is only that, as the world advances, they may be

"———damned to everlasting fame."

But not so with deeds of *moral* heroism. These erect for their authors no "Absalom's pillar," no splendid sepulchre to be tried, condemned, and destroyed by a future generation. Their champions are multiplying, while the world is every day doing them higher honor. And, among these last, a star not second in its galaxy, we confidently reckon the name of ADONIRAM JUDSON. Nor, are we afraid to believe that it shall

be remembered and honored by the world, when many other famous names shall have been forgotten, brightening with the world's progress through the ages, rising higher and higher in the firmament of Christendom, and setting to the earth only when the wheels of time shall stand still.

Few, indeed, and select, are the names which the whole world shall never cease to honor. Many may rise high enough above their fellows to command the notice and applause of a parish, a state, or even a nation. Not a few may perhaps succeed in catching the eye of the world even, for the present hour. But the men, who so soar in humility as to command the attention of the world and hold it to an ever increasing admiration, are rare indeed. Whether Judson is of this class, the reader will judge. We dare trust his world-wide reputation to the verdict of coming ages. But all this is nought to him.

“—— He hath gone to list  
Isaiah's harp and David's, and to walk  
With Enoch and Elijah, and the host  
Of just men now made perfect.”

We have not introduced his name for the purpose of panegyric. We come neither to “praise” nor to “bury him.” But, rather, if it be possible, our pen may be made a conductor of his life's influence, for the increase of his posthumous usefulness.

The excellent memoir to which we have introduced the reader, has been for some months before the public. It covers upwards of a thousand pages, and is well executed. Of the style of its composition, it is enough to say that it is *its author's own*. Like almost every thing that issues from the pen of that gifted and noted writer, it is intensely simple, chaste, and beautifully transparent. It has few of the high wrought rhetorical embellishments to which the writer has showed himself so competent, but which he evidently admires much less than many of his readers; and which are, therefore, so rare in his compositions. It seems almost the perfection of verbal and phraseological exactness. Of its author, as seen in this work, we may say what he says of Judson as a writer:—

“His style is a model of exact and perspicuous English. I do not remember an ambiguous sentence, or one that does not express precisely what he intended.” Had Wayland written with the direct purpose of demonstrating the error of Bushnell’s theory of the extreme imperfection of words, as the measure of ideas, he could have hardly been more exact. His words are so selected and combined, as ever to convey as nearly as possible the exact idea which he evidently intended, while the whole bears the stamp of labored impartiality. We say *labored*; because it evidently cost its author not a little effort to keep his strong prejudices in favor of his hero so out of mind, that they should scarcely appear in his composition. He is everywhere the disinterested biographer; never the panegyrist.

It is quite proverbial, how much greater men often are in history than they were in their lives. No sooner do men fall asleep in the lap of earth, than they become suddenly very remarkable under the hand of epitaphists and biographers. The phosphorescent glory of the dead body, is greater than the glory of any life it ever exhibited. But, in Wayland, we think one sees no more than the living Judson—Judson at his work, in his every day dress, and at his humble devotion. As a specimen of biographical exactness and impartiality, this work is worthy the study and imitation of all who shall hereafter record the lives and characters of the worthy dead. And yet there is one particular in which it does not quite satisfy us. We think it lacks poetry. Our reader will perhaps start at this. But we confess that, while reading it, we could not help wishing that the author had at times given freer play to his imagination, though to the dissatisfaction of a Dean Swift or a John Locke. Had he done so, though at a slight drawback upon mathematical exactness, it seems to us that he would have done the church and the world a still higher service. If there is now less room for ambiguity, there is also less room for that play of the imagination, without which living, breathing realities can never be most fully set forth. We to see the immortal, incomprehensible Judson himself, in his memoir, clothed with an energy, and burning

with a zeal, and radiant with a glory which exalt him to where words can only at best wing their way towards him. Judson himself cannot be written. And had our author more frequently risen above the literal, opening vistas to the spiritual, and summoning before the imagination glorious forms of uncertain outline from the land of immortality, we think he would have improved his work, already so excellent.

But while the author's style may be in some respects, better adapted to discourse on his own favorite topics, than to a memoir designed to arouse the drowsy spirit of the church, and warm and quicken the vital currents throughout the mystic body of Christ, still, it is by no means prosy or dull, and affords some of the finest specimens of rhetoric. The following is one of them:—

“Men of enlarged views, and steadfast faith, and ardent piety, in various denominations, had become to a good degree interested in the subject of missions, and their influence was diffusing itself among their less favored brethren. The beams of the sun had only fallen upon the tops of the mountains; they had not yet rested upon the hill-sides; much less had they penetrated into the valleys. Yet the mountain-tops testified that the sun had arisen.” This quotation reminds one that the sage author of the “*Moral Dignity of the Missionary Enterprise*” is before him; and how well does it express the incipency of that mighty work which shall be finished, to use the language of the same author, only when “Brahmin and Sooders, Castes and Shastres, will have passed away like the mist which rolls up the mountain's side before the rising glories of a summer morning, while the land on which it rested, shining forth in all its loveliness, shall, from its numberless habitations, send forth the high praises of God and the Lamb.”

But we fear we have detained the reader too long with the author of the work; though he is one of the few whose society is never irksome. We only add—the arrangement of the work is good. The whole is read with ease, and leaves upon the mind a distinct and strong impression. Nor can we fail to regret that so large a part of the papers of Judson had been voluntarily destroyed, or accidentally lost. But the work as

it is, is a treasure to the church, and shall perpetuate the usefulness of its subject, till the "kingdoms of this world shall become the kingdoms of our Lord and of his Christ." Through it, shall the church ever "recognize the wisdom of God in appointing that some of the persons in the modern missionary field should have been giants in holy daring and strength, and, as such, fitted to be exemplars to all who came after them in the same career." Through it, the name of Judson shall long stand as a synonym of active excellence. In coming time "the accomplished youth, panting to live for Christ in distant lands but derided as visionary," shall read the biography of Judson and take courage. Through it, its subject shall ever be known as one of that number, of whom it is said by an able writer;\* "the pious father gives their names to his sons as a title of excellence, and an incitement to attain it. Their zeal for God has kindled a fire at which numbers are daily lighting their torch. And thus, in various ways, have they given ardor to holy activity, and multiplied the power of truth; while the church below unites with the church above in glorifying God in them."

From the many points of interest in the life of Judson, with which the careful reader of his memoir cannot fail to feel impressed, we select the few which we are able to notice in this brief article.

*Judson was an eminent Christian missionary pioneer.* As his soul was never satisfied to rest in any present attainment in holiness, so was his holy ambition never satisfied to rest in any present missionary success. He was a daring and aggressive soldier of the cross, ever pitching his tent farther in the enemy's territory. He is ever grasping the gospel taper and rushing off into the darkness of the world. He deemed himself commissioned "to preach the gospel to the regions beyond." From the hour when all his visions of earthly glory vanished in the "grove at Andover," he waits obsequiously the indication of the will of God, to go where the light of the

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\* Harris.

gospel has never shone. From that time "he considers himself devoted to the [missionary] work for life, wherever God in his providence shall open the way." Nor does he seem at all careful whither he go, if he only be salvation's messenger to the benighted; but meekly asks his brethren assembled in convention whether he "ought to direct his attention to the eastern or western world."

The position occupied by Judson, at this time, was truly sublime. A young man of parts and accomplishments, standing thus, in youth, upon the mount of observation, and looking over the dark wilderness of idolatry, resolved, in the true spirit of Christian self renunciation, soon to plunge off into it in some direction or other!—to go where others had not been, to do what others had not done!

In order to the just appreciation of this position of the young missionary, it is needful to bear in mind that the subject of foreign missions was now little talked of or thought of in this country. Speaking in reference to it, in after years, in a letter from Maulmain, he says: "But at that period no provision had been made in America for a foreign mission, \* \* \* \* and for several months I found none among the students who viewed the matter as I did, and no minister in the place or neighborhood who gave me any encouragement; and I thought that I should be under the necessity of going to England and placing myself under foreign patronage."

Here, then, is presented a sublime opportunity for the gratification of that pioneering disposition, which, in Judson, amounted almost to a passion. We say *opportunity*; for that was to him opportunity, which to other spirits was no opportunity. It was his ambition to open the "door wide and effectual" himself. We imagine that his pioneering heart found satisfaction in the thought that the way was not, humanly speaking, prepared before him, and that he was not to walk in the footsteps of predecessors. But, with the axe upon his shoulders, wending his rugged way into the solitary wild, in quest of new settlements, his holy ambition is satisfied. His soul is at large. He is soon out of sight. But his sturdy

strokes are heard to resound among the hills, and the shaggy tops of the forest are seen to tremble.

During his whole life, Judson, as we have said, was ever disposed to press towards the regions beyond, to leave a present station to other hands, while he himself advanced through difficulties and dangers to lift the standard of the cross in remoter and still remoter regions. Speaking of one of his wild tours of jungle-preaching, his biographer has well said: "Here was one of the most learned and able men in India, a man of refined manners and cultivated tastes, surrounded by a company of native Christians, who had only yet begun to put off their habits of barbarism, penetrating the recesses of the forests, and threading every accessible rivulet, for the sake of preaching to almost naked savages the gospel of salvation"!

So strong was this pioneering disposition in Judson, that "when at length he felt constrained to listen to the repeated solicitations of the Board and devote himself to the work of translation, it cost him many a pang; and the paper which recorded his resolution to forsake the jungle and devote himself to a life of greater self-indulgence, was bedewed with his tears." With such a disposition as he then tearfully denied, a missionary of the cross could have been of but little use in Burman India, at the time Mr. Judson entered it. And its possession to an eminent degree, is doubtless to be set down as one of the secrets of his eminent success. Still, however, instead of being successful, he must have made a most sublime failure, and left a life unrecorded, or recorded only as a monument of human rashness and folly, had not his pioneering spirit been supported by certain other remarkable mental qualities. We may notice some of the more prominent of these.

*Judson was remarkable for his self-reliance.* He had "by nature" "the most unshaken confidence in his own judgment, irrespective of the advice of his seniors." When a child, he had little disposition to be helped out of difficulties. They must yield to his own powers. He ever greatly preferred to learn without asking. Desiring, as he afterwards said, to know how the sun moves, he is found upon his back in the field, making his observations upon it through a hole in the top of his

hat. And we cannot here withhold the remark that, if Walter Scott the child, lying upon *his* back in the garden and giggling out his joy at the poetry of a tempest of thunder and rain, shadowed forth Walter Scott the poet, no less did Judson the child, in the incident above related, shadow forth the Judson of history. His whole after life evinced a confidence in the decisions of his own judgment, and in his own executive energies, which may be safely set down as extreme. If any thing is to be decided, he can decide it; though we do not know that he ever obtrusively decided matters for others. He had no disposition to meddle with matters in which as a missionary he had not a deep interest. In the missionary field, whatever hard thing was to be accomplished, he was the ready champion. And well did he know how to breathe the spirit of his own heroism into his assistant laborers around him.

This independent self-confidence, born in Judson, but strengthened by paternal education and life in India, though it might sometimes cause him to appear to disadvantage at home, among his brethren, was, nevertheless, of vast importance to him amid the dreary jungles of heathenism, where the absence of all advisers would but mock the disposition to seek advice. But full of self-confidence as he was, we know not that he ever evinced too much of it to support well his character as the New World's pioneer missionary to the Old.\* If less of it might have better fitted him for the courteousness and amiability on which the success of a New England pastor may greatly depend, it must have eminently unfitted him to walk alone, the herald of the cross, through "the dark places of the earth," among the "habitations of cruelty." How necessary that the man placed where he can rely upon nobody else, should be able confidently under God, to rely upon himself! Let it be remarked, however, that Judson's severe independence, and indisposition to ask advice, while, as we have said, combined with certain other elements of character, it eminently fitted him for his work, must be regarded as, ordinarily, a decided fault in a modern missionary. For, during much of his

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\* He ever faithfully regarded the instructions of the Board while in India.



life, he could not successfully seek advice if he would ; whereas, missionaries are now more within hailing distance, and can converse by lightning across continents, and by steam across oceans. And yet, as missionaries are still in many instances greatly isolated, and much must depend upon their knowledge and discretion, they should be discreet, firm, self-confiding men.

*Judson's confidence in himself was ever controlled by his unbounded confidence in God.* Without the latter, the former must have often betrayed him into rashness and folly. As it was, his character was well balanced, and eminently fitted for his pioneering. He felt himself to be the willing servant of the Most High ; to his word he ever bowed, and sat before him in true Christian lowliness. His faith was "eminently simple and confiding." He is never alone. When farthest from the home of civilized man, and the clouds of a seeming adversity are darker than the shadows of the heathen wilds he is threading, he is ever taking fresh courage as he clings closer and closer to the promises of God. He rests his all upon them without an effort, and, as if conscious of angelic ministrics, sinks from his prayers to a rest in the desert, as sweet and refreshing as though quiet in what might have been in his protected New-England home.

In his journal of one of his wildest tours among the Karens, following back stream after stream, thus he writes :—

"The dying words of an aged man of God, when he waved his withered, death-struck hand and exclaimed, 'the best of it all is God is with us,' I feel in my very soul! Yes, the great Invisible is in these Karen wilds. The mighty being who heaped up these craggy rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts—He is present by the influence of his holy spirit, and accompanies the sound of the Gospel with converting, sanctifying power. *The best of it all is, God is with us.*"

Says his biographer :—

"It may be supposed that the faith of such a man was in a high degree simple and confiding. In this respect I rarely, if ever, have seen it equalled. It seemed to place him in direct communication with God. It never appeared to him possible, for a moment, that God could fail to do precisely as he

had said; and he, therefore, relied on the divine assurance, with a confidence that excluded wavering. He believed that Burmah was to be converted to Christ, as much as he believed Burmah existed. He believed that he had been sent there to preach the Gospel, and, he as much believed that the Holy Ghost would make his labors in some way, and at some time, the means of the salvation of the nation, as he believed that there was a Holy Ghost. During his visit to Boston, the late venerable James Loring asked him, 'Do you think the prospect bright for the speedy conversion of the heathen?' 'As bright,' was his prompt reply, 'as the promises of God.' And this same spirit of unshaken confidence in God was manifested in all the affairs of life."

We have now seen enough of the character of the great missionary to allay, at least partially, our wonder at his forming and executing such vast plans of usefulness; or, perhaps we should say, his attempting such great things; for his biographer intimates, that he could hardly be said to have any plan, more than to go to work, and do what he found to do "with his might." His great confidence in himself, subordinate to his unbounded confidence in God, well supported his holy ambition in attempting no small things, and pointing out to him "the world" as his field of labor. To barbarous climes and desert wilds, unilluminated by a single ray of Gospel light, and untrodden by a single Christian foot, his mission must run. It is for him to plunge back into the Ethiopias of idolatry, and plant the "rose of Sharon" upon the banks of their fearful streams. It is for his voice first to fall in Christian accents upon the startled air of deep heathen solitudes. Other good men may, perhaps, satisfy themselves and their Master by performing well parish service for a New England congregation; but as for him, his voice must be echoed, not in houses built with arch and architrave, "to gather and roll back the sound of anthems," but reverberated in desert wilds, from the valleys to the hills and "from the hills to heaven." Other good men might enter into the labors of predecessors, for the salvation of a neighborhood; but he must be his own predecessor in laboring for the salvation of nations. His double faith, under the constraining love of Christ, well supported that holy ambition which looks down upon the "pent up Uticas" in which common men consent to labor, and strikes for the world.

During Judson's voyage to England, to make inquiries relative to the Foreign mission, &c. he was captured by the "L'Invincible Napoleon," and detained sometime in France. While there, he "was introduced to some of Napoleon's suite, and travelled through the country in one of Napoleon's carriages"—a circumstance which suggests to us that Judson was himself Napoleonic. Not half so comprehensive were that Gallic conqueror's ideas of conquest, as were those of our missionary, while his ambition was not more insatiable. But then there was this difference: the one paid his homage at the shrine of Moloch, while the other knelt at the altar of Jehovah. The one would sacrifice the world to his carnal ambition; the other would sacrifice himself and his ambition to the good of the world and the glory of God. The one would blast the world into subjugation to himself; while the other would win the world, by the mild influence of the Gospel, into subjugation to "the King of Kings." The one outlived his triumphs to sigh and die upon an ocean rock, while the other continued to pass and repass, wearing his heavenly "honors thick upon him," till the hour of his triumphant entry into the city of God on high.

From a child, Judson was ambitious of greatness. But it was not till he became the subject of saving grace, that he was "great enough to be little." Then he disclaims all his former carnal notions, adopts spiritual ones, and ambitious only for his God, goes forth to the achievement of deeds of moral heroism, with the simple heartedness of a little child. His humility, however, had nothing of effeminacy. The world must listen to him. He cannot bear a useless obscurity. When taken to the prison in France, he commenced declaiming vociferously, and gesticulating violently against oppression in the presence of his guards, who could not understand a word he said, and did not know what to make of him. Finally a stranger accosts him in English, advising him to lower his voice. 'With the greatest pleasure possible,' he answered, 'if I have at last succeeded in making myself heard. I was only clamoring for a listener.' By waking up this Englishman he regained the sooner his freedom. This incident well illustrates Judson

in the world. It must be made aware that he is in it. He would clamor till he caught its stupid ear. He did catch it, and hold it; nor has he yet lost it, though himself in the presence of listening angels.

We have spoken of Judson's ideals of usefulness as bold and comprehensive. But they were not visionary. They were fashioned prayerfully in view of sober realities. And the success with which he incarnated them must, under God, be set down in good part to his *iron decision and immutable perseverance*—elements of his character easily deducible from those already noticed. His decisions do not appear to have often been rash; but when formed, they were formed strongly, and generally for life. If, in forming them, he took less counsel of his fellows, he took more counsel of his own better judgment, and of the Providence and spirit and word of God. It was only after mature deliberation and much prayer, that he decided upon the work of his life, and that he, together with the three Samuels, considered themselves as devoted to it. How impressive to have looked in at his study window, or followed him to the grove at Andover, and seen him upon his knees pleading with God to make the path of duty plain before him—then rising and walking to and fro, struggling with deep and solemn emotion! He has read "*The Star in the East,*" and is destined himself to become one. The world is spread out before him, and he longs to be away among the hills of its ignorance and idolatry. He only waits the expression of the Divine will. That expression is given, and he launches at once upon the sea of Providence, to be wafted by its breezes or driven by its tempests into some heathen port or other. His field is the heathen world, and he is willing to cultivate any part of it. Henceforth, he is the foreign missionary, laboring without a single misgiving of duty. His decision stands "firm as a rock!" And so of his decisions generally. They are not taken in the morning, to be reviewed at noon, and reversed at midnight. They are generally for life.

We are not unaware that to some minds, such decisions may seem rash. But it must be borne in mind that he decided only after mature deliberation, and as his life shows, seldom

had occasion to recant. To be sure, Judson, decided wrong, were a "hard case." But decided as he generally was, right, his very inflexibility becomes one of his crowning excellencies as a missionary. Under cover of it, his perseverance shrinks at no obstacles, however appalling to common minds. Having decided to be a missionary, it is nothing to him that there is in his own country no provision for the support of a foreign mission—nothing to him, that, during his voyage to Europe for patronage, he is captured and thrown into a French prison—nothing to him, that on his first arrival in India, he is ordered to "leave the country and return to America;" and, that, about two months after he "received a peremptory order to proceed to England," and is obliged to escape to the Isle of France—nothing to him, that, on a second attempt to enter India, he must flee the domains of the East India Company and take refuge in Burmah—nothing to him, though he pass long years of painful toil without witnessing a single conversion from idolatry. He has decided upon the work of missions for life. Nothing can swerve him from his firm purpose. His motto henceforth is,—

"Pause not, faint not, falter never."

After having labored several years in Burmah without outward success, in a letter to Rev. Luther Rice, he says:—

"If any ask what success I meet with among the natives, tell them to look at Otaheite, where the missionaries labored almost twenty years, and not meeting with the slightest success, began to be neglected by all the Christian world, and the very name of Otaheite began to be a shame to the cause of missions; and now the blessing begins to come. Tell them to look at Bengal, where Dr. Thomas had been laboring seventeen years, (that is from 1783 to 1800,) before the first convert, Krishna, was baptized. . . . If they ask again, What prospect of ultimate success is there? tell them, As much as that there is in an almighty and faithful God, who will perform his promises, and no more. If this does not satisfy them, beg them to let me stay and try it, and to let you come, and to give us *bread*; or if they are unwilling to risk their bread on such a forlorn hope as has nothing but the **WORD OF GOD** to sustain it, beg of them at least not to prevent *others* from giving us bread. . . . Missionaries must not calculate on the least comfort but what they find in one another and their work. However, if a ship was lying in the river ready to convey me to any part of the world I should choose, and with the entire approbation of all my Christian friends, I should prefer dying to embarking."

Such was the decision and perseverance of this great apostle to the heathen. Having taken a purpose, he knew nothing of that hesitancy and irresolution which waste away the mental forces necessary to its execution. Determination was the law of his being. He had decided upon a course of life with reference to the word of God. And with the hand of his faith lying upon it, nothing appals him—nothing intimidates him. He is ever confident that the obstacle will give way; and the more formidable it appears, the more determined and uncompromising does he become. Having entered the mission field, without stipulation for his safety or immediate outward success, his purpose is unaffected, either by the severity of his afflictions, his long imprisonment at Ava, for instance, or by his seeming uselessness.

Says a vigorous writer: "The last decisive energy of a rational courage, which confides in the Supreme Power, is very sublime. It makes a man who intrepidly dares every thing that can oppose or attack him, within the whole sphere of mortality; who will still press forward to his object while death is impending over him; who would retain his purpose unshaken amidst the ruins of the world." Had Foster written a few years later, we think it very likely that, with the name of Daniel and Luther, as illustrations of it, he would have associated that of Judson. For he says this "decision of character" "is seen in its most commanding aspect in those grand schemes of action, which have no necessary point of conclusion, which continue on through successive years, and extend even to that dark period when the agent himself is withdrawn from human sight." And such was Judson's. It is true, his formidable decision and perseverance were never tested in precisely the same manner with those of Daniel and Luther. But they were tested scarcely less severely, and certainly not less successfully, and clearly marked him as the subject of that "last decisive energy of a rational courage, which confides in the Supreme Power," and which "is very sublime!"

But the moral sublimity of the life of Judson lay not a little in his simple heartedness and unreserved and absolute consecration to the cause of God. Without these, his history would

show like the Swiss mountains without their "Mont Blanc." From the commencement of his Christian career, he appears to know nothing but self renunciation in favor of Jesus Christ. He takes up his cross daily and follows him. He is "determined to know nothing but Christ and him crucified." Deeply does he seem to feel the force of the saying of our Lord, "He that loveth father or mother more than me, is not worthy of me." His heart, too strong to bow to man or angel, bows in cheerful and sincere lowliness before the cross. His home is at the feet of Jesus.

Having given himself to God, he rightly judges that every thing which attaches to him goes as matter of course. Therefore it is, that he willingly foregoes the enjoyment of creature comforts which can be a detriment to his usefulness. If he receive money for services rendered the British Government in India, he pours it into the the mission treasury. If, in consequence of illness, his wife must start for America, he, feeling that his services are more needed in India than by her side, bows submissively to duty and bids her farewell. If he be tempted to devote any of his time to the study of oriental literature, beyond what can serve his high missionary purpose, he steadily and successfully resists. Among his resolutions, renewed September 26th, 1835, is one, "*To read no useless thing.*" And he regarded everything as useless that in his estimation did nothing to render him an abler "minister of the New Testament," or more successful missionary. Some may imagine that he erred in not taking more note of things secular, and therefore making so little addition to what may be called our missionary literature. But Judson, as he *is*, satisfies us,—what he *would have been* had he not been what he is, we cannot divine. Had he done work other than that he did do, of course the latter must have remained undone; for his hands were always full. In resolving to be a missionary he resolved to be nothing else. To mere literary and secular matters, he is ever saying, "see thou to them," as he shoots away into the jungle. If he finds that the acceptance of invitations to dine with English officials, interferes with his usefulness as a missionary, we see them wondering over a note from him, giving

them notice that his consecration to the service of God, requires that he deny himself the happiness of further doing so. Many and excellent are the rules of life which he from time to time adopted. But the following one may be said to comprehend the whole, even as the Saviour's precept requiring love to God and man comprehends "all the law and the prophets." It is as follows :

*"Resolved, to make the desire to please Christ the grand motive to all my actions."*

Such was his resolution ; and those who know his decision of character and perseverance, need not be told that it was embodied in his practice. He knew nothing but Christ and him crucified. He "magnified," not himself, "but his office."

As the Christian reader will infer, this holy living, introduced its subject to to a state of most perfect heavenly mind-  
edness. Says his biographer ;—

"In his letters, I know of no topic that is so frequently referred to, as the nearness of the heavenly glory. If his loved ones died, his consolation was that they should all soon meet in paradise. If an untoward event occurred, it was of no great consequence, for soon we should be in heaven, where all such trials will either be forgotten, or where the recollection of them would render our bliss the more intense. Thither his social feelings pointed, and he was ever thinking of the meeting that awaited him, with those who with him had fought the good fight, and were now wearing the crown of victory."

Judson was indeed "A man on earth devoted to the skies." Any place—on land or ocean—was to him the verge of that Heaven into which he has now entered ; and where his own glorified state, is, we trust, practically illustrating the sentiments which he penned in a letter, in 1810, as follows :—

"Love to Jesus is a sure title to the greatest possible happiness ; for Jesus is omnipotent, and has determined to make his friends happy, and surely will not forget a single one in whose heart is enkindled one spark of love. Nor does he intend a partial happiness for his friends. It will be as great as their capacity will admit. Nor does he intend a temporal happiness. It will never have an end. Nor does he intend a happiness eternally stationary. It will be eternally increasing. The happiness of his friends will not only be complete so as to fill their capacity, but as their capacities will be eternally enlarging, the quantity of happiness they enjoy will be eternally increasing ;



and not merely eternally increasing in the same ratio, but eternally increasing in an eternally accelerated ratio. So that there will unquestionably arrive a moment in the ages of eternity, when the additional happiness, that instant superadded to the happiness already enjoyed by each glorified spirit, will almost infinitely outweigh the whole sum of human happiness enjoyed in this world."

Having thus imperfectly touched a few prominent points in the character of our missionary, as a being may be supposed to fly round the earth, "touching the mountain tops," we will soon dismiss the reader. But a reflection or two first.

Reviewing the life of Judson comprehensively, it is impossible to estimate or even conceive the strength and extent of its influence. We have before us as faithful a record of it, probably, as human pen can be expected to draw; we have statistics of some of its more tangible results;—but after all little do we know, little on earth can be known, of its power. We feel it grasping our spirit while penning this imperfect notice of it, and making us what we could not have been if Judson had not lived, or lived less than he was. His voice is still heard over the plains and among the wild hills of India, and is echoed by all the churches in Christendom. His spirit is on the winds and waves, to be borne and wafted to all shores and all lands. Long shall he continue to speak, and long shall he continue to be listened to by the Christian world, as one of the noble few whom it delights to honor, as "mighty men of valor,"

"More bent to raise the wretched than to rise."

The Baptist church may indeed claim Judson as one who, rather than continue the perversion of a Christian ordinance, threw himself into her arms at the seeming peril of all his present missionary prospects,—the Baptist church may *claim* him, and indeed her claim is peculiar; but he belongs to the Evangelical church of Christ, as a type of what her missionary character ought to be.

Judson's consecration to the spread of the gospel was complete. So should that of the church be. Her spirit should not be less pioneering than was his. She should ever be send-

ing missionaries "to the regions beyond," raising the flag of "Peace," not only on the capes and in the shore towns of heathen countries, but far back in the interior among the sources of their continental rivers. And with the pioneering spirit of Judson, how easily and speedily might she do this! Nor is it more than the gospel requires at her hand.

But alas! the missionary spirit of the church generally is far from Judsonian. How timidly she enters the skirts of the wilderness of idolatry! With what hesitation she moves *towards* its interior! Had she the bold spirit of Judson, not to say of Jesus, with what bold strides would she take up her conquering march into the heart of the nation! and how soon would the missionary chart of the world present a light far more satisfying to the Christian's eye.

Judson went forth leaning upon God. His faith in the divine word and presence, at once classed him with those earlier champions of the cross, who could say, "we are always confident." He was of that noble ancient order of men, who said, "through God we shall do valiantly." In all this he was what the church should be. She too should go forth leaning upon God. Repudiating all "confidence in princes," and taking no counsel of mere earth-born philosophy, but grasping firmly the word of God, she should go forth in the face of difficulties and dangers, unfurling the "gospel banner," and planting Christian settlements far in the dark depths of the wilderness. She should exercise that sublime trust in God, which did not a little to make Judson what he was on earth, and is now in heaven. She should feel just as confident of the Divine Presence and support, in moving boldly for the conquest of the world as did he, her champion son, while threading the wild Jungles of the Karens. O that such a faith might be breathed into her! Then should we see such consecration as would antedate the millennial dawn. Then would the rising, swelling tide of evangelization soon overwhelm the nations, and all their Gods be like Pharaoh's horses and chariots in the Red Sea. Then would "the heathen soon be given to Christ for an inheritance, and the uttermost part of the earth for a possession,"—then would "one song employ

all nations," and the sound hosanna re-echo round the world. Then would—but alas! it is not so. The church as she is, is no antitype of Judson. This is evidenced by the fewness of her missionaries, the smallness of her contributions, and the coldness of her prayers. Yet has she done much. Still she is waking. Let much prayer be made for her that she may "arise and shine."

"Zion awake, thy strength renew ;  
Put on thy robes of beauteous hue ;  
Church of our God, arise and shine,  
Bright with the beams of love divine."

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#### IX.—CONTEMPORARY LITERATURE.

**A THEODICY ; Or Vindication of the Divine Glory, as manifested in the constitution and government of the moral world.** By Albert Taylor Bledsoe, Professor of Mathematics and Astronomy in the University of Mississippi. New York: Carlton & Phillips, 1853. 1 vol. 8vo. pp. 365.

It is a somewhat striking coincidence that two eminent men should bring out at almost precisely the same period, a labored scheme for harmonizing the moral facts of human experience with the divine plan of procedure. The keen observation both of Beecher and Bledsoe made it impossible that the "Conflict of Ages" should be overlooked, and the philosophical structure of both minds made an attempt at "A Theodicy" little else than a moral necessity. Besides, both men have hearts lying very close to the understanding, so that they have been alike the subjects of a painful experience, while the cloud of perplexity hung above them, which, in both cases, has given way to a vision of brightness and to a joyous rest of soul. Both had been schooled in the popular Calvinism, and both natures stoutly fought against it. But here the similarity ceases. Beecher laid his Calvinism down as little less than an axiomatic premise, and gave himself to an earnest pursuit of the logical conclusion, which he found in the doctrine of Pre-existence ; Bledsoe, finding all the logical deductions false, secures relief only in the annihilation of the premise.

Prof. Bledsoe's position, as a theologian and an author, will prevent his book from exciting the attention and from carrying with it the prestige attaching to the "Conflict of Ages." Its author is not generally well known to the public ; his ecclesiastical relations may be in keeping with such a scheme as he develops ; his system is the product mostly of old elements, perhaps somewhat newly combined, instead of disclosing a novel and startling fundamental element ; and the author does not speak, as does Beecher, from *the very centre* of that arena where theological gladiators have been in per-

petual struggle for years. The one is a leading divine of Boston, the other an almost unheralded professor of the exact sciences far away to the South.

But the book deserves and will command attention. Whoever commences to read it, will soon find himself in contact with a serious, earnest, energetic spirit, which has calmly measured its task, and set itself to the systematic accomplishment of it. He is confident of success at the outset, and feels assured of having reached success at the close. And we can hardly understand how the champions of Calvinism can be silent under his accusations, without thereby confessing their dread of discussion. "Dignified silence" will hardly suffice to meet such a specific, decisive and distinguished accuser.

The author's style is as lucid and easy as it seems possible for a style to be which reaches the metaphysical depths of Leibnitz, Schelling, Hegel and Cousin. We should certainly have been better pleased with a little less flourishing of trumpets as he marches on to the attack of some strong hold of Philosophical Necessity. He could have better used the energy expended in threatening his adversaries, and dwelling upon the details of their predicted defeat. His reader would be likely to know when he had conquered, without being carefully told beforehand just how the enemy would appear, discomfited and in flight; if not, his predictions would make most sensible men still slower to believe he had effected his object. A blusterer is apt to be regarded with prejudice. The conflict he wages is one so intrinsically important, and so deeply interests thoughtful, serious men, that his work will almost inevitably be seen as it is. Such a cause as is his, is better dealt by, when left to itself to assert its own claims. There is less of this objectionable element in his book than might have been, but more than is profitable. It is but just to say, however, that the author does generally all that he predicts is to be done; it is a deadly charge which he heralds in by the blowing of this noisy bugle-blast. He is a true prophet when foretelling his own victories.

He solves the problem of the Origin of Evil, and of its continuance, by employing the principle that moral existence implies a *real spiritual freedom*. The divine interference to *prevent* moral beings from sinning is not possible: it is a self-contradiction, an absurdity. Necessitated virtue is no virtue at all. A human soul acting by constraint, or forbidden to act, ceases to be the human soul which is the only subject of discussion. To say that God could absolutely prevent men from sinning if he chose, is in perfect keeping with the statement that he could prevent two and two from being four if he chose. Neither has any real relation to divine power. To say, also, that God permits sin in a moral universe, is to frame a meaningless proposition. In the establishment of this position, he passes successively under review every author of note who has written on mental science, from Plato to Sir William Hamilton. The range of his reading on this subject is exceedingly broad; and the thoroughness with which he has digested this mass of hard and dry material, proves the possession of no ordinary vital forces. Every defence of every variation of the Necessitarian scheme, is seen, exposed, as-

saulted, and as it seems to us, generally laid prostrate by the very artillery it was erected to defy. He does not declaim, but reasons; never asserts when there is a demand for proof; makes no substitution of a counter-fact for the philosophical analysis of a principle; never sets rhetoric to perform the office of logic. His work shows a mind disciplined by the exact sciences with which his name is associated on the title page. Edwards' *Inquiry* will need a friendly hand to reunite its parts—sundered as they are by the scalpel of this his latest reviewer.

The two great general positions which he aims to establish are, first: the consistency of the holiness of God with the existence of sin; and second, the consistency of the goodness of God with the existence of suffering. But under these general heads, there is a thorough discussion of many included subordinate points—a natural descent from the general to the particular over the road of analysis; though he, in his thought, evidently rose from the particular to the general by a synthetic process. Though he has said comparatively few things new in themselves, yet his classification gives familiar ideas unwonted freshness and force. His reply to Edwards we cannot help regarding as decisive, and his reasonings against the doctrine of necessity appear to us fair, manly, lucid and unanswerable. The book is an intellectual study and a religious impulse.

The author's exposition of the relation between the human will and the divine agency, has the merit of clearness and philosophical simplicity. To mark accurately the line beyond which God does not pass in his dealing with human beings, has always been a difficult and delicate task for philosophical theologians. Most religious writers have been wanting in definiteness of statement, if not in definiteness of view, when dealing with this subject. Prof. B. is definite, whether he be or be not accurate. The following is a concise statement of his position:

The movements of the intellect and of the sensibility are not free, but necessitated—freedom being rightly predicated of the will alone. That is, a fact or an object being presented to the intelligence, it is under an inherent necessity to take cognizance of it; if the object or fact be one perceived to sustain an intimate relation to our interests, the sensibility will be unavoidably stirred in a certain form. So far, there is no freedom—the perception and the emotion are spontaneous and necessary. But whether there shall be any *action* in view of the perception and the emotion, or if any, of what kind and in what direction it shall be, rests not with necessity, but with freedom. That is settled, not by an inflexible law of nature, but by the voluntary choice of the soul. *The will alone is free.* On this basis principle, the author founds his theory; or, rather it may be said, the theory is an *application* of the principle. God can present truth to the mind, and so convince clearly of sin and righteousness and judgment; he can stir the sensibility by his spiritual breath, and still leave freedom perfect; these convictions and emotions present *motives* to the will for action in the right direction; but having presented them, their mission terminates, and the executive tribunal is left to itself. *That* even God does not touch, cannot touch, save by annihilating the

subject's manhood. Whatever influence, therefore, may be exerted on the understanding and the sensibility, God may impart; beyond that, all is the free, responsible work of man. Here it may be proper to say that God has opened the eyes of our understanding that we might see, that he has melted the frozen sea of our sensibility that we might feel; but it can never be true that he has absolutely determined the movement of our powers to his service.

It is to be hoped that this effort of our author to reconcile the work of God with the responsible freedom of man, may direct attention to the subject, and lead to definiteness of view of the practical question for every soul; how far may God's assistance be counted on, and what portion of the work of redemption rests in our own hands? When that question is answered, Christian culture can be easily reduced to a system, and the development of God's agency in the pulpit will cease to be a sheltering apology for sinful and impenitent hearers.

Prof. B. has done a timely and needful work. It will, we think, be a grateful experience for a perplexed soul, pushed still deeper into perplexity by the powerful arm of Dr. Beecher, to turn to this "Theodicy" and hear its human, earnest and hopeful speech. Even this will not clear up all difficulties, and bring God's ways down to the low level of our feeble comprehension; for this high knowledge we must consent to wait till we grow up to the manhood of an immortal life. But it will be no small joy to rest in the assurance that we are on the true path, and to be blessed now and then with the faint utterance of those spiritual harmonies which form the burden of the great heavenly song.

**HOMILETICS; Or the Theory of Preaching.** By A. Vinet, D. D. Translated and Edited by Thomas H. Skinner, D. D., Professor of Sacred Rhetoric, and Pastoral Theology in the Union Theological Seminary of New York. New York: Ivison and Phinney. 1854. 1 Vol. 12 mo. pp. 524.

To those familiar with the volumes of this distinguished divine and author, already before the public, the title of the present work will be an adequate recommendation. We have read it with deep and undiminished interest, from Preface to Index, and laid it down with feelings akin to those with which we accept a large favor from a dear personal friend. We are ready to predict that it will commend itself to public speakers and rhetoricians generally, and especially to those occupying the pulpit, in fact or in prospect, as the best treatise on the subject which has yet appeared. We shall be much surprised if it does not speedily supersede the very respectable but altogether incomplete work of Porter, in our Theological Seminaries.

The work is eminently philosophical; and on that account, it will, doubtless, be called dry and tedious by superficial readers. Instead of giving mere rules for the memory, it elucidates broad and deep principles for the use of the judgment. No man who imbibes the spirit of this volume can be an imitator, can use his oratory for self-emolument, or make the pulpit the place for the feats of the ambitious and skillful dramatist. To bring the heart and life of the hearer under the dominion of the truth which is taught

is the object ever kept before the mind of the reader. Vinet never lets the end escape, in the interest he awakens over the method of attaining it. He would not teach artifice, but remove it; he would make the form so fully an autograph of the spirit, that the former should scarcely arrest attention; the mode he would make so transparent, that mode should be wholly forgotten. He would nurture just that kind of sermon-making and sermon-delivery which leave but the faintest possible impression of the sermon as such, or of the preacher as such; while the truth should burn within like fire, God appear in actual contact with the soul, and the hearer hasten away to exorcise the sin that was before the eye of his consciousness, or speed him to the task which duty had long vainly sought to press on his acceptance.

M. Vinet takes formal notice of the objections which are sincerely urged against the rhetorical and homiletical culture of the ministry; and replies to them seriously and effectually. So far as any one proves himself largely efficient in the pulpit without such culture, so far as he reaches the very results which that culture seeks to give him, without spending time in the lecture room or otherwise, Vinet congratulates him on arriving at the end of his journey by a short path, and without the help of guide-boards; he practices Rhetoric and Homiletics in the spontaneity of nature, not by the severe and delicate labor of the artist. He is a proof, not that lawlessness is better than submission to authority, but simply that, in the absence of an external commandment, he is an adequate law unto himself.

But he and others should not forget that this high spontaneity is the rare exception. He is no standard for general measurement. Because he has the ability to dispense with systematic discipline, brought to bear upon him from without, it is not to be inferred that such discipline involves a waste of time, and imposes fetters on free and normal powers. Spontaneity gives to him what long and careful study alone can purchase for his fellows.

There comes an objection also in another form. It is said that time presses; men are perishing; we should forever be calling on them to repent and turn to God; that to occupy ourselves with the question *how* we shall call out to them, is to be guilty of unpardonable frivolity and neglect.

To this Vinet properly replies by asking; "Should preaching, then, be but a cry of alarm? Why, if it should be, has religion been presented to us, in so long a series of facts, so long a chain of deductions, so vast a system of ideas? . . . Whether preaching be for *appeal*, as it is said, or for *confirmation*, it is something besides a cry; it is a word, an instruction, a discourse. Some are gently called, and others are gently confirmed; perturbation has its value, and may have its hour; but taking the work as a whole, we may say in every sense, 'the fruit of righteousness is sown in peace.' . . . Putting each instant to profit, and working in haste, are two very different things; the second is not implied in the first, and it is precisely that we may do nothing in haste, that we should be avaricious of time." We would add, that a pastor whose only service is an impassioned cry in the ears of his hearers, will seldom gain their hearts and lives, and will ere long, be in danger of losing their ears. His pathetic appeals, when he is called on to make them, will have much the more force, if he has proved himself, to be

a comprehensive thinker, and a serious and sympathetic student of human life and its great vital interests. From the lips of a calm, patient, thoughtful, self-possessed man, an earnest and fervid warning comes forth with startling power, working out its very highest ministry.

It seems to be taken for granted, throughout the discussions under the head of Elocution, that the minister is to *write* his discourses, and we suppose either memorize them or read from the manuscript. We must defer to some future time a discussion on the relative advantages of reading sermons, and of leaving the language principally to be suggested by the thoughts and the circumstances. It is a difficult matter to lay down any rules which will be of universal application. Each method may have some specific advantage; but that is certainly best, in any given case, which enables the preacher to put himself and his thoughts into the closest and freest contact with the souls of his hearers. But ministers should write sermons, even though they never read them in the pulpit or commit them to memory—even though they never use them. It is favorable to depth, richness, and precision. The qualities of style and delivery which the author insists on in the work before us, are not, however, more applicable to the reader of sermons, than to him who is never tied to his manuscript in the pulpit. A good style is equally good, whether revealed by the manuscript or the voice—it fits alike pen and tongue.

The pulpit is a powerful agency. Moreover it is one of God's selection for the loftiest end. Through it Heaven makes overtures to the earth; eternity discourses to time. Within it justice erects her awful tribunal. Love stoops in touching condescension, and Faith puts on her shining garments and soars singing with Hope toward heaven. It has the ear of the world in an eminent measure. Sabbath after sabbath do thousands look up to it with anxiety and confidence. It has done much; it is still accomplishing a large work. But we do not believe it has reached the limit of its power. We look for its future to be more glorious than its present. More consecrated in its spirit, more wise in its methods, more impressive in its speech, more practical in its counsels, we trust it is to become; and, in becoming so, that it is to guide the yielding world to rest through the purifying baptism it offers. And as a means of helping it forward to that higher seat of power, we welcome this contribution from one who is himself so high an example of the Christian Pastor.

**THE PRIEST AND THE HUGENOT;** Or Persecution in the age of Louis XV. Part 1.—A Sermon at Court. Part 2.—A Sermon in the City. Part 3.—A Sermon in the Desert. From the French of L. Bungener, author of the Preacher and the King, etc. In two Vols. Boston: Gould and Lincoln. 1853.

The proper designation of this work may be either a historical romance, or a descriptive picture-gallery. It is intended to reproduce the leading features of Life in France, in the latter part of the last century. It was a stormy, vacillating period. Upeavals, subsidences, seethings, alliances, decompositions, followed each other in rapid succession. The throne was the sea of vice and the symbol of irresolution, and the court became a public corrup-



ter of manners. The Revocation of the Edict of Nantes had given a terrible supremacy to the Papal power, and set the seal of precedent and sanctity to the work of exterminating Protestants. The Society of Jesus sent its emissaries all over the land, as the frogs went up over the land of ancient Egypt; and the machinery of the order was worked with a skill which, in one way or another, made the civil arm bare itself only at the ecclesiastical bidding. The infidel philosopher was just organizing that powerful force which, a few years later, subjected France to the terrible baptism of blood, that is still a vision of terror, and a warning against blasphemy.

It is the object of the author to exhibit, as fully as may be, these various elements as they existed in combination, and as they struggled in action; and to exhibit them from a Christian stand-point. He seeks especially to set forth the practical workings of the Papal system under varied circumstances, so that he may afford a fair view of its character, and enable his reader to estimate properly its purposes and professions. He is no narrow bigot, no fiery accuser; he stains not a single page with vituperation or vulgar abuse. To an uninstructed reader, his revelations will be startling; while, to an intolérant Protestant, some of his pictures will have the effect to nurture a more intelligent charity.

As a mere story it is too complex, its personages too numerous, its transitions too frequent and abrupt, its arrangement too careless, to claim any high eulogium; and it is evident that the author is indifferent to the fame which is offered to the skilful romancer. His aim is higher; he is ambitious to instruct and impress. He employs the thread of narrative only that he may hold the more vital facts in the grasp of his volumes, and aid the reader to group, classify, remember and understand them.

He has no common power of characterization. Bridaine, the Catholic priest—honored for his courage, eloquence and piety, rising in his spiritual sympathies far above the atmosphere of Papal intolerance, and there, in that serener sphere, clasping all trustful and obedient souls to the bosom of his fellowship, and looking down with pity and contempt on the selfishness and intrigues of the priesthood—is a living personage, awaking our reverence and affection. Rabaut, the pastor, and the hero of that scattered company of noble confessors, who find an asylum for their faith and a temple for their thanksgiving in the amphitheaters which God has formed among the mountains—his life is a proof that God may yet walk with men; his words ring like the utterances of David in his joy over deliverances from the hand of Saul, or swell majestically up like the tones of the great apostle when he makes his royal judge turn pale. These are the "Priest and the Huguenot," who meet at first by accident, and whose souls become knit together like those of David and Jonathan. Then there is Charnay, the impersonation of duplicity and a demoniac thirst for the blood of a heretic—scenting him as a blood-hound would follow the trail of a slave. A few bold strokes of the pen, and the wily, faithless inquisitor is revealed, exciting disgust at every subsequent reappearance, and reaching no depth of iniquity for which the reader is unprepared. And there is Bruyn, bribed to become a Catholic,

compelled to become a spy and informer against his brethren, and tortured by self-reproaches even to the verge of despair. But we cannot specify. Each character is both a distinct individuality and the type of a class of characters, which furnishes one element in the strange cauldron which now seethes in southern Europe.

Nor is the author wanting in high dramatic power. Some of the scenes he portrays compel one to hold his breath, as the actors hasten or move majestically on to the *denouement*. The meeting between Rabaut and Charnay in the prison, is a specimen of moral painting where the forms seem actually to start from the canvass, and the words on the page seem quivering under the strong emotion they express and excite. No one with a soul can read that account, for the first time, with coolness and deliberation. The mind presses forward to the result as a trained courser to his goal.

On the whole, these are valuable volumes—filled with instruction, and fruitful in good impulses. To say they are interesting is no description. They magnetize the reader, holding his spirit fast till the appearance of a blank page at the end of the second volume, breaks the spell. We are doubtful whether such books nurture good reading habits—whether it is not harder to fasten our attention on a philosophical treatise after having had it taken captive after the manner of M. Bungener. Nevertheless, he compels our thanks, and so we join in paying homage at the feet of his genius and labor.

**THE MISSION OF THE COMFORTER.** With Notes. By Julius Charles Hare, M. A., Archdeacon of Lewes, etc. Boston: Gould and Lincoln. 1854. pp. 498.

This volume breathes a most devout spirit, and suggests some profound and deeply interesting views respecting the work of the Divine Spirit. It is evidently the product of a deeply reflecting and well disciplined mind, busying itself long and systematically with the spiritual truths of the gospel. Now and then there is found a passage full of rough and striking metaphors, worthy of Taylor or South. Take this as a specimen, showing the results of a weak faith:—

“Therefore do we give up our mind to dig in the quarries of the body, and our heart to work in the hulks of the senses. We clothe ourselves in the convict-dress of the lusts of the flesh, and put out the eyes of the reason, and tie a clog to the heels of the understanding, and clip the wings of the imagination, and muzzle the will, and tar and feather our feelings with the dust and dirt of the earth.”

Still, from some cause, the book fails to excite the interest it promised us. The Notes make up at least two-thirds of the matter; the sentences are sometimes unmercifully long—covering an entire page or more; there is a prolixity that tries the patience; and a repetition that seems like an insult offered to the reader's understanding. Besides, we have sometimes almost grudged the large space occupied by so small a thought. In reading, we find ourselves involuntarily glancing along over paragraphs and pages in pursuit of the next distinct idea. In a word, it wants *suggestiveness*. It

opens no vistas, leaving us to explore them; it describes fully everything along a short path or within a narrow circle, both large and small, until we are tempted to say, "Behold we have eyes also!" Within the compass of fifty pages, it seems to us, every important thing contained in the book might have been quite as forcibly uttered. If this is a specimen of his methods, there is no danger that the author will live long enough to preach thro' the bible, or that his highly fruitful mind will be exhausted of material. He administers truth homeopathically, but dilutes it in the water of his rhetoric to an extent sufficient to satisfy an invalid at Saratoga.

THE LECTURES COMPLETE OF FATHER GAVAZZI; As delivered in New York; Reported by an Eminent Stenographer, and revised and corrected by Gavazzi himself. To which is prefixed the Life of Gavazzi. By G. R. Nicholini, etc. New York: M. W. Dodd. 1854. 1 vol. 12mo. pp. 373.

The visit of this distinguished Italian ecclesiastic to this country has produced a strong sensation. His history, his home-standing, his rejection of popery and his fierce and effective war against it, the peculiar state of the public mind here in respect to the policy and power of Catholicism, and above all the unique and wonderful eloquence with which he has drawn thousands to hear his exposure of the papacy, all combine to make his advent and ministry among us of great interest and importance. His temperament is one seldom found in cold latitudes. His eruptive and glowing developments make him a sort of human miniature of the volcanic mountain which rises from the plains of his own sunny Italy. His language is the very highest symbol of fervor and intensity. Every sentence is like the upheaval of an incandescent sea, or a jet of hissing, spiritual lava. At every movement he flings a thunderbolt. His motto in this ecclesiastical war is evidently, "No quarter given"! He counts the papacy nothing less than a masked despot, intent on crushing manliness out from the soul of the world; and peace with the papacy he regards, therefore, as treachery to his race, and war against God. The oratory is the highest example of the fervid and impassioned form of speech that we have ever met. It has nothing artificial. His own bitter experience of treachery in the Italian government, his discovery of the bad faith of Pio Nino, the sudden crushing of his own long cherished hopes for his dear native country, which he loves with all the ardor of his fervent soul—all these things have combined to confirm his suspicions that the Pope is Antichrist, and to lead him on, step by step, until to fight against the papacy is to him the first and last duty of life. And after becoming familiar with his tactics and his spirit, it is no marvel that he should be threatened in New York or mobbed in Montreal—and no marvel that he should send out a challenge in the first instance, and smash chairs to atoms over the heads of his assailants in the second.

But the lectures have great intrinsic value for the facts and reasoning they disclose. They are eminently popular in thought and method, and there is little danger that he will call out any reply. In a popular discussion we know of no more terrible antagonist than would be found in Gavazzi. He

sweeps down upon his victim like a wrathful tempest, or pierces like lightning. He is a wonderful man, and his life as written by a fellow exile, seems like the illuminated story of an old Hebrew prophet.

DISCUSSIONS ON PHILOSOPHY AND LITERATURE, EDUCATION AND UNIVERSITY REFORM. Chiefly from the Edinburg Review, etc. By Sir William Hamilton, Bart. With an Introductory Essay, by Robert Turnbull, D. D. New York: Harper and Brothers. 1853. 1 vol. 8vo. pp. 764.

No living philosopher stands justly higher in the estimation of men, than the author of this volume; and the papers which compose it are those which have chiefly purchased his celebrity. He is a most profound metaphysician, a keen critic, a great master of expression, and a stern judge when an illogical style or an heretical principle is on trial before him. He cannot be read in haste, nor understood without much patient reflection. His theory of Perception will not pass unchallenged; and his expressed conviction that mental freedom is philosophically impossible, and must rest on the testimony of consciousness which contradicts philosophy, seems like a premature statement. What is true must be philosophical and logical, even though he cannot find the elements for the syllogism, or climb the ladder of induction. But he has given us a valuable contribution to the higher literature; and Dr. Turnbull's rapid sketch of the history of philosophy not a little enhances the value of the book.

THE COMPLETE POETICAL WORKS OF THOMAS CAMPELL; With an Original Biography and Notes. Edited by Eves Sargent. Boston: Phillips, Sampson & Co. 1854. 1 Vol. 12 mo.

The author of "The Pleasures of Hope," and of "Gertrude of Wyoming," is too well known to need commendation. This is, however, a cheap and valuable edition of his Poems. The chief attraction will be found in the Biography, covering 100 closely printed pages. We learn to appreciate the work more intelligently when favored with a knowledge of the doer. The volume contains a finely engraved likeness, and a profile sketch exhibiting him as at home in his study, smoking a very long tailed pipe. We confess that the last picture does not add at all to our appreciation of his ideal soarings. We prefer to hear the speech of a man in his own proper character, than when he is wafted away to serenity on a cloud of tobacco smoke, or borne to clairvoyant regions under the influence of opium.

GLAD TIDINGS; Or the Gospel of Peace. A series of daily meditations for Christian Disciples. By the Rev. W. K. Tweedie, D. D., Free Talbooth Church, Edinburg. Boston: Gould and Lincoln. 1854.

A pleasant, practical, encouraging little volume, bringing the promises of God home familiarly to the heart.

CLINTON: A Book for Boys. By Wm. Simonds. Boston: Gould and Lincoln. 1854.

A fine illustration of the dangers to which lads are exposed; and a help to the formation of a true manly character.

**THE REPORTER'S MANUAL:** A complete exposition of the reporting style of Phonography. By Andrew J. Graham. New York: Fowlers and Wells. 1854.

We heartily commend to all our readers the system of writing here developed as well worth their attention. The work before us gives complete instruction in reporting, in a lucid and interesting manner.

**SPIRITUAL PROGRESS:** Or Instruction in the Divine Life in the soul. From the French of Fenelon and Madame Guyon. Intended for such as are desirous to count all things but loss that they may win Christ. Edited by James W. Metcalf. M. W. Dodd: New York.

Paul said he would rejoice when Christ was preached any way whether in pretence or in truth. To a great extent we will rejoice in the inculcations of this book, even if the book itself is only published to meet a demand in the market, created by the labors of such men as President Mahan and Prof. Upham. Many can relish the same doctrines better when received from dead saints than when they are proffered by living saints. Distance lends its enchantment and gray hairs their wisdom. So be it. We will rejoice when the gospel is preached. Many of its precious truths are illustrated in this book. True it is not free from one sided views but they are such as can do but little harm in an age whose spirit is so opposed to caste, spiritual or temporal.

**BURMAH'S GREAT MISSIONARY,** Or Records of the Life, Character and Achievements of Adouiram Judson. Published by E. H. Fletcher, New York.

This volume is just from press. Its design is to present the leading events in the life of the renowned Missionary in a cheap volume. We think it a great mistake to publish such a work without the author's name; nevertheless, we judge from the portion we have been able to look over, that it is well written and is worthy of extensive circulation.

**A DICTIONARY** of Congregational Usages and Principles, according to ancient and modern Authors: To which are added brief Notices of some of the principle Writers, Assemblies, and Treatises referred to in the compilation. By Preston Cummings, etc. Third Edition, Boston: S. K. Whipple and Company.

This is a useful book, laboriously and learnedly compiled, and both interesting and somewhat important to our churches, as part of the great congregational family.

Messrs. James Munroe and Company have issued a very fine edition of Whateley's Rhetoric—the best we have seen.

An interesting and highly important work on Hungarian Ecclesiastical History is in the Press of Messrs. Phillips, Sampson and Company—and strongly recommended by D'Aubigne. The same publishers announce a new work from Elihu Burritt, which will scarcely fail to elicit much interest. Mrs. Stowe's Observations in Europe are also soon to be issued by the same enterprising house.

A press of matter has crowded out our usual notices of Contemporary Literature, as well as some other things intended for this number—notwithstanding we give eight extra pages.

THE  
FREEWILL BAPTIST QUARTERLY.

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No. VII.—JULY, 1854.  
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ART. I.—MINISTERIAL EDUCATION.\*

THE Christian ministry is the most important trust ever committed to human hands. Its proper discharge therefore justly demands the highest exercise of our energies; and hence, too, the amplest preparation therefor is of the utmost importance. Impossibilities of course are not required; and estimates of qualifications will also vary, according to the peculiar stand-point from which they are viewed.

In most cases, the earlier Freewill Baptist preachers went directly from some secular occupation to the pulpit, with but very limited literary attainments. With some, this was perhaps a necessity; with others, it was more probably choice; and with all, a matter of little regret. They had seen a so-called education apparently make men more assuming and less practical, and in the ministry more tenaciously dogmatic and less earnestly spiritual—more solicitous to save creeds than men. In some instances, they had seen it pave the way to the pulpit, in the absence of personal piety; and under the influence of an educated ministry, they had seen a formal and prayerless church. It is not strange, therefore, that in their estimate of ministerial qualifications, education did not hold a very prominent place.

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\* FOURTEENTH ANNUAL REPORT of the Freewill Baptist Education Society;  
Read at Fairport, N. Y., October 8, 1853. Dover: William Burr, Printer.

The Report before us gives letters from several of the older ministers of the denomination, now or recently living, in which are some striking pictures of the earlier denominational spirit concerning this subject. One, who entered the ministry thirty years since, at the age of twenty-two, says :—

“My whole library consisted of a pocket Bible and a hymn book. I needed books, but was not able to buy them. I borrowed some histories, yet had but little time to read them—was reproved severely by the senior minister of the church for reading. He called it ‘studying to be a minister.’ He would sometimes tell me that it would ruin my usefulness to study anything but the Bible—he wished all other books piled up in one pile, and he would crawl half a mile on his hands and knees to set them on fire. . . . . For a minister to study his sermon before-hand was not apostolic. To write a skeleton was unpardonable. He must receive his text on his way to meeting, or after he had entered the house.”

Another gives a piquant account of a “Commentary Excitement,” the details of which are about as amusing to us, as the results were serious to him. He writes :—

“I adopted the plan of retrenchment and rigid economy, and every dollar I received for solemnizing a marriage, or otherwise, I carefully laid by ; and in the course of one year the sum amounted to twenty dollars ; every cent of which, I paid for Benson’s Commentary on the Bible.

“I went fifteen miles to make this purchase, and arranged matters so as to return at a late hour in the night, lest the neighbors should find out that I had obtained a commentary. I knew if such a dreadful thing as that should get out, it would at once be supposed that I was learning to preach, and therefore should lose the spirit and power of the gospel out of my soul. When I drove up to the house, my wife was at the door, to welcome me home, and to assist in taking from my carriage the gospel freight I had brought with me. This invaluable treasure we secreted in a private apartment, and when I could get a leisure hour, it was spent in perusing the sacred pages ; my wife being on the look-out to give timely warning if any one should be approaching. At length, through the impertinence of a female visitor, the hidden treasure was discovered. What now ! ‘Dear me ! does your husband study his text ?’ In a few days the news flew like lightning through the whole society, If I had had the small pox packed away in a book-case, I am not sure that the excitement would have been any greater than in the present instance. One of the deacons came to visit me, to ascertain the truth of the report. I told him the story was true, and tried hard to show him the utility of such helps, but he listened apparently with a jealous look. One of the members of the church said he thought I must have been studying

some book, for he noticed on the last sabbath that I related a piece of history in explaining my text. I had now been their minister nearly five years, but the 'Commentary' excitement assumed so serious an aspect, that I came to the conclusion that I must leave my flock, (dearly as I loved them,) and seek, in some other section, a new field of labor."

Many ministers have perhaps lost their places for the lack of properly used commentaries—very few, we apprehend, besides the present case, for having one. The writer of one of the letters contained in the report, tells us that he visited Randall, at New Durham, and "found him in the possession of a good library"—which, it seems, did not oust him. This fact is important and significant, and we should be glad to have more specific information concerning the size and quality of that library. Without doubt, it had its influence in cultivating a spirit that would study commentaries in bed-rooms, if it dare not do it more openly, and has been much more anxious to read good books than to burn them.

But a great change has been effected, and the change has been rapid. A good deacon, not many years since, said to a young licentiate, who was about starting for the Academy:—"I wouldn't go five rods to hear anybody preach, who will quit preaching and go to school; and if he should preach in my house, I would go out of it!"—to which the pastor responded, "Amen!" But when that young man returned to spend his first college vacation among his old friends, that same deacon went more than five miles, and on foot, too, to hear him preach; and has frequently listened to him since, apparently with much pleasure. And this case may safely be accepted as a type of what has taken place in all parts of the denomination. Commentaries and other sources of knowledge and culture have been consulted, sometimes with "pine-knots for lights instead of oil and candles," and attainments have thus been secured, which are far from inconsiderable. Dartmouth, Hamilton, Bowdoin, Waterville, Oberlin, and other colleges, have contributed to the ranks of our ministry; while our own Michigan Central College assumes more than promising proportions. Our young ministers have gone forth from



Andover, New Haven, Auburn, Bangor, and Oberlin, until a Theological Seminary has grown up among ourselves.

And now no one pleads against the propriety or importance of ministerial education. Our ministers, old as well as young, encourage it: and the churches are calling for educated as well as pious pastors. The only questions that remain—and they are not peculiar to ourselves—concern the most desirable kind and degree of ministerial education.

It is evident, we think, that all do not need to be educated alike. Some are converted at an advanced age, so that an extended course of preparatory study is impracticable. Others are so circumstanced that it is difficult if not impossible to break up domestic or social relations, for such a purpose. That such are often called of God to the work of the ministry, and that they may become efficient ministers, no one among us at least will deny. But it seems plain that they need a training suited to their circumstances. To put the preparatory text books of a classical course into their hands, would generally be disastrous policy. They would not go far enough in that direction to reap its more substantial benefits, while they would thus lose the opportunity of securing more important advantages otherwise within their reach.

They must be content to take things more at second hand. If they should seriously attempt to devote themselves to original investigations, they could not go far enough to answer the ends of the ministry. More than they would gain in accuracy and thoroughness in a few directions, would be lost by the lack of completeness and general knowledge. Their field of thought would be altogether too contracted. They must, therefore, adopt and use the researches of others, without attempting to verify them to any very great extent by their own investigations. They must do what the boy at the Academy does, who acquires all the leading facts of Astronomy, taking them upon the testimony of those who have proved them, without being able to test a single one of them himself. And while the relative inferiority of such knowledge is obvious, it is quite as obviously better than none at all.

Moreover those advanced in life have already acquired

habits of thought and modes of illustration. These will seldom if ever be the most desirable ones, and often they will be very far from it. But they cannot easily be broken up; and such efforts as would most likely be put forth for that purpose, could hardly be more than half successful. The result would be to render their accustomed methods inefficient, without adequately furnishing them with better. But poor implements well used are much more effective than better ones indifferently applied. It would seem, therefore, most politic, and best, in such cases to give concentration, system and pertinency to pre-formed intellectual habits, rather than to attempt to break them up and substitute new ones.

And those, too, who may be younger, but whom circumstances prevent from pursuing a thorough course of study, of necessity remain under the influence of such associations as render the formation of more scholastic habits difficult if not impossible. Like those just mentioned, they may prune, cultivate and vastly improve the current modes and habits of intellectual action; but can scarcely hope, so unaided, to break away from them, and effectively form those of a different character. They will probably accomplish much more by sharpening up and vigorously using such tools as they are accustomed to, than by endeavoring to procure those they can hardly hope to learn to use well.

There are congregations, too, where such familiar every day habits of thought and illustration are even the more acceptable and effective. Talk to them in the phraseology of the schools, and you will be to them little better than a barbarian. Draw your illustrations from the thesaurus of learning and science, and they will wonder at your profundity, but will not very deeply feel the force of your words. But come to them with the language of their every day life, purified and condensed into a comprehensive and systematic directness and precision, and they will both understand and feel the force of what you say. Illustrations to be effective must be drawn from familiar objects—and they are not familiar with the myths of the classics, or the conclusions of historical and critical lore. But when a great truth is forced home upon

the point of some familiar illustration, which their own experience has often demonstrated, a nail is fastened in a sure place.

This was clearly the secret why the common people heard the Savior so gladly. Now he is illustrating God's readiness to receive a returning wanderer by the case of the prodigal son, and anon he is enforcing the imperative duty of using our powers to the best possible advantage by the parable of the talents. Then a wedding furnishes him a most forcible illustration of the importance of a constant readiness to meet God. And God's constant care for his children is shadowed forth by the shepherd's watchful care of his flock. The lack of this facility of approaching men in the current of their own thoughts, is undoubtedly the reason of many failures—especially where classically educated men are so often distanced by those quite recently from the plow and the workshop. This also explains why native preachers are more directly successful in heathen countries than the intellectually superior and better educated missionaries—why technically uneducated men have been so successful among the common people of Germany—and why unlettered Baptist and Methodist ministers were so efficient in the earlier history of those denominations.

But when, in the early history of the church, it became necessary to defend and preach Christianity before kings and learned men, Paul is found directing his thoughts in quite another channel, and employing altogether different illustrations. His arguments are then formed after scholastic models, and his illustrations are drawn from heathen poets and philosophers. It is evident, moreover, that if he had used on Mars Hill such a style of argumentation and illustration, as had been so successful among "the common people" of Judea, he would most signally have failed. It would have been as inappropriate and inefficient, as what he did use would have been if addressed to the fishermen of Galilee or the herdsmen of the hill country. And for precisely the same reason. It would have been so utterly foreign to their ordinary manner and method, as neither to be appreciated nor understood.

So the preaching of uneducated Methodist itinerants and

Baptist evangelists, for a like reason did not reach the more educated classes of the country. Not until they were able also to send forth men of more ample culture did they influence the cultivated mind of the country. And when they were able to do this, it soon became apparent that it was not the character of their doctrines, but the manner in which they had been proclaimed, which prevented their appreciation in cultivated circles. The glorious work which, as we are told, has been carried on in Germany through the instrumentality of those not classically educated, does not appear to have reached the educated classes; and, we may infer, will not, until it calls a more liberal culture to its aid. And it is obvious that but for the presence and oversight of educated missionaries, giving counsel and direction to native preachers, these latter would hardly secure a desirable success.

Now it is evident that intelligence is being rapidly diffused. The various seminaries, colleges and universities of this and other lands, are annually sending forth large numbers of liberally educated men. And these, wherever they go, infuse more or less of cultivation and refinement into the circles in which they move. They create a familiarity with cultivated habits of thought and modes of illustration, which almost invariably produces a relish for them, and generally results in their adoption.

Still more general and powerful is the influence of the press. Books are multiplied indefinitely, are so cheapened as to be within the reach of all classes, and are profusely circulated through every portion of society. The choicest thoughts and happiest illustrations of the best scholars and the greatest men, thus become household words, and contribute directly to the intellectual habits of at least the more active and influential minds in society. From them, the remainder of course and necessarily take their intellectual bias and form their intellectual preferences.

And then there is the periodical press, all the way down from the most profound Quarterly, or scientific Annual, to the most noisy Daily. The more able and influential, into the track of which the others seldom fail to fall, are conducted by

men possessed of a broad and ample culture, which is thus widely diffused through society. Every theme of great or general interest is discussed, with all the erudition and skill that ability and learning can command; and if the discussion itself be too profound for popular appreciation, or is carried on in channels not generally accessible to the multitude, the daily paper speedily digests it, and sends at least its pith and marrow to the counting room, the workshop, and even the railroad car. If a scientific man explains a new discovery, or a literary genius analyzes the literary products of an age or country, to a select auditory, some ubiquitous reporter straightway proclaims it upon the house tops of the morning newspaper. And if some aristocracy of letters, shrinking from vulgar contact, seeks a literary retreat, to enjoy a richer intellectual feast, a messenger swifter than a bird of the air courses the long extended wires, and pours its full benison into the lap of trade and toil.

The daily newspaper and the telegraph not only convey news speedily, but they stimulate investigation and quicken thought. They both familiarize the popular mind with the processes and habits of cultivated minds, and also urge it forward in the same direction. The artisan, the merchant, and the farmer begin to find that they can acquire what hitherto was supposed to be accessible only to the professional student. They become unwilling to take things altogether at second hand. They will look into them themselves, and demand that those who would be their teachers shall be able to assist them in doing so. If they do not themselves adopt the habits and illustrations of a higher education, they are familiar with them, and are best pleased when addressed after their manner.

To this general familiarity with the facts and habits of a superior culture, the modern system of popular lecturing has very largely contributed. Almost every village has its annual course of lectures, and the lecturers have generally been men of varied learning and refined taste. Their productions are prepared with great care, and condense into the space of an hour the results of years of studious toil. And delivering as *they do*, the same lecture repeatedly, in different parts of the

country, they know it will fall upon cultivated ears—upon whose praise, more than any others, its popularity depends. It must therefore be fitted for those ears; and in this way the remote school district becomes acquainted with the processes and habits of a more cultivated taste, and comes to relish being addressed in that way. Not unfrequently is it the case that the lecturer thus causes auditors to sit impatiently—or not at all—under a less cultivated style of preaching.

By such means the number of congregations best served by a ministry not thoroughly educated, is much less than a few years since, and is decreasing in a progressive ratio. Those who now preach to and hold such congregations, have no assurance of holding them long, unless they can manage to improve in actual culture quite as fast as their hearers do in the appreciation of it. And this is extremely difficult. Pastoral cares and pulpit preparation so press upon most ministers, that they are utterly unable to rise above the point of culture at which they commenced. If they do not have the amplest previous preparation, they need not be surprised if they fall behind their congregations and are discarded by them. The people will not be satisfied with a ministry on a level with their own attainments. Its attainments must be equal to their conceptions. And in this matter, it is not the average that is to be taken as the standard, but the appreciation of the better cultivated will rule. If the others do not professedly coincide, they will still be directly or indirectly governed by them. The preacher from whose ministrations the better educated absent themselves, on account of his inferior culture, will soon find those who may declaim against the need of so much education deserting him also. A volume is needed to illustrate still another "Side" of ministerial experience, where the taste of the people outruns the culture of the preacher.

Similar reasons have also very much lessened the necessity of entering the ministry without a thorough education. The great increase of popular culture generally affords a much more advanced position to start from; so that for the most part even those advanced in life can quite easily acquire the habits and conform to the processes of a higher education.

The popularized discussions of the book and periodical press, and usually even of social life, have in most cases prepared the way for more serious and thorough study. Educational facilities have been increased, and the expenses of study have been diminished, while commercial prosperity has largely increased, until all who will can secure the financial means of pursuing a thorough course of study. He who has his hands, and a true heart, even if he have not a dollar in advance, and receive not a single copper of assistance, can still by diligence and perseverance avail himself of the most ample and thorough methods of instruction. It will require effort to do it. But it can be done, and is being done in many instances. And the effort necessary to do it, will prove highly conducive to the very culture he is seeking. It will impart a practical discipline, and will develop in his habits and spirit the elements of success, that otherwise are seldom secured. The manly self-reliance which it will promote, is worth more for the attainment of noble aims than friends and fortune without it. But if aid is really needed, it can generally be had. There are many individuals who will not hesitate to assist those who manifest a devoted perseverance in thoroughly preparing themselves for the ministry. Aid may also be obtained from some one of the various Education Societies. And it is a matter for congratulation, as well as a pleasing sign of progress, that our Education Society is now able quite liberally to assist those who need and are worthy of it.

Under such circumstances, nearly all whom God now calls to enter the ministry can become more or less thoroughly educated. Those who cannot are in a very small minority—are the exceptions, and not the rule. There is very seldom a necessity for any one to be content with a rudimental or superficial training. And the majority have nothing but a lack of energy or disposition, to prevent them from pursuing as thorough a course of preparatory study as is necessary or proper.

And in many congregations a very high degree of culture is demanded. They contain men of extended research, varied learning, and a highly cultivated taste. In many cases these are not mere men of the world, acquainted with science, liter-

ture and art, but ignorant of Christianity. They are practical Christians, who besides their general culture, are well if not thoroughly versed in the doctrines and principles of the gospel. And who will say that such men shall have, or ought to have, a ministry of inferior attainments? And if auditors are men of the world, experience demonstrates that they will not consent to be taught even religion by those whose intellectual discipline and general attainments are much inferior to their own. It therefore becomes simply the question whether a ministry shall be provided for them, such as they will hear and respect, such as can influence them, or whether they are to be regarded as not forming any part of "all the world," to whom the Savior bid his disciples preach the gospel. And if they are not to be reached—if those who grow up to such a culture in the bosom of the church are to be left unprovided for, and their influence is thus to be lost—it is easy to see that Christianity can never gain a very firm foothold. For it is evident that such as these hold and control the leading influences of society. And God advances his truth, not contrary to the ordinary laws of influence, but by causing them to subserve the purposes of his grace.

There are also many instances in which a minister has a small congregation, and works within narrow limits, where a man of greater comprehensiveness of view, of more varied attainments, and a more cultivated taste—a thoroughly educated man—might reach and move a correspondingly larger circle; a circle, too, which in turn would be more than correspondingly efficient in its good influence over others. The better educated stay at home, or go elsewhere, or perhaps turn off into a proud infidelity through thinking that religion has little sympathy for a high and thorough culture. In the selection of the minister, in such cases, it might correctly enough have been thought that the congregation did not need the highest order of attainments—without sufficiently considering how many superior minds they might attract into it, or how much they might elevate those already belonging to it. But the failure to secure what might have been secured, though only a negative loss, is still not greatly different from the loss of the same af-



ter it has been secured. In either case, it alike comes just so much short of what might have been, and therefore ought to have been accomplished. And while many localities are saying, by their necessities, "come over and help us!" this better cultivated *class* of mankind are emphatically calling to Christians, and particularly to Freewill Baptists, "Come over and help us!"

And Christianity, as fundamentally hostile to all wrong, is of course opposed to those wrongs which are connected more or less closely with society and the state. Many of these are of such magnitude and importance, and are so interwoven with questions of political economy, national policy, and civil compacts, to say nothing of their relations to history and various departments of natural science; as to require the amplest attainments and the most thorough mental discipline for their proper investigation. When three thousand clergymen protest against a proposed measure of national policy, as likely to expose us to the righteous judgment of the 'Almighty, if it can truly be said that there is no "body of men in America who combine so much profound ignorance on the question," then their words are evidently shorn of their power. But let legislators feel assured that, in addition to the purity of their lives and the integrity of their purpose, they possess a clear and penetrating knowledge of such questions, and their words will not fail of effect. And especially when it comes to the pitting of influence against influence—and it generally does come to that—a ministry with a superficial or contracted culture will suffer from the research and learning that will be brought against it.

We are aware that such questions are generally supposed to be quite satisfactorily disposed of by the exercise of little more than the moral sense. And it is true that the moral sense distinctly enough decides against slavery, intemperance, licentiousness, and other national or social sins; and hence sufficiently settles the point that there is guilt somewhere, which ought to be repented of and forsaken. But without an intimate and comprehensive knowledge of their special bearings and *involved* relations, and particularly of the principles of social

responsibility, it cannot properly distribute and localize their guiltiness. Still less can it propose a practical method of reform. Indeed, it is not easy to retrace one's steps, while ignorant of the path by which they advanced. And is it not possible that a lack of such thorough understanding of the history and relations of slavery, constitutes the secret why the opposition of the northern church and ministry has not been more efficient for its abolition? Have we not been too content simply to protest against its enormity, rather than to address ourselves seriously and studiously to devise a really practicable method for its removal? By practicable method, we mean, not what some pharisaical professor of reform may say ought to be done—not what might be done if men were better than they are—but what can be done under existing circumstances.

And if Christianity has nothing to do in exposing and particularly in removing such evils, if it is to be shut up in a contracted "sphere," that must not oppose slavery, because that is political—that must not promote temperance, because that is not preaching the gospel—that must not preach against licentiousness, because that is too impure a subject for the minister to approach—and so to the end of the chapter—then what is Christianity good for? And if we should yield in these instances, every other enormity would soon find a like plausible pretence to be let alone, and the ministry would have little to do except to contend over the phraseology of inoperative creeds, or to battle sins either already extinct or that would die of themselves—not having vitality enough to protest against the warfare waged upon them.

Moreover the peculiar characteristics of this country render it the great battle field of opinions. No where else, in the whole history of the world, has truth been called to meet so many different foes on the same field. Elsewhere it has met its enemies one by one, and consequently has needed to be harnessed principally against that one. But here it meets them all together, and must needs be alike prepared to grapple with them all. Catholicism is here, quite as zealous as in Italy itself, and perhaps even more specious, wily and learned. Puseyism is here—the more insidious but equally senseless

assumptions of "Succession" and "The Church" are here—German Neology is here—English "Secularism," or at least a hybrid between that and Rationalism is here—Universalism is here—Mormonism is here—very various and ever varying forms of Fidelity and Scepticism are here—and indeed what is there that is not here, in some form or guise, which anywhere opposes the progress of truth? Even old foes with a new face are pressing thick upon us. Not long ago we were asked what confidence there was to be reposed in the Canon of Scripture, since the matter was decided by councils composed often and largely of men neither the most learned nor impartial—since some councils admitted what others rejected, and *vice versa*—and since the admission or rejection was sometimes by only a small majority of votes. The Catholics are asking, and the "School Question" gives importance to the demand, to know why Protestants reject the Apocryphal books, which they receive as of equal authority with the genuine Bible. Others deny inspiration to Solomon's Song, and to the Epistle of James and other portions of the New Testament. A book recently issued, of large pretensions, and in some respects of much merit, got up in part by some of the foremost scientific men of the country, maintains the doctrine of a diverse origin of the human race—that all are not the descendants of Adam and Eve, and that a human fossil was a while ago exhumed in New Orleans of a man that must have lived at least a hundred and fifty thousand years ago. And so on. But we cannot enumerate farther.

Now we do not regret all this, or fear at all for the result. Truth will prevail; and the bringing of these diverse enemies into the same conflict will only tend to hasten its triumph. It can meet them in this land of free inquiry, where hoary errors have few factitious supports, better than elsewhere. And their diverse character will in many cases end in their warring against and destroying each other. But such a state of things forcibly illustrates the necessity of a thoroughly furnished ministry. To be "a workman that needeth not to be ashamed" in these things, very extensive acquirements and profound study are obviously indispensable. A criticising

public, not generally suspected of being over-partial to evangelical religion, demands that such issues shall be met. But a superficial education cannot meet them. It cannot successfully grapple with and expose the learned and specious sophisms, by which highly cultivated and often personally estimable and ardently sincere men support pernicious error. And suppose that candidates for license or ordination were required to defend the truth against the errors indicated in the preceding paragraph, from how many would credentials be withheld?

The foregoing considerations sufficiently evince that while some who ought to enter the ministry and may be eminently useful cannot become thoroughly educated, the great majority can and ought to secure a very ample training, and that a large portion need the most thorough culture it is possible for any one to obtain. And so exactly does God's Providence adapt means to ends, that it may safely be assumed that the most thorough preparation possible in any given case, is that which duty dictates to be secured. Nor should hesitation be induced by urgent calls for immediate labor. All souls are alike precious. And if, as we firmly believe, in the end the most good can be effected by devoting a considerable time to a complete preparatory training, then is not he who does otherwise actually culpable? For the souls that will perish before he is fully ready to enter upon the work, such an one is no more responsible than for those which perished before he was born. The possibility that he may die before that period, is no more a reason why he should not wait for it, than is a similar possibility a reason why a boy should try to be a man before he actually is one.

Of the particular educational facilities best adapted to promote the proper training, we do not now propose to speak at any length. If the necessity for a higher culture be sufficiently felt, there will be less trouble in finding ways to secure it. Let a young man feel, not only that woe is unto him if he preach not the gospel, but also if he neglects the proper means to preach it the most efficiently, and with even poor facilities he will become educated. The resolute will is far more indispensable than the most approved methods of instruction.

Still some are evidently better than others, and it is certainly an important point to secure the best.

*collected*  
*missing*  
*to be added*  
Of course a strictly theological training in some form is indispensable. And just in proportion as the period of study must be shortened must this receive the more immediate attention. For the few that cannot—and possibly for the more that will not—devote more than two or three years to preparatory study, a “course” must be provided which neither presupposes nor includes much classical or scientific culture. In this way a wise provision is made for educational wants that ought by no means to be overlooked.

But this is only meeting an exceptional emergency. It is simply supplying the lowest demand for ministerial education. We remember to have seen, not long since, the reported remarks of the Rev. Mr. Fay, agent of Antioch College, at a meeting in behalf of that institution, held in the city of New York. They were in substance that his denomination—the Christian Baptists, or Christians—had begun their educational edifice at the top, and hence found themselves without adequate foundation. They had interested themselves in the Meadville Theological Seminary, and had sent their young men there. But they had learned that it could not meet all their educational wants. A previous classical course was found to be essential, both to the exigencies of ministerial life, and to the highest efficiency of a technically theological course itself. Now we do not hesitate to indorse these sentiments so far as it concerns the value of classical studies—including mathematics and the natural sciences. Whatever may be said against them, that stern teacher, experience, has sufficiently demonstrated that with few exceptions they afford an advantage, for which any and every other acquirements cannot compensate. Other things being equal, the classically educated man holds and wields an influence much transcending that of one not classically educated. And for many purposes of the higher ministerial culture, they are indispensably necessary. In Biblical criticism and exegesis, and their corollated subjects, much depends upon what is necessarily beyond the reach of one ignorant of classical studies. It is also a fact, beyond all suc-

cessful contradiction, that they enable one to derive much greater advantage from a theological course than could otherwise be obtained from it. That system of ministerial education is therefore not so much wrong as deficient—but essentially deficient—which omits classical culture, or gives it but little attention.

It were sufficient to rest the issue upon the point of the superior efficiency of classically educated men. But it is not very difficult to perceive the philosophy of this fact. Natural science is important both as habituating the mind to the processes of nature, and on account of the intimate relations between it and revelation. The subtlest and the most successful of the modern foes of Christianity are those who have attempted to array science against revelation. In such an issue, it is obvious that purely theological attainments are but slightly available, and that one such volume as Hugh Miller's *Footprints of the Creator* is of more value than tomes of merely theological lore. Mathematics are highly valuable, in training the mind to systematic and logical habits. We question if there is anything else that so directly and efficiently tends to cultivate concentrated and connected thought. The thorough study of the languages is still more important not so much from its direct additions to our positive knowledge, as because of its almost precisely identical methods of investigation with those most common and necessary to the minister. Reasoning and investigation are practical processes, and, like all other practical acquirements, need much practice properly to develop them. But the reasoning most essential in theological investigation is emphatically that which reaches its conclusions by a nice and patient balancing of probabilities, and hence the minister most needs just such a practical training—one precisely applicable and similar to the intellectual processes that will be demanded in his professional life. Now it is just this training which is furnished by thorough linguistic study, especially of the classic languages, as no other form or kind of study has furnished or can furnish it. It happily combines closeness of attention with a clear and nice discrimination; while for the culture produced by contact with strong

minds nothing else will be claimed to excel it. It is not therefore at all strange that other kinds of training have not practically been so successful as this, in bringing out and cultivating the intellectual elements of ministerial success.

In what we have said, we have contemplated principally a strictly *preparatory* training, the object of which is far more to develop and discipline the mind than to furnish it with facts or specific knowledge. As the period of study advances, a broad and firm basis of mental discipline having already been laid, increased attention is usually very properly given to more directly practical matters. After a full and thorough classical course has been followed, forming close, consecutive and cultivated habits of thought and expression, then there needs to be a gradual blending of discipline with application—so as to acquire sufficient specific attainments to be efficient at the commencement of practical life, and yet to carry into it unimpaired the discipline so long toiled after. In addition to the more specific training of the usual theological course, we are not sure but a brief candidateship as a sort of assistant to some experienced pastor, would be especially valuable to the previously more thoroughly educated. It would more firmly cement the learned and practical extremes of ministerial qualifications, the proper blending of which is so essential to ministerial usefulness. It would also give the young minister the benefit of experience, under such circumstances that early mistakes would not be likely to militate against subsequent appreciation and success. How much such sometimes do unjustly weigh one down, there are some who at least feel.

As the minister enters more directly upon practical life, he will have need of all the general and practical knowledge he can acquire. He must study no less than before. No matter what his previous attainments, an intellectual sluggard can never properly perform the duties of the ministry. But his studies must be of a more general and practical character, having more especial reference to more immediate wants.

Prominent amid this general study—much more prominent than is usual—we think that literature and art should be found. Not only are Shelley and Byron and Hume, and others like

them, seldom found in ministerial libraries; but Shakspeare, Irving, Macaulay, Whipple, Allston—are either discarded or but little known. For reasons already intimated, this ought not to be. The people are more or less familiar with these things, they find them pleasant and in many respects conducive to their intellectual elevation and happiness, and no wonder that they are impatient of a ministry which ignores them. Familiarity with them is also essential, in order to adapt preaching to the characteristics and wants of the world. Not to know enough of them to have a common medium of approach and sympathy with those under their influence, is voluntarily to shut yourself out from the opportunity of reaching nearly, if not more than half the world. Without such acquirements, the minister's own range of thought will be contracted and one-sided; and hence his influence will be proportionately limited in extent and defective in character. His ideas will not be sufficiently comprehensive and just, and the results of his influence can scarcely be expected to rise above his own characteristics.

The importance of more general study and less special preparation for the pulpit—if need be—has before been noticed in these pages.\* But we cannot forbear to refer to it again. He who is continually, and only, digging for his next Sunday's sermons, may preach well upon that occasion, but has acquired that which ordinarily is of little value for any other. Delving on thus, he is ever a slave, and is never prepared for an emergency; and cannot possibly acquire that general culture which we have seen to be so essential to ministerial success. Besides, during one week, no one can possibly evolve all the variety of thought and illustration necessary to the best character of two sermons. He may have enough in amount; but if he would also have in comprehensiveness and completeness, he must be able to draw from the accumulated and well-arranged stores of past thought and study.

Of course, education is not to supersede piety—is only to be

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\* See Freewill Baptist Quarterly for 1853, p. 203?



its help. Without piety, education may be brilliant, but will be useless, or worse than useless. It may lead men off into the frigid regions of scepticism, or blind them with the hypocritical formalism of self-righteousness. But piety without education is shorn of very much of its legitimate strength; or rather, it has not the means to render its strength available. It goes forth into the world fettered and maimed—in such disguise as often to go comparatively unappreciated and unfelt. It has goodness and it has strength, but lacks the means, fully and properly to manifest itself—a comparatively eyeless and weaponless giant. The idea that education is unfavorable to piety is utterly unfounded. It will cause piety to assume a somewhat different—and better—outward garb; but it will none the less be piety, all the better, more lovely, and more attractive for its outward renovation.

We have curbed our pen and written calmly, but have felt deeply. The depths of our heart have been stirred in our own personal experience in this matter. For ourself the problem has been worked out through the intense and protracted struggling of our most sacred convictions, and we cannot review the conduct without strong emotion. The spectacle, too, is before us, not only of numerous congregations vainly seeking for ministers, but of quite as many ministers as vainly seeking for fields of successful labor; and the secret evidently lies, not so much in the lack of either piety or native ability, as in the absence of sufficient educational attainments on the part of the ministry. That many might be more successful by changing their locality is altogether probable. But the main difficulty is to be remedied only by the prevalence and practice of juster views of ministerial study. The ministry also suffers for want of proper appreciation and support. But crying or whining will not remedy the evil. It must possess such attainments and put forth such efforts as will both be worthy of and will command respect and consideration. Let its piety and zeal shine through the medium of a high and thorough culture, and the ministry will be supported; and, what is far more, will win a far higher efficiency.

## ART. II.—NATURE AND EXTENT OF THE ATONEMENT.\*

*Introduction*

ON a former occasion, Vol. I., p. 432, et seq., we gave an exposition of one of the most important passages of scripture, bearing upon the subjects of Depravity and the Atonement, viz.: Rom. 5: 12–19. Subsequently, Vol. II. p. 56, et seq., we discussed the Necessity of the Atonement made by Christ. After the appearance of Dr. Beecher's great work, "The Conflict of Ages," we devoted an article, Vol. II., pp. 162–179, to a view of the two principal theories therein developed. These references are made, that the reader may have in review the ground already passed over in this discussion, and to save repetition. No full and systematic investigation of these topics has been attempted, which would require a book, instead of a brief essay.

Before proceeding to the main points, it is proper that some notice should be taken of the works referred to above. Dr. Carson's work is much more comprehensive than the title would indicate. It discusses at length and ably the universal guilt of man, the atonement of Christ in its various bearings, faith as the condition of enjoying its benefits, the results and fruits of faith as seen in the renewal and holiness of its subjects, the reception of the gospel in the world, the consequences of rejecting it, and the inheritance provided for the faithful. It is, therefore, a treatise on the whole gospel, rather than on any distinctive doctrine.

The book is written in the clear, succinct, elevated style characteristic of its eminent author. It is, of course, thoroughly Calvinistic; exhibiting distinctly not only the excellencies, but also some of the most exceptionable features of that system. Throughout it regards the Atonement as limited, not on-

\* (1.) THE DOCTRINE OF THE ATONEMENT. By Alexander Carson, LL.D. New York: Edward H. Fletcher.

(2.) THE EXTENT OF THE ATONEMENT, in its relation to God and the Universe. By Thomas W. Jenkyn, D. D., London.

ly in its results, but also in its provisions. Speaking of the inconsistency of orthodox divines on this subject, Dr. C. remarks :—

“ Now what warrant have they for calling upon all men to believe that Christ died for each of them in particular? These persons do not believe that this is a truth. They hold with the Scriptures, that Christ died for none but for those who shall eventually be saved. What inconsistency, then, is there in calling upon all men to believe a thing that with respect to most of them is a lie? Can it be the duty of men to believe what is not true? All men are called on in Scripture to believe the gospel, but there is no instance in Scripture in which all men are called upon to believe that Christ died for them.”—p. 146.

On this let us inquire if the Atonement is less extensive in its provisions than the Gospel? And for what purpose were such passages as 1 John 2 : 2 recorded, if all are not called upon to believe them? But more of this presently.

He also states, without qualification, that God’s glory and man’s happiness are greater in consequence of the fall. He says :—

“ By the introduction of sin there was opened a field for the greatest display of the glory of God that ever was made. Had not sin entered into the world, there would have been no opportunity of displaying mercy consistently with justice, and glorifying the holiness of God at the same time with his grace. The believer’s final happiness is also increased by the fall.”—p. 213.

For ourselves, we dare not thus limit the Holy One, or make his glory and the highest good of his creatures dependent upon sin.

Dr. Jenkyn’s treatise is one of the best ever written on the subject. It is strictly confined to the doctrine, which is treated with great perspicuity, earnestness, and force. A glow of enthusiasm pervades the whole. Here is his definition :

“ ATONEMENT is an expedient substituted in the place of the literal infliction of the threatened penalty, so as to supply to the government just and good grounds for dispensing favors to an offender.”—p. 14.

As applicable to the Atonement of Christ, we could ask for no better.

He regards the Atonement as *vicarious* in accordance with the Scriptures. “ The sufferings of the Son of God were sub-

stituted in the room of the execution of the penalty threatened to the offender. The atonement in the death of Christ, is not a literal enduring of the identical penalty due to the sinner, but it is a provision or an expedient introduced instead of the literal infliction of the penalty; it is the substitution of another course of suffering which will answer the same purposes in the divine administration as the literal execution of the penalty on the offender himself would accomplish."—p. 18. This statement conforms to the scriptural medium, avoiding on the one hand the Socinian view of the work of Christ, as being that of a mere martyr and exemplar, and on the other, the Antinomian theory of imputation.

He considers the Atonement *general* :—

"The apostles declare in language the most distinct and unequivocal, that the death of Christ was a ransom for all, and a propitiation for the sins of the world, that he tasted death for every man, and that God, consequently was in him reconciling the world unto himself. Yea, they openly declared that persons who denied or renounced the Lord who had bought *them*, would, notwithstanding, meet with a damnation that slumbereth not. Yet this universal aspect of the atonement is never supposed to have shocked their minds, or clashed with the doctrines of the primitive churches. In all the apostolical writings, there is no hint given that the churches had any narrow views of the design of the death of Christ; and no reply is given to any objection which might imply a misapprehension of such an unshackled, unqualified, and unlimited testimony concerning the extent of the atonement."—p. 21.

This is a strong point with the author, and is followed up with much powerful argumentation through a large portion of the work. The error of a limited atonement and its consequences are strongly exhibited.

Yet in treating of the *application* of the atonement, in relation to the divine sovereignty, and the work of the Spirit, he falls into a course of remark, perhaps to vindicate his Calvinism, which, in our view, is inconsistent with the noble positions in other portions so well maintained, and which greatly mars the whole. He teaches, that although the atonement was made for all, is sufficient for all, its benefits are sincerely offered to all, and renders the salvation of all possible; yet none would be saved without the further interposition of special grace, which is vouchsafed to a part only. God, in

his sovereignty, chooses to salvation those whom he pleases, and leaves the rest to perish; and no other reason is assigned for this choice, but the sovereign pleasure of God. This is one of the essential features of High Calvinism, and, as we believe, is utterly without scriptural warrant. It is almost unaccountable to us, that this sentiment should retain its hold on the mind of such a man as Jenkyn.

All who receive the Bible as a divine revelation, hold that the provision of an atonement consists mainly in the gift of Christ; although, with regard to the nature of this gift, and its bearings upon the human condition, they have differed endlessly. Fortunately, for those interested in so vital a matter, it is not a mere theory, a question to be settled by the disputes of men; but one so unfolded in the sacred oracles, and illustrated by experience, that no honest inquirer need essentially mistake it.

The common representation of this doctrine is, that the sufferings of Christ were *vicarious*, that is, in our stead. Sinners are exposed to the penalty of the divine law, and must suffer it, but for the merits of Christ in their behalf. He interposes, offers himself a sacrifice to God, instead of the infliction on them which the violated law demands, and thus opens the way for their deliverance. The proof texts may be classified under several heads.

1. Those which speak of Christ as suffering and dying *for* men, or for their sins. Isaiah, in the prophetic style, says of him:—"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—53: 5. Said the Savior: "I lay down my life *for* (ὕπαι) the sheep."—John 10: 15. At the institution of the Eucharist, he remarked: "This is my blood of the New Testament, which is shed *for* (ὑπαι) many for the remission of sins."—Matt. 26: 28. The same is taught in numerous passages of the apostles' writings. "Who was delivered *for* (διὰ) our offences."—Rom. 4: 25. "When we were yet without strength, in due time Christ died *for* (ὕπαι) the ungodly."—Rom. 5: 6. Here, from the illustration given in the context, substitution is clearly intended.

"Christ died *for* (ὕπερ) our sins according to the Scriptures."—1 Cor. 15 : 3. "Because we thus judge, that if one died *for* (ὕπερ) all, then were all dead."—2 Cor. 5 : 14. "For Christ also hath once suffered *for* (περὶ) sins, the just *for* (ὕπερ) the unjust."—1 Peter 3 : 18. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom *for* (ἀντι) many."—Matt. 20 : 28.

Some render the prepositions (ἀντι, ὑπερ,) etc., in the above cited passages, *for the benefit of*, or, *on account of*, and reject the rendering *instead of*, thus doing away with the idea of substitution, and making the design of Christ's death indefinite. But their interpretation does violence to the obvious sense of the passages, and their connections. See especially Rom. 5 : 6-10. Parallel usage, also, authorizes our rendering. "Would God I had died *for thee*."—(Sept. ἀντι σου) 2 Sam. 18: 33. "Archelaus did reign in Judea, *in the room of* (αντι) his father Herod."—Matt. 2 : 22. "Will he *for* (αντι) a fish give him a serpent?" "Nor consider that it is expedient for us that one man should die *for* (ὕπερ) the people." John 11 : 50. In all these passages the prepositions indicate substitution. Even Dr. Priestly admitted that the Scriptures teach that Christ died in our stead, though he regarded the language as figurative.

2. Passages which speak of Christ's being treated as a *sinner*. "Christ hath redeemed us from the curse of the law, being made a *curse*, (κατάρα, abstract for the concrete καταρατος, cursed, that is, obnoxious to punishment, treated as a sinner) for us : for it is written, cursed is every one that hangeth on a tree."—Gal. 3 : 13. The language of the original reference Deut. 21 : 23, is highly expressive : "he that is hanged is *the curse of God*," (קללת אלהים). "For he hath made him to be sin for us who knew no sin."—2 Cor. 5 : 21. The second (ἀμάρτιαν) in this verse, is rendered by some *a sin offering*, which would only transfer the passage to another class of our proof. Others of equal authority, construe it as we have. Dr. Burton takes the sense to be that, "though Christ was free from sin, he underwent the punishment of death, which is the consequence of sin : he was *accounted as a sinner*." And this

sense comports best with what immediately precedes and follows. He who had no sin was treated as a sinner, that we who are sinners might be treated as righteous.

3. Those which speak of Christ's bearing the sins of men. "He bare the sin of many."—Isa. 53: 12. נשא—רבים נשא Gesenius renders this, "to bear sin or guilt, i. e. to take upon oneself and bear the punishment of sin."—Art. נשא 2. P. Isa. 53: 4 is referred to, Matt. 8: 17, in connection with healing the sick—but there only by way of illustration; while the stronger passages, Isa. 53: 11, 12, are never even thus referred to, but are parallel with such as 1. Pet. 2: 24. "Who his own self bare our sins, [ὅς τὰς ἀμαρτίας ἡμῶν αἰτὸς ἀνήνεγκεν, 'an allusion,' says Bloomfield, 'to Is. 53: 12, and denoting, (as the best expositors are agreed,) 'who bare the punishment of our sins upon the cross,'] in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." "Behold the Lamb of God, which taketh away [αἰρῶν beareth, corresponding to נשא] the sin of the world," John 1: 29. "So Christ was once offered to bear the sins of many." Heb. 9: 28.

4. Those representing the death of Christ as a *sacrifice*. He is often spoken of under the type of a lamb, and a paschal sacrifice. "For even Christ our passover is sacrificed for us," 1 Cor. 5: 9. Under this head come those in which mention is made of the *blood* of Christ. "The church of God, which he hath purchased with his own blood," Acts 20: 28. "Without shedding of blood there is no remission," Heb. 9: 22. "Unto the holiest by the blood of Jesus," 10: 19. "With the precious blood of Christ, as of a lamb without blemish, and without spot," 1 Pet. 1: 19. The sacrifices offered under the Jewish dispensation were chiefly expiatory, and typical of Christ's greater sacrifice. This is evident both from the Old Testament accounts of them, and their exposition by the apostles. Says Paul, in allusion to Christ, whom he denominates our great high priest: "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself," Heb. 7: 27. Again, comparing the sacrifices under the law

with that of Christ, he observes: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God," Heb. 9: 13, 14. One prominent object in the epistle to the Hebrews, is to exhibit the priesthood of Christ as superior to that of the Jewish ritual.

5. In other texts Christ is spoken of as a *Ransom* and *Redeemer*. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 20: 28. "Who gave himself a ransom for all, to be testified in due time," 1 Tim. 2: 6. "In whom we have redemption through his blood, the forgiveness of sins," Eph. 1: 7. "Thou was slain, and hast redeemed us to God by thy blood," Rev. 5: 9: also 1 Pet. 1: 18, 19. The word *λυτρόω*, and its derivatives, employed in the above passages, signify *to ransom, to redeem, to deliver, &c.*, by paying a ransom oneself."—Robinson's N. T. Lex.

6. In other passages the death of Christ is represented as *propitiatory*. "Whom God hath set forth to be a *propitiation*, [*ἱλαστήριον*, as an adj. &c. *θύμα*, a *propitiatory sacrifice*; Stuart, Tholuck, etc. etc.] through faith in his blood," Rom. 3: 25. "And he is the *propitiation* for our sins: and not for ours only but also for the sins of the whole world," 1 John 2: 2; 4: 10. The word here used is *ἱλασμός*, from *ἱλάσσομαι* "to reconcile to oneself, so, by expiation, to propitiate, τὸν θεόν. Jos. Ant. 6. 6. 5. τοὺς θεοὺς Xen. Dec. 5. 20."—Rob. Lex. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we shall be saved by his life."—Rom. 5: 8–11. Compare Col. 1: 21, 22; 2 Cor. 5: 19; Eph. 2: 16. *καταλλάσσω* used in these passages signifies, both in Jewish and other writings, "to reconcile one who is angry or displeased." Nor is the reconciliation confined to the sinner. By the atonement a provision is



made whereby the claims of the violated law might be satisfied, and pardon dispensed. See 2 Cor. 5: 19, where this reconciliation is explained as the non-imputation of trespasses, i. e. *forgiveness*. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." True, the renewal of the sinner is a necessary concomitant, in order to partake of the full benefits of the atonement. Under this class, also, we may put 1 Tim. 2: 5—"One *mediator* between God and men, the man Christ Jesus." But we need not multiply quotations. It is evident that propitiation was the great work of the Messiah. Upon it the whole scheme of grace is built. The Scriptures are full of it. It is the theme upon which the sacred writers most dwell, by type, prophecy, history, doctrine. It is the focus of scriptural revelation—the substance of the Gospel.

7. Accordingly, we mention as the last head, that our salvation is ascribed to Christ alone. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."—Acts 13: 38. "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus."—1 Cor. 6: 11. "Your sins are forgiven you for his name's sake."—1 John 2: 12. "Neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

We see how full is the testimony of Scripture to the expiatory character of Christ's work. He died *for* us: though himself pure, he suffered the greatest ignominy. He bore our sins; and, though possessed of unparalleled fortitude, was nearly crushed under the weight. He was the anti-type, prefigured by the sacrifices of the former dispensation, and offered himself once for all. He gave his life a ransom to meet the claims of the violated law, that sinners might be relieved from its penalty. He propitiated the divine favor, and opened the way whereby God could be just and justify believers. And, finally, all who shall obtain salvation, will be saved through his merits. In these and other ways, directly and *indirectly*, is this subject set forth in the Scriptures—not as a

mere theory, but as a stupendous *fact*—a scheme whose practicability and efficacy have been tested by multitudes, and which in its influence upon the welfare of created intelligences, probably transcends any other transaction in the universe.

The atonement is therefore vicarious; Christ suffered *instead of* sinners. This, however, should not be represented as a strictly commercial affair. We are not to suppose that the sufferings of Christ were the same in kind, degree, or amount, that sinners would have endured, if he had not atoned for them—or that he endured the exact penalty of the law. The Scriptures nowhere teach that he did; indeed the thing would be impossible, since he was personally guiltless. His sufferings were an *equivalent* for those of sinners, and thereby is the authority of the law as well sustained as if they had all been left to perish. The case of the king of the Locrians, so often cited, is an illustration. His submitting to the loss of one of his own eyes, together with putting out an eye of the offending son, sustained the law, and deterred from future violation, as much as if the offender had lost both his eyes, according to the letter of the enactment.

Extreme positions on this subject have been held by many. Some have represented the atonement of Christ as not merely *equivalent* to suffering the penalty of the law, but as literally and even unconditionally *cancelling* its claims; thus making the pardon and salvation of those for whom Christ died inevitable, and laying the foundation for Antinomianism and Universalism. But all this is foreign to the scriptural view, and to the experience of Christians.

Others have gone to the other extreme of holding up Christ, in respect to his life, doctrine, sufferings, and death, as a mere model for our imitation. This view is, if possible, still more at variance with the Scriptures, and pernicious in its tendency. Christ did, indeed, set us a perfect example—and this was one object of his mission into the world. This truth should not be lost sight of, or lightly esteemed, especially when there is so little of consistent *practice*, even among professed Christians. Let the great truth be duly enforced, that none are Christians except as they are Christ-like.—Rom. 8: 9. At

the same time we should not overlook the other parts of Christ's work. He set us a perfect example, and he did more. *He offered himself a sacrifice to God in our stead*, and thereby rendered it consistent for God to bestow pardon upon the guilty. By his atonement he laid the only sure foundation for the hope of the sinner—for repentance, faith, holiness, and salvation. The doctrine of the vicarious sacrifice of Christ lies at the very basis of the gospel plan. To say that the sufferings of Christ were on his own account, would be doing the greatest injustice to his character. To represent them as those of a mere martyr, would be to degrade him below many other men. And to regard them in the light of example only, would be utterly unaccountable to reason, and unauthorized by revelation. But when we receive the plain account given by the inspired writers, viz. that the object of his great work was to prepare the way whereby God could be just, and the justifier of believers, all is harmonious, not only in the sacred oracles, but also with experience and reason.

The vicarious and expiatory atonement has been rejected on the alleged ground of its representing God as naturally unmerciful, and Christ as suffering unjustly. But such objections are easily answered. It was God who devised the plan of atonement. "For God so loved the world, that he gave his only begotten Son," &c.—John 3 : 16, 1 John 4 : 10. As respects Christ's suffering unjustly, it is sufficient to remark, that his sufferings were *voluntary*, Ps. 40: 7; John 10: 17, 18. No one will pretend that there is any essential wrong for one being to suffer voluntarily for the good of others. Instances of it are perpetually occurring. Take for example the sufferings of a mother for her children. Who ever thought of charging wrong upon nature or God for such things?

Some have taught that Christ, by suffering, atoned for the sins of believers, and that his obedience is imputed as their righteousness. But such theorizing is unauthorized by Scripture. The mission and work of Christ are one; his life, instructions, sufferings, death, and resurrection were all essential to his character as the Messiah, and to the work of atonement he wrought. The Second in the adorable trinity humbled

himself, assumed human nature, and in this complex character, God-man, became Mediator, opened a way for the reconciliation of sinners unto God, and set up a spiritual kingdom, into which he gathers all who accept the terms, and yield allegiance to him. This kingdom is to gain a universal triumph, and will finally be given up to the Father, the office of Mediator cease, and the Mediator himself become subject to Him who is all in all, 1 Cor. 15: 24-28. As divinity is immutable, it cannot in itself suffer, yet validity was given to the atonement from the fact that divinity and humanity were united in the person of the Saviour. There was dignity in him, and consequent value in his mediation, which could pertain to no created being.

The doctrine of the Messiah had a gradual development. His advent was alluded to even in Eden; it was more definitely announced by Moses; his great sacrifice was foreshadowed by various parts of the legal ritual, and the circumstances of his advent, character, doctrine, death, and spiritual reign were made the theme of the inspired prophets from Moses to Malachi. But it was reserved to the Gospel to make a full development of the plan of redemption. In the person of Jesus Christ the ancient types and prophecies were fulfilled. He proved himself to be the promised Messiah by numerous incontestable evidences, his kingdom is established, and he shall reign, until all his foes are subdued.

The chief difficulties attending the question of the *extent* of the atonement are connected with erroneous views of the general subject. If the atonement is the literal payment of a debt, then it releases the debtors from their obligations, and secures their salvation unconditionally. With this theory, to be consistent, we must either hold to a limited atonement, or go into Universalism. But the theory is untenable. The Scriptures do not treat sin as a literal debt, nor the atonement as a commercial transaction. All this is groundless speculation.

Others advocate a limited atonement from a theoretical view of the covenant of redemption. According to this view the Father covenanted with the Son to give him as the reward for

his sacrifice a definite number of mankind, (the elect) and for these only did he atone. They argue, that if Christ died for all, then so far as a part (unbelievers) are concerned, he died in vain. It is also alleged, that in the divine purpose, the salvation of a part only is contemplated.

Now we conceive these views to be wholly foreign to the scriptural representation. Besides, it is confounding the atonement with its results, and with other doctrines and theories. The atonement is a gracious provision, made to render it proper for God to pardon the guilty. Without it not a sinner could have been pardoned. It required the atonement—the whole of it—to open the way for the salvation of one sinner. And the provision that opened the way for the pardon of one, opened the way for the pardon of all. The atonement did not *secure* the pardon of any ; it only prepared the way whereby pardon might be dispensed.

We subjoin some considerations in support of a General Atonement.

1. All sinners are under condemnation, exposed to the penalty of the law, with no hope save in the gospel. Rom. 8 : 9—23, Acts 10 : 34.
2. The compassion of God extended to all. Rom. 3 : 29, John 3 : 16, Acts 10 : 34.
3. The provisions of grace were adequate to the ruin of the fall. The remedy is sufficient for the disease. Rom. 6 : 12—19. The atonement does not unconditionally repair the ruin occasioned by the fall, but it provides means of restoration. It puts all in a salvable state, as original sin brought all into a fallen state. The first transgression made none of Adam's posterity actual sinners ; neither does the atonement make any actually righteous. The passage, (Rom. 5 : 12—19) shows that the blessings brought by Christ were as great and extensive as the injury done by Adam. But the consequences of Adam's sin extend to all his posterity. Hence the atonement of Christ extends to all, is general.
4. It is expressly affirmed that Christ died for all, 2 Cor. 5 : 14, 15, 19 ; Heb. 2 : 9. It is indeed stated that Christ died

for believers, but not for them exclusively, 1 Tim. 4: 10 ; 1 John 2: 2.

5. The invitations of the Gospel are addressed to all, Isa. 45: 22 ; Mark 16: 15 ; Rev. 22: 17.

6. The influences of grace, and of the Holy Spirit are bestowed on all, John 1: 9 ; 16: 7, 8.

7. The Gospel is good tidings and blessing to all, Gen. 12: 3 ; 22: 18 ; Gal. 3: 8 ; Luke 2: 10.

8. All are required to exercise faith in Christ as their Savior, which would be unreasonable if the atonement were limited. It would be requiring some to believe a lie, John 6: 29 ; 12: 35, 36 ; Acts 17: 30 ; 2 Cor. 5: 19, 20.

Destruction is denounced on some whom the Lord had bought, 1 Pet. 2: 1.

It is evident, therefore, that the atonement was provided for all ; and if any fail of receiving its highest benefits, it is because they reject its overtures, and refuse to comply with its conditions. In this case, they must suffer the penalty of the law, with their criminality enhanced by a willful rejection of the provisions of grace.

All who shall be finally saved, will be saved through the merits of Christ—those who lived before his advent into the world, as well as those who have lived since—those enjoying the light of Scripture revelation, and those having only the light of nature and of the Holy Spirit. In view of the atonement, God can justly dispense pardon to any and to all on the conditions wisely prescribed—conditions not the same to all, but equitable, and suited to the various circumstances of men. Nor can it be truly alleged that with respect to any the atonement is provided in vain ; since it is really made for the benefit of all, is available to all in a state of probation, and, if by some its saving efficacy is not realized, the fault is their own. Thus is the impartial benevolence of God exhibited, and the finally impenitent left wholly without excuse.

In closing this whole discussion we have several remarks to make.

1. The first is, that no theory of the atonement is reliable, which has not the support of Scripture. Not that no reference

is to be made to other sources of evidence : but the doctrine is a subject of revelation, and parts of it purely so ; it is largely treated in the Scriptures, more perhaps than any other ; and, if the Bible is God's word, then its authority upon the whole matter is supreme and decisive. But theologians have been too much disposed to speculate and theorize upon it. Especially since the time of Augustine, many have been wont to construct their system first, and then resort to the sacred word for confirmation of their views ; thus warping the Bible to them, instead of adapting themselves to its teachings. The result is what might have been expected. We have had theories without end—some plausible, others foolish and absurd, and scarce any expressing the simple sentiment of the Bible. And so there has been controversy, and division, and distraction without end. Modern writers do not sufficiently heed the lessons of the past in this regard, but still exhibit a like tendency to theorizing. This is a prominent fault in the "Conflict of Ages," and one which of itself would make that work distrusted. Never will the great questions in theological controversy be adjusted until less reliance is placed upon philosophy and more upon the sacred word.

2. The study of our condition, privileges, duty, should ever be pursued in the light of *experience*. The question is not what might have been true under some supposable set of circumstances, but what are the facts as they exist. Γνωσις ὁσαυτων is here particularly appropriate. What is a matter of experience with reference to sin, guilt, pardon, holiness and the like, can be gainsayed by no speculation however acute. Why, then, leave a plain path for one obscure and unknown ? Metaphysics have their place, but not to supersede experience. Reasoning should be based on fact, not fact on reasoning. To make human reason our highest authority, and that as expounded by speculatists and theorizers, is a course never pursued in the investigation of any other practical subject. When revelation and experience have their proper position, right reason is sure to harmonize with their decision. Each then has its true place and office.

3. It is not to be supposed that this subject is to be readily

freed from difficulty. The mystery of godliness is great. Angels yet desire to look into it. Indeed mystery besets us everywhere, even in the simplest phenomena of nature. It is then, no recommendation to any theory of this great subject, that it is free from difficulty. Let us be content, in this childhood of our being to know in part, provided we know the truth. We shall know more hereafter. The effort to be wise above what is written, to penetrate the secrets of Jehovah, and explain the scheme of the universe, may please the fancy and gratify fondness for the marvellous; but as directed to the practical purposes of life, it is dangerous and pernicious. The path of truth and duty, however rugged, is plainer and safer.

4. In the discussion of these topics, pursued now through several papers, we have endeavored to govern ourselves by the rules above prescribed, with what success the reader will judge. We reject Augustine's doctrine of original sin, and the various theories engrafted upon it, because they are unauthorized by scripture and experience. For the same cause we reject Pelagianism under all its various forms and aspects. These two great systems have had a long and wide prevalence, and enrolled among their votaries, many venerable names; yet they have failed to give satisfaction to the world, and even to their own ablest expounders. The theories of Pre-existence, as proposed by Pythagoras, Plato, Origen and others of the ancients, revived and modified by Müller in Germany, and Beecher in his "Conflict," are perhaps less objectionable to scripture and experience than either Augustinianism or Pelagianism; still the theories of Pre-existence are sustained neither by scripture nor experience; and cannot be received on mere negative grounds, and because preferable to more absurd theories.

The doctrine taught by scripture and experience, as we believe, is that Adam was created upright and fell, and in consequence of his sin all men voluntarily become sinners:—that Christ by his atonement, provided for the redemption of all, and secured the salvation of all except those who refuse to avail themselves of its provisions. This we understand



to be the doctrine of the Bible, illustrated by experience so far as experience goes, never condemned by reason, and practically received by the mass of Christians in all ages.

5. The great need in the theology and religion of the present day is of a *more earnest and practical recognition of our dependence upon Christ*. If in some other ages there has been an improper reliance on him to the neglect of human duty—a tendency to Antinomianism, the fault of our times is the opposite—a neglect of the special, atoning work of Christ, and undue self-reliance. It would be easy to show that the tendencies of the age are in this direction. In the midst of the ambition, pride, and turmoil of life, there is danger that the lowly cross of the Savior will be overlooked. We need, therefore, to be imbued afresh with the weakness, trust, devotion of the gospel ; and brought back to that reliance upon Christ, which, while it affords the only sure basis of our hopes, is, at the same time, the real source of all good works in us. Christ should be our theme, not only in his blameless life and example, his elevated and elevating doctrine ; but Christ as a sacrifice to justice in our behalf, suffering in our stead, and thereby preparing the way for our pardon, renewal, and final salvation. The ministry and church need anew the anointing from above, and a constant vital union with Christ, in order to maintain the conflict with the powers of darkness, and to bring back the multitudes lost and perishing to the fountain of living waters. Now, as much as ever before, does it become his ambassadors to know nothing save Jesus Christ and him crucified.

*Dee.*

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### ART. III.—UNION WITH CHRIST : A SOURCE OF LIFE AND POWER.

IT is in no single office or relation that Jesus of Nazareth stands fully revealed. No one work subsidizes his whole forces, no one department of his ministry is large enough to enclose his all-pervading spirit. The impression which he produces on the mind of the observer, is, therefore, largely

dependent on the stand-point from which he is seen, and the comprehensiveness of spirit with which he is regarded. He is God manifest in the flesh; but the utterance of that phrase may imply but the lowest appreciation of his character and work. He is the sacrifice for our sins; but while we gratefully acknowledge him to be such, his mission may be only very partially understood. He is the Captain of our salvation; and yet while as such we look for him to save us, the method and nature of his redeeming work may be enveloped in mist.

The New Testament is full of the idea of a union between Christ and the submissive and confiding human soul. The union of God and man in the person of Christ is not less a beautiful symbol than a magnificent fact. It shows not only how God can stoop in condescension, but how man may rise in aspiration. It tells not only that Heaven may bend over the prostrate and humbled earth, but also that the earth may lift itself up and, without presumption, look confidently into the face of Heaven. Christ is the incarnate God, but not less the glorified man. He is a revelation of God in his pity, and he is also a prophecy of man in his power. He allies himself with man, to show how man may ally himself with God.

It is further to be observed that this union of the human soul with Christ is represented in the New Testament as the indispensable condition of spiritual strength and Christian virtue. That figure of the Vine, developed in the fifteenth chapter of John's gospel, sets forth this sentiment in a form at once clear and impressive. Tear the branch from the stem, and it droops while yet you inspect it;—the verdant leaf withers, and the purple clusters of fruit lose their freshness and flavor.

Moreover, this union must be a vital one. The severed branch may be attached;—cement or string may be resorted to, to keep the bodies in contact; but it is all in vain. It is a forced conjunction, not a spontaneous union; a mechanical juxtaposition of particles, not an inter-penetration of the living principle.

So is it with the soul's relation to the great source of its

spiritual life. Not all who saw Christ, and heard his words, and witnessed his miracles, and followed him with wonder, became recipients of the higher life or examples of the gracious power. While the living ONE walked among them, they were "dead in trespasses and in sins;" while great spiritual forces stirred ever in their presence, they lay manacled and helpless—led captive by Satan at his will. Only the few who were bound to him by living ties, found him to be their inspiration and strength, and hung on him for support like the air-plant on the atmosphere:—only these waited confidently in the "upper room" for the "promise of the Father," or recognized its coming in the Pentecostal breeze and flame-tongues, or went out to shake Jerusalem with their testimony, or laid hold upon old dialects, which had been crystallizing since the confusion at Babel, and made them pliable instruments for bearing God's last overtures to a score of nations. But these few were known by their fruits. Worldly observers could not agree what had changed them—whether wine, or malice, or insanity; but to themselves it was all clear, and they were ever forward in their acknowledgments to Christ, till knowledge had been taken of them that they had been with Jesus.

Not less than when the twelve went forth to undermine the national pantheons with the gospel story, and triumphed, is Christ now the vital strength of the human soul. In union with him all the elements of true religious power find culture and wax mighty—in seeking elsewhere, religious life is little else than a series of galvanic spasms, and effort to stay the progress of sin is as the building of a dyke of quicksand across the rapids of Niagara. Now, as ever, without him we can do nothing, and all things through his strengthening us. This is the secret of redeeming power, the prophecy of the triumph of good over evil, the last great hope of man. Weary and heavy-laden, here rest shall be found; helpless, he shall be lifted up; powerless before evil, he shall see iniquity stop her mouth in his presence; fastened unwillingly to the earth, his spirit shall take wings of aspiration and rise steadily toward heaven.

It is to be carefully observed, however, at the outset, that the union with Christ insisted on so earnestly in the scriptures, is not to be confounded with any idea that teaches the loss of human responsibility, that insists upon the crucifixion or suspension of reason, that would give impulse the mastery over our conduct, or that makes us in any way attach less importance to our individual position, character, or life. Christ does not absorb us, after the manner taught by the Hindoo contemplatist ; he rather gives us energy to be voluntarily appropriated. He does not come to take such a control of us as the Mesmerist gains over his clairvoyant subject ; he leaves every moral power in the fullest exercise, and adds to the solemnity under which the will employs its still regal prerogative. A thoroughly Christian life is one implying the highest exercise of every rational power ; it does not make the subject cease to be human in the bestowment of the divine influence, it rather dignifies the human workings with a loftier purpose, and so reveals a type of humanity that acts as a rebuke to sensuality, and an impulse in the upward direction. Not by meditation alone, not solely by prayer, not exclusively by stimulants applied to the sensibility, not by withdrawal from society, by fasts and night vigils and earnest looking for inward revelations, does the soul come into the most sympathetic contact with the great Soul of all. He must have the closest union with Christ who copies him most nearly ; who uses his highest powers, takes counsel of the truest prudence, toils with the highest self-sacrifice, and, in the stupid world where sin usurps dominion, makes every worldly man's conscience his own fiercest accuser, and lays down a higher and more rational law than is found on any civil statute-book, but whose exhibition compels every observer to recognize it as the very rule whose deep traces will not be obliterated from his own heart. In a word, union with Christ is as far as possible from sympathy with spasmodic impulsiveness, or irresponsible submission. He who shares it will reveal the pre-eminent type of a true, practical life.

What is really implied in Union with Christ will be sufficiently indicated by the discussion of its relationship to the

soul's life and power. The method and conditions of its influence will exhibit the nature of the force.

1. Union with Christ brings us under the influence of a definite agency; and thus saves us from the restlessness and vacillation which are so hostile to a true life, and which rob the soul of all eminent and valuable power.

An existence wholly aimless must be mostly destitute of inward satisfaction and of outward benefit. Christian virtues are not of spontaneous origin, and large moral power is no entailed inheritance or capricious legacy. A true life is the fruit of much toil; a high religious heroism is the purchase of a rigid self-discipline, carried on in patience and constancy. To live without an end is to fail; to seek an end without the guidance of definite principles, is equally to throw away success. No man stumbles in his carelessness into the seat of a moral triumph. The crown of righteousness is never found gracing the temples of a sluggard, as he turns himself heavily upon his couch after a night of debauch; and he who is the plaything of popular caprice, finds no crowd of reverent mortals waiting before his door to catch inspiration from his look of loftiness or his mien of majesty. Stability is the granitic formation in character, without which every higher deposition will be broken up and sink before consolidating. The position of a weather-vane can never be guessed beforehand; and whoever is satisfied to exercise the functions of that object must feel that he has descended to a "vile use," and be estimated according to the value of the service rendered. He proves only the royalty of the winds, while he confesses the servility and insignificance of himself. In just this position are found multitudes of men. With them the soul has no one great inspiring agency, life no vast ruling principle. No strong impulse daily moves them; no high end perpetually beckons them forward. Of intense singleness of purpose they know nothing. They hang and tremble on a pivot, instead of standing firmly on adamant. On the sea of life, like a dismasted vessel, they are tossed by the waves of opinion, and driven by the winds of custom, instead of riding the billows and plunging through the midst of the tempest like the steamer

yielding to sleepless forces. In this way is life caricatured, resources are wasted, and the world mourns for lack of the very work which is assigned to mortals.

Such an existence as this can never yield any real satisfaction to him who indulges it. The human soul has a nobler calling—was formed for higher things. To it was given by its Lord, not a chain, but a scepter. It is set to conquer circumstances, not to yield to them; to occupy the monarch's throne, not to bend in vassalage before the seat of oppression. And in aimlessness and servility it can find only self reproach and the sense of degradation; or if it become so sensualized as not to suffer, it only shows how the locks of manly strength are all shorn off, and the moral is crushed beneath the animal. Duty is divested of its sacredness, honor has no temple in the soul, the conscience is asleep, the eye is closed to celestial visions and the ear to heavenly voices, there is no majesty in the march of life, and the moral arm hangs smitten with paralysis. Aimless and vacillating, the only alternative is to be harassed with perpetual disquiet, or stand forth a sad burlesque on "the inherent glory of mankind." In both cases a true life is wanting, and genuine power is not.

Now, it is not by means of a simple purpose to be free from the absolute control of circumstances, that relief is to be found. We avoid aimlessness, not simply by resolving not to live without an object, but by finding an object and giving ourselves to its pursuit. We throw off the control of circumstances, not by a mere rejection of their authority, but by a decisive march through and over them in following the lead of a principle. We accomplish something, not so much by forswearing indolence, as by setting about a task with might and main. The soul must act, and so it wants not only prohibitions but precepts. It cannot live on negations, it must lay hold upon the positive. It can abandon one mode of life only by the adoption of another. It can cease to yield to one class of influences only by the voluntary choice of a substitute. If Satan cease to take it captive at his will, it is only because it is put by a decisive act into the hands of another keeper.

And this prepares us to apprehend how Union with Christ

gives the life and power which vacillation excludes. In this relation, life finds a definite object. There the end of existence is revealed. Jesus of Nazareth becomes the soul's Example and Leader. Then every hour is crowded with interest, each power has a distinct mission. The path to be trodden is clearly revealed, the goal shines brightly in the distance, the sacred tasks stand waiting for the toiler. The eye has become single, the duty plain, the purpose fixed, the resources consecrated ; and whatever may be done to reproduce the earthly history of the great Example and Teacher, is on no account to be omitted. "Christ and him crucified" becomes, hence, the inspiring watchword ; and every effort is but an attempt to interpret it. So much, union with Christ implies ; and thus does it act for the ennobling of life and the enlargement of power. This singleness of purpose has been the mainspring in all the significant lives portrayed in history ; while aimlessness has cheated talent and skill of all sublime service. A soul freely acted on by the agency of Christ, will find that a mighty force has been accepted, able to overcome any indolent tendency, mighty to control the whole nature and employ the whole powers for itself ; or, rather, enabling it to employ its *own* powers for a high and sacred end.

2. Union with Christ implies such a confidence in him and his teachings, as delivers the soul from distrust, and inspires it with the spirit which will dare and do.

A doubter is always irresolute, forever hesitating, when faith girds on its armor and hastens forward to take possession of its inheritance. It is only faith that gives us a future ; and it is only the attraction of the future that secures decisive, positive action. The doubter is in the wilderness, seeing no way of egress, and ready to lie down and die ; the man of faith strikes confidently for the discovered highway. The doubter hears calls from a host of discordant voices, all clamorous, but none gaining his continued attention ; the man of faith catches a clear, distinct tone, like that which broke over Jordan of old, saying, "This is the way, walk ye in it." The doubter feels besieged by a host of merciless fancies that cut off all supplies from his famishing soul, and offer it only a

slow starvation ; the man of faith looks forth with anointed eyes in every extremity, to behold chariots of light sweeping over the clouds for his rescue. The doubter hears the sick and weary world send forth its startling query, "*What shall we do?*" and the question seems to mock his own perplexity ; the man of faith turns calmly to the suppliants and replies, "Behold the Lamb of God !" The doubter feels no assurance that the future has anything better for the world than the past, and so finds no motive to toil for the coming time ; the man of faith discovers glorious prophecies growing into fulfillment under all his wise labors, and so bends over his daily tasks with the eye of a seer and the spirit of a conqueror.

We were never made to live amid uncertainties. The heart wants, not speculation, but truth ; not fancies, but confidence. Till it finds this assurance and repose, it has no normal life, and no eminent power. Its fears grasp it like the nightmare, and it spends its forces for nought. To its own eye it appears a desolation, to others an enigma or a terror. It can give no satisfaction for itself, and it has no high counsel for others ; for the book of providence is a series of riddles, and it is too proud to seek for an interpreter. In how many hearts has this account found verification ! and how many lives have been rendered powerless for good in consequence ! Thoughtful and capable men especially have frequently lived amid these shadows of unbelief, and their hearts have been vexed sadly by these doubts and anxieties.

Atheism offers to such hearts no quiet asylum, and forced forgetfulness is usually a fruitless expedient. The first does perpetual violence to facts and intuitions ; and the second is an insane effort to crush our real manhood—the soul cries out in agony and rebuke against both attempts to stifle its wailing. Nor will the resort to a false system bring relief. Human nature is correlated to the truth given for its culture ; he who fashioned it meant it should find its life and strength in him. Every other position than this is a false one, which it cannot occupy without complaint. A fundamental moral error cannot be believed in the same high sense as a fundamental truth ; it cannot inspire the same confidence, awaken the same enet-



gy, or stir to the same heroism. The soul and the error were never made for each other ; their union is forced and artificial ; God's ordinance never makes them "one flesh ;" it is an illegal marriage whose issue will betray the guilt. However violence may pervert the soul, its deeper instincts will rebel against the dominion of a practical falsehood. In this false attitude, its strongest workings will fail to show any higher type of life, and its revealed forces will be no symbol of the arm of God. Whence shall deliverance come ?

He who is one with Christ shall find speculation giving place to knowledge, assurance shall take the seat of anxiety, and fear be swallowed up of trust. Doing Christ's will, he knows of the doctrines of his Teacher that they are of God. He who said to the sightless eyes of the ancient sufferer, "*Ephphatha,*" has unsealed his spiritual vision, and the darkness has fled away. Amid the conflict of opinion he can say, "Thou art the Christ, the son of the living God." His Master has become the way, the truth, and the life. His faith is the substance of things hoped for ; the evidence of things not seen. He feels that his feet are on the rock, and that the truth given for the nurture of the soul has passed through the understanding into his heart, whence it flows out in living deeds like a stream from the fountain. Delivered from distrust, he is always confident ; supplied with the highest motive power, he presses onward to definite results with a decisive energy ; bearing with him in his heart a ceaseless prophecy of success, his fearless face frightens obstacles from his presence ; he cleaves a path for himself through seas of opposition, and marches across threatening deserts, making savage rocks gush with streams of refreshment.

" Strong in the Lord of hosts,  
And in his mighty power ;  
Who in the word of Jesus trusts,  
Is more than conqueror."

3. Union with Christ implies a strong sympathetic attachment to him, that renders the soul firm and fervent in its devotion to his interests and will.

Self devotion and power are seldom impossible to men ; what is needed is an adequate motive to develop them. Awaken the interest of a heart, and it will flow out in great and stirring deeds, surprising sometimes even to the doer. Such a motive power—such an inspirer of interest, is LOVE. In every form and sphere—even the selfish and the low—it reveals its force. Social and domestic life are constantly affording exhibitions of it. What will not a mother do for the child she loves ! Do perils surround the body or the soul, how quick is her eye to see them ; how instinctively does she throw herself between the arrow and its mark,—content if by her own wounds she may but guard her darling ! Care, anxiety, night vigils—all are forgotten in the solicitude for the dear one to whom they are freely, joyfully given. In the child's grief she is the keenest sufferer ; in its joy and success she finds the key-note to her highest anthem of victory. So does the father feel an hundred times repaid for years of ceaseless effort, if the fair-haired boy whose wants and promise inspired it, do but incline to virtue and win the meed of good men's approbation ; but if he looks coldly on the sire who gave him birth, or tumbles ruinously from the height of a selfish ambition, the smitten heart will wail out its self-devotion through its sorrow, like the Poet-King of Israel ;—“ O my son Absalom ! my son, my son Absalom ! Would God I had died for thee, O Absalom, my son, my son !”

And this deep attachment is not seldom reciprocated. Filial love flows back to meet the parental, as the tides of the ocean respond to the outpoured treasure of the streams that seeks its bosom. Brothers and sisters find the chief luxury of life in the service they are permitted to render each other. Damon and Pythias are not solitary examples of the power of a vital friendship. In the self-emancipated slave, who, after having drunk nectar from the cup of liberty, and learned to dread oppression more than death, risks every thing for the deliverance of a companion whom he has left grinding in the prison house, there is shown the power of sympathy and affection,

“ To stir a fever in the blood of age,  
And make e'en infant sinews strong ;”—

a power that brings every energy forward to the set task, firm to suffer whatever may be endured—ready to undertake whatever may be accomplished. And even that lower love which has its root in the soil of passion, could bring a hundred thousand Frenchmen around the standard of Napoleon, ready to make their bodies a breastwork for his defence, or pour out their blood in a purple sea over which he might be borne to continental dominion. That was a scar of honor received in his service, and death was a triumph when his eye rested an instant in pity on the prostrate form of a soldier, grown gray and childless in his service. So may the soul be stirred by the love it bears another; thus may latent power leap out to heroic action under the appeal of a being to whose interests the heart has learned to be loyal. The march of ambition is sometimes as terrible as the sweep of a tempest, and nations are roused in astonishment and terror before its coming; but the work of Love is often not less majestic, and always by far the more enduring. Ambition is often defeated and sinks, or is self-consumed by the intensity of its own fire; Love is only strengthened by the delayed fruit of its toil, and its warmth is the measure of its power.

He who is one with Christ makes all Christ's interests his own. There is not only attachment, but fellowship; not only correspondence, but affinity. The souls not only meet, but spontaneously clasp each other; there is not only reciprocal attraction, but approach is lost in union. The two hearts beat responsive; the spiritual life-currents meet and mingle. There is every thing in Christ's character to awaken the admiration of Love; every thing in his work to excite its gratitude;—every thing in his life to make it a magnetic model; every thing in his precepts to establish them as perfect law. The love of Christ constraineth us. We become the servants of men for his sake. To please him is the height of ambition, the last goal of sanctified desire. To add a new gleam of satisfaction to his travailing soul is the noblest achievement—there is felt to be no higher honor than to lay at his feet some new trophy, in view of which he may again "rejoice in spirit," lifting his eyes in gladness up to his Father's face. To grieve him be-

comes the source of the strongest fear ; to gain his approval is to find the highest blessing for our satisfied hearts.

And having this Love to Christ, and learning that his sympathy and approbation are called out only by the subjugation of our passions, the culture of patient and loving endurance, and by our heroic toil for the purification of the world, there is nothing left but to rise up to that decisive self-mastery which calls for greater might than the taking of a city, to invest our higher nature with royalty, and then to go forth, in the strength of our new purpose and under the impulse of the sacred motives, to subdue all things unto the great Savior. There is no need of asking philosophy what such a soul will be or do. Ambition has had its enthusiastic knights-errant, war its Herculean heroes, and wealth its patient, sleepless seekers : but it was left for Christianity to show how high above the world of sense the soul's wings could bear it safely towards heaven ; how, with no armor but truth, one man might stand up alone and make despotisms, a thousand years old, totter to their fall, and gentle women laugh to scorn all the hosts of evil ; how, for the sake of a spiritual and future inheritance, seen only by the eye of faith, all outward possessions are laid joyfully at the Master's feet—the spirit consenting never to lay aside its self-denying toil till it is borne up to the heavenly reward. Those are the powers of the flesh ; these are the workings of the sanctifying spirit. The one shows the majestic ruins of humanity ; the other exhibits the restoring arm of God.

4. Union with Christ gives to the soul life and power by an infusion of Christ's own spiritual energy within it, as well as by the imparted inspiration of the great cause with which the human soul becomes allied.

It may not be easy to explain the mode or fathom the philosophy of this communication and reception of energy, but the fact is well attested. A great man—one who is really so—makes us the more manly in feeling when brought into his presence ; let him become familiar with us, and, sometimes unconsciously, we are revolving his thoughts, repeating his words, making him our practical model. We go away from a

half hour's conference, finding every higher purpose strengthened, deeming that neither the appeal of sensuality, the tendency to indolence, nor the clamor of passion, can any longer take us captive. Hope, ambition, purpose—all have taken on strength, and the soul feels its mightiness anew. Its ideal of character and life has been elevated, its capacities are estimated by another standard, its will moves with a royal air, it laughs defiantly at the obstacles that have terrified it, and at once proclaims a divorce from the treacherous friendships whose offers it has not before dared to repel. Oaths have died unspoken on the lip of profanity before a man of prayer, and avarice has ceased to gloat over its last hoarded coin, and skulked away like a guilty thing from the presence of philanthropy—half repenting of its selfish life, and fearing it should quite do so if the bright presence be not forsaken.

And in a noble cause, how many have found some of the highest forms of inspiration! Seeking to incarnate a great truth in the life of the world, we feel that it has taken a higher control of us. Struggling for the triumph of a high principle, the principle itself comes in time to be the mainspring of the struggle. Battling with a great wrong, the warfare makes a park of moral artillery of ourselves. In a life like this, men often seem wholly to surpass themselves; they develop forces neither they nor others were aware of being possessed, and which they cannot command in other forms of service. The cause is a fountain of force, and they have been charged with it, as a bar of iron reveals new properties by being put in contact with a powerful magnet;—remove it and it returns to its old state. Demosthenes would have left but few vestiges of his oratory, but for the stamp and seal left on it by his passionate love for Athenian liberty, and his indignant earnestness to defeat the designs of the intriguing Philip. The cause of his country's welfare heated his soul in the preparation, and made it flame in the delivery, of his harangues; and from giving his soul *to* that cause, he became himself the soul of the cause. Kossuth, and Mazzini, and Gavazzi startle us, not alone because they are made mighty men; their mightiness *has been* in no small measure gathered up in the struggle for na-

tional redemption. Italian freedom and Hungarian independence have become incarnate in these sons of thunder—their individual utterance is the condensed outcry of millions of sufferers whose civil birthrights are staked on an issue. As the dull steed, mindless of whip and spur, arches his neck and seems to “swallow the ground with rage” when he snuffs the distant battle where his youth was spent; so when men hear the trumpet call to do battle for a great and worthy cause, they seem transformed into well-worn heroes. They are inspired by the alliance, as the courser by the smoke and din of war.

If a human character may thus become a source of moral strength and the inspirer of heroism, how much may not Christ do in this way, when he reveals himself to a nature in sympathy with him! In him all excellence centers. The brightness of human intellect and the glow of human virtue are but faint reflections of his complete wisdom and infinite goodness. All that is beautiful in love, impressive in purity, exalted in aim, and magnificent in action, have a permanent home in Christ. In him meet majesty and tenderness, authority and condescension—from him flow forth forever law and counsel, warning and promise. To be on intimate terms with such a Being is to be acted on by the highest form of moral power. All selfishness is rebuked in his presence, all indolence is made to seem a crime, all virtue becomes the wealth of life, and all holy action its glory. It is not abstract precept that is heard at such a time, but the appeal of living virtues; they are not merely verbal warnings against sin that fall on the ear, but incarnations of righteousness that speak direct to the conscience and heart. Christ ceases to be a distant legislator, whose enactments come slowly down to us across the track of centuries—vitiated perchance as they pass from lip to lip; but an ever present Ruler, whose voice is always heard, at the feet of whose throne it is a joy to sit in submission, and to share whose kingly triumphs we feel it no presumption to aspire. If we are made deeply conscious of defects as we thus sit before the immaculate and perfect One, so as to awaken penitence and self-distrust, we are at the same time encouraged

to behold in the Messiah before us the prophecy of our blossomed capacities, and assured that our feebleness is the ground of confidence that he will help our infirmities. "All things are possible to him that believeth," was the word that brought healing mercy of old to a poor hopeless sufferer ; and to the heart in union with Christ there is a perpetual experience of the trust and the power. "Never man spake like this man," was the penitent confession even of the men who had sold their service for the Master's apprehension, after they had stood for a little time before him ; far more deeply will the soul be impressed and stirred in the right direction when it daily seeks the same presence, and stands reverently in waiting to be moulded into the same heavenly image. Prostrate before, we shall haste to take up our bed and walk ; groping in blindness, life shall offer visions of light ; busied with low menial toils, we shall spring to immortal tasks ; remembered only as humble members of the great public household, our advent into town or city will be marked by commotion, and wickedness will falter as strange lips cry out, "These be the servants of the most high God !"

And can a great cause give inspiration ? incarnate its mighty aims and vast interest in the toilers for its promotion ? Then assuredly the great enterprise revealed in the gospel, and to which Christ bids every disciple dedicate himself, cannot fail to become a source of inspiration. Look at its vastness. It proposes the subduing of this world to Christ—to purify it of its sins, to destroy the idols of its superstition, to break up the evil habits which have been stratifying upon its life for thousands of years, to root out the vices from its heart, the false gods from its temples, and teach it to fulfil all righteousness in its cheerful obedience to the great Law of Love. The difficulties are fully seen and stated, the severe toils prophesied, the foes to be conquered revealed in their Apollyonic proportions. And the means to be employed are described. They have nothing of outward magnificence, all pomp is discarded, all resort to carnal weapons proscribed ; they consist in speaking the truth of God to men, in faithfulness, meekness and love, and from the fulness of a soul moulded by its hand,—

from out of the depths of an inward life created and sustained by its influence. And the source of victory is announced. Paul may plant and Apollos water, but the increase is of God. The infinite Presence goes with every toiler, as the pillar before Israel. While outward eyes see only mortal combatants, it is God who giveth the victory. Omniscience has predicted the issue; the triumph of the gospel is as sure as the promise of the Father. And victory is the salvation of the vanquished, as well as the joy of the conqueror. Every temple of iniquity that tumbles, gives the hope of redemption to the wretched worshippers within. When a giant evil is laid prostrate, its former supporters shall sing the loudest pœans over its fall. Every rebellious heart that is subdued, becomes a sanctuary of heavenly peace and joy; every devotee torn from the altars of sin comes forward to swell the song to which immortal voices respond; every cloud of moral darkness dispelled, becomes a constellation of living stars flinging to earth the radiance of heaven.

This is the cause to which every soul in union with Christ is bidden to ally itself—nay, with which its union with Christ actually allies it. To be one with him implies the consecration of all to this high enterprise, of which he is the Soul and the Hope. In toil for it, how must the soul gather strength and the life assume majesty! The glory of the enterprise must more or less illuminate every promoter, throw its splendor on each face in the earnest host, and incorporate its own might with the energies of the ally. His own soul will swell with its greatness, his own hope rise with its triumphs, his own faith gather firmness with the discovered proofs of its power, his own life wax more heroic as the mighty work goes on. This is one secret of the martyr's firmness—the explanation of that greatness of soul, and that seed-sowing fidelity, which have disheartened statute-makers for the expulsion of Christians, and made executioners turn pale amid their office-work.

5. Let it be added that Union with Christ gives life and power, by quieting the internal war of the passions, and thus giving unity and entireness to the soul's normal action and work.



In any piece of mechanism, whatever power is used in overcoming friction, diminishes, by so much, the force available for an extrinsic result. If one fourth of the military power of a civil state were required to quell insurrection and preserve quiet within its own borders, it would lose so much from the field of action against a foreign foe. Just such a drawback must every human nature suffer when the internal forces do not act in concert—when a portion of the moral energy is used up in subduing turbulent passions, or in dragging along after the soul to its tasks, a band of selfish tendencies which struggle to break away from all Christian spheres and service. How heavy a clog is often found here, and how much of time and energy are absorbed in this merely negative work, nearly every man's consciousness and remembrance sufficiently apprise him. Paul reads us a page from his own thrilling experience here, in the seventh chapter of his Epistle to the Romans, at the end of which he cries in bitterness—"O wretched man that I am! who shall deliver me from the body of this death!" But he also found the way of relief; for he can add, "I thank God, through Jesus Christ our Lord."

It is a result of this alliance with Christ, that this deadly warfare within, if it do not at present wholly cease, abates its fierceness; not by a parley, a truce, or a compromise,—but by the mastery of the foes. They may still fret in their chains, and now and then surprise by a sudden spring to combat, but their power for evil is broken; they are humbled by the might of a renovated will, and awed before the majesty of Duty, and the sacredness of Love. Christ speaks as above the surges of Gennessaret, and the wild raging is hushed. Then it is that the moral power is all our own—ours to lay before Christ for the baptism of his blessing, ours to employ without let or hindrance for the great ends of the gospel. Then we have one Master, even Christ, and one undivided soul to offer to his cause.

Nor is even this all. Those passions, propensities, impulses, which, under a vicious culture, had become the soul's strong foes while nestled in its bosom, may, under the new discipline of Christ, be bent as forces into its service. For this purpose

were they given, and for this object may they be trained to act. Their power is vast. They may give enthusiasm, fervor, promptness, and higher and stronger activity. Won from hostility, they may be made most valuable and needful allies. They may give back more of force than they had been wont to withdraw. No longer a weight on the soaring spirit, they may give breadth and freedom to its outspread wings. This is the completeness of redemption, the last instalment of spiritual power;—life has now reached its original sphere, and power has grasped its finished sceptre. Hail to thee, well tried soul! Rest in thy victory, and wave thy palm with singing!

In what has been said, there has been no overlooking of the fact that these results of union with Christ are often—indeed generally—gradually, not suddenly, developed. Christ does not expend the whole force of his nature at once on the allied human soul; or perhaps it were better to say that the soul does not at once incorporate this whole influence with its life. Day after day the moulding work goes on, step by step the assimilating experience proceeds. There has been only an aim to show the legitimate fruit of the alliance, not to follow it on from the germ to maturity through the whole season of development.

Nor is it forgotten that there may be a broad and marked contrast between the spiritual life exhibited in these pages, and that which is seen and felt in the daily experience of many of those bearing the name of Christ. But wide as this contrast may be, it is possible that the fault may lie with the professors, and not with the view. The facts of unfaithfulness cannot destroy the law of duty, or change the relations of spiritual life.

Christ is the power and wisdom of God, revealed for the soul's redemption. From him comes the truth, stirring to penitence, and the mercy offering forgiveness. The despairing look to him and find hope, the feeble wax strong before him. The weary, stooping world hears him speak, and raises itself to look eagerly upward; for it is a thrilling voice that arouses it. Other helpers have proved no helpers, but hinderers. Its guides have led it into the wilderness of doubt, and there left

it to its fate. It has become sordid, distrustful, misanthropic. Yet will it hear the voice of Him who left his blood on its bosom, and who offers his peace and strength to its heart. From all other calls it will refuse its confidence; or yielding itself credulously to the blind guides, it will be led deeper into the ditch.

The pulpit and the church are commissioned to set forth Jesus of Nazareth, the Savior of the world—to set him forth in word—but how much more in spirit and life! For him they may not innocently and safely of anything else make a substitute. No mere system of human philosophy will suffice for the pulpit, though it be enveloped in the gospel mantle; no scrupulous exactness in form, or decisive utterance of creed, may take the seat of spiritual fellowship in the pews. A living, ever-present Savior, with whose strength our weak natures may ally themselves, whose purity, while it rebukes, may overcome our worldliness, whose greatness is a prophecy for our hope, whose love is a bond which even our selfishness will not break, and whose majestic spirit, walking forth to work for men, shall prove a magnet forever drawing us above,—this alone can meet the deep want of the human soul. With less than this we mock its craving, and keep back part of that treasure of which God has appointed us the almoners. This alone is salvation. If the hills shall ever break forth into singing, while the cymbal music comes ringing up from the clapping hands of the forest trees, because God's law is every where a delight, and man's life a hymn of worship, it will be only when the second incarnation shall appear—not as before in the solitary person of the Messiah, but in the dwelling of Christ in humanity as the center of its Life and the inspirer of its Power.

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#### ART. IV.—OBSTACLES TO REVIVALS.

THE salvation of sinners is a divine idea. Conceived in the eternal mind long before creation's birth, its practical embodiment was delayed only till the foreknown apostacy of the hu-

man race. There the divine idea became a divine practice. Then Jehovah "waked and worked" for the human soul. And thenceforth, the faithful among men are called to be co-workers with Him. With various success the work of redemption has been prosecuted by these humble and exalted co-working agencies, down through all the ages of the church, to the present time. But still, notwithstanding the much that has been done, the world very generally lies in wickedness. The slow progress of evangelization is at this day a grief to good men, while from many a closet goes up the earnest cry, "O Lord revive thy work."

In this article we do not propose to discuss what a revival is; but simply state that, by it, we mean a true substantial advance of the work of redemption. It may be general; as when the world, considered as a whole, is brought nearer to Christ. It may be only local, as when a particular community or parish is favored with a remarkable work of grace. It is the latter view that we take at present. And in our discussion of the obstacles to, what we may call, a local revival, we hope to be eminently practical.

Let us, then, suppose a church, holding its organization in some city, village, or country town, to be accomplishing very little in the cause of God. Conversions are rare, professors are generally worldly, social religious meetings are dull. Benevolent activity is either very low, or very formal. In a word, every thing indicates that God is in neither the church nor society. Still, however, the desert is not without its oases. Scattered here and there, are individuals in whose hearts vital piety is yet cherished—men of God whose altar-fires burn brightly amid the general darkness,—who mourn and pray over the prevalence of irreligion and crime. And these persons, as they mark with undissembled sorrow, how the work of God is at a stay, and perhaps retrogressing, very naturally look anxiously around to ascertain if possible, why it is that the means of grace are employed with so little effect—or in other words, what are the obstacles to a revival. And, if they examine the case well, we think that, among them, they will find the following.

1. *Settled habits of worldly thinking.*

There is not a little truth in the saying that man is "a bundle of habits." He has his habits of acting, and his habits of thinking. The former are more frequently spoken of, but the latter are equally tenacious—never being overcome without an effort, and often yielding only to the severest exertion. The truth of this proposition is confessed by all those who have ever had occasion practically to illustrate it. The Gospel ever finds men strongly inclined to think on as they have been thinking. The thoughts of men, and especially the wicked, long accustomed to flow in a certain channel, are loth to leave it. Subjects long present to the mind, feel quite at home, and rebel against disturbance. Even on the Sabbath, the thoughts of worldly men at the sanctuary do not so much consent to give place to holy ones, as to merely lie a little quiet from sun to sun.

The Sabbath bell is heard above the rushing tide of worldly-mindedness, which the Sabbath barrier but poorly stays,—nay, over which it often rushes, overwhelming still the spirit of him, who, having struggled with it all the week, would fain find a moment's respite. The Sabbath is to him no true Sabbath. Saturday and Monday meet at its noon. It is, at best, but a season of preparation for the resumption of worldly activity, perhaps by a nap upon the sofa, or a lounge in a pew. The habit of worldly-mindedness has become so strong, that a Sabbath of more than twenty-four hours is needed for the diversion of the thoughts into heavenly channels.

Whenever a church is aroused to a sense of the necessity of a revival of the work of God, or when any of its members, or its minister thus become aroused, this worldly mental monotony is at once perceived as among the most serious obstacles to it. Hence, to break it up becomes the absorbing question. For, plainly, until this be done, all hope is vain.

It has been often remarked that what are called revival ministers are not always able ministers, or great men. The secret of their success must therefore be sought elsewhere. And, furthermore, we are not to believe that they have so much more power with God in prayer, than other and less

efficient men of the same profession ; that the converting power of God is partial to the congregations they address. What then is the secret of this mystery ?

If you scrutinize ministers, known as revivalists, closely, we think you will find them quite *sui generis*—that each of them possesses some peculiarity—it may be positive eccentricity,—which enables him to catch away the attention of worldly men from the world, and for the moment at least to command their thoughts. No matter if the peculiarity be one which the people disapprove, it serves equally the simple purpose of breaking in upon the worldly habits of mind ; and on the wings of a rushing eloquence its subject may carry an audience, *nolens volens*, well up towards the throne of God, into the view of things eternal. Thus the old habit of the mind is broken. It has gained a glimpse of things foreign to its previous observation ; it has dimly seen God. It has heard of Christ on the cross, and begun to meditate the fearful alternatives of Hell and Heaven. And this accomplished, a principal obstacle to revival is surmounted.

It is not our purpose to discuss the means of breaking up the worldly monotony of which we have spoken, any farther than is incidental to its necessary illustration. Upon these volumes might be written, and leave the subject still unexhausted. We therefore pass to notice another obstacle.

## 2. *Skepticism.*

Men are not generally aware of the strength of their skeptical tendencies, until the slumber of their worldly-mindedness is broken, and they are aroused to sincere religious inquiry. Previously to this, they had thought nothing about the evidences of the truth. But now the attempt to believe it excites a criticism upon them, which can hardly fail to find abundant material on which to work.

*First.* There are the arguments of professed infidels, which, at this interesting period of their experience, are almost certain to be thrust up into their faces. These, though they amount to no disproof of Christian revelation, are often sufficient to confuse the mind of the unstudied inquirer, and involve him in perplexing difficulties, under which he is liable to sink

in discouragement. Perhaps the able author of the "Apology for the Bible," expresses none too much when he says to the author of the "Age of Reason," "In accomplishing your purpose, you will have unsettled the faith of thousands; rooted from the minds of the unhappy virtuous all their comfortable assurance of a future recompense; have annihilated in the minds of the flagitious, all their fears of future punishment; you will have given the reins to the dominion of every passion, and have thereby contributed to the public insecurity, and of the private unhappiness, usually, and almost necessarily, accompanying a state of corrupted morals."

It will be observed that our author does not express fears that the work of Paine might confirm thousands in infidelity; but simply that it might "*unsettle the faith of thousands.*" And this indeed is the most that need be feared from direct infidel arguments. But this certainly is a sufficient cause of alarm. To see the honest inquirer after truth, cast upon the restless billows of uncertainty, to be tossed up and down, unconsolated amid the agony of insufferable doubt, is dreadful enough! And to be thus cast and tossed is the aroused spirit of him who would know God, liable, under the influence of the infidel literature, which his untaught mind has yet learned neither to refute nor comprehend.

Here, then, is a fearful obstacle, often lying in the way of men's coming to God, which it is the responsible part of those who seek a *Revival*, and especially of the pastor and preacher, to remove out of the way. And for the doing of it, the latter cannot be too thoroughly furnished.

*Secondly.* But, furthermore, the true Revival of pure Religion, is meeting at this day a still more fearful obstacle, in the system of *go-betweenity* or *theological mermaidism*, which has arisen out of the ashes of old defunct infidelity, and is boasting its able champions. To be sure, this new, like the old, is *but* infidelity. And it is only because it is more specious and less tangible that it is more dangerous. It believes and disbelieves, affirms and denies, greatly at random. It eulogizes the Holy Scriptures and then degrades them; like him who kissed his victim before he slew her. It quotes the sayings, and the life

of Jesus most reverently, only to betray him as Judas did. It magnifies some of the prophets as remarkable men; but men of no other inspiration than in degree is common to all men. And finally, all other revelation is by every individual to be subordinated to the transcendental whisperings in the secret of his own soul. (For a fuller view of the infidel system, the reader is referred to Vol. I., No. IV, Art. 1.)

At present, we wish simply to say, that this anomalous form of unbelief is exerting a wide spread influence,—moulding the hearts of thousands, who, perhaps, have scarcely heard its name. So true is this, that judicious men have estimated that six out of every seven young men in our country are more or less infected with it. Not that so large a proportion embrace it, or are infidels; but that so many are *touched* by it, so as, in great measure to neutralize their convictions under the preaching of the Gospel. They do not regard the Bible as false, but are left to query whether it be true. It is not disbelief, but doubt, that destroys them.

Here, then, true religious revival meets with a great obstacle, for the removal of which the Christian minister must by prayer and study, make himself a mighty champion. It is folly to treat it with indifference, and those who are its victims with disregard. It exists, as a thing, which, though not very capable of being met, still can and must be, by the proper defenders of the citadel of Christian truth. Nor must it be met with prayer alone, or with Christian experience alone, or with solid argument alone. It is met effectually only by the three allied. It is not always a product of depravity to be met by mere prayer or tears! It is often a serious logical difficulty to be met by sober reasoning. So must the laborer for the revival it opposes, learn to regard it; so he may hope under God to remove it.

*Thirdly.* The skepticism of which we are speaking often finds nutritious aliment in the practice of the church itself.

During the time of religious apathy, when the faithful few sigh and pray for a revival, the church presents the person, the monotony of whose worldliness is shaken, and who is inquiring after the truth, with a very worldly spectacle. Cer-



tainly, he sees little that is heavenly in her aspect. Her gold shows as brass. Her altars are very generally fallen into decay; her conference testimonies have generally ceased; few only surviving to say, "Religion makes me happy," or to breathe the spirit or do the work of active Christian benevolence.

The anxious inquirer, seeing all this, asks, and asks with emphasis, as well he may, "*Why is it?*" To his inquiring spirit it involves a profound mystery. If a thousandth of what he has heard from Christian lips be true, how is he to reconcile it with what his eyes are seeing! Few, very few, now come to the solemn feasts of Zion. Very few even of those who once declared them so rich and satisfying; while very many of that same number now throng the marts of trade as eager in "buying and selling and getting gain," as if they believed not as they formerly *testified*, that godliness is gain, but that gain is godliness. Alas for the inquirer! He is deep in difficulty; and happy for him if he be not left to seek relief by giving the Gospel the everlasting *go by*. And if he do, not Paine, not Parker, not infidelity either of the old or new type, but the nominal church must be held chiefly responsible for his ruin. A ruin this, which, though fearful, is but an index to what is widely spread abroad. Wide and deep is the torrent of infidelity, which is fed by the indolence and corruption of the nominal church. This, the faithful of the christian communion will not fail to exert themselves to the utmost to stay; and the more especially, when they see the worldly monotony of the thoughts of the people broken up, as if forestalling a revival of the work of grace.

3. The habit of worldly thinking being broken up, and skeptical tendencies overcome, a third obstacle to revival is found in the *difficulty of breaking up old habits of action*.

The convict is now supposed to know his duty, and acknowledge it, and feel deeply in view of it. But "how to perform he finds not," save at the price of the severest effort. So of a *community*. When a parish is generally awakened to a painful consciousness of the duty of serving God, and under the pressure of that consciousness made to sit deeply solemn in the

house of prayer, then is met the severe practical difficulty. Old modes of life refuse to surrender. The duty of publicly confessing Christ and conforming the life to his teaching, as it is not seriously contemplated without emotion, is not performed without a struggle.

We have spoken of the difficulty of taking on a new habit of thought. But that can be done without provoking general observation in the streets or market places. Not so with a new habit of action. This speaks out at once in a language which cannot be misunderstood. To take on that, therefore, involves a difficulty both objective and subjective. Subjective, in that it is, in and of itself, without reference to the world around, no easy task; and objective, in that, it is no light cross to profess religious reformation in the face of the scornful gaze of a sin-loving world. Both together, therefore, on the part of him who could overcome them, require the full exercise of the all-decisive and executive energy with which his Creator has endowed him.

Many a minister of the New Testament has felt the truth of this, while from Sabbath to Sabbath his audience has sat trembling under the word, and giving unmistakable signs of deep conviction of duty, yet *doing* nothing in the direction of Heaven. At such a time, if ever, has he involuntarily wished for the eloquence of some Gabriel—for some mighty power, human or divine, to sweep away the barriers, that the waters of life may flow. Then has it been that, chagrined by the impotence of his own efforts, he has felt the full force of the truth that without God he can do nothing. Conscious that he is before the very citadel of the foe, he has then felt that no possible means for opening a breach should be neglected. Prayer pathos, logic, all have then need to be put under requisition. When, in the process of a revival interest in any community, the spiritual children have thus “come to the birth,” the entire strength of the whole Christian body is necessary to her struggling successfully through the crisis. The obstacle now reached is severest, because last. The enemy struggles the more desperately, because attacked in his final retreat.

No person ever came to Christ without passing a last crisis

which practically illustrates this sentiment. We are acquainted with an aged and venerable minister, who tells that, when prayerfully inquiring his way to the Savior, he became suddenly conscious of the duty of publicly confessing Christ, and giving himself up to a religious practice. He was at that moment upon his knees in the woods. And so did his heart rebel against the duty suggested, that he sprang upon his feet exclaiming, "*I'd rather go to hell than to do it!*" Soon, however, he thought better of it.

It is not supposed that every one who comes to Christ can speak of so remarkable a crisis as this; but every one can tell of the severe struggle through which he passed into the conscious favor of God. Every minister has marked this in the experience of convicts, the course of whose convictions he has regarded with interest. And when he has seen this last obstacle generally giving way in his congregation, he has rejoiced as in the assurance of a glorious revival of pure religion.

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#### ART. V.—POLITICS AND THE PULPIT.

To exercise freedom in the pulpit is a sacred right which the minister should never abuse, and which his hearers should never attempt to abridge. The ambassador for Christ should never be dictated by those to whom he is sent, nor should he ever abuse and insult them while making known the terms of peace and reconciliation. No minister can submit to dictation, nor be guided in his pulpit efforts by the selfish feelings and desires of his hearers, without a humiliating sense of degradation and infringed rights. He who yields his right to utter his convictions of duty and truth, on any matter, to gain or retain the tolerance or approval of his congregation, seeks thereby to please men, and ceases to be the servant of Christ.—Gal. 1: 10.

The minister of the gospel should be allowed to speak freely on any subject that he thinks the good of society, the church, and the country, or the salvation of souls requires him to dis-

cuss. He should allow no one to step between him and his God in relation to such matters. When "a man of God" is sent to cry against an idolatrous altar in Bethel, let no impious and profane Jeroboam, cry, "Lay hold on him." When God shows an Amos the sins of the church, and requires him to predict the waste of the sanctuaries of Israel, no idolatrous and interested Amaziah should forbid him to prophesy any more in Bethel, because it is the king's chapel and the king's court, nor command him to cease prophesying against Israel and dropping his word against the house of Isaac. Isaiah should cry aloud, spare not, lift up his voice like a trumpet, and show God's people their transgressions, and the house of Jacob their sins. Elijah should rebuke the cupidity and rapacity of the wicked Ahabs of the day, and all kinds of sin should be condemned in high as well as low places. Ministers should decide upon the nature and turpitude of acts and measures, not by the low standard of the selfish and time-serving violators of God's law, but by his rule of determining the character of human conduct. It is sad to see appetite, covetousness, licentiousness, fashion, politics, error, bigotry, and other things, requiring ministers to become dumb dogs in relation to reproving certain kinds of sin,—“dumb dogs” refusing to bark at popular and fashionable folly and crimes. And it is more sad still to see so many of them neglecting important parts of their duty to please a perverted popular taste. Who that sits under the ministry of many who are expected or rather required to declare all the counsel of God, would ever learn from them that the sins of God's professed people should be openly rebuked;—that oppression, fraud, and injustice are sins which the Lord hates;—that intemperance is a vice of such enormity that it excludes the offender from the kingdom of heaven;—that the decalogue contains a seventh commandment, or that licentiousness is one of the most ruinous sins that degraded mortals can commit, and is rebuked on almost every page of the Bible? Indeed, most of the fashionable pulpits are the last places where it could ever be learned that such things exist! Alas! who will answer for the unfaithful minister at the judgment seat of Christ, where a per-

verted public opinion can no longer sanction his base and criminal silence on unpopular themes ?

Politicians now seem to be the most numerous class of those who are offended with ministers for rebuking popular sins, though many others would be equally displeased were their sins reprov'd in the pulpit. As might be expected, those who are most offended at plain rebukes of their conduct are more active than others in seeking to abridge the liberty of the minister. Slavery and intemperance are now the principal topics which, it is asserted, do not belong to the pulpit ; they are therefore often named in this article ; though its chief design is to show that the politician should not attempt to dictate the minister in the matter of preaching against sin.

1. Temperance and Anti-Slavery were not originated by any political party. They are older than any of the political organizations of the country. They were inculcated in the Bible long before the existence of these parties, and are humane, right and just in themselves. Hence no person, party, or government has a moral right to oppose them, nor to countenance their opposite principles. As these measures are older than the political parties of the country, sanctioned by the Bible, and demanded by the interests of religion, morality and humanity, politicians have no right to attempt to hinder the discussion of such subjects in the pulpit. With measures of a party or political character, measures which are discussed for mere party purposes, with such measures ministers have no more right to interfere than they have to attempt to direct the affairs of a brawling debating club, by publicly advocating or opposing its petty measures. By engaging in such business the minister would descend from his high and holy calling to "dabble" in the muddy waters of political strife. In such matters he has no more right to engage than the demagogue has to pretend to preach the gospel,—than king Uzziah had to go into the temple of God to burn incense, for which he was made a leper for life.

If a clergyman is chosen as a representative to a legislative body, he may, perhaps, attend to the duties of that office *without* being much injured, if he will have nothing to do with

measures that are more calculated to advance the interests of politicians than to benefit his country. It is a singular fact, which shows the inconsistency or inconsideration of politicians, that a minister can belong to their party, discuss their measures in the Legislative Hall, and preach politics by advocating the barbarous fugitive slave enactment, without incurring the displeasure of those who asperse him as a "political priest" when he preaches against intemperance and oppression. He may take part in man-made measures, created for the benefit of political partisans, and all is well enough in the estimation of demagogues; but he makes himself odious in their view when he advocates principles which are as eternal and immutable as the attributes of God, and essential to the present and future welfare of unnumbered millions of the human race. He who feels that he must advocate these principles, and rebuke those who politically and impiously interfere with his rights, does so by virtue of his office, which requires him to rebuke all sin and advocate such sentiments as are immutably good, though they are discarded and intensely hated by many politicians. For preaching on such subjects no one can justly call him a political preacher, while those who censure him for doing this part of his duty are "theological politicians."

Suppose it were claimed that the Constitution allows the people of each State to legalize robbery and murder. Suppose also that in order to gain the political favor of the robbers and murderers in the States where such crimes were sanctioned by law, political partisans should assert that no one ought to oppose these dark deeds, because the people have a Constitutional right to legalize them, and protect those who rob and murder their fellow-men. Could such a sanction of these crimes so modify their nature that they would cease to be wicked and hateful? Could it, by throwing them into the pale of politics, make it the duty of ministers to cease preaching against them? What would be thought and said of those who, under such circumstances, would asperse the minister as a political preacher for rebuking such villainous but legalized acts? Most would feel that Constitutions and politicians could never make robbery and murder either so sacred or so

secular and profane, that condemning them in the pulpit would be neglecting the gospel to preach politics.

The right to permit and protect such crimes was never given to man by his Creator, and it never will be granted to him. Every innocent man has an immutable and inalienable right to his property and his life. This right was not derived from governments nor political parties, but from God. It is not, therefore, to be regarded as a matter of so little consequence that politicians may alienate it when they please, and the same is true of the right of every man to his liberty. It is also as evident that temperance is a moral and religious question, which politicians should never injure by bad legislation, and the discussion of which in the pulpit they should not oppose, as it is that all who are not criminals have an inalienable right to their property, liberty, and life. Where then is the authority of politicians for seeking to prevent ministers from preaching against these sins, and rebuking those who countenance them? By what right do they meddle with religious matters by attempting to gag God's messengers on subjects which belong to the pulpit? Who authorizes them to prevent the minister from rebuking intemperance which is deluging the world in woe, and shutting multitudes from the kingdom of God?

The Mormons are open polygamists, and their municipal law sanctions their having more than one wife. Indeed their leaders assert that the Constitution of the United States neither forbids the practice nor allows the Government to prohibit it. It has therefore become a political question.

Polygamy is condemned by the apostle in the following text: "Let every man have his own wife, and let every woman have her own husband." The custom is prohibited by Christianity, but sustained by law,—the Christian world condemns it, and Mormon politicians advocate it in theory and by practice. Now if ministers should not meddle with political questions, should scores of these remove to Utah, they must be silent on the sin of polygamy, even were their own sons and daughters liable to fall into it! Such would be the practical effect of the present political interference with ministerial

duties. Most would justly view this as an intolerable disregard of the rights of the minister and the good of society; but intemperance and slavery are more dreadful in millions of families than polygamy would be in his. Hence, personal considerations aside, he is now under the same obligations to preach against drinking and oppression that he would be to preach on the subject of polygamy were he located where he could reach the sin by assisting to form a public opinion demanding its suppression by the strong arm of the law.

2. It is the minister's duty to discuss moral and religious subjects, notwithstanding they may become political questions through the efforts of interested parties. The profession and advocacy of the religion of Christ were political offences in the early history of Christianity. The rulers of the Jews commanded the apostles not to teach its doctrines, and James the brother of John was put to death, and Peter was imprisoned by the order of king Herod. Throughout the Roman empire, the new religion was contemned, terrible edicts were issued against its adherents, and multitudes of them suffered martyrdom for refusing to obey laws that were unjust and wicked. The Protestant Reformation was, for a long time, one of the most exciting political subjects that has been agitated since the commencement of Christianity. Wickliff was a bold speculator, and his writings on politics and religion had a great influence on the state of public opinion in Germany. Huss boldly and ably advocated a reform which was both political and religious. Zwingli and Luther carried the matter still further, and the writings and discussions of the Reformers caused a commotion that shook Europe to its center. Religious toleration has been a very stirring political question, the decision of which has been for or against liberty of conscience, according to the views and feelings of those who at different times have acted on the subject.

Now if it is wrong for a minister to preach on a subject merely because it becomes connected in some way with politics, the apostles and their successors in the ministry committed a great offence in advocating Christianity after their rulers made it a political question. Huss should have abandoned the



discussion of his doctrines the moment that the government of Wenceslaus from political motives began to favor the anti-papal sentiments for which he was contending. But, like a bold reformer and faithful preacher, he continued his efforts against the political and religious abuses of his times, notwithstanding some of the rulers zealously favored his cause, and others opposed it with great earnestness. His course, with that of Luther and his contemporaries in the work of reform, affords an encouraging example to the minister who considers it duty to rebuke political sins. They went forward in their great and glorious enterprise, though it became involved in politics, bigotry, and superstition, and also caused the immense quantities of blood in the terrible wars that ensued. Like their adorable Master, whose teachings sent not "peace on earth, but a sword," those stern and intrepid reformers felt that they were required to proclaim the truth, being no wise responsible for the distressing scenes caused by those who opposed it, and the Protestant world endorses their views of the duty of preaching against the political and religious sins of that day. Had ministers neglected to preach on Christianity, Toleration, and the Reformation, because they were made political matters, they would have been unworthy of their holy calling, and the great blessings of civil and religious liberty could not have been enjoyed as they are at the present day. God commands his ministers to rebuke sin, and there is not a sentence in the Bible, nor the creed of any sect, which intimates that they are to omit that which is of a political character. Farther:—the examples of the prophets, Christ, the apostles, the martyrs, and reformers, show that the pulpit should as emphatically condemn the sins of parties and governments, as those of the obscurest individual. The corrupt state of politics is the principal objection urged against preaching on matters connected with them. If they are so corrupt that a minister is polluted by preaching on moral and religious subjects that are associated with them, then every church member who engages in them must be more polluted than his minister; as he enters more deeply into the defilement. On the ground that politics are so impure that the minister must

not even rebuke their wickedness, members who take an active part in such vile matters should be excluded from the church. When this matter is better understood, there will be more complaining of political church members, or less censuring of ministers. Then it will be clearly seen that men have not so much right to commit political sins as ministers have to rebuke them.

3. The sins of rulers and political demagogues are more injurious than those committed by persons of less note. Such sins have the sanction of great men's examples, and hence many think there is no harm in them. This view of political sins tends, in many cases, to make other sins appear unimportant, and hence the interests of the community are endangered. The refusal of a Legislature to pass a law prohibiting the rum traffic, causes many to think there is no great harm in selling and drinking intoxicating liquors. Such an opinion is constantly leading to the most sad and ruinous consequences. In this case, as in some others, why should not the minister strive to correct the wrong impression, as it is declared in the Bible that drunkards shall not inherit the kingdom of God ?

4. Ministers can do much towards forming a healthy public opinion, and they are responsible for their influence. Luther and his associates turned the public sentiment of a large portion of the Christian world against the errors and corruptions of Romanism. Ministers of the gospel have generally been the leaders in religious reforms, and mostly through their agency the causes of Temperance and Anti-Slavery have been brought to their present state. Having an influence with the candid, benevolent and conscientious, they should exert it against the sins of rulers and politicians, not to injure political parties, but to turn the minds of the people against such sins. The bad legislation and the disregard of God's law by vile men, strengthen the wicked in their sinning.—Ps. 12 : 8. And the minister of Christ is recreant if he refuse to rebuke the sins of such men, however exalted may be their rank. Strengthened by politicians, slavery forbids the instruction of its victims, and thus impiously defies the command of Christ to search the scriptures, which is an interference with religion and educa-

tion. Surely a sin that legally prevents millions from reading the Bible, should be made to feel the strong condemnation of ministers of the gospel.

Slavery and intemperance are so sinful, shameful, and unjust, that most people at the North deny that they wish to countenance either of them; yet many vote for those who will not legislate against slavery and the traffic in intoxicating drinks, and who more than the minister of the gospel should exert his influence against such indirect supporters of the greatest curses that now exist on earth? The open and often licensed liquor traffic causes the death of some forty thousand persons a year in this nation, besides an amount of grief, anguish, pauperism, and crime, that cannot be estimated. With such appalling facts before him, and the great difficulty of obtaining the conviction of retailers under the old liquor laws, how can a minister do his duty to God, to society, and to the poor drunkards who are every hour in danger of being shut out of the kingdom of heaven, if he does not urge the duty of passing a law prohibiting the sale of intoxicating drinks as a beverage?

Distinguished divines have exerted their great influence in favor of one of the most abhorrent and sinful enactments that any Government now pretends to enforce, by preaching sermons to show that it ought to be obeyed. How much more earnestly should ministers urge the duty of choosing rulers who will make righteous laws and then go for enforcing them. This is a cause that admits of no neutrality, for the minister who does not rebuke political and national sins, countenances them by indirection.

5. Rebuking political sins is sanctioned by the Bible, as the examples and precepts of its religious teachers plainly show. The writings of Moses are to a great extent of a political character. He even forbade the Jews to return fugitive slaves, and also required them to liberate their bondmen every fiftieth year. That he was a political as well as a religious teacher, is known to every attentive reader of his writings. He meddled with politics and was a political preacher in an emphatic sense. The prophet Samuel sternly rebuked the peo-

ple for rejecting God as their ruler, and insisting on having a king like other nations.—Sam. 12: 12. This charge was followed with such remarks, confirmed by miraculous thunder, as made the political offenders fear and tremble. This is a remarkable instance of the interference of a religious teacher with political sins. But it seems that there were then no demagogues in Israel to charge him with mixing religion with politics, though he subsequently rebuked the sins of the new king as severely as he had previously condemned those of the people.

Demagogues did not arise in the earlier history of the Jewish nation, though they were numerous, censorious, and proscriptive in a later period, as the account of their abuse of the prophets fully proves. Demagogueism, in this country, though unknown in its present proscriptive character, in the days of the fathers of the Republic, is, like the same vile thing in the later prophetic times, beginning to asperse and proscribe those who rebuke sin in high places.

The Psalmist, with his great zeal, ardent piety, and deep devotion, reprov'd the political sinners of that age, including rulers who contemned the higher laws; Psa. 2: 2-5; 94: 20. The writings of Isaiah show that he reprov'd such sinners freely; Isa. 10: 1-4; 28: 14, 15, 18; 59: 6. These are only a small part of the instances that are recorded of the faithfulness with which he preached politics to the Jews. Jeremiah interfered with their war and slavery policy. He often urged the rulers to surrender themselves and the city of Jerusalem into the hands of the king of Babylon, with whom they were at war. Resistance he assured them would in the end be useless, while immediate submission to their powerful, haughty and cruel foe, would prevent much needless suffering. He urged the matter so earnestly as to offend the administration, lose his liberty, and peril his life. His earnestness to induce the rulers to take a wise and humane course, instead of having a good effect, caused them to falsely accuse him of not seeking the welfare of the people, and also of being a traitor; Jer. 27: 12-17; 32: 3-5; 38: 2-4; 37: 11-15.

He was as earnest in the matter of servitude or slavery, as

he was in the affair of the Babylonish war. Impotent, effeminate and timid conservatism, constituted no part of his character. He uttered his convictions of duty with a sorrowful heart and tear-dimmed eyes, yet with a strong and determined will, whoever might disregard his instructions or be offended by them, and hence he fearfully denounced the people for their treatment of their bondmen; Gen. 34: 8-11; 17.

Examples of the political character of the teachings of the prophets might easily be multiplied. This, however, is not necessary, as what has been said already demonstrates that they made no exception in favor of political sins. As far as their examples have any bearing on the subject, they sustain the ministers who treat such sins as they do others.

The course of the apostles is of the same import. By the Mosiac law blasphemers of God were to be put to death. In Mat. 26: 66, and John 19: 7, it is seen that the death of Christ was urged on the ground that he had broken that law by calling himself the Son of God, and saying that he should sit on the right hand of power, and come in the clouds of heaven. The Jewish leaders asserted that the language was blasphemous, and that he ought to die for breaking that law. The Roman Governor believing the false accusation, after some hesitation, gave orders for the crucifixion. This was a political matter, for Christ was accused, condemned, and executed as a transgressor of a law of the land. Instead of passing the act over as a political affair with which they had no concern, the apostles boldly accused the rulers of slaying Jesus of Nazareth, and wickedly killing the Prince of Life; Acts, 2: 23; 3: 15. Though the atrocious deed was done in the name of the law, and by the sanction of the Jewish and Roman authorities, they rebuked it as boldly as though it had been done by a mob.

When the same apostles were required by some of those rulers to obey them rather than God, their answer showed that they regarded the divine command above that of their public officers. This example of the apostles in rebuking their rulers for procuring the death of Christ, is a tower of strength to *ministers* who preach against political sins.

Circumcision was a political matter among the Jews, as it was a rite required by their national code. Yet Paul wrote as freely on this institution as though it had neither religious merit nor legal support, though the Jews were as much attached to that rite as many are now to their political measures, against which they think ministers should never preach. The same apostle admonished his readers, and no doubt his hearers, to be good subjects and obey the laws of their rulers. On this account the conquered but disaffected subjects of the Roman Government might have accused him of meddling with politics, if to speak or write on such matters should be so called. Should our country through internal discord be conquered by a foreign power, and a Nero arise to make its laws, the minister who would preach the duty of submission to the enactments of that tyrant, would imitate the example of the holy apostle. Under such circumstances were he to arise from the dead and become that minister, many of the conquered but liberty-loving people would think less favorably of his admonitions than they do now of the reproofs of temperance and abolition preachers! Indeed his course would be considered as preaching politics almost with a vengeance. What do those mean then who say that ministers should let politicians alone because the apostles had nothing to do with them?

Unlike the state of things in prophetic and apostolic times, the people here make their own rulers. Hence when their measures are not pleasing to them, they can elect men who will not go against their wishes even by indirection. As this power is in the hands of voters, they are responsible for the legislative acts of the rulers, as companies are for the acts of their agents. Let the people resolve to elect no man to office who will basely bow to the power of rum and slavery, and no more northern men with southern principles, nor temperance men with rum principles would be sent to Congress and State Legislatures. Such recreants would either be compelled to remain at home, or to legislate to please their constituents. As the voters virtually make the laws, the sinful measures of rulers should be rebuked in the pulpit as well as out of it, so that the electors may feel the importance of choosing good

men to office. The people of the Hebrew Commonwealth could not say who should rule them ; yet the prophets sometimes condemned political sins before the people and in the absence of those who committed them. This was probably done in order to reach such unfaithful rulers through the influence of public opinion. Could they have been reached through the suffrages of the voters, as rulers can now be reached, no doubt the prophets would have oftener held up the acts of the rulers for the reprobation of the people. It is thought by some that ministers should either be silent on bad political acts, or else go and rebuke in person those who are guilty.

There is, however, no reason to suppose that the prophets generally reprov'd the rulers in private, and it seems pretty evident that on some occasions their sins were reprov'd in the presence of multitudes ; it is also well known that Christ rebuked the rulers of his day in this manner. When unworthy rulers go to the house of God, the minister should condemn their unrighteous acts, as he does those of the common people ; but why should he go and seek to reform them by personal effort, any more than he should take the same course in relation to other evil doers ? Neither the public or private efforts of the minister will reform unrighteous rulers while the people sustain them by their votes. If he can do anything for their good and the good of society, he can do it by showing the voters the injurious nature of their legislation, and ask them to rebuke such deeds at the ballot box by choosing better men. The moral sense of demagogues and politicians is so low as not to be easily reached by moral and religious influences. The course of members of the church often shows that their politics prevail over their religion. In all such cases the votes of freemen preach more effectually than pulpit discourses. Let every vote be a sermon against political time-serving and sinful partyism, and converts to righteous measures would then be partly as numerous as office-seekers are now. Every good man desires this reform and the people alone can effect it. Why then should not the minister urge them to do this great work by appealing to their moral and religious sense against corrupt party measures ?

It is sometimes urged that ministers should not preach on the duty of choosing rulers who will make and enforce good laws, because Christ and his apostles did not do it, but even required obedience to oppressive enactments. It should be remembered that the Jews never had the right to make their laws or to choose their rulers. Their fundamental laws were made by God through Moses, and their kings took the throne by hereditary right. Jethro advised that able men who feared God be chosen for rulers in Israel; but even these subordinate rulers were chosen by Moses—Ex. 18: 21–26. Christ came not to destroy the law, but to fulfil it; he could not therefore require the Jews to elect their rulers. When he was among them their country was a conquered province, and its inhabitants were under the Roman government. On this account it would have been as useless for him to require the Jews, who were almost his only hearers, to choose none but good rulers, as it would be for the Hungarian ministers to urge their conquered brethren to elect rulers and make laws opposed to the Austrian Government. The Jews were then as much under the power of Rome as the Hungarians are now under the despotism of Austria. Had Christ urged the people to choose righteous rulers, he would have been treated as an iusurrectionist, and ruin to himself and his associates would have been among the sad consequences of his rashness. These are sufficient reasons for the Savior's not attending to this political subject, but not one of them lies against a minister's preaching on it now. Paul's circumstances were much like those in which our Lord was placed, for he was almost always among people who could not choose a ruler or make a law. He preached and wrote mostly to those who had no political rights, and were in some sense regarded as outlaws. They were also more despised and persecuted than the colored race in this country. It would consequently have been as vain for him to require them to choose men to make good laws in opposition to the detestable laws of Rome, as it would be for Frederick Douglass and the Rev. Mr. Pennington, the colored D. D. of this country, to urge their contemned and disfranchised brethren to elect rulers who would enact laws for the ab-



olition of slavery and the rum traffic. As has already been shown, he instructed the people to obey such laws and rulers as they had, which was taking hold of politics in earnest. It was, however, the only safe and useful manner in which he could touch the subject. Had he encouraged the despised class, of whom he was an apostolic teacher, to seek for better rulers and more just and humane laws, he would have been a mover of sedition, a grave offence with which he was falsely charged. And here we see why Paul's example should not be followed by ministers who live under a free government, where the people decide who shall rule them. Such ministers, in urging the electors to seek for better rulers and laws, are no more traitorous than the political party that seeks to take the administration of the government from the hands of the opposite party.

Ministers in this country are protected in doing what would have cost Paul his life ; they can do what he could not do, and therefore did not attempt, namely—aid in creating a public opinion that shall demand the choice of good rulers and the making and enforcement of laws which will prevent a vast amount of the crime and woe in which millions are involved. In doing this, no good minister will advocate or oppose a measure merely because it is favored or discarded by a political party, but only as a matter fraught with good or evil for mankind ; and according to what seems reasonable and just, were Christ and the apostles to return to earth and become teachers under a free government, they would meddle with politics, as it is called, after this manner, and be content only when the regeneration of the state was secured.

*Daguer*

ART. VI.—UNITARIAN DEVELOPMENTS.\*

THE religious public has been taken somewhat by surprise by the publication of a *quasi* Unitarian Creed, under the auspices, and with the endorsement of the American Unitarian Association. The real surprise, however, is probably not so much that Unitarians should have a creed, as at the particular kind of a creed they have recently promulgated. For it is impossible, in the nature of things, for any set or class of men to coalesce for any length of time, without having a more or less extensive assortment of common ideas and sympathies; and these ideas and sympathies will necessarily so manifest themselves, as to become pretty generally and definitely known. And whether they are manifested by formally written articles of faith, or are gathered from the miscellaneous writings of leading individuals, or whether they become known simply through oral teaching and communication, or even are deduced from their results in actual practice, they still alike really subserve the purposes of, and are in fact, a creed.

Ecclesiastical or other bodies may preach against creeds,

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- \* (1.) THE TWENTY-EIGHTH REPORT of the American Unitarian Association, with the Addresses at the Anniversary, May 24, 1853. Boston: Crosby, Nichols and Company.
- (2.) THE QUARTERLY JOURNAL of the American Unitarian Association, April, 1854. Boston: Crosby, Nichols and Company.
- (3.) A FRIENDLY LETTER to the Executive Committee of the American Unitarian Association, touching their new Unitarian Creed or general Proclamation of Unitarian Views. By Theodore Parker, a Life Member of that Association, and Minister of the twenty-eighth Congregational church in Boston. Boston: B. B. Mussey and Company.
- (4.) UNITARIANISM OR LIBERAL CHRISTIANITY, Explained and Defended in reference to the Doctrine of the Trinity, the Atonement, and Future Punishment; and in accordance with the communications from the Higher Order of Spirits upon this subject. By William S. Andrews. "Prove all things, and hold fast that which is good." Boston: Crosby, Nichols and Company.

and protest most pertinaciously that they have none ; and yet that very preaching and protesting forms usually a very bigoted article in a stern if not a narrow creed. It constitutes at least one side of a procrustean bed, by which insiders and outsiders are more exactly and distinctively measured and marked, than with reference to the English church, they are by the famous Thirty-Nine Articles. Rome hardly has a more distinctive article of faith—a more direct or certain test of orthodoxy. The protestation, therefore, itself constitutes the very thing protested against ; and convicts the maker of it of having a creed, the (generally) leading feature of which is self-shown to be false.

The character of what Mr. Parker terms “the New Unitarian Creed” is indeed not such as would generally have been looked for. In the first place, it is a tacit confession of the folly and inherently untruthful nature of a tirade against specific creeds, or more definite and tangible declarations of sentiment. It also manifests an appreciation of the undesirable tendencies of influences more or less cherished by those who “have nominally stood within our (their) own circle.” This, of course, is generally understood as being aimed more particularly at Mr. Parker. At least, he so understands it, and hence issues his “Friendly Letter.” This has some strong points, but is so wanting in dignity, and betrays such a nettled and peevish spirit, that the Association cannot notice it without sacrificing its self-respect. It would undoubtedly have left its author both more respected and more feared, had it never been published.

But another point contributed more than either of these to the public surprise. Unitarianism has generally been looked upon as little more than a negation—the disbelief of orthodox articles of faith. To be sure its distinctive title suggests the positive doctrine of the Unity of God. But this is a cardinal feature of orthodoxy. Any thing other than the Unity of God is out and out heresy with every orthodox sect. Unitarianism differs from it—*is* Unitarianism, so far as this is concerned—only in denying the doctrine of the Trinity. So, too, it protested against Calvinistic views of depravity and the atone-

ment ; and this protest, as such, of course carried with it simply a negative aspect, in relation to these matters. And to this prevalent idea of the negative character of their faith—as having little absolute vitality of its own—the frequency and emphasis with which Unitarians harp upon the term “liberal” and “liberal Christianity,” has largely, and for aught we can see, naturally and justly contributed. So great a flourish has been made of it, that we scarcely wonder that Theodore Parker feels aggrieved at the lately proclaimed creed—pushing him off the platform—or that community generally have surmised that whatever positive sentiments they might possess were of a lax and suspicious character—were very nearly the antagonistic opposites of the orthodoxy in opposition to which they were proclaimed.

But this declaration of sentiments reveals quite a different, and to our conception a far happier state of things. They, or at least many of them, will probably be inclined to think that our previous misapprehensions of their doctrines and spirit, are the cause of our surprise. The more common impression, like that of Mr. Parker—though, of course, with a very different estimate of the matter—will probably be that Unitarianism is receding from some of its old positions ; or, at least, that it refuses to follow its premises to their practical and legitimate results. There is room to believe that both of these conclusions have some foundation in fact. Unitarianism undoubtedly has been misapprehended ; and, on the other hand, it appears to us evident that there has been a decided change for the better, in the preaching, spirit and practice of the leading men in the Unitarian ranks. But whether this is or is not the case, we rejoice to find such an approximation to a more orthodox faith, as the document referred to manifests. We rejoice, of course, not because we are ready to step upon the newly proclaimed platform ourselves ; but because we find them standing upon as good a one as it evidently is.

Before presenting our readers with the creed itself, it may perhaps be well enough to state, that notwithstanding a sort of *ex cathedra* tone which pervades the document, and while there are reasons to think it a pretty accurate exposition of the

general sentiments of the body, yet this declaration possesses no ecclesiastically authoritative force. At most it speaks "by authority" only of the individual members of the Unitarian Association which participated in its adoption. But, unless we greatly mistake, it carries with it that social prestige which is more effective than the thunders of ecclesiastical authority. It breathes the living spirit of men, without whom the Unitarian body is scarcely an appreciable power in the religious world.

The following extract from the Report of the Executive Committee contains the declaration of sentiments referred to. Though the idea may sometimes appear to be somewhat vague and shadowy, yet the statement of it is made with a brevity and conciseness worthy of imitation. The document we suppose was written by the Rev. S. K. Lothrop, D. D., of Boston, President of the Association and Chairman of the Executive Committee. It is said :

*"As a denomination—with as few qualifications and exceptions, probably, as mark the opinions of any one sect in Christendom—we unite and agree in the following positions and views. We believe in the absolute perfection of the one living, the only wise and true God. We believe in the Omniscient scrutiny of his providence, the unspeakable nearness of his spirit, accessible to every obedient soul as the medium of regeneration and element of eternal life. We believe in the supernatural authority of Christ as a Teacher, in his divine mission as a Redeemer, in his moral perfection as an example. We believe in the scriptures as containing the recorded history of the promulgation of a revelation. We believe in the existence and influence of hereditary evil, but hold that man is morally free and responsible, living under a dispensation of justice and mercy, wherein he is capable, by piety, purity, love, and good works, of securing the approval of God and fitting himself for heaven. We believe in the all-transcending importance of a thoroughly earnest religious faith and experience, diffused through all the character, spread over all the life, consecrating all the motives, governing all the conduct, purifying and softening all the heart consummating the dignity, peace and joy of man in this world, and especially constituting his acceptableness forever in the holy and loving eye of God. We are not infidels, spurning God's word, deifying human reason, and proudly relying on our own merits for admission to heaven, but with deepest sense of human frailty and sin, we bow before every manifest token of God's will, and humbly trust in his pardoning goodness, so eminently certified to us through Christ, for salvation at last. We believe that in the immortal life*

beyond the grave just compensations of glory and woe await us for what is left incomplete in the rewards and punishments of the present state. We conceive the essence of Christianity, as adequately as it can be described in a few words, to be the historic and livingly continued exertion of a moral power from God through Christ, to emancipate the human race from the bondage of evil: it is the sum of intelligible and experimental truth and life incarnated in and clothed upon the historic person of Christ, sealed by the authority of his divine commission, recommended by the beauty of his divine character, stealing into prepared hearts, and winning the allegiance of the world."

"Such are the great essentials by which we stand."—*Rep. pp. 26-7.*

The italics are ours; but the phrase so marked seems worthy of especial notice, and while probably truthful, to be none the less significant. It evinces that a unanimity of opinion which effectually excludes dissent, and by so doing is vulnerable to the charge of illiberality, is not the essential product of a written and authoritative creed, or of Calvinistic or orthodox sentiments. It is the necessary result of all efficient co-operation—or rather the unanimity is the indispensable condition of such co-operation, and the so called illiberality the unavoidable result. It is a practical commentary on the text, "how can two walk together except they be agreed?" and is alike incidental to any and every sect and creed, whatever the character of the one or the form of the other. Its confession, if less "liberal," is certainly more truthful. And for ourself, we frankly confess that we prefer subjection to the tyranny of a definitely expressed creed, than to that of an unwritten one. If oppressive majorities can manage to evade the provisions of the former, or even to turn them to subserve their purposes, they still cannot secure their end so easily and summarily as in the other case, where they are untrammelled by any proscribed forms of procedure or definite standards of appeal. Caprice and prejudice have far less opportunity to work out their evil results.

Concerning future rewards and punishments, the following explanation is made:

"It is our firm conviction that the final restoration of all is not revealed in the scriptures, but that the ultimate fate of the impenitent wicked is left shrouded in impenetrable obscurity, so far as the total declarations of the sacred writers are concerned; and while we do generally hold to the doctrine

of the final universality of salvation as a consistent speculation of the reason and a strong belief of the heart, yet we deem it to be in each case a matter of contingency always depending on conditions freely to be accepted or rejected. Those of us who believe (as the large majority of us do) in the final recovery of all souls, therefore cannot emphasize it in the foreground of their preaching as a sure part of Christianity, but only elevate it in the background of their system as a glorious hope which seems to them a warranted inference from the cardinal principles of Christianity as well as from the great verities of moral science."—*Rep.* p. 28.

We do not, of course, intend to review this creed ; but we cannot refrain from remarking that the great and manifest sophism of John Foster underlies all this fine talk about the "great verities of moral science." It is no more difficult to reconcile the mercy and goodness of God with future than with present misery or punishment ; so that if we accept the *a priori* proposition, that future misery and punishment would invalidate God's character as all-merciful and good, we must also accept the *a posteriori* one, that present misery and punishment equally invalidate his character and claims. And hence the same arguments which reconcile God's present government of the world with his infinite mercy and goodness, will also remove this much vaunted objection to future and eternal punishment, and sap the entire foundation of all this parade of "the great verities of moral science." But notwithstanding this point, and that of the estimate of Christ's character, still, evangelical and especially Arminian Christians will find much in this programme of sentiments to be grateful for, coming from the source it does. Respecting their views of Christ, we have sometimes thought that their practical reverence for his character and precepts, and their actual reliance upon him for spiritual help and salvation, considerably exceeded like developments in those whose creed ascribed to him higher nominal perfections. Whether the one thinks the orthodoxy of his belief will compensate for the laxity of his practice, or that the other feels somehow bound to make up the deficiency of his formal creed by a more earnest practice, we cannot say. We do not fear that any will reverence and love him of Nazareth any too much, and if any transcend

their standard averments in these things, we will not fail to rejoice.

Along with this proclamation of denominational views, comes another and related development. Vigorous efforts are being made extensively to circulate a Unitarian literature. Either the one movement has given life to the other, or the life which was carried on the one has proved adequate for both. It is notorious that no body of men of similar numbers has given to the public so large a religious literature as the Unitarians. Nor has the ability and culture, which have characterized their literature, fallen at all below its numerical extent. It cannot be denied that their ministry has included some of the ablest men and the best and most finished scholars of the country or the age. And in these respects they do not appear likely soon to lose their actual or relative excellence. Now they propose with good earnest to set about scattering their present and prospective writings in every accessible direction. For this purpose they are about raising a fund of *fifty thousand dollars*, to be used in the printing, sale and distribution of their religious books. The scheme thus at once assumes almost gigantic proportions, and the practical adoption of it will exert a well nigh incalculable influence. Next to the living voice, the press is now the great lever that moves society; and, indeed, it is an indispensable condition of the highest efficiency of the ministry itself.

And this movement is pervaded by a high degree of the same evangelical spirit which characterizes the declaration of sentiments. Concerning it the Rev. H. D. Huntington, of Boston, said at a meeting of the Unitarian Association:

“As it was proposed now that this Association should enter upon that plan with an earnest and comprehensive spirit, he saw no good reason why we should not bring forward the needed friends, and pledge our co-operation and support, provided the books to be circulated recognized and enforced the most vital doctrines of Christian theology. For himself he could not stand on any platform with those who recede from Revelation, and tend to the extreme of rationalism. These books must teach that Christ is a being apart from all men, and their divine and spiritual Redeemer; that every soul needs a renewed interior life—a spiritual birth superadded to the natural; that Christ is the indwelling life of his church, maintaining an immediate and personal



intercourse with every true member thereof; that the Scriptures are our supreme master, the office of reason being only to determine what the Scriptures declare; that limitations to future punishment are not revealed, and that on this subject we must follow the wisdom and authority of the New Testament; that piety and morality are radically and essentially distinct, the former being the vital root of the latter; that the Holy Spirit is the regenerating and sanctifying influence in the soul, flooding it with grace and raising it to glory; and finally, these books must fearlessly and unqualifiedly apply the principles and spirit of the Gospel to all forms of sin and crime, intemperance, slavery and war."—*Quarterly Journal for April, 1854, p. 263.*

To these strong and earnest statements of Mr. Huntington it seems that some exception was taken. But the Secretary of the Association, Rev. Dr. Miles, adds: "It appeared, however, after his speech had been carefully written out, (as we have given it,) that there was no want of harmony between his doctrines and those taught in the pulpits which defend the Gospel of Jesus Christ as a divine and authoritative revelation from God." Dr. Gannett said that he "united with him, (Mr. Huntington,) most fully in the prayer for greater sympathy and unity among the members of the Unitarian body. He was glad that it had been so clearly and forcibly affirmed that we do not stand on the ground of naturalism, deism, or rationalism."

But still there are some who have been, and some that now are in the Unitarian ranks who do not sympathize with the prevailing spirit. They appear, however, to be both much smaller in numbers, and much less powerful in personal ability and in social influence. An expression of this dissent is found in the last document mentioned at the head of this article. Of the writer, we know nothing beyond what appears in his pamphlet. His claimed endorsement by "disembodied and super-mundane spirits," or in other words by the spirit-rappers, while by no means helping his cause in those quarters where its success is most important, also pretty clearly indicates the direction from which opposition to the new measures comes. This claim, however, is distinctly stated only in the title-page and preface; so that were these omitted or altered, no one would suspect any real or claimed super-mundane origin. And a good deal of ability is really displayed in making

and meeting distinct issues in a clear and precise manner. The writer evidently determines to walk in the "old paths," and is resolutely set against the new movements. We give an extract concerning the Atonement, which by its oppugnance to the prevailing sentiment on that subject, will materially help illustrate that prevailing sentiment on this vital doctrine. Mr. Andrews says :

" Mankind, at the time of the advent of Christ, were immersed in ignorance and sin ; and it became necessary to devise and execute some plan by which their minds should become enlightened and their hearts purified. This plan was the gospel dispensation. It was foreseen by God, that, unless such a plan was executed to recover man from the sinfulness into which the race had voluntarily plunged themselves, they would continue in this sinfulness, and their posterity after them. And, as a necessary consequence of this sinfulness, they would become the subjects of punishment ; but that, by the operation and influence of this dispensation, this sinfulness would be removed from a large portion of the race, they embracing the gospel, and conforming their lives and conduct to it ; and, as a consequence also, they would escape the punishment that would otherwise fall upon them. To induce mankind, however, to receive this gospel which was to save them from sinfulness and suffering, it became necessary that Christ should suffer and die. And this effect was to be produced, first, by the death of Christ, leading to his resurrection, which was to be a miracle to operate upon the minds of men in producing a conviction of the truth of his religion ; and, secondly, by the impression it should produce upon the moral feelings of mankind, in awakening in them a sense of gratitude and love for him, and thus calling in the aid of these emotions to influence them to receive his religion."—*Unitarianism, etc., pp. 12-3.*

This is indeed hero-worship of Christ, but it will be seen that after all it ascribes to him no higher *kind* of agency in human salvation than may be worked out by any heroically good man. The creed to which this stands in the relation of a protest is therefore to be understood as maintaining that Christ does perform a fundamentally different and higher office-work for such as accept of his mediation.

It is not foreign to our subject to add that these indications of increased denominational vitality are at least contemporaneous with somewhat similar manifestations in other quarters. The Congregationalists—principally in New England—have raised fifty thousand dollars to aid in the erection of church

edifices at the west ; and have taken effectual measures to cultivate a stronger bond of sympathy among Congregationalists in all parts of the country, and to secure a more efficient co-operation. The New School Presbyterians are raising a fund of one hundred thousand dollars for aiding to build western houses of worship. The Baptists are also successfully engaged in a similar enterprise. The Christian Baptists, or Christians, have endowed Antioch College to the amount of one hundred and fifty thousand dollars. The energy and increasing success of the Methodists in the prosecution of almost gigantic enterprises are proverbial. We doubt not that there is equal vitality, and will soon be a comparatively equal outward efficiency, in our own denomination. The success of the Education Society, and other kindred efforts, the prospects of New Hampton and of Hillsdale institutions, are cheering prophecies of the future.

Respecting the doctrinal and practical spirit of other denominations, there is also encouragement for us. While the Unitarians are approximating in some respects towards us, other denominations are alike approaching us from another direction. Immersion, on the one hand, is gaining ground, while it is proverbial that infant baptism is losing its hold upon the pedobaptist bodies. On the other hand, close communion is not heartily held by the mass of the Baptist membership. By dint of effort on the part of a portion of the ministry, close communion is, with few exceptions, tenaciously adhered to as a denominational badge and test, but the chain bears heavily. Very large numbers of the laity cannot be drilled into sympathy with it ; and we know ministers occupying high stations in the Baptist ranks, who have declared that but for losing caste in the body they were ready to avow free communion principles. They hope and expect a change—and it will, it must come. So our progressive benevolent activity is gaining favor in every quarter ; while we trust that the fervency of our piety may much increase among ourselves, as we believe a more earnest and fervent, as well as more consistent piety is to prevail among others. For these things, we will thank God *and take courage.*

## T. VII.—DISCOURSES AND SAYINGS OF CHRIST.\*

THESE has been in our mind for years a conviction which this year has served only to strengthen and confirm, that there is in all branches of the church, and that too without excepting even the ministry, a neglect of the Bible, to a degree simply astonishing, but to a degree that is nothing less than minimal. Instances, we fear, are not rare in which ministers may be found, who, though they have enjoyed the advantages of a course of study in college and seminary, and though they may well read in various systems of theology and the current literature, have nevertheless not thoroughly studied in the original language one book of the Bible. A similar deficiency also exists among too many of those who have had fewer advantages, but perhaps not to a degree correspondingly so astonishing. It may be our own neglect of the Bible during the first four or five years of our ministry, and our present unconscious ignorance of that blessed book, despite all we have endeavored to redeem the time in later years, cause us to overrate our neglect of others. While we shall be happy to find that we are mistaken in the opinion which we have expressed, if indeed we are mistaken, we do not mean to fail on any proper occasion to urge upon our ministry, especially the younger portion of it, the duty of bestowing their best efforts upon the study of the Bible itself.

But with what hope of success can we speak on this subject to those ministers who from time to time read unheedingly what the word says upon it in the expressive words of one of the prophets! "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of

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DISCOURSES AND SAYINGS OF OUR LORD JESUS CHRIST, illustrated in a series of expositions. By John Brown, D. D., Professor of Exegetical Theology to the United Presbyterian Church, Edinburgh, author of "Expository Discourses on First Peter," "Discourses on the Sufferings and Glories of the Messiah," etc. Complete in two Volumes. New York: Robert Carter and Brothers. 1854.

the Lord of Hosts!" If those whose very office it is to explain the word of God, shall read unmoved what Jesus said to the Scribes and Pharisees, "in vain they do worship me, teaching for doctrines the commandments of men," it is useless, some say, to plead with them. But the manner in which our own mind was at length awakened in some good degree to the importance of this subject, as we have intimated it was, forbids us to despair, and forbids us also to forget that, "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

It is obvious to remark, that a minister not conversant with the Bible must fail to receive the nutriment for his own soul which God has provided, and for both these reasons, his want of skill in the word, and his leanness of soul, must fail to obey the injunction which Christ took so much pains to impress upon Peter, when he told the grieved apostle as a test of love to the Master, to feed his sheep. It is not to be expected the people will study the Bible where the ministry neglect it. Such a ministry will find eloquent encomiums upon it utterly impotent to induce in their people the love and study of the book they themselves neglect.

And is it not equally obvious that we thus fall upon a remark which has reference not simply to a want in ministerial efficiency, but to a fearful defect in christian character itself? Is it not indicative of a want in the first element of christian character, love to Christ, not to love the Bible enough to impel us to the thorough, earnest, patient study of it? When we speak of the study of the Bible, we do not mean the simple reading of it, by any means; but the faithful employment of every means within our reach to make ourselves acquainted with the precise meaning of the words and sentences of the Bible. We are aware, too, that the state of mind is important, but of that we cannot now speak.

But the author, in the preface of the work named at the head of this article, makes a remark with which we deeply sympathize, and which we trust the reader will thank us for quoting in this connection. "It is a growing conviction in my mind," says he, "that vital and influential christianity consists,

much more than is ordinarily apprehended, in an intimate personal acquaintance and friendship with our Lord Jesus Christ. He is the great revealer of God, he is revealed Divinity. The man knows the Father who knows the Son—that man alone knows the Father. Christ is himself ‘the way, the truth, and the life;’ and it is only in so far as we know and love him, that we are in ‘the way,’ and that ‘the truth’ and ‘the life’ are in us.” And again, in carrying out the same idea, he says: “A personal Deity is the soul of natural religion; a personal Savior—a real, living Christ—is the soul of revealed religion.” Now who can have this “personal friendship with our Lord Jesus Christ”—“the soul of revealed religion”—“the real life of Christ”—who can have that acquaintance and friendship in its fullness and intimacy, without a knowledge of the Bible? If Christ reveals the Father, the Bible reveals Christ. If one would know Christ, he must know the Bible.

By these general remarks we trust we have fairly reached this point: that the great purpose of the Bible, spoken of as a unit, is to reveal Christ and God in him, thereby to draw us into fellowship with the Son, and thus with the Father. Such being taken as the great aim of the Bible, we wish in the next place to consider briefly the relations which the Gospels, containing as they do the discourses and sayings of Christ, as well as an account of his deeds, sustain to the other portions of the Bible.

If the Bible, taken as a whole, has for its object the revelation of Christ, and thus to secure the glorious consequences involved in such a revelation, we may say that the portions which contain his own words, and an account of his own deeds, must have the same object in a preëminent degree. Indeed, his words and acts, to a mind in a conceivable state of development, would be the revelation itself. We may, to illustrate our idea, conceive a mind at such a stage of development that the words of Christ, together with his deeds, would reveal to it his law, his purposes, his love, his character, and his nature, more fully than we shall apprehend them after the discipline afforded us by faithful Christian lives, the resurrection, the

judgment, and the enjoyment of a thousand years in the glorified state. What is revelation to one, is mystery to another. What is to the same mind mystery at one stage of development, at another, is revelation. As it required the discipline of centuries to prepare the race for the reception of Christ, so it requires on the part of one who now would by study understand in any considerable degree the import of Christ's words and acts, a knowledge of the antecedent discipline of the race. The Old Testament is the source from which comes the most important portion of that knowledge. Without such a preparation as the study of the Old Testament, we are not able to see the significance of Christ's words and works.

On the other hand, by knowing the aim of the Old Testament, we are able to study it with profit. Even the most general notion of the import of the Gospels throws a clear light upon the import of many portions of the Old Testament, which otherwise would appear obscure, if not absurd.

As the Old Testament prepares us to look with profit upon the life, sufferings, and death of Christ, and to listen intelligently to his gracious words, so, the portions of the Scripture which follow the Gospels, help us to look upon the scene presented in the latter with the eye of a student. The book of Acts, but more especially the epistles, may be considered a commentary by the Holy Spirit upon the words of Christ,—as the friendly voice of a well skilled teacher pointing out to us the significance of his acts. If the Old Testament scriptures present us with a synthetical view of Christ manifest in words and acts, the apostles enable us to analyze the same. If Christ testified that many prophets and righteous men desired to see and hear the things which his auditors saw and heard, Paul looked back to the same things, and said, "God who at sundry times and in divers manners spake in times past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son."

Thus the gospels contain an account of the manifestation, to explain which, is the aim of all the rest of the Bible. Take the gospels away, and all the rest is unfathomable mystery. Of these, how important a portion we have in the discourses

and sayings of Christ! Of those gracious words how well has Dr. Neander, a man who bears a strong resemblance to the beloved disciple, observed: "Jesus would not have been 'Son of God' and 'Son of man,' had not his words, like his works, with all their adaptation to the circumstances of the times, contained some things that are inexplicable—had they not borne concealed within them the germs of an infinite development, reserved for future ages to unfold. It is the feature—and all the evangelists concur in their revelations of it—which distinguishes Christ from all other teachers of men. Advance as they may, they can never reach him; their only task need be, by taking him more and more into their life and thought, to learn better how to bring forth the treasures that lie concealed in HIM."

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Our view is that the only task of a minister is to take Christ more and more into life and thought, and to bring forth that life concealed in him, and that they can do it best by giving their best hours to the study of the Bible. Of course we would not have any one confine his efforts to the Bible itself without helps. We plead for the largest culture, but we would have all studies have one end in view, that of unfolding the Bible as the word of God, as the revelation of Jesus Christ, by whom is eternal life. This life in the minister by the knowledge of the word, the people would be fed with the same spiritual food, instead of dying of famine despite disquisitions on theological dogmas, essays on human philosophy, and eloquent discourses *about* religion. There would be an end of the famine felt by the people as spoken by a prophet: "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Another result of this course on the part of the minister would be progress in their spiritual and intellectual development in many more instances than now. We mean there would be many more of what are called growing men. Who that has observed, has not been pained with the fact that there are altogether too many ministers whose first years are their best? Even many who began their ministry with more than



ordinary prospects of usefulness, do not gain in power as their years increase ; but, rather fall lower and lower, even during that portion of life in which men in other professions are expected to make most progress. We believe in such cases a careful investigation will show that failures are to be attributed to neglect of the Bible.

Another result would be a much greater degree of independence on the part of the minister. The study of the Bible, in the sense we speak of it, sets the affections on things above, and not on things on the earth. This, and a consciousness of strength, which is implied in what we said in our last paragraph, are conditions of independence. If a man knows he has the word of God, and reveres that as he ought, and if he has the power to explain that word, you will not find him sparing the sins of the rich, nor fearing to attack those of the powerful; for, "he seriously designs,"—to employ the words of Henry, — "the honor of Jesus Christ, and not his own—delivers 'the whole counsel of God,' and not his own fancies and conceits, follows Christ's institutions and adheres to them; regards the meanest, reproveth the highest, and is no respecter of persons."

An intimate acquaintance with, and full reliance upon the Bible, on the part of the ministry, would have the effect to secure practical preaching: we mean preaching adapted to the times. A full conviction that the Bible is the word of God, and such an acquaintance with it as makes one feel it is the power of God unto salvation, can but inspire the men who proclaim it with hope and courage. No sin can tower so high, nor so fortify itself, as to cause them to fear the gospel is inadequate to its overthrow. They are as fearless in their attacks on slavery, as upon the sins of caste in India, and Bible prohibition in Tuscary. The gospel upon which they rely to uproot and destroy one, in their minds is competent to uproot and destroy all. To such the gospel is from the Infinite One, and has in it the pledge of infinite resources. They partake of the spirit of their Master, and, "he shall not fail nor be discouraged till he have set judgment in the earth, and the isles wait for his law."

The preaching of such men may fail to have the enticing words of man's wisdom, but it will be in demonstration of the spirit and of power. When men get their doctrines from the Bible, and themselves rely upon them because the word of God, they have authority, though without titles and without pretended "apostolical succession." Their authority enthrones Christ in the hearts and affections of the flock. Men of such authority do not destroy the flock. They neither cater to prejudices and fashionable sins, nor do they wish to lord it over God's heritage.

Not only would the proper treatment of the Bible secure progress on the part of individuals in the ministry, and corresponding progress on the part of those under their charge, but it would secure progress in denominations as such. It would come to pass, that a man with the Bible clearly on his side, would not fear to go beyond denominational standards. In the same measure it would prevent secessions, and cause existing denominations to approximate to each other more and more. The authority of man, even at this day, is far from having been supplanted by the authority of God's word, even in the Protestant churches. The approximation of denominations would not be alone in spirit, but also in doctrines. The author of the book before us stands in what we are accustomed to regard as the extreme wing of that school of theologians who, as it seems to us, unwittingly deny the responsibility of man, by denying his freedom; and who make the doctrine of election the fruitful source of antinomianism. But in his exposition of John 3 : 14-21, he holds the following language :

" I am persuaded that the doctrine of personal election is very plainly taught in Scripture; but I am equally persuaded that the minister misunderstands that doctrine who finds it, in the least degree, hampering him in presenting a full and free salvation to the gift of God to every one who hears the gospel; and that the man abuses the doctrine who finds in it any thing which operates as a barrier in the way of his receiving, as a sinner, all the blessings of the Christian salvation, in the belief of the truth. Indeed, when rightly understood, it can have no such effect. For what is that doctrine but just this,

in other words,—‘ *It is absolutely certain that a vast multitude of the race of man shall be saved through Christ?* ’ And it is certain, that if any one of those to whom that salvation is offered, remains destitute of it, and perishes eternally, it is entirely owing to his own obstinate refusal of what is freely, honestly, presented to him. The kindness of God, as manifested in the gift of his son, is kindness to the race of man ; and when, as an individual, I credit the kindness of God to man, so strangely displayed, so abundantly proved, I cannot find any reason why I should not depend on this kindness, and expect to be saved even as others.”

If the doctrine of election is reduced simply to this : “ *It is absolutely certain that a vast multitude of the race of man shall be saved,*” as expressed in the passage above quoted, there is no one who is called an Arminian who will reject it. He may not think it wise to call the doctrine election, and he may think it folly, or even an uncharity in others to make it a ground of disfellowshipping him because he will not accept the word ; but, the doctrine itself he receives, though he may think he has a better way of explaining it, and that others by thus explaining it stultify themselves.

We might give many illustrations in which the author shows the influence which the Bible has to lead the student of it to practical truth in which all Christians agree, on those points on which there is supposed to be so much difference. It must have this effect upon all candid minds. The Bible itself, though it has not for its object to teach any system of mental philosophy, must nevertheless assume the true system, whatever that is. So its thorough, honest study must continually throw great light, not only upon mere points in theology, but upon the great questions in philosophy upon which many doctrines depend.

In what we have said on this subject, we do not wish to be understood as having had for our purpose to say the Bible is less studied by the ministry or laity now, than in previous times. Whatever may be true on that point, we wish simply to urge that it is *now* neglected. Not, that we do not rejoice *in the many new helps that are coming to light by the study*

which great minds are in our day bestowing upon the Scriptures, but that we would have many more avail themselves of the advantages which are so bountifully afforded. Neither are we to be understood as ignoring the advantages of systematic theological study, but that we speak of that without which such study will be of comparatively little avail.

Having such views both of the importance of the thorough study of the Bible, and also of the relations which the Gospels sustain to the whole, with feelings of no ordinary pleasure we welcome these volumes of the Discourses and Sayings of Christ. They are the product of many years' study by one of the ablest expositors of our age. The author is peculiarly fitted by nature and acquirements for this work. He combines in himself the patience and profundity of the German, with the practical good sense of the Scotchman. He has not neglected, in his investigations, scarcely any previous works of importance on the same portions of the Scriptures. It seems to us that he is sometimes too prolix, and notices too many interpretations which neither he nor any other at this day can accept. But his independence, as well as his courage, is refreshing. He is not hindered by party ties from expressing what is the meaning of a passage, and he does not avoid, like some, a passage, because it is beset with difficulties. We take great pleasure in commending this work to our readers, and know we shall have the gratitude of such as our commendation induces to possess it.

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*Scip*

**ART. VIII.—NEBRASKA, AND THE NEW ISSUES OF  
THE SLAVE POWER.**

The Nebraska Bill has passed both branches of Congress, received the signature of the President, and become a part of our statute law. It is a most significant fact, viewed from whatever stand-point; an act of legislation which, on account of its character, its history, its circumstances and its relations, must awaken a wide and serious attention. Whatever may be the impression among ourselves, it will be received abroad

as an index to our political spirit, and a prophecy of our future national character. We do not now so much refer to the indecent haste with which a territorial government has been established over that vast tract of territory, to the disregard of solemn pledges to the Indian tribes who have been induced by promises or threats to settle there, or to the predominant desire so freely manifested to extend the boundaries of our civil dominion ; these are all deserving of attention, but must be passed in the present discussion for the sake of another view. That section of the Nebraska Bill which, by an *ex post facto* construction, provides for removing all the legal barriers that have prevented the entrance of Slavery into that region, is the one which chiefly awakens the public attention ; and to that we shall mostly confine ours. It is the bearing of that measure on civil liberty in this country that invests it with so high an importance, and kindles so deep an earnestness in millions of minds. Compared with this, every other feature of the measure is insignificant. To dwell upon them, would be like analyzing a few common flowers on Goat Island, and leaving the great cataract to thunder on unseen and unheard. We can only indicate a few things in the briefest way among the many which claim attention, and crowd up before the mind to demand an extended notice.

The attitude in which this new act of legislation puts us before the world, is at once suggested. Nearly eighty years since was published the preface to our political constitution, and the programme of our civil doings, in the Declaration of Independence. We asserted the inalienability of human rights. We declared that the basis of freedom lay far lower than the will of a monarch, or the provisions of a civil compact. We declared prerogatives to be vested in man by the Author of his nature, and that whoever encroached upon them was a tyrant and usurper, trespassing on the domain of the Supreme King. Revelation had announced that thesis before ; but it had now for the first time got itself recognized in civil society. Hitherto it had been laid away in ecclesiastical cloisters, as though it were too sacred for common service ; now it was to be turned to high practical account. With that principle, our young na-

tion went forth and took the bloody baptism of the revolution—feeling that for such a thing three millions of people might appropriately hazard a martyrdom. Up from that Jordan where our fathers went to fulfil what seemed to them all the righteousness of civil obligation, did the nation walk triumphantly, feeling that the heavens were well pleased. Distant tyrannies felt weaker; ill-gotten power was held with unsteady head; and oppressed sufferers saw the beams of the day-star as they kindled over the land of Washington, and waited for the sun. We gave large promise to freedom, and were taken at our word.

Liberal ideas have scattered widely, and freely vegetated since then. Absolute monarchies have been limited, and constitutions have taken the place of caprice and individual dictation. The traffic in men is outlawed by barbarous peoples. Northern Africa strikes off the fetters from men, “for the honor of God and to distinguish them from the brute creation.” Human Brotherhood has its mighty and heroic apostles, whose coming calls forth the homage and welcome of hoary absolutisms. During all this time the United States have been multiplying in numbers, increasing in resources, gathering wider deference, and boasting not very humbly of success. Our example has arrested attention, and made the world familiar with our history. The elements of material prosperity have been the very amplest, and words of appreciation, strong and many, have come over oceans to tell us how ready was the world to be schooled into the love and practice of a genuine republicanism.

And here we are to-day, with as many slave states as free; with a slave population increasing by a rapid ratio; with chattel slavery recognized as a lawful and honorable institution; with the design of its perpetuity freely avowed and generally consented to; with a general government giving it constantly new securities and aids to growth by purchasing, or obtaining in less honorable methods, new territory for its occupation, and pledging the forcible rendition of its victims; until, in the passage of the Bill for the organization of the territories of Nebraska and Kansas, it has wrested from the hands of freedom

the remainder of our vast domain, and invited the loathsome despotism, which is a stench in the nostrils of the Dey of Algiers, to go in and possess the land forever.

We cannot plead that it was a hasty and inconsiderate act, misapprehended in the passage and regretted in the result. Months elapsed between the inception and completion of the tragedy; almost every other topic was laid aside on its account; the whole country was stirred because of it, as at few times in our history. The responsibility cannot be laid off to the account of any necessary pressure of circumstances; for Nebraska was not suffering from the want of governmental protection; no peril of any kind was so impending over us that it could only be averted by the payment of this large price; and from first to last not a petition has sought the enactment;—while, day after day, the voice of remonstrance has swelled up around the Capitol like the breath of an invading tempest. Nor, last of all, can the measure be charged upon a small, reckless, yet powerful faction, born or fated to rule. Forty-four Representatives, and nearly half as many Senators, from states nominally free, gave their votes for the measure—invariably in spite of remonstrance, sometimes in the face of positive instruction. But for this northern participation, the Bill would have dropped still-born into the hands of its political dry nurses, or appeared as an early abortion; if, indeed, any man had possessed the hardihood, or been guilty of the imprudence requisite to its conception. Saving three small states in New England, the whole country has united more or less prominently and directly in the performance of the deed.

This is the chief humiliating feature. We have had Slavery at the North, and, making practical our early avowed faith, it has been expelled; and now, with no collateral pretence that will bear a moment's inspection, these northern states give sixty votes of one hundred and fifty, to re-establish the system on soil dedicated for nearly half the life-time of the government to freedom—and dedicated thus chiefly, too, by slaveholders themselves. What is it but a repentance over the Declaration of Independence of all we have said and done against despotism, and a bringing forth of fruits meet for re-

penance, by diligently exhuming the fetters which despotism itself had buried? We remember the noble exceptions; and cannot forget the earnest remonstrances and protests which went up to Washington. We are grateful for all these. But the sad thing is that Sumner, and Smith, and other associates *were* exceptions; and that remonstrance and protest were of so little avail. Preeminently it is a *national* act, as it stands before the world, and will be accepted abroad as the exponent of American Liberty. And so, after seventy years of noisy shouting for universal freedom, we present to the world to-day the spectacle of thirty-one republican states united in the propagandism of Slavery. "Look on this picture, and then on that!"

The causes which have operated to bring about the present results will be naturally sought for.

Aside from the instinctively aggressive character of despotism, there have been many influences operating to give higher dominion to the Slave Power. Slave labor has grown increasingly profitable. The culture of cotton gave a new commercial importance to the South, and absorbed the intellect and heart of the North in the department of manufactures. The two sections became cemented by golden bonds—New England and the Carolinas clasped hands before the altars of self-interest.

Ecclesiastical fellowship likewise operated to weaken the testimony against slavery in both sections of the union. The southern clergy were educated in the midst of the system, and were paid from its gains to preach to the men who grew rich on the spoils of Africa. They were not wholly blind to the evil, but spared decisive reproof for expediency's sake. The rest is obvious—

"They first endured, then pitied, then embraced."

Northern pulpits were puzzled. They felt the burden of the Lord against southern shambles; but softened the message, thinking the weak faith of the brethren could not yet bear the stronger truth. The code of mercantile morality adopted in northern cities had come to differ greatly from the Decalogue



and the Sermon on the Mount; and soon the principles of trade had seriously affected the expositions of the gospel. And when the doctrine of immediate repentance for the sin of slaveholding was preached by a few heroic men in New England, and commerce and Religion generally united to pronounce it heresy for the sake of fraternity, the Slave Power felt its supremacy, and became Dictator in the Republic. The work has gone on rapidly since then. From a conniving silence, the pulpit—first at the south, and then at the north—has apologised for the evil; then pronounced it necessary to be borne; then denied that it was an evil; then defended it with texts of scripture; then glorified it as a divine expedient for bringing in the millenium to Africa. For the sake of an external church union between the two sections of the land, the principal religious teachers of the north have acquiesced in the encroachments of Slavery, and defended the statutes of the Legislature as the highest possible expositions of the divine law.

We do not recall these things with any ill feeling; we have no disposition to taunt these reputable teachers in Israel with any stinging remembrances; but we must understand our attitude before we shall see the path of deliverance. Bad as the Nebraska Bill is, and reckless of remonstrance as its supporters have been in securing its passage, their confidence that it would not be seriously unwelcome to the north was not wholly credulity or presumption. After New York and New England hurried to the pulpit as well as to the forum to assume the championship of Texan Annexation, Mexican War and Fugitive Law, in spite of antecedent protests, is it strange that they should distrust the sincerity of the crusade against the Bill for organizing Nebraska? And it is left for the future to tell us whether the confidence in our submission was misplaced.

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*W. L. G.*  
*W. L. G.*  
*W. L. G.*  
 But the Bill has passed. Artillery thunders out the triumph of political tacticians, and its echoes die away in the wail of the bondman. Despotism feels stronger, and grows arrogant. It would punish the north for protesting, and compel a coward's silence, by forcing on us, in the most odious

forms, the fulfilment of these revolting pledges we gave in 1850. On the heels of the message that the Missouri Compromise is repealed, come defiant men to tear freedom away from New York and Boston. The people of the north are roused. The free states quiver with suppressed indignation. God grant it may be something more than a spasm of passion, and a brief, blind impulse of anger. May it take possession of the understanding, quicken the conscience, and revive a practical reverence for freedom.

We cannot now discuss the Bill. The pretences set up for its justification are transparent as glass, and thinner than gossamer. The plea that it is only opposing an unwarrantable congressional interference, and asserting the legislative supremacy of the people, is as weak as wicked. That it will be earnestly urged and greedily swallowed, there is little doubt; for it will be a grateful salvo to wounded consciences, and an acceptable pretence for still following party dictation. The allegation that the Missouri Compromise was repealed by the acts of 1850, formally or virtually, is a fabrication whose ingenuity is lost sight of in the astounding, barefaced falsehood which it involves. The insinuation that the South were needlessly irritated by the prohibition, and that its removal will do nothing toward extending Slavery there, is to charge the Slave Power with childish folly, and to state a contradiction. The immediate and abundant emigration of northern freemen to Kansas can alone save that territory from the grasp of despotism.

The designs of the Slave Power are now made manifest. Most eyes have seemed blind to them heretofore; and the effort to awaken the people has very generally failed. Stealthily and steadily has the work of encroachment gone on for half a century; until now, strength has nurtured presumption, and the mask is boldly thrown off. This is but one step in the path to permanent political supremacy. The Federal Government is relied on as a ready instrument of oppression and southern aggrandizement. The Gadsden Treaty, the security of the Island of Cuba, are the next, but by no means the last, anticipated steps. This Western Continent is sought as a

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great slave Empire, where Freedom shall lie in mountain fastnesses, robed in sackcloth, and finding meat in her tears, or walk abroad under a more terrible than Austrian surveillance. A few more years of northern supineness, and we are chained as dependencies to the car of despotism, like a regal captive borne on by compulsion to witness the sacking of his own palace, and the slaughter of his own household.

Such Liberty and such Slavery as exist among us can never live together in peace. Compromises will be only like the withes on the arms of Samson—safe only while the giant energies sleep, and no necessity is seen; fire the ambition, or show the Philistines, and they snap like untwisted tow. Freedom and slavery are organically and practically foes. Both are aggressive. Power and gain, each growing by what it feeds on, are the steeds harnessed to the chariot of despotism, and it goes forth with no law but “Conquering and to conquer.” And there can be no genuine love for freedom, but it seeks to make its empire universal. The love of liberty which consents to the enslavement of a fellow being,—which can sing pœans to freedom while fetters on the limbs of another clank a chorus or an accompaniment to the strain, is both a farce and a mockery. While the two genuine forces are among us, there must be war; truces and compromises may delay it for a little, or abate its outward fierceness; but quiet fraternity is forever impossible and absurd. If the free spirit is with us we cannot let slavery alone in the slave states, no more than we can let heathenism alone in Hindoostan if the gospel spirit is with us; and we are false to all its impulses if we attempt it. And while slavery is tolerated in Carolina or Florida, the freedom of New England is never safe from invasion, no, not for an hour. The difficulty experienced in getting along peaceably with this whole subject is not for the want of care in the framing of compromises, or the want of intention at the time to abide by them; the hostility is inherent and incurable.

We cannot, therefore, share at all the confidence expressed by Mr. Sumner, that both north and south will practically unite in making freedom national, and slavery sectional.

Neither philosophy nor history warrant such an expectation. Our anti-slavery sentiment must be more radical. It must insist on freedom for all. It can never be content that despotism shall bear rule over half the confederacy. It cannot consent to suffer sin upon our political brother whom we meet day after day in the intercourse of life, with the fire of freedom burning warmly at the heart. It cannot pass by the bondman without feeling indignant at the tyranny, and stirred to effort for his deliverance. It can never honestly promise to avoid all interference with slavery where it is pronounced rightful by a fiction of law. Genuine freedom must struggle to diffuse itself as the air rushes to fill a vacuum; and self-constraint and suicidal violence can only prevent it.

Let this be the open, as it has always been the real, issue;—Death to slavery, by all proper methods, and in the shortest period! In this spirit should the field be entered. Nothing less than this is duty or safety. There is no propriety in attempting to regulate or restrict a great moral evil or social cancer. Complete extinction is the only satisfactory result or promising issue. Strike at the root; for, while that is vigorous, the branches must stretch beyond the original enclosure. Raze the citadel; for from thence comes forth every detachment that extends the outposts. Remembering those in bonds as bound with them, we can never be content to leave a relic of that flagrant injustice. Let the war be carried into Africa. *Carthago delendum est.*

We urge no civil crusade; we rather deprecate it. Using all the Federal power against it which has been bent so long into its service, would rapidly undermine it. Shaping our northern politics in the mould of freedom, the legal guaranties, on which it has chiefly depended, would be gone. Planting itself decisively on the ground of universal freedom, both politically and ecclesiastically, the north would bring on a speedy crisis, whose final issue appears highly hopeful. There is power enough among us to succeed yet. In such a conflict weak spirits would grow strong, and allies spring up from unexpected quarters. Heavy hearts would throb anew, and stupefied consciences spring to the moral contest. Janus-

faced politicians and equivocal ecclesiastics would be an extinct race. Each man would drop his mask, and each devil assume his proper shape. The morality of slavery would be no more blinked or pushed aside. Righteousness would hasten from every quarter to attack the evil. The stars in their courses would fight against it; and if it did not speedily die, it would be outlawed by all good men, and held up as a loathsome thing, to be driven into exile and buried out of sight.

For ourselves, we have occupied this position for years, and are not disappointed at these new aggressions—except, perhaps, that they have come sooner than they were expected. We do not forget the difficulties in the way of emancipation, nor the extenuating circumstances surrounding many holders of slaves. We will endeavor to be just, and remember likewise the law of charity. But with the help of heaven, and in spite of senatorial philippics—as puerile as they are passionate—we will consent to no compromise which seals our lips on the iniquity of slavery, and be satisfied with no relation of the north to it except that of pall-bearer at its funeral, or of sexton at its grave.

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## IX.—CONTEMPORARY LITERATURE.

### THEOLOGY.

**THE CHURCH: A Series of Discourses.** By Rev. Sylvester Judd, Pastor of Christ's Church, Augusta, Maine. Boston: Crosby, Nichols and Company.

Mr. Judd, we believe, was a man of reputed eccentricity, and was understood to hold sentiments with which all his Unitarian brethren did not fully sympathise. How far this may be the case with the doctrines of the volume before us we cannot say, but our impression is that it contains some of his most peculiar sentiments. At all events, the book is to be estimated upon its own merits, without any other extraneous endorsement than that which grows out of the very fragile ecclesiastical, and possibly the somewhat more potent social ligaments, which connect the very "liberal" sympathies of Unitarian societies and clergymen.

The author was a man of considerable ability—earnest, sprightly, and apparently ambitious of originality, though the reader half suspects that he did not discriminate between it and singularity, between fame and notoriety. *There is a sharp activity that fixes upon a point with a good deal of force,*

though it often lacks clearness of discrimination and breadth of comprehension. Depth and breadth of thought are comparatively seldom combined, but Mr. Judd does not abound in either. One continually feels in reading him that the bottom of the matter has hardly been touched, and on the other hand that few of its collateral relations and limitations have been considered. For instance. He affirms "that duty devolves to every man according to his ability;" as if ability were the essential ground of obligation, instead of being simply the measure of duty. It may tell *how much* I ought to do, but no moral philosopher has yet dreamed that it answers the oft-profound question, *why* any given thing ought to be done. Still more glaring is his omission of the necessary limitations. One may obviously have the ability to do a certain act, which may even be good in itself, but may still be actually forbidden to perform it, through an obligation to perform a higher service at the same time and with the same energies. So, too, he insists that "unprofessors" are under obligation to perform religious duties as well as "professors"—singularly enough forgetting that the moment they confessedly enter upon such performance they become professors.

The main design of the book seems to be, as the title indicates, to develop the author's idea of the church; but it is, after all, only a somewhat affiliated series of sermons, more or less directly bearing upon this subject, and posthumously published. It does not even appear that he contemplated such a publication of them at all, though he did plan a somewhat similar work, the larger portion of which was, however, to be written by others. These facts account for and palliate the lack of unity and precision which characterise the work. And yet these defects attach themselves not merely to the book as a whole, but nearly alike to each individual part of it. There is a manifest confusion of ideas—the subtle fallacy of using the same word to express wholly or partially different ideas. "The church" is sometimes used as significant of Unitarians only—"we, the Unitarian body, are The Church." At other times it is used as embracing all the real children of God, of every Christian sect and country. At another time it is used to designate the religionists of any and every country—pagan and popish, as well as Christian.

As might be expected from such characteristics, the author does not develop any grand comprehensive idea of the church, but only some individual peculiarities, which in his estimation should mark it; and which, perhaps, may have assumed such a prominence in his conception of the matter, as well nigh to exclude everything else. Underneath the whole—and by far the most general characteristic of the book, if not of the sentiments of its author—is an entire repudiation of the peculiar inward experiences which distinguished New England Puritanism. With him, conversion is the simple turning away from one thing to another; and hence conversion to God is marked by no super-human agency, more than is conversion to the devil. Hence his earnest appeal, already alluded to, that unprofessors should perform Christian duties. He would not turn his eye inward for a moment, to see what is going on there, but would only look outward to discover what is

to be done in that direction. This were well, were it not that "out of the abundance of the heart, the mouth speaketh." The interior life must be cleansed before the exterior stream will be clear and sweet. The waters of a fount furnish only sparkle and gladden the eye, but can never be grateful to the taste. So man will not truly go on to the works of the divine life, until by some means that divine life has first found a lodgment in the soul.

"All who are members of that body of which Christ under God is the head," are said to be "*per se* members of the church," though we are not told whether by "the church" is here meant "the Unitarian body" or the church universal—or something else. This definition, however, would seem to exclude all but such—as he elsewhere expresses it—"as accept Christ as the Son of God, all believers in Christ." But still the most prominent and characteristic sentiment of the book is that the infants of church members are also, by virtue of birth alone, members of the church, and of course are to be baptised, and partake of the communion. These ideas, we believe, were, at least to some extent, carried out in the church or society to which he preached, in Augusta, Me. His argument for what he calls the "birth-relation" to the church, and, when embodied, "the birth-right church," is drawn not from the Bible, but from a supposed analogy between the church, and the family, and state. As, he argues, the child becomes a member of the family, or the state, by virtue of birth, so likewise does he of the church.

In relation to this, we have only now to say that it at once depresses the church to a merely human institution. Putting it thus on a parallel with the state, eats out all its divine vitality, and leaves it to grow up out of poor, depraved humanity—like the state, and of course, to produce no better results—instead of a divine power to overcome and subdue that depraved human nature, and raise it to a place far above, and running in a different direction from that of its own nature, state and workings. Starting thus with a fundamentally erroneous estimate of the character and object of the church, it is little wonder that the Bible is not appealed to as a central authority, and is virtually shunned as if its points of connection with the theory were only those of conflict, and not of support. Such we think to be clearly the case; but we cannot pursue the subject farther.

**THESAURUS** of English words, so classified and arranged as to facilitate the expression of ideas, and assist in literary composition. By Peter Mark Roget, late Secretary of the Royal Society, Author of the Bridgewater Treatise on Animal and Vegetable Physiology, etc. Revised and edited, with a list of foreign words defined in English, and other additions. By Barnas Sears, D. D., Secretary of the Mass. Board of Education. Boston: Gould & Lincoln. 1854. 1 Vol., 12mo., pp. 465.

The long title above quoted gives no promise that is unfulfilled in the volume. It is one of those books which few writers, however eminent in philology or lexicography, can well afford to do without. Who has not been puzzled now and then to find a word, nearly or quite synonymous in signification with one already used, that repetition might be avoided, and a tasteful variety secured, and craved a richness of expression which his meagre language would not yield? If there be any such as are *perfect masters of expression*, this book can be dispensed with; but to most it will come as

a highly grateful bestowment. In fulness and arrangement, it leaves little room apparently for improvement. It is one of those volumes which cannot be well or long spared from our study table.

**MR SCHOOLS AND SCHOOLMASTERS :** Or the Story of my Education. By Hugh Miller, author of "The Old Red Sandstone," "Footprints of the Creator," etc. Boston : Gould & Lincoln, 1854. pp. 537, 12mo.

**THE TWO RECORDS :** The Mosaic and the Geological. A Lecture delivered before the Young Men's Christian Association, in Exeter Hall, London. By Hugh Miller, author, etc. Boston : Gould & Lincoln, 1854. 46 pp., 16mo.

Mr. Miller's career is a remarkable one ; and his various productions bear with them the stamp of no common genius. His previous works have given him an honorable place among literary and scientific men, and awakened a strong desire to know more of the author's history. A brief biographical sketch was prefixed to his "Footprints of the Creator," by Prof. Agassiz, but it was little more than sufficient to stimulate curiosity. There was a strong desire to behold the outward and inward processes by which he rose up to power. These Mr. Miller has revealed in the volume before us. It is a wonderful story of self education, surprising us both in the progress and the results. To a thoughtful man it has absorbing interest ; it is fruitful in inspiring impulses, and abounds with profound views of educational policy. It will be less powerful than the author desired, in rousing the heroism and self-devotion of young men, simply because it is so profound, and indicates such superior power. The mastery of its richest lessons will cost more effort than most minds will bestow ; and the inherent vigor of the exemplar will make him to be regarded more as a prodigy to be admired, than a type to be incarnated. Every way, Mr. Miller is a remarkable and exceptional man in point of fact, to study whom, in this book, is a high privilege.

The "LECTURE" on "The two Records," is another attempt to settle the principles on which the testimony of Geology and the record in Genesis respecting the creation, are to be harmonized. Mr. Miller makes the "days" of Moses to be long Geological epochs. The argument is plain, calm, temperate, able and serious—well worthy of attention, both on account of its source and its character.

**THE PLURALITY OF WORLDS.** With an Introduction, by Edward Hitchcock, D. D. Boston : Gould & Lincoln, 1854. 1 Vol., 12mo. pp. 307.

This anonymous volume—understood to be from the pen of a British scholar—will make its mark, both on account of its novel, bold, radical position, on a point of scientific and religious importance, and the large ability and varied scholarship which are brought to the task. It is an attack on the doctrine that other worlds are inhabited by moral and responsible beings, more or less similar to ourselves. The book must be widely read, as it richly deserves to be. We omit any criticism upon the argument at this time, in the hope of being able to present a discussion upon it in the body of the Quarterly hereafter.

**NOAH AND HIS TIMES :** Embracing the consideration of various inquiries relative to the antediluvian and earlier post-diluvian periods, with discussions of several of the



leading questions of the present day. By the Rev. J. Munson Olmstead, M. A. Boston : Gould & Lincoln, 1853. 1 Vol., 12mo. pp. 413.

This is an attempt to relieve the scriptural account of the Deluge from the objections urged against it on religious and scientific grounds, to reproduce those earlier periods of history in a living form, to establish the divine authority of the death penalty in civil government, to prove the unity of the human race, etc. A great variety of involved and collateral questions are discussed with interest and ability.

MEMORIALS OF EARLY CHRISTIANITY. By James G. Miall, author of "Footsteps of our Forefathers." Boston : Gould & Lincoln, 1853. 1 Vol., 12mo. pp. 369.

Mr. Miall has done a high and needed service in making the principal items of early ecclesiastical history now available to us, accessible to common readers. Arguments drawn from the alleged teaching of the Fathers, and the state of the early church, have been employed by learned men who were competent to speak on such topics, but quite as often by tyros who could thus retreat behind the supposed ignorance of the antagonist. This book spreads abroad the light which has burned dimly in monasteries, and flickered in old libraries, whose doors were bolted against the public. New aids are here offered to the critical intellect, and added supports given to Christian faith. It is a department of study which can be neglected only to our injury.

THE EVIDENCES OF CHRISTIANITY, as exhibited in the writings of its apologists down to Augustine. Hulsean Prize Essay. By W. J. Bolton : Professor in Gonville and Caius College, Cambridge. Boston : Gould & Lincoln, 1854. 1 Vol., 12 mo. pp. 302.

Prof. Bolton has added another valuable contribution to our religious literature, which is bridging the chasm between us and the first ages of the church. The patient scholarship which finds its highest illustrations on the continent of Europe is provoking, in various ways, the spirit of research beyond the waters, and the valuable results which have been gathered up there, as well as the interest felt by each religious party to investigate for itself, all combine to bring forward the treasures of religious antiquity. This volume is largely made up of extracts from the Critical, Expository, Controversial and Philosophical writings of the numerous Fathers of the Church. They show sometimes aridity of thought, extravagance of zeal, and great want of dialectical skill ; they reveal the influence of old and worthless theories, and exhibit the defective philosophy, according to which they sought in vain to reduce Christianity to a systematic form. But they throw much light on the character of the surrounding paganism, explain the origin of many features of the subsequent religious life of Europe, and indicate how impregnable are the foundations of our faith. With all their weaknesses and errors, there are men shown here, to venerate whom the heart needs no outward prompting. "There were giants in those days," who strangled fiercer serpents than Hercules.

GENIO AND JULIUS : or Sin and the Propitiator, Exhibited in the true consecration of the Sceptic. By Frederick Aug. D. Tholuck, D. D., Professor of Divinity in the

University of Halle. Translated from the German. By Jonathan Edwards Ryland; with an introductory Preface, By John Fye Smith, D. D. Boston: Gould & Lincoln, 1854. 16mo., pp. 238.

This is a practical religious treatise, where discussion and experience are strung on a thread of narrative, intended as a guide to a skeptical spirit, by the aid of which it may attain to the assurance of faith and the life of Christian love. It shows great profundity of thought, and a strong and keen spiritual consciousness. It has done a high work in operating against the rationalism of Germany, and it will have a mission not less important here in giving reality and distinctness to the vital necessities of the soul, and showing the adaptation of the gospel to the demands of human nature. Every page exhibits the eminent scholar, and the warm-hearted Christian.

A LAMP TO THE PATH: or the Bible in the Heart, the Home, and the Market-place. By the Rev. W. K. Tweedie, D. D. Boston: Gould & Lincoln, 1854. 16mo., pp. 245.

This is an attempt to apply Christian duty and reveal the Christian life in some of the specific spheres, where it is in danger of having but a very imperfect development. It is plain, fervid and impressive.

THE CHRISTIAN WORLD UNMASKED. By John BERRIDGE, A. M. With a Life of the Author, By Rev. Thomas Guthrie, D. D. Boston: Gould & Lincoln, 1854. 1 Vol., 16mo. pp. 183.

If the chief characteristic of this book were to be indicated by a foreign term, it might be, *animus*, *vim*, or *esprit*: in plain English, we should say it is blunt, downright earnestness. The author would shake the careless, easy worldling till he aroused, and flagellate the self-complacent moralist, or nominal Christian, till he betook himself to orthodox repentance and reformation. We commend it especially to the men who are wont to read soporific essays on virtue from their Sunday pulpits. We would not have the style accurately copied, but a tincture of it would often be of service. From some extreme views we dissent, but it will help and inspire searching of heart, and aid the growth of an enduring and rugged piety, even if it be lacking in graces. Here are a few sentences, as specimens of the style.

"Faith is a two-edged sword, which sliceth off the wanton ears of an Antinomian, and the saucy hopes of a legalist." "Some would purchase heavenly mansions with such scraps of alms as would not buy an earthly toy—the insolence of human pride which would dream of merit, is enough to make a devil blush." "Merit is the fuz-ball, which sprouteth from a dunghill, with a powdered cap; and only garnisheth the crest of sinners who are daily doing what they ought not, or leaving undone what they ought to do." "A blackamoor painted white, is but a blackamoor still; an emblem of a decent modern Christian." "You had better pray for repentance, than try to squeeze it from a millstone; and such is every heart by nature." "Nature lost her legs in paradise, and has not found them since; nor has she any will to come to Jesus. . . . Moses is obliged to flog her tightly, and make her heart ache, before she will cast a weeping look on Jesus. Once she doated on this Jewish lawgiver,—was fairly wedded to him,—and sought to

please him by her *works*, and he seemed a kindly husband; but now he grows so fierce a tyrant, there is no bearing of him. When she takes a wrong step, his mouth is always full of cursing; and his resentments are so implacable no weeping will appease him, nor promise of amendment."

THE RELIGIONS OF THE WORLD AND THEIR RELATIONS TO CHRISTIANITY. By Frederick Denison Maurice, M. A. From the third revised London Edition. Boston: Gould & Lincoln, 1854. 1 Vol., 16mo. pp. 262.

This is a magnificent theme, worthy of the highest Christian learning, philosophy, and talent. Mr. Maurice has made a good beginning, as has Dr. Turnbull, in his "Christ in History;" but it is only a beginning. The author is learned and philosophic, but he is not always clear; and when he is, he does not always carry the reader's convictions along with him. We welcome these works; but chiefly as the promise of some yet better things to come.

HISTORY OF THE PROTESTANT CHURCH IN HUNGARY, from the beginning of the Reformation to 1850; with special reference to Transylvania. Translated by Rev. J. Craig, D. D., Hamburg. With an Introduction By J. H. Merle D'Aubigne, D. D. Boston: Phillips, Sampson & Co. New York: James C. Derby. 1854. 1 Vol., 12mo. pp. 559.

The civil revolutions in Hungary which enlisted so general and deep an interest, and the wonderful career of her great exile, have prepared the public mind for the present volume, and will aid in its circulation. It has, however, an intrinsic interest and value which commend it to religious men, and, at the present time especially, to pure minded statesmen. It lifts up a note of solemn warning against intolerance in the state, and despotism in the temple; and at the same time awakens sympathy and affection for that faith which sings pæans from caves, and stirs the mountain air with firm and fervid supplication. As the American Revolution finds its explanation at Plymouth Rock, so the high heroism of Hungary ceases to be a mystery when the religious inspiration, coming down through centuries of suffering, is laid open to the eye. The hearty endorsement given to the book, as reliable in its statements, by D'Aubigne, will promote its circulation, and add to the pleasure of the reader.

A DEFENCE OF "THE ECLIPSE OF FAITH," By its author; being a rejoinder to Professor Newman's "Reply." Also, the "Reply" to "The Eclipse of Faith," By Francis William Newman; Together with his chapter on "The Moral Perfection of Jesus." Reprinted from the third edition of "Phases of Faith." Boston: Crosby, Nichols & Co., 1854. 1 Vol., 12mo. pp. 283.

The Eclipse of Faith is not by any means a forgotten book; nor does it seem likely at present to pass beyond recollection. It has, it seems, elicited a reply from Prof. Newman, who deemed himself particularly attacked in it, and here, after Mr. Newman's reply, and a chapter setting forth some of Mr. Newman's theological opinions, is the author's defensive rejoinder. Prof. Newman's Reply is in bad taste, bad style,—sometimes indicates a nettled spirit, and accomplishes nothing of its object. The Chapter on the moral perfection of Jesus, quoted from Mr. Newman's work, it is painful to read.

It is a weak attempt at special pleading; the crooked movement of a partisan who must sustain a cause, and denoting no very strong sympathy with the spirit of Christ. It is an attack on the Savior, wanting both the ability and the manliness to make it a respectable infidel treatise.

Mr. Rogers' Defence reveals close criticism, logical strength, and great controversial skill. Its tone is dignified, but often severe; he successfully repels his assailant, but he stings him terribly with sarcasm; he shows the courtesy of debate, but evidently feels a sort of contempt for his antagonist; he discovers a genuine zeal for the truth, but is not wholly free from personal acrimony: the book is an arsenal of forces with which to fight skepticism, but it adds very little to the testimony which presses the gospel to the bosom of our faith. It is able and valuable; Prof. Newman's Skepticism is riddled to shreds, and himself pelted to the earth; but we regret the necessity of any religious conflict into which personal feeling enters so freely. But in this case Mr. Newman chose his weapons, and he must not complain at being hacked and mangled with a sharp broad-sword.

**THE RUSSO-TURKISH CAMPAIGNS OF 1828 and 1829, with a view of the present state of affairs in the East.** By Colonel Chesney, R.A., D.C.L., F.R.S., with an Appendix and Maps. Redfield: Nassau St., New York. 1854. 1 Vol. 12 mo. pp. 360.

This is a valuable book, throwing more light on the Eastern Question than any work we have seen. The resources, policy, and relations of the Sultan and Czar for the last twenty-five years are here clearly revealed; and the basis presented for an intelligent view of the present contest, in its remote and immediate causes, its spirit, and its results. Its issue at the present time is highly opportune.

**DESPOTISM IN AMERICA: An inquiry into the nature, results, and legal basis of the Slaveholding System in the United States.** By Richard Hildreth. Boston: J. P. Jewett & Co. Cleveland: Jewett, Proctor & Worthington, etc., 1854. 1 vol. 12mo. pp. 307.

Here is a book for the times, written by a strong, earnest man who hates despotism and makes his reader hate it; who loves liberty, and compels us to be sad over her wounds. We wish the whole north would read it. We shall probably have occasion to deal with it more prominently hereafter.

## PERIODICAL LITERATURE.

We resume again our list of the contents of the leading original Quarterlies. We doubt if a better index of the literary and religious developments of the time could be given. At a glance, it tells us what the world, in these respects, is thinking about.

**Bibliotheca Sacra**, April.—Historical Geography and Ethnology; God's Positive Moral Government over Moral Agents, additional to that which is merely Natural; The Apocryphal Books of the Old Testament, and the Reasons for their Exclusion from the Canon of Scripture, (a capital article); The Relation of David's Family to that of the Messiah; Excursion to the Lakes east of Damascus; The Nature and Influence of the Historic Spirit; Chaucer and his Times; Notices of New Publications. Andover, \$4 per annum.

**Princeton Review**, April.—Modern Explanations of the Doctrine of Inability; Is the Church of Rome Idolatrous; Ebrard on the Apocalypse; Method of Church History; The Revolution in China, (deeply interesting); Pearson on Infidelity; The Church of England and Presbyterian Orders; Short Notices. Philadelphia, \$3 per year.

**Christian Review**, April.—Dr. Wayland's Rochester Discourse; The Testimony of Origen Respecting the Baptism of Children; Thomas De Quincy; I know that my Re-

deemer liveth; Park's Memoir and Writings of B. B. Edwards; Bunyan's Writings; Pearson on Infidelity; Christ in History; Micard's History of the Crusades; Notices of New Publications; Literary Intelligence.

Methodist Quarterly Review, April.—The Conflict of Ages; Revival of the Black Arts: Science and Revelation; The Point of Power; The Prohibitory Liquor Law; A Theodicy; The Ground and Method of Human Knowledge; Short Reviews and Notices of Books. New York, \$2.

Christian Examiner, May.—The Popular Use of the Bible; The Valley of the Amazon; Miss Martineau's Compend of Comte's Positive Philosophy; To a Dead Tree, with a Vine trained over it; The Hebrew Prophets; M. Grandpierre on American Unitarianism; Judd's Discourses on the Church; Note to Article on "An Orthodox View of the Temptation of Christ;" Notices of Recent Publications; Intelligence. Boston, \$4 per annum, Issued every other month.

Theological and Literary Journal, April.—Christ's Second Coming; Inquiry into the Meaning of Matthew 24: 14; Beecher's Conflict of Ages; Infidelity, its Aspects, Causes and Agencies; The Priest and the Huguenot; History of the Apostolic Church; Literary and Critical Notices. New York, \$3 per annum.

New Englander, May.—Christ as Revealer of God; Ministerial Biography; Dryden, Prior, and Swift; Typology; The Nebraska Bill and its Results; Prof. Schaaf's Church History; Politics and the Pulpit; Churches and Parsonages; Morality of the Nebraska Bill; Literary Notices. New Haven, \$3.

North American Review, April.—Daniel De Foe; Life of William Pinekney; Literary Impostures—Alexander Dumas; Eliot's History of Liberty; The Sea; The Battle of the Commentators—Restoration of the Text of Shakespeare; Memoir of Rev. Dr. Croswell; Italy; Russia and the Porte; Critical Notices. Boston, \$5.

Southern Quarterly Review, April.—The Gaines Case; Civil Liberty and Self-Government; Generation—Reproduction; The Roman Law; Historical and Social Sketch of Craven County; Mr. Everett and the Cuban Question; Common Schools in South Carolina; Tract on Government; Material Progress of the United States; Critical Notices. Charleston, \$5.

☞ We had expected to insert a portrait of one of our well known ministers in the present number; but circumstances beyond our control, and entirely independent of pecuniary considerations, have prevented us from doing so.

New York Quarterly, April.—Our National Post Office; The Politics of Russia; The English Universities; Popular Amusements; The Quarterly Conservative in Politics; Grote's Greece; Priests—their various Orders; Origin of Ecclesiastical Tribunals; Contemporary Literature of the last three months. New York, \$3.

We would call special attention to Leonard Scott and Company's Reprints of the English Quartelies. [See advertisement in the last number.] By this means these invaluable works are offered to American readers cheaper than to their English subscribers. The contents of the last numbers follow.

Edinburgh Review, April.—Mormonism, [a fine article]; John Locke—his character and Philosophy; History of French Protestant Refugees; Memoirs of Moore; National Gallery Report; Recent Italian Autobiographies; The Judges on Codification; Consumption of Food in the United Kingdom; Note to Art. V.

London Quarterly, April.—Sterne; Lord Holland's Memoirs of the Whig Party; The Russian Empire; Criminal Law Digest; Treasures of Art in Great Britain; The New Reform Bill; Note to No. C L XXX; Note to No. C L XXXVIII.

Westminster, April.—Results of the [English] Census of 1851; Manners and Fashion; Archbishop Whately on Christianity; Criminal Legislation and Prison Discipline; Lord Campbell as a writer of History; Schamyl, the Prophet-Warrior of the Caucasus; Thomas De Quincey and his Works; The Balance of Power in Europe; Contemporary Literature.

Blackwood's Magazine (Monthly,) May.—The Oxford Reform Bill; Ancient and Modern Fortresses; Firmilian—A Tragedy: The Quiet Heart—Part the Last; Marathon; London to Prussia; National Life of China; Release; Too Late; Progress and Policy of Russia in Central Asia; Death of Professor Wilson.

North British Review, May.—Of the Plurality of Worlds; British and Continental Characteristics; The Union with England and Scottish Nationality; Christian Evidences and History; The Art of Education; Ruskin and Architecture; Professor Forbes and Mr. Lloyd in Scandinavia; Auguste Comte and Positivism.

THE  
FREEWILL BAPTIST QUARTERLY.

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NO. VIII.—OCTOBER, 1854.

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ART. I.—CHRISTIANITY: OUR HELP AND HOPE.

[The following was originally prepared and delivered as a sermon, which will account for its form and style.]

THE great problem presenting itself to every sincere and thoughtful man, may be thus stated:—Given: A race of beings selfish and sinful by tendency and habit, acting for thousands of years. Required: The available moral force requisite to redeem and purify it.

Over this problem, ingenuity, benevolence and conscious necessity have toiled long and earnestly, without reaping any satisfactory or very valuable results. They have constantly varied the process, but missed the solution.

Yet, excepting a few disappointed hypochondriacs, no man gives up his hope, or ceases his effort. Recognizing the world's evils, and conscious of his own defects, each sufferer assumes the functions of the physician, and prescribes for the maladies of his race. In the presence of a thousand failures, and encountering the suspicion which a thousand cheats have confirmed, still he offers his nostrums with an air of confidence, while the gulled invalids crowd about him, evermore crying, 'Give, give.'

There is meaning in this aspect of the world. It tells us that men are out of their sphere, and that there is no peace for them in the false position—that to struggle for deliverance is an undying instinct, and that the hope of success survives disappointment. This deep-seated belief that the problem is

to be solved, is prophetic ; this ceaseless struggling of desire and effort proclaims the existence of a goal. The belief in the possibility of redemption is intuitive ; the hope in its actual coming is as a promise of God repeated forever by spiritual lips within us. To this result the prayer and effort of all good men are tending, and vice groans bitterly because the boon is so far away.

If, then, help is to come to the race, from what source shall it emanate ? Will it be a force springing up among the sufferers, or a minister of power coming from abroad ? Are the lost to work out salvation for themselves, or expect a deliverance from afar ? The text furnishes a reply. The first passage declares the futility of all merely human expedients ; the second shows the means and method of the divine work. Peter shuts us in a prison, whose bars our weak arms cannot break or tear down ; Paul shows a heavenly messenger, at whose touch the ponderous gates swing back, and we leap to the vigorous life of freedom.

Let us, following the method of the text, look a few moments at some of the chief natural forces at work in society, which are often confided in as sources of hope and help ; measure their moral power, and study their bearing on the redemption of the world. There is,

#### I. SELF-INTEREST.

In its behalf it is said,

*First*, That an effort to purify others, guards ourselves most securely against their vices. We render all our interests the more secure in proportion as we teach justice and integrity to others. A child, reckless and maddened, may imperil a city ; discipline such hearts till their passions are quieted, and the feeblest citizen walks at midnight without harm or fear through a multitude of brawny men. Self-interest, therefore, will prompt the giving of time and effort and money to the work of purifying those from whose vices it has every thing fear ; for their integrity is its only security. It is said,

*Secondly*, That this effort for their welfare will attach them to us by ties of gratitude and sympathy, make them our fast practical friends, who will directly lend us their aid, and be

come our benefactors when, perchance, they hold the resources and we are the dependants. It is added,

*Thirdly*, That, as our social state has so much to do with our gratification and welfare, to improve that social state by promoting the virtue of those about us, is to make the most effectual, abundant and secure provision for ourselves. Few men will consent to make a home in the midst of a vicious neighborhood, and have only the companionship of those who live by preying on the rights of others; while purely worldly men, for the sake of a promised social harmony and fellowship, have often cheerfully put the hard earnings of years into the treasury of a Fourierite community.

In all these forms, it is said, self-interest is prompted to toil for the moral purification of the vicious; that the reasons for such toil are strong, conclusive, and constantly pressing; that these considerations must in time become influential and controlling; that thus the better and more favored in society will become benefactors to the weak, lifting up the depressed and elevating themselves in the same effort; and that in this way the world will ascend to redemption.

This is specious and plausible, but is it trustworthy? To the whole argument I reply,

1. Admitting the justness of the reasoning, Self-Interest is not wise enough to originate that view, or feel its full force when presented.

It is the nature of self-interest to be short sighted. It is not wont to seek gratification in the fields of philanthropy. The toils of benevolence are distasteful to it. Its plans are not thus broad, and its chosen means are not wont to be thus highly rational. Self-interest, because it *is* self-interest, is strongly averse to moral considerations—to turn philanthropist would be to abandon its own character. The steady aim at self-aggrandizement, and the continual effort to purify others, are incompatible. The very argument stated above in behalf of self-interest was suggested—was first constructed and taught—by genuine benevolence. It is real philanthropy alone that learns how beneficent toil brings back its own reward. Go and present that argument to a thoroughly selfish man—one who lives



and labors only for himself—and see how much confidence you can awaken in it, and with how much readiness he will spring to the work of moral reform. Bring the poor outcasts up to his door, whose restless eyes flash with passion, and whose faces are all written over with the inscriptions of crime, and observe with how much readiness he hastens to feed, and clothe, and instruct them in duty. Show him the wretch who only last night entered his store and robbed his till of a hundred dollars, and who threatens now to burn his dwelling; then tell him that, if he will convert the offender, his property will be safer, and his prosperity receive a new guarantee, and see if his selfish arms will open, and his selfish heart throb with anxiety for his redemption. No! He will only knit his brows with vengeance, as he looks on his assailant, and he will bid you stop your mocking speech. The language of philanthropy falls on the ear of self-interest like the dialect of a barbarian.

2. But suppose the reasoning could be apprehended, and its force felt, there is still another difficulty. *The motive is altogether too weak.* It is no slight task to redeem a sensual soul, and turn the energies of life into a new and virtuous channel. The tax which such a service lays upon the patience, the forbearance, the charity and the faith of the toiler, is very large. The work is not done by a single wish, or purpose, or effort. The vicious characters which breathe a pestilence and prey on society, are not made white and clean by one ablution, or transformed into models of virtue by one attempt to exorcise the evil spirit. The sea of their boiling passions is not calmed forever by one cry of "Peace, Be still!" Your words of sympathy may be answered by the sneer of suspicion, your offer of help be met by a threatening scowl or a menacing gesture, your highest sacrifices be so interpreted as to be used for your calumination, your miracles of love may awaken the charge of being leagued with Beelzebub, and for the generous offer to lay down your life for them, you may be rewarded by a crown of mockery and a malefactor's cross. Surely that is not impossible—nay, not wholly improbable. This is only an *outline* of His history, who was the wisest and divinest of all

philanthropists ; and he has said, " It is enough for the disciple that he be as his master." Do you say that the Master has conquered ? that eighteen centuries of triumph have walked over the path of his thirty years' humiliation ? I know it ; but will *your* zeal and patience and faith and self devotion—inspired as they are to be only by self-interest—will *they* hold out during the thirty years of humiliation and contempt ? Nay, great as Jesus was, in sagacity, and power, and prophetic insight, do you believe **HE** would have possessed his soul in patience, if self-aggrandizement had been his only impulse ? It is the yearning heart that weeps over doomed Jerusalem, the appreciation of the god-like capacities and measureless worth of the souls for which he toiled—it is this, and only this, that explains his endurance, and brings him off with the victory.

Where *has* self interest turned moral deserts into blossoming gardens of virtue ? Where are the possessed ones, whom it has rescued from the " Legion " of adversaries, and presented " clothed and in their right minds ? " It has not been wanting in opportunities ; it has heard an hundred times the argument for effort ; but where are the trophies ? " The Five Points " have stood a quarter of a century, staring the capital and the fashion of New York boldly in the face. Self-interest has had its pockets rifled, and its possessions turned to ashes an hundred times by the hands there trained early to violence and crime ; but did it ever go on a mission into the midst of the filth and peril, with no object but one of moral redemption ? Alas ! you know the answer. Self-interest has been there ; but it was only to curse the wretched denizens, and fan into higher fierceness the flame of their ruinous passions. It is self-interest that packs those hovels and garrets and cellars with living loathsomeness, that extorts money which can only be raised by the sale of woman's virtue, and the barter of childhood's innocence, and that fights the Christian zeal which at last risks every thing for their rescue. It is not the Broadway merchant, whose ledger is his Bible, that sets about that task of renovation ; he only shakes his head incredulously when the " Ladies' Mission " takes a seat in the " Old Brewery," and brands the heroic work of Mr. Pease as *downright folly*. Judge

him not harshly ; he sees from his own low stand-point ; and it *would be* downright folly for self-interest to undertake such a work. It meets no promise of gain in such a sphere that will warrant the effort.

3. But supposing self-interest *could* both feel the claim, and exercise the patience necessary to keep itself diligently at work ; there is a third difficulty in the way of its success, more formidable still. It is found in the *character* of the agency which employs itself in the work. It is selfishness that prompts and sustains the effort. Self-aggrandizement is the end, and, being such, it must give form and color to all the effort put forth to compass it. There is no genuine regard for the welfare of the depressed ones ; they are sought to be elevated only that they may be used as stepping stones, by the aid of which the toiler may climb to a loftier position. *Their* virtue is thought of only as so much material, out of which some gain may be wrought for *himself*. This is the spirit in which the laborer goes forth to his work.

Now it is just that selfish spirit that constitutes the curse of humanity, and explains all the debasement of character of which the race struggles to rid itself. Sin consists in selfishness ; its removal will be effected only when love shall take the seat of empire. Self-interest has been schooling the world for sixty centuries, and its success has been the measure of human guilt and wo. The wider the range you give to human selfishness, the more hopelessly you bind the race in fetters. The more calculating you make it, the greater is its power, and the less conscience is connected with its rule. Only as you eradicate selfishness, and enthrone piety and philanthropy and justice, have you done anything for human improvement. Men's vices may be transposed, but they are vices still ; they may be gilded so that they shall be less hideous to the superficial eye, but the corruption festers beneath the surface, as the putridity lay within the garnished sepulchres of the prophets. Remove the disease by prescribing the very thing which created it ? I tell you this Homeopathic principle will never apply to the heart, whatever may be its relation to the stomach. It is trusting to Satan to cast out

Satan ; sending a traitor to teach loyalty ; employing an ambitious chieftain to negotiate a peace ; commissioning Judas Iscariot as an apostle of self-devotion. No ! That will never do. And the poor sick world looks up sadly and repeats, "*never !*" We must do better than that.

Let us look at another force. This is,

## II.—THE DISCIPLINE OF EXPERIENCE AND EXAMPLE.

Here is the plea in its behalf :—

Suffering, or punishment, is less penal than instructive and reformatory. Wrong doing has always sad consequences, grievous to bear ; while right doing gives a heritage of blessing. In process of time men will learn that sin only curses, and hence be deterred from its commission. The ruin wrought upon others will prove a beacon which time will cause them to heed. They will learn that justice and joy, purity and peace, are in wedlock, to be divorced by no human alchemy ; and so they will practice the duties that they may gather up the rewards. And thus, gradually, will the race be disciplined to righteousness in its work, and rest in the quietness of its own virtuous self-satisfaction.

To this it must be replied,

1. The experience comes *after* the sin ; we are not told of our danger till we are in its jaws and they are fiercely closing upon us ; we are acted on by the wrong tendency before being aware that it is wrong. The instruction may come, but not, perhaps, till we are cursed by the false step beyond the hope of recovery.

A child may burn its hand, and *so* be taught that coals are perilous playthings ; but in the experience which teaches that fact, he may be maimed for life. And the soul may be scorched as well as the body thus.

We may put ourselves into the power of a tyrant, and his severe exactions may apprise us of his character ; but before we have learned our position, we may be prostrate under loads of chains that leave us helpless. And the spirit may thus lie at the footstool of Satan, as well as the body at the feet of Simon Legree.

Sentence against an evil work is not always executed speed-

ily, and so crime may become such a habit while we are pocketing its temporary advantages, that, when judgment overtakes us, fines and prison walls fail to cure ; or a halter is about our neck before obstinacy gives way to penitence. So the spiritual iniquities may be sweet in the eating, and when they suddenly turn to bitterness in the belly, the imperious moral appetite may still clamor for the accustomed indulgence ; or the impartial Judge may stand at the door all ready with his sentence.

The warning was needed over the doorway ; but it came only when the poor soul was being borne headlong to ruin, and at a point where few exercise the decision which stops them, or the heroism which brings them back.

2. Each flatters himself that, however others fall, he shall escape. Men are self-confident, and the weak not less so than the stronger. They attribute some imbecility to those who fall, whose absence guarantees *them* a firmer standing. The peril is less operative than the pride and the curiosity. "Don't go to the theater," besought a mother of her daughter, and sustained the appeal with her tears. "Why not, mother?" "Because, my dear, it is a perilous exposure of one's virtuous principles. I have been there, and seen and felt the dangers." "*Well, I shall be careful ; but I want to go and see them too.*" That brief colloquy reveals the whole philosophy on this subject. So little heeded is the warning of example. Each commends the lesson to others, but denies that it is needful for himself. Every drinker of champagne resolves not to be a drunkard ; and though nine-tenths fall, each successor trusts his purpose none the less.

3. Another defect in this force is, that there is no *model* experience and example which can show the goal and attract to it. Our own experience is full of dissatisfaction and self-reproach ; and the examples of life about us are impressive chiefly by their defects. (I am speaking of life where *only* these natural forces are at work.) Or if it be insisted that some philosophical Socrates reveals such an example, the masses pronounce it impracticable for themselves, declaring that even the theory of life on which it rests is above their

comprehension. As a result, it wants power over them; and because it wants power over them, the philosopher himself loses his faith in it, becomes disheartened, and is likely to sink to the popular level. Why should he walk among the clouds and starve forgotten, when his fellows *will not* look up at his call, except in derision? He will go down among them, and learn to check his ambition.

No! the true experience and the moulding example are wanting. We feel wrong; but do not reach the right. We meet much to condemn; but we want something to reverence and imitate. Education has its positive as well as its negative side. Prohibition is not more important than precept. Discipline means to plant and train virtues, as well as eradicate vices. Our teachers must develop as well as repress. We want something more than fiends to frighten us from paths we ought not to enter; there is need of blessed angels to beckon us up the celestial highways. We want not only to be disgusted with the caricature of a man; a complete specimen of our species needs to be ever before our eyes, to teach us our capacities, to show the culture we require, to win us to the work of copying.

4. Such discipline will corrupt ten-fold more than it cures. The Spartans were mistaken when they made some condemned criminal drunk, and sent him staggering through the streets as a warning to their youth—I say they were mistaken when they supposed the vicious example was corrective. It was the public sentiment of Sparta which greeted the sot with the hiss of derision, that taught temperance and sobriety. Let the gravest and most renowned men of that city have made themselves just as drunk, when they marched up to their civil assemblies or their temples of religion, and every Spartan lad would have begged for a sip from his sire's mug of alcohol. Is an experience of sin and an example of vice to teach virtue to the race? and the more bitter the experience and the more corrupt the example, the more rapidly and successfully will the needful work of discipline go on? Is this so? Then Bibles should give place to the "Age of Reason," and the outrages of violence are better than the restraints of whole-

some law : then Napoleon is to be preferred to Howard, and a carnival at Paris is more valuable than a Sabbath of New England ; then you should send your sons to a New-York Gambling Hell to form their characters, and your daughters to a brothel to learn the worth of virtue ; then a philanthropist is an enemy of his race, and an assassin a harbinger of the millenium ; then—

But I forbear. After six thousand years of experience to so little moral profit, I am afraid it will take the race a long time to wash itself clean in the cess-pools of its own corruption. Let those trust this force who can. It speaks no cheering promise in my ear.

Let us turn to the next of these natural forces. This is  
 III. CIVIL GOVERNMENT.

May we not trust this ? Is not this the functionary which takes human nature under its charge, and which will effectually school it to virtue ? I cannot trust it, for the following reasons :

1. Civil government is only a human product—an *instrument* in the hands of men for *applying* their possessed power. I am not touching, now, the question whether government is of divine origin and appointment. We should not probably differ on that point. I am simply saying that only human forces are employed in the administration of government ; and, hence, the power represented or exercised by government can never be greater than the combined power of the men who are allied with it. Government is not power,—it is not the fountain of power ; it is only the instrument employed by men for the better application of *their* power ; for theocracies are past.

Now the fact is, that the defect may not be in the instrument, but in those who use it ; and that is just where the defect lies in this case. Men want the moral power which can secure their redemption ; that is just the lack ; there is too little moral influence in society—this is the radical evil under which we are suffering. They have too little force for the result ; and so, no matter how they may perfect the means of using their force, the means will reveal no more than they *possess*. If a ten feet fall of water will not drive a given amount

of machinery, it is useless to seek the result by building a better dam. If a horse can draw but a ton, it is folly to hope he will walk off with a ton and a half by giving him a pair of new traces. And society, too feeble to rise to redemption, will not accomplish it by struggling through the avenue of government. But,

2. In the operation of government, a great deal of the force applied to it is used up in overcoming the friction; so that government reveals always less than the whole moral force behind it. Government is thus like an engine, in which a subtraction must be made from the force acting on the piston, equal to the amount of friction, in order to ascertain its available power for an extrinsic result. The force of a nation in war will be ascertained, after deducting from its whole army, men enough to preserve domestic quiet. The actual moral force of a government must, for this reason, be somewhat less than the moral force of a people who employ it. And to suppose that the government—their own instrument—is to avail in redeeming them, is like supposing a man able to lift himself by the ends of a chain, when to lift the chain itself required the exertion of one third of his force. And,

3. Government expresses and employs only the *average* moral virtue and force of the community, if it be popular; only the moral virtue and force of the autocrat, if it be imperial. In the formation of all popular governments there is a compromise, either express or implied. The most vicious will not consent to have legislation expressive of as high morality as the most virtuous exercise and desire, and *vice versa*. The result is, both make a concession, and form a government which is morally below the purest, and above the vilest. The best men are defective enough; they feel that the race must rise far above themselves to find redemption; but, in point of morality, the governmental standard is far beneath them, and so it will, nay, *must*, always be. Does that look as though this force were to turn the world speedily into an Eden?—As to an absolute monarchy, little need be said. The holding of such power is itself a vice; and if it were not, it would almost certainly corrupt the purest of men to exercise it; or it is



exercise could be necessary, that would imply a debasement in the people which always suggests barbarism. In 1854, the best specimen of autocracy we can exhibit, is Nicholas the Czar and vassal Russia.

Moreover, the testimony of history seems to be that governments are purest at their fountain ; that they grow into instruments of oppression as they rise in power. A steady moral progress upward is a feature which I do not know that any civil government has revealed. If Great Britain be cited as an example, I have only to reply that, even there, government has ascended chiefly over the steps of revolution ; and, moreover, to Christianity may be traced every new moral and humane element that has consolidated into English law. From the first, even until now, that great power has resisted progress, until the rising wave of Christian feeling has thrown down the barrier. Exclude all supernatural forces—and it is on the supposition that they are excluded that I am proceeding—and I do not know of one government but has degenerated, until many of them have perished out of sight, and the rest walk by, a sad procession, to the sepulchre they cannot escape.

Nor is even that the whole truth. In spite of the highest helps to moral progress, many governments have had only a downward path. Not in ancient times only, but amid our boastful era ; not far away in the wilderness, but nearer than we love to own the fact. We call our confederacy a model, and challenge competition. But have the old patriotic fires retained their brightness ? Are we worthy of our ancestry ? Could we carry forward another Revolution with so little of selfishness and so much of heroic martyrdom ? Could we build another Faneuil Hall, or consecrate another Bunker Hill ? Nay, do we keep from pollution the legacies of the last century ? We began with Washington ; but do his successors wear his mantle ? We started with the Declaration of Independence, and in eighty years we have reached the Fugitive Act, Nebraska Bill, and the tragedy of Anthony Burns ! And is it to such hands you would commit the hopes and interests of our race ? It is as though a mother should

give her sobbing child into the brazen arms of Moloch, to be hugged to his red-hot bosom !

There is yet one other force to be inspected. This, as it is sometimes termed, is,

#### IV. THE PROGRESSIVE DESTINY OF MIND.

Progress is said to be the law of the universe. Gradual development is the process obtaining every where. The germ, the stalk, the flower, and the fruit—these are the steps by which life climbs to perfection. So man is gradually ascending. He begins in ignorance and necessity, comes slowly up through barbarism ; practice makes his hand cunning, experience sharpens his intellect, his conscious supremacy gives him a royal air, his ambition to improve leads to the subduing of the forces about him, his awaking conscience shows him the law of morality, his growing religious aspirations attach him to God ; till, at last, his manhood is complete. And here, it is said, is the hope, rather the certainty, of human redemption.

To this beautiful and imposing theory, it is to be replied,

1. That it is not warranted by facts. The theory was not reached by careful induction ; it was evidently framed by some man made for a sentimental poet, but who mistook his function, and aspired to be a philosopher. Throw the influence of Christianity aside, and I do not know of a single people shown us by history, whose path has been one of uniform progress. Nay, there are a multitude of facts that look exactly the other way. Where are the old civilizations, deemed so glorious, and whose broken monuments yet remain to us—the Egyptian, the Assyrian, the Grecian, and the Roman ? Gone, all gone ! Imbecility walks listlessly over the land of the Pharaohs, wondering at the Pyramids, and timid amid the ruins of Thebes. Where Nineveh and Babylon once sat, mistresses of the East, the bittern and the satyr have their lurking places ; and the few roving, superstitious descendants of Nebuchadnezzar and Cyrus wonder at the exhumed bas-reliefs which symbolize their ancestral greatness. The former splendor of Athens, where Homer sang, and Apelles painted, and Aristotle philosophised, and Demosthenes thundered in the Forum,

seems like a fabulous story to the modern traveler, who wanders among its ruins. Rome, after having pulled down and set up as she would, herself fell in pieces, and was buried beneath the northern avalanche. The great mental masters of those times and lands, have given place to an effeminate and sparse posterity, who are hardly able to read their fathers' epitaphs. Does that look like progressive destiny ?

Here is another fact. The literature of every people, whether traditional or written, enshrines the history of an early golden age ; when the gods talked with men, and human nature towered up under the discipline until itself grew divine. Each nation glorifies its infancy, and kindles into rapture while it celebrates its early purity and power. Has that fact no meaning ? Does it justify the theory of perpetual progression ; or is it an echo of that divine testimony coming up from the first pages of the Bible, and repeated all along the ages—"God created man upright ; but they have sought out many inventions ?" And one is anxious to know, if the cannibals of the Fejee islands have been progressing steadily for six thousands of years, more or less, what must have been their character and condition when they began the work of life ; and if in so long a time they have only reached their present stand-point, how long it will require for them to ascend to a true moral redemption. Alas for them, if that is the highest promise we can give, when they mournfully ask, " Who will show us any good ? "

No ! steady progress is not the rule ; it is not even the exception in human experience, where revelation has been withholden. Left to nature, and themselves, no people has made a long and steady march in the upward direction. I do not know of one such people to-day—not one even that is advancing in mental culture and the growth of the arts. Outside of Christendom, if there be any movement, it may be round a circle, it may be off in a tangent, it may be backward ; it is not progressive and ascending. Even intellect is asleep, save where the touch of the gospel has startled it. Indeed, where Christianity found its cradle, climbed to its cross, broke open the door of its sepulchre, and walked royally for centuries, the old temples are rebuilt, the crescent overlooks the Holy Sepul-

chre, violence lies in wait beside the paths trodden by the Prince of Peace, and the lips of men curl at the name of Jesus. I think there is no wave of destiny which evermore sweeps our race toward the gate of heaven. Progress is normal to us, without doubt; but we are not in the normal state.

2. But suppose it were true that growth in knowledge, science, art and influence, were our destiny. Is piety always in proportion to power? Is strength synonymous with goodness? Are human forces all virtuous forces? We know the answer. The most terrible forces have come to fight virtue, bearing freshly written diplomas in their hands. Intellect and skill are power; but they are often power perverted, pledged wholly to wickedness. Does Milton's picture of Satan, with intellect keen as a sabre and awful like the Alps, furnish a proof that large mental attainments are always a lever to hoist the sensual world up nearer to God? Give Archimedes a fulcrum and he will move the earth. Doubtless he will. But in forcing it from its position he may crowd it toward the blackness of darkness, as well as push it up nearer the empyrean. Power may be used to break a demon's chains, as well as give vigor to the sweep of an angel's wing. It is better for a madman or an assassin to be weak like a child, rather than strong like Samson. We should not willingly put thunderbolts into the hands of a man of passion. Till principle find a home in the heart, till duty is felt to be sacred, till love and pity dwell with men, till God be revered in the earth, the expansion of intellect and the growth of invention promise us nothing but curses. I will pray that our poor race may rest in an innocent infancy, rather than advance to a reckless maturity. Ours had been a far better world, if its Alexanders and Cæsars had always lain in their cradles, and been kissed by grateful lips to happiness and dreams.—No! there is no forced march of humanity that terminates only at the gates of the sky.

All these forces are defective. I have spoken of the specific grounds of their inadequacy. In general terms they fail; because,

1. They cannot bring the great *facts* which set forth our

state and relations toward God. We need to know our condition. We want a host of questions answered. Why are we here? Whither do we tend? What is before us? What mean our disquiet, our consciousness of guilt, and our dread of judgment? May we be forgiven? and how? Is there help for our weakness? rest for our spirits? an ample provision for our moral necessities? These questions call for replies—not the replies of conjecture or credulity, but of wisdom, truth, authority. Till these are answered, and our faith is satisfied, we cannot rest; but are tossed on treacherous waves, and trembling before destruction. To these inquiries none of these afore mentioned sources afford a response. Self-interest, experience, government, progress—all are forced to be silent, for they have nothing to reply.

2. They set up no definite standard of life which satisfies the heart; they leave duty without exposition; they reveal no distinct goal toward which aspiration and effort may turn and struggle. They leave the purpose aimless, and set human energy to beat the air.

3. They want the moral motive power requisite to overcome the selfish tendencies of the race, and bend the spirit into the service of God, and dedicate its power to the welfare of men. This is the great lack. Motive power is the chief defect in every system of morality. Men see duty, approve the right, confess its claims; but the selfish nature rebels in practice. And in this fierce struggle, others than Paul have cried out, "O wretched man that I am!" The hard heart needs to be melted, the wayward affections captivated and held by righteousness. Men, whose souls are magazines of passion, want something more than light and conscience; they want a holy magnetism to which the heart joyfully yields itself. And that motive power is wanting to all and each of these forces which offer their ministry to the needy world. They may be strong for other tasks, but how to save the sinking soul they find not.

And these are man's boasted possessions, the sources of his trust, the helpers that stoop over a prostrate nature. It is mockery to offer such things as these to our race. Smitten

and afflicted as it is, what can they do for it? It may well turn away as did Job from his friends, saying with a gesture of impatience and a heart of disappointment, "Miserable comforters are ye all!" Away! Leave me alone to die!

And is our poor race doomed? Must its long cherished hopes die slowly and sadly out? Is its future to be only a repetition of its past? Is it to grope on waiting vainly for light; to cry out piteously and listen in vain for the footstep of an approaching Helper? Look up! "Who is this that cometh from Edon, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" Listen to his reply. "I that speak in righteousness, mighty to save." Yes it is HE,—the Desire of the nations." Behold the Lamb of God, which taketh away the sin of the world!" The Son of God is set forth among us.

How does Christ meet our necessities?

1. He brings the needed truth. He tells us the sad story of our fall, and delineates feature after feature in our corrupted characters; and, as he proceeds, memory and consciousness, reason and experience, rise up to proclaim every statement true. With great clearness and authority he shows us the way of salvation. Or if ever our suspicion is awakened, and doubt diminishes the force of his testimony, he sees the necessity and hastens to meet it. Some sightless beggar opens his eyes at his bidding; leprous men grow white at a command; Gennesaret sleeps at his fiat; loaves multiply at his touch; Lazarus marches from the tomb at his call; and Heaven speaks its approbation in response to his prayer; until all distrust vanishes, and each satisfied soul cries out, "We know that thou art a teacher come from God!" Henceforth the seal is removed from the book of our destiny, the scales fall from the eyes, and the long sought truth streams steadily on the inquiring spirit. "Whereas we were once blind, now we see."

2. He reveals the model character; and so gives definiteness to our aims, a path and a goal for our aspiration and effort.

The question, "What is virtue?" is answered when we

look at him. The completeness of manhood is before us, and our critical eye and yearning heart are satisfied. There he stands, solitary in his superiority, yet pouring out streams of sympathy for the lowliest and vilest, purer and deeper than ever flowed from a woman's heart. In him blend majesty and gentleness: the awful face of justice and the pleading eye of love meet at once the gaze of the beholder. Hoary-headed and hard-hearted guilt sees something in him more terrible than in the executioner; while innocence, though timid as a fawn, pillows its head confidently on his bosom. In his unbending integrity he is firmer than a column of granite; in his touching condescension there is no want so low but he stoops without effort to its level. To serve him would seem an honor for which angels might contend; but he can wash the feet of the disciple who is planning his betrayal. He discloses the greatness of God, and the meekness of the humblest man.

And his life, how full is it of power and beauty! It is at once heroic as a singing martyr's death, and as beautiful as a mother's ministry about the couch of her moaning babe at midnight. Now he is driving a cohort of evil spirits into the deep, and now folding childhood with a whispered prayer to his bosom. At one hour his own disciples cry out in terror as his awful form sweeps over the midnight sea, and at another, guilt kneels before him to hear him say, "Go and sin no more." But I cannot tell you of him or his life. He is Immanuel; and his life a prolonged benediction. Go and study both, and you will go no farther for a model, or be in doubt about your appropriate work.

3. He gives the motive power which takes control of the wayward heart.

Showing us his character, he awakens our reverence and admiration; exhibiting his love for us in toils for our sake, our hard hearts melt, and our gratitude leaps forward to serve him; for his great service our self-devotion for his sake becomes a ruling force; seeing the value of his interests, we ally our all with him and his; his wishes are our chief impulse; his expressed will our highest law; our zeal to please and honor *him become a living fire. The heart has become loyal, for*

now it has found its sovereign. It is no more a mysterious saying, but a joyful truth of experience, that, "THE LOVE OF CHRIST CONSTRAINETH US." A patriot dying for his country, a daughter sacrificing all that a mother's last few days may be less sorrowful—these are feeble illustrations of that motive power with which Christ impels us, of that magnetic bond that draws and holds us to himself. So is the cord of selfishness snapped, and the soul has gained redemption.

4. This work accomplished in and for us, we are ready for the Master's bidding. Now let him say, as he does say, to such a captivated soul, "Go seek your fellows, and lead them to God; teach ignorance; win back the wayward from evil paths; gather in the outcast; bid the despairing hope, and the dying live; *save them for my sake*; this is the proof of your love, and the condition of my honor—let Christ say that, and philanthropy shall rest in waiting no longer. No second command is needed. Nakedness will be clothed, hunger fed, sickness blessed, crime forgiven, guilty penitence brought to the Master's feet. If the constraining love has passed within us, we shall not tarry. We are strong to suffer or to do. Reproach, opposition, sneers, temporary ill success, unappreciation by those we toil for—what are these? Our enthusiasm is fed by the divine fountain. In the moment of irresolution we look once at the Cross, and the flagging energies leap to the work again; or we listen, with the ear turned heavenward, to hear a high voice say, "Well done"; and our reward and our inspiration have come to us. We are the servants of men, *for Jesus' sake*; and we bear them the same Gospel that has won us forever. Will they not be won also? Surely it shall not return void. Its mission is to conquer. The desert will blossom. The sower shall shout to the reaper, as both sit down rejoicing over the gathered sheaves. "The mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands;"

"While, nation after nation, taught the strain,  
Earth rolls the rapturous hosanna round."



We come, to-day, to dedicate this goodly temple to the great work of redeeming men by means of this gospel of Christ. It speaks not only of the end we would attain, but equally of the means we would employ in compassing it. The chief theme of thought and speech here is "Jesus Christ and him crucified." It is no place where self-interest may bring its wares, or publish its code of expediency; it is to be no stage over which vicious example may stagger to destruction, attracting or disheartening the observers; no high court of politicians is to sit here day after day and promulge the edicts of party; and infidel science is never to make of it a laboratory wherein to experiment God out of the universe. Not to pay homage to such senseless juggling have these altars been reared. The divinity whose presence will be sought here is the universal Father; the oracle to which the gathered company will listen, is that which spake at Sinai, and Calvary, and Olivet—proclaiming justice, and mercy and redemption. When weary and sad humanity, with heavy heart and dimmed vision, waiting long and vainly for relief beside the Bethesda pools of nature, comes here to rest from some fresh disappointment, it shall start with gladness at the pitying and triumphant cry that greets it on the threshold, "Behold the Lamb of God!" and then, with beaming eye and face toward heaven, it shall take up its couch and walk up to where frailties drop off as a worn out garment, and experience becomes a lofty and eternal pæan.

Nor is it alone to send hope soaring to the sky, that this house has been erected. The gospel comes to redeem the earth, as well as to enlarge the domain of heaven. "Thy Kingdom come on earth," is to be the burden of this sanctuary prayer, and its establishment the end to which all its effort points. Here is the place where all sin is to be rebuked, and all righteousness insisted on. Organic as well as individual wrong is here to be steadily and fearlessly opposed. Heaven forbid that this pulpit should ever cowardly or selfishly connive at injustice, or that these pews should ever presumptuously dictate its utterances. If this sanctuary shall ever become an *asylum where mammoth sins find shelter beneath its altar*

cloths ; if in the fierce struggle between redeeming truth and destructive falsehoods, which is even now at our doors, this house becomes a Bastile of conservatism, and this pulpit a dumb oracle, then in mercy may the prophetic hand-writing gleam speedily from its walls, and the treacherous Jerusalem become a heap of ruins.

But I am persuaded better things, though I thus speak. Not here, so near the cradle of our free religious spirit, and close by the yet fresh graves of our connexional ancestry, are we to forswear our early religious faith ; not now, while wearing the scars of seventy years' aggression upon old hoary errors, are we to turn our backs and proclaim a truce ; especially not here, in the eastern focus of our denominational ellipse, are we to announce that we have bartered away the integrity, for whose sake alone we have claimed the right to live. No ! a thousand times No ! As preached in this house, Jesus Christ and him crucified shall mean not only Jesus Christ the giver of heavenly hopes, but Jesus Christ the expounder of duty and the legislator for life. He shall be shown, to be sure, with the weeping Magdalen at his feet, that the guiltiest penitence may never despair ; but he shall not be forgotten when he makes reputable Phariseeism quiver and turn pale before the artillery of his reproof.

I have spoken of four great forces in society, and exhibited their inadequacy to reach and save the race—indeed I have shown how they often fight against its welfare. But the pulpit, while preaching Christ, is by no means to ignore the existence of these forces, nor pass them by on the other side, either in carelessness or contempt. It is no small part of its business to mould them into a higher image, and then subsidize them into its service—to change them from foes into allies, as the malefactor's cross, after the Redeemer had hung upon it, became the symbol of the loftiest virtue.

Self-interest will sit here now and then in these pews ; let it go away ashamed of its low maxims and its calculating spirit, as it learns of him who for our sake became poor, that we through his poverty might be made rich.

In the presence of wretched experience and corrupt and corrupting example, here let Christian souls reveal the life of faith, full of inward peace, struggling heavenward with holy aspirations ; let them set forth an outward fidelity whose every act is a benefaction, whose energies speak of the might of God, and whose movements are majestic as the triumphant march of righteousness.

Politicians will now and then come here—that strange modern race of beings that so wretchedly caricature humanity—Politicians, who find their decalogue in a party platform, their goal of virtue in a successful election, and their highest heaven in a well salaried office. Let them come ; but let them find wide open a statute-book which tests the validity of all civil constitutions ; let them find a law which, however it may be sneered at by the mightiest men you ever cradled among your mountains, is “higher” than your Mount Washington, or the Alleghanies, and which spurns all vicious compromises ; let them be put face to face with a Ruler before whom even the political giants of the Western Republic are but as the small dust of the balance, who remembers every sigh of the oppressed, and forgets no act of treachery.

And not less important, but far more grateful, will be the task set this pulpit, of calling together, from time to time, this gathered company of ingenuous youth,\* whose daily culture gives them keener eyes with which to survey the works of God, and larger power for whose exercise they are to be held responsible, and teaching them how to see Jehovah in his creation, and how to honor Christ in the laying of every fresh acquisition at his feet. Beautiful companionship—the seminary and the sanctuary—science and religion—the elder and the newer Scripture—the works and the word—the study and the worship—the kindling intellect and the aspiring heart. The one shall save from that superstitious devotion, whose mother is ignorance ; the other shall guard against that vain philosophy, which begins in

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\* The students of the New Hampton Literary and Biblical Institution.

self-conceit and ends in moral ruin. Each is the complement of the other; let them clasp hands before us in reverent affection to-day, while we pronounce over them the sacred formula, "*What God hath joined together, let not man put asunder.*"

In erecting this house for the ministry of the gospel, we try no new experiment. We only follow God's appointment, and confide in the testimony of two thousand years now passed into history. The redeeming power of the gospel is now more than a divine prophecy; it is a solid, living fact. Wherever faithfully preached, the darkness has fled away, and the true light appeared. So, thank God, the promise pledges it shall ever be. So may it be here; so let it be. Here may weary, heavy laden ones find rest. Here may guilty penitence be bidden to "go and sin no more." Here may mourners be comforted. Here may childhood learn to lay itself confidently in the great Savior's arms, maturity and strength be taught to give their large resources to God, and trembling age, waiting for its translation, find every shadow fleeing from the tomb it enters. Here may the fellowship of him who shall stand where I stand, and of those who shall sit where you sit, be sweet on earth, and ripen to an eternal union. To these high ends is this sanctuary dedicated. Hail! Father, Savior, Sanctifier! In thy name we set up our banners, and seek thy presence for our waiting temple. "Arise, O Lord, into thy resting place, thou and the ark of thy strength: Let thy priests be clothed with righteousness, and let thy saints shout aloud for joy."

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#### ART. II.—THE MINISTER IN THE PULPIT.

THE Christian pulpit has ever and justly been regarded as a holy place. Though in every age, there have not been wanting the thoughtlessness that cares nothing for it, and the infidelity that ridicules it, and the wickedness that hates it; still, its sanctity stands acknowledged by the truth-loving and the

pious. Its altar remains "holy to the Lord," notwithstanding the efforts of ungodly men to pollute it by offering "swine's flesh" thereon.

We would not be understood, however, to attach any *intrinsic* sanctity to the pulpit—so that a fragment of it, carried about one's person would secure him against evils, as the Romanist supposes himself secured by his amulet; or, so that it would be profanation to burn its fragments, when fallen down. But we would be understood to attach a *ceremonial* sanctity to it, which should make every one who enters it feel somewhat as the shepherd did "on the backside of Sinai," when he heard the voice of the Lord God, saying, "the place whereon thou standest is holy ground." The special presence of God in the "bush" was only ceremonial. It is the same in the pulpit. Both places are, therefore, ceremonially holy.

The *power* of the Christian pulpit, too, has ever been acknowledged. To the friends of the church it has ever been a tower of strength; while to its enemies it has been a fear and a terror. And when, as has sometimes been the case, the latter have, through the avarice and profligacy of hireling priests, found their way into it, they have felt that they had captured a powerful ordinance, and at once turned it against their foes. But such capture can be only temporary. The pulpit is for the church, and must be retained in its service till the work of redemption is finished. Through it shall the "Law thunder," and the "Gospel whisper" till time shall be no longer.

The pulpit, considered as a mere clerical standing-place, may be architectural or natural, a place in a church, or in a field, or upon the "mountain," or in a "ship," or upon the "sea side." Convenience and expediency must settle that; though, at the present day, in this land, we should provide sufficient accommodations to supersede all necessity for out-door preaching. But of that, nothing further. We wish to speak more particularly of the man in the pulpit.

1. Every incumbent of the Christian pulpit should feel that he is there as at a post of high religious duty;—that he stands therein, not "by the will of man, nor by the will of the flesh, but by the will of God;"—that his duty there is *unoptional*

and single. Without entering upon any lengthy detailed discussion of the nature of the evidence which should be deemed sufficient to work this conviction of duty, it may be enough for our present purpose to clear the point that such conviction must be felt—felt so imperatively, that the minister shall cry out, “wo is me” if I neglect it. Uninfluenced by motives of taste or of ambition, only as they enter into the aggregate of considerations by which he learns the will of God, he must feel that he cannot leave the pulpit without incurring the displeasure of heaven. The man who enters it without this consciousness, has no business therein. Nor can he remain therein to any heavenly purpose. His audience may appreciate the depth of his reasoning, and “his excellency of speech of man’s wisdom,” but they will perceive no depth in his eye, and no yearning in his heart. He may be a perfect statue, to which “the hand of a Phidias or Praxiteles could” scarcely “add a nice touching or finishing;” he is but an Adamic body, into which God has not yet “breathed,” that he should “become a living soul.” Nerved by no deep sense of duty, he is never efficient, and always unreliable. He is in the pulpit for convenience, and when “the wolf cometh,” he is out of it. He is the very man who should never enter the Christian ministry.

Much has been said and written about “a special call” to the ministerial office. And never were words more wastefully squandered. That whole discussion has, more generally, been but a fiery logomachy, in which words have voraciously devoured one another. One man declares that he “*does not believe in a special call* ;” and yet he believes precisely what another one does, who declares that *he does* believe in a special call. The two persons believe in the same thing, only they call it by different names. And if, (supposing them to be ministers,) they compare their experience of what they both deemed, in their own cases respectively, a *sufficient* call, they soon learn it to be so. Nothing then remains over which to contend, except the question, What is the most fitting language in which to express the call?—a question worth little contention, and which we have no disposition to discuss here at present. •

The minister must have a call. “Though every thing be

adverse, and the trials of the minister be carried to the highest degree imaginable, a call corrects every thing, renders every thing agreeable, and makes these troubles themselves an element of happiness." "A minister without a call is not only unhappy, he is guilty; he occupies a place, he exercises a right, which does not belong to him. He is, as Jesus Christ said, a hireling and a robber, who has not entered by the door, but by a breach."

But what is a call? Vinet shall answer for us. "When conscience commands, and obliges us to discharge a certain task, we have that which, next to a miracle, merits but the name of a call. And it must be nothing less." "But what are decisive indications" of a call? The same author shall answer. "The call to the ministry evidences itself, like every other, by natural means, under the directions of the word and spirit of God." And the same author further says, speaking of the man called to the ministry, "God will make all the objects, the consideration of which ought to determine him, to reflect themselves purely in the mirror of his conscience, and he will have, if we may so speak, conscience that it is conscience which has spoken—the new, and not the natural man."

But enough in this direction. We have been led already farther in it than we intended—too far, perhaps some reader will say, not to go farther.

The man in the pulpit must then feel that he is where God has appointed him his place and his work; and feeling this, he will move with a boldness and act with an energy otherwise unattainable. Supported by this divine consciousness, he will meet discouragements without despondency, and trials without drawing back.

2. But it is not enough that the occupant of the pulpit feel that he is at his post of duty merely. A duty may involve but small comparative responsibility, and, therefore, fill its subject with but comparatively small concern. But not such is the duty of the pulpit. The man, on whom this devolves, must feel a weight of responsibility, insupportable without divine aid, and which cannot fail to impress him with the gravity of a true bishop. This, "in external life and in manners,

is whatever announces that a man bears the weight of a great thought or a great responsibility. The minister is the depository of so great a thought, so great a responsibility, that gravity is but decency in his profession. It may be defined the impress of the respect we bear for the object of our mission."

Now what we have to say is, that the sense of responsibility which necessarily impresses the minister with "gravity," is vital to his success in preaching. Without it he is "without God," and "can do nothing." Without it, he preaches as the scribes and not with authority. In his study his soul is never found engrossed and struggling for the mastery of knowledge with which to strengthen the souls of his charge. And when he issues from it, it is with an easy, careless indifference, for which nothing but his slight apprehension of his responsibility can account. He may be so interested in "eye-service," as to look grave, and seem earnest in the pulpit. But his earnestness is noisy and shallow—noisy because shallow—and his gravity is but a "bodily mysteriousness to hide" a conscious weakness. He practically knows little, because he feels little of the power of preaching to determine the destiny of his auditors. He will rather please them to their ruin and his own, than offend them to their salvation and his own. They seem to him but as a lyceum audience, while his sermons are but easy essays, often rendered uncouth by an awkward effort to exhibit a sense of responsibility which he does not feel. His gossamer eloquence is played off round their heads, but "comes not to their hearts." He is indeed to them as "a very lovely song of one that has a pleasant voice." And much do they enjoy his discourses, never annoying and easily digestible. They remind one of Gray's description of the "ancient pile" raised by the "power of fairy hands;"

"Rich windows that exclude the light,  
And passages that lead to nothing."

Thus it is with the man in the pulpit without any just sense of the responsibility of his position. He must ever fail to commend himself to every or to any man's conscience in the sight of God. He may be respected as a man, but never as a "minister of the new testament."



But it is very different with the man in the pulpit who comprehends his high and solemn vocation. Pressed into an un-studied gravity by a sense of responsibility, he speaks with a cautious and determined energy which arrests and commands his hearers. Every word he utters brings up a divine sentiment, glowing with the fervor from his own fervid heart. Feeling that the "redemption of the soul is precious," and that he is "made a watchman" for it by the will of Heaven, he is completely absorbed in the work of persuading men to be "reconciled to God." Staggering under the weight of his awful charge, he cries out, "who is sufficient for these things;" and "preaches not himself, but Christ Jesus the Lord." It is only by making the most of himself, by study and activity, and by seeking in humble earnest prayer the most intimate union with God, that he hopes to succeed; and it is only by so doing that he becomes an able "minister of the New Testament." Otherwise, though he reason largely on "faith and free will," and all other topics of theology, and embower himself with rhetoric, he can attain only to the significancy of sounding brass and a tinkling cymbal.

3. The minister is in the pulpit as at a post of conscious duty, the weight, the responsibility of which, he deeply feels. Then what? Ordinarily, pulpit service consists of reading, praying and preaching. Laconically, therefore, we might say that the minister must read, pray and preach in a manner most deeply and profitably to impress the minds and hearts of his hearers. But this were saying too little. Or rather were leaving the necessary thing unsaid. In view of the highest pulpit usefulness, many an incumbent of it has said, and many are still saying, "to will is present with me, but how to perform I find not." And these are asking to day, not what ought to be done, but how it can be done. Perhaps some of the following suggestions may not be without importance.

Nothing should be done in the pulpit without reference to the great object of its service. Whatever the order of exercises may be, there must be nothing redundant or excrescent. Every part, so far as depends upon the minister, must be performed with reference to its effect, and in view of "the

judgment seat of Christ." In other words, no part must be regarded as merely incidental, or as a trifling appendage, or as filling up the order and time merely. Rather, every part is to be regarded as of solemn importance, and performed with deep and solemn interest.

Reading, both of hymns and the scriptures, is an important part of pulpit service. One, however, which, so far as regards the Scriptures, is too frequently dispensed with. This was a principal part of the worship of the ancient Jewish Synagogue; why should it not hold a place higher than it does in the modern Christian church? If it be said, the people all have bibles now, which they can read at home,—then, we ask, but *do* they read them at home? And would they not read them more at home, if they were read more to them at church? Or, if it should be said, audiences generally manifest little interest in the reading of the Scriptures from the pulpit, and consequently we cannot hope that they will be very much benefitted by it; then we ask, further, whether their lack of interest in listening is not owing in a great measure to the minister's seeming lack of interest in the reading? It is notorious that ordinary, promiscuous audiences will manifest little interest in the best of sermons, prosily and carelessly read to them; and, that when the preacher awakes, they awake with him. Why should it be otherwise with the reading even of the best portions of Scripture? In the latter as in the former case, much, very much, depends on manner. Who does not know that some persons will excite as much interest in an audience, by reading a chapter of hard names in Chronicles, as some others will, by reading the glowing descriptions of the judgment scene in Matthew, or the Apocalypse?

One thing is to read from the pulpit what a critic on commas and semicolons would call "well," and another, to read impressively. Between these two, there is all the difference that exists between Mechanism and Spiritualism,—body and soul. Apostolic reading, like preaching, is that which stirs men's hearts.

But the importance of reading effectually has hitherto been very greatly overlooked. So greatly that, perhaps, almost any

*This part is on the subject of reading from the Bible.*

ministerial reader of this article, if he take the most familiar hymn he ever read, ("Arise, my soul, arise!" for instance,) examine it carefully, and rehearse it a few times in view of the most full and forcible expression of its exact sentiment, will be astonished to find how many fold its effect may be multiplied. Hardly less surprised will he be, at the fact of his having hitherto read it so powerlessly, than old father Tingley was when he awoke in the pulpit and found that he had never been converted. Nor will he then fail to study to render himself more efficient in this important department of his pulpit labors. And in proportion as he does this, will he find less and less cause to complain of the listlessness of his hearers.

It does not come within the designed limits of this article to point out the faults of pulpit reading. Suffice it to say that one of the most important of these will have been remedied, when the Scriptures shall be read neither mechanically, nor *mouthedly*, but "right on," as though the sentiments uttered were both believed and felt. And then will their sentiments be more generally believed and felt by, not listless, but listening auditories. Evidence will then open, full and clear, that not only the words of a sermon, but the words of inspiration, have far more power with men, when uttered sympathetically and forcibly.

To read the Scriptures thus, will doubtless require no small effort on the part of many. The prosy preacher will often find it less difficult to break up his habit of prosy preaching, than the prosy reader his habit of prosy reading. So inveterate in many cases, has this become, that it is likely to break only when the body breaks down in death. Yet is the hope reasonable, that every sincere incumbent of the pulpit will strive earnestly for whatever can in any way increase his ministerial efficiency.

Another important part of Church service is *Prayer*. Reading the Scriptures is sometimes omitted. But prayer, never. The minister "prays always, lifting up holy hands." While he is mouth for God to the people, he is also mouth for the people to God. His position, therefore, in the act of public prayer, is delicate, solemn, and responsible. If, therefore, it

is important for the people to take heed how they hear, it is not less so that he take heed how he prays. The best prayer in the ear of God, is that what is most intelligently and intensely spiritual, involving the highest exercise of evangelical faith. For that is the prayer that draws directly from God the largest blessing. The best prayer in the ear of an audience is that by which it is most deeply and divinely impressed. And the best prayer possible, every minister is bound to make, when he appears before his people. Certainly, it is of vital importance that all possible divine influence be secured—that, if possible, the temple be filled with the divine glory. The minister must therefore be a man of God, deeply in sympathy with God, and therefore, through Christ, having “power with God.” His public prayers must be but the solemn tasks for which his daily private devotions and habitual heavenly communions had prepared him. Unless the heavens open above his closet, they will remain closed above his pulpit. God will ever be unfound, when sought only officially. The very prayer itself then becomes sin.

Let the minister, then, who would be efficient in the pulpit, be efficient also in his closet. Let him there often draw near to the Divine majesty, in deep sincerity, and profound self-abasement. Let him there familiarize himself with all that is awful in the audience of his God. Then shall he come more boldly and successfully before him in the “great congregation.” Then shall he, through Christ, move the arm that moves the world. And then too, shall he, perhaps, find that his prayerless prayer had been one of the main causes of the inefficiency of his labors, which he had been so long deploring. We have said that the best prayer in the ear of an audience, is that by which the audience is most deeply and divinely impressed. By this we mean that that phraseology and manner of prayer is best for the people, which excites in their minds the most, and the most intelligent religious feeling. For instance, a prosy, monotonous prayer, however it may sound in the ear of Heaven, is hardly heard at all by the people. So far from serving the designed purpose of arousing them to a religious fervor, and drawing their souls up to Heaven with it,

it is itself but an opiate to whatever religious feeling they may have brought to church with them.

On the contrary, we sometimes hear rash prayers of rushing recklessness, which do far more to remind one of the whirlwind, than to inspire him with reverence for the God who wings it. These would take Heaven by storm. And as whole broadsides are opened upon its citadel, the audience are struck, as with more than the bold impiousness of the heathen, who dared to thunder against Jove. Such prayers involve, it may be, everything, except that which should never be wanting in the pulpit—**REVERENCE FOR JEHOVAH!** And their influence upon the minds and hearts of an audience is anything but salutary.

To be sure, these are extreme cases. It is as such that we have introduced them, for the purpose of showing that the efficiency of the minister in the pulpit depends not a little upon the manner and language of his prayers. It is not enough that they be intelligent, earnest, and reverent. Care must be had for the appropriateness, and impressiveness of the words by which they are expressed in the hearing of the people.

It is doubtless true, that the best public prayers are unwritten, and in an important sense, unstudied ones. It by no means follows, however, that prayer,—the divine art of prayer—should not be studied; but the contrary. The Christian minister, in view of his highest success in winning souls, must study the various and impressive modes of approaching God. He must apply himself, to become familiar with those forms of addressing Jehovah, most impressive to the religious sentiment of his hearers. He may, to advantage, study all manner of arrangements, and how to set the attributes of the awful God in the strongest light before the people, laying open the hearts of the several classes of his hearers most completely, and causing them to tremble as in the judgment Presence, and never suffering them to lose sight of their own sinfulness, of the Divine holiness, or of the Cross of Christ. As a public preacher, he must be familiar with the holy scriptures. But this familiarity is scarcely less important to him as a public prayer. In *this latter capacity, he should study, and meditate much upon,*

the more devotional parts of them. It is said that an "eminently devoted minister of the Old South Church in the city of Boston committed the whole book of Psalms to memory so that he might have at command an inexhaustible store of the most appropriate language for prayer." And Doddridge says, "pray over what you have been reading, and seldom close your bible, or lay a book of practical divinity out of your hands, without, at least, a short collect formed upon it." As a general rule, the more of the scriptures are appropriately introduced into prayers, the more impressive do they become. We have heard of a lady who was ever expressing her delight in the books which had many italicised sentences in them; ignorant all the while that they were quotations from the Holy Scriptures. The pleas of advocates are deemed abundantly more effective if quotations from those sacred writings are appropriately introduced into them. And all men—scarcely excepting the infidel himself—feel that prayer to be with peculiar unction, which quotes largely direct from the lips of Inspiration itself.

Every public prayer should be orderly. If order is heaven's first law, certainly man should not abandon it when he approaches nearest to Heaven. Disorder can never be more out of place than when in the immediate vicinity of the source of all order. Moreover, the human mind is constructed for order and to delight in beholding it. And this, too, in religious not less than in other matters,—not less in the most solemn acts of worship, than in the simplest processes of intellectual culture. The soul will, from the nature of its constitution, act more powerfully in prayer as in every thing else, when acting orderly. And then, too, will its action be more strongly felt by all upon whom it is designed to act.

Prayer then should be orderly. What its order shall be, in any given case, must depend on circumstances; for it must be able to adapt itself to the condition of every variety of auditors. Perhaps a general outline as good as any, is *invocation, adoration, thanksgiving, confession, supplication*. But, at all events, prayer should have an order of some kind, and this be made with reference to the religious attainments of the people;

and in its practical part, commencing where the people are, and, advancing in a line with their convictions and kindling emotions, take them sympathetically along the way of "life and salvation," up to the portals of Paradise; or leave them behind, only because it must, and, after a struggle before the cross, to sink to ruin.

We are aware that some will criticise this view of studying "to show one's self" efficient in prayer, as too human, and perhaps too formal in its spirit. But we cannot help that; it is nevertheless true. And, too, we believe it an important truth which is being lamentably lost sight of. We are fast learning that greater attention must be bestowed upon the business of sermonizing. To preach with power is now the desideratum of every young minister. And in view of this, he is patiently and expensively trained in the schools. But that he should pray with power, in the hearing of all the people, is that of which he has, perhaps, scarcely dreamed, and in view of which our theological schools are lamentably deficient.

"I confess," says Dr. Humphrey, "it appears to me that many of our young ministers preach much better than they pray. "And" he adds, "may not the reason be that preaching has, some how, come to be thought a much more important branch of public worship than prayer? But is this a right view of the subject?" And we, as Freewill Baptists, might adopt his language farther and say, "Our fathers did not think so." They laid great stress upon appropriate, fervent prayer, and were remarkable for the apt and free use of scripture in their prayers. They seemed to think that the more of the bible the better. Were they mistaken? Would the churches have been more edified with their devotional exercise in the sanctuary, if they had breathed out the desires of their hearts more in polished sentences of their own, and less in the lan- of David and Isaiah and Paul?

If it be said our fathers did not study their prayers, then we answer that it is not prayers so much as prayer that we would study. But did not the fathers study prayer as much as they did preaching! At all events we think their prayers were *more systematic than their sermons*. But even their prayers

were more systematic than their sermons. But even their prayers, offered in the hearing of the congregations of to-day,—and we do not say they would not be stirring, but, certainly, they would produce far less effect than they did in their own day. The efficient spirit of public prayer is always the same; whereas its efficient form and manner of expression is ever varying. And however it might have been in times gone, by the present times demand that the pulpit minister, not only cherish constantly the spirit of divine communion in his closet, but familiarize himself to the use of such order of sentiments and modes of expression for public prayer, as shall most solemnly and divinely impress his people. And unless he do all this, as in the presence of the Divine Majesty, at the foot of the cross of Christ, and with humble reliance upon the Holy Spirit, his ministrations must lack an efficiency which it is in his power, under God, to give it.

Thus have we hastily attempted to show that the minister who would be efficient in the pulpit should feel that it his *duty* to occupy it, and that its occupancy involves the highest and most solemn responsibilities. And, regarding his work therein, as threefold, consisting of reading, praying and preaching, the first and second we have considered. The consideration of the third is referred to a future number.

— *London.*

### ART. III.—NO BETTER THAN WE SHOULD BE.\*

THE interesting little volume which we have taken pen to notice, we received a few days ago by the hand of a ministerial friend from England. Leaving that land of his birth, he comes to seek a home and a field of labor. A hearty welcome, a field of great usefulness, a happy home, and a late return to heaven for him and all like him. Freely wonder at our inconsistencies; as freely criticise them; at the same time

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\* NO BETTER THAN WE SHOULD BE, OR TRAVELS IN SEARCH OF CONSISTENCY. By Andrew Marvel, Jun. Addressed to all Christians, Patriots and Philanthropists. Robert Bulman. London. 1854.



have as keen an eye for good as our author ; as generous a charity for our faults ; as ardent a *disposition* to labor for Christ's enthronement in the affections of all : Our dwelling together shall then be for growth in wisdom and goodness.

Our friend, Andrew Marvel, Jr., as our author pleases to call himself, undertakes his travels in search of consistency in the Christian world, in most excellent spirits. He seems to think, in starting, that the principal ground of complaint will be the shortness of a very pleasant summer trip. But

“ Hills peep o'er hills, and Alps on Alps arise,”

in his journey, which has no end, while he condescends to remain in the actual world. Having searched England in vain, he makes the tour of the United States and the Sandwich Islands to as little purpose. Tired of lands which others have seen, he discovers for himself a beautiful island, Mivo, the home of consistency, in the vicinity of the Sandwich Islands, and then returns by way of the Cape of Good Hope to Great Britain, to report his discovery.

The author has undoubtedly seen much of the world ; he is remarkably free from a sectarian spirit, and, therefore, writes in sorrow, and not in anger ; and if, in the actual world he fails to find consistency, he discovers good enough to cheer his heart and encourage his labors. He is a loyal subject of Victoria, yet rejoices in the American revolution ; a baptist, who can see faults in his own sect, as well as good in all others ; an anti-slavery man, who pities the slaveholder while he blames him ; a peace man, who does not annihilate war men without warning and remonstrance ; a temperance man, who when called to witness a company of self-sacrificing ministers of the gospel tipping in the presence of three thousand people at a Bible society meeting, succeeded so far in holding his peace as to keep out of the hand of the police. We submit, therefore, he is a man of a large share of self-control.

But we cannot better give the spirit of the man than to let him speak for himself in his preface. By the same means, too, we shall have before us his object in giving this volume to the public.

“ In every part of Evangelical Christendom there are cries, loud and long, of the low state of true religion. Various are the reasons assigned for it, and equally various the remedies proposed for it. One seeks a resuscitation in a better ecclesiastical discipline ; a second in a more faithful exhibition of evangelical truth ; and a third in a more direct aggression on popery, and infidelity and other evils of the day. Would it not be as well to begin with putting away those glaring anomalies which mar and deface the Christian character, weaken the Christian Church, and, beyond all things else, impede its advancement in the world ? Let all sects and parties seek to do this, and let the spirit of divine oneness and love characterise the followers of Jesus, and let his benignant and self-denying spirit be everywhere seen ; and this we propose, as the first grand step towards the revival of primitive Christianity. Our book is intended to show the need of this among the best and most efficient denominations, and parties and societies of the day ; and if the writing of these pages should lead the author to embody more fully what he has written, and lead others to think and ponder the suggestions presented, then his aim and object will be extensively answered.”

The reading of the book will abundantly convince every candid mind that the author does not speak of a desire “ to embody more fully what he has written,” merely by way of suggesting the attitude of mind which he would exhort his reader to have. It is but the honest expression of an honest heart, made sad by observing the complexities and strange contradictions of our civilization and Christianity. The forces of evil seem to be but a unit—ever co-operating with each other, and ever efficient to accomplish the end in view. The forces of good are fragmentary, disorganized, and at war with each other. The soul that loves goodness for its own sake, feels itself imprisoned within gloomy and impassable walls, and suffocated in an atmosphere which, at times, at least, impells to suicide rather than life.

How can we escape ! Shall we go to far off lands to instruct the savage in the ways of civilization and Christianity ? The very ship that bears us with the Bible and the appliances which are the gift of civilization, bears, to one of us, a hundred to dispense those so called goods which invariably render the savage more fiendish, and the heathen more godless. If none but the enemies of the Cross of Christ were thus engaged in this manifest warfare against his kingdom, it would only stimulate us to harder work and nobler daring ; but, alas, it is

our brethren in Christ who are sending forth, as it were, this freight of crime, to secure the money requisite to sustain us as missionaries, while engaged in war against crime. A pious brother is carrying on a business which inevitably creates paupers by the hundred, that he may have the power to dispense a few pence to now and then one of the degraded children of the pauper parents; and all this too, simply from a Christian purpose to diminish pauperism. These are only specimens of the contradictions every where prevailing, and in which every good man finds himself more or less involved. This is a painful state of things, and no wonder, our friend, Andrew, grows impatient and would be out of it. But struggle as we may, we must, with our friend, come to the conclusion, "We are no better than we should be."

Who, from his own experience, does not know how to feel for our friend in his perplexity? It will do no good to go with him over the ground where we have so often wandered alone, and where numberless problems arise which we strive in vain either to solve or forget. While we listen to our friend, it may call up something in our own experience which we cannot well prevent ourselves from mentioning; and, besides, if we find our friend running into some inconsistencies from his desire to escape others, it may teach us to pray more earnestly than ever to see ourselves as others see us, and for a robe of charity of more ample folds. Happy for us, if like our author's, our faith increases, that He who called forth order from chaos, makes every well-meant effort subserve the interest of his glory; while it is also the condition of the highest good of the short-sighted and perplexed creature.

Honest Andrew first expresses his surprise to a good churchman, that the party of the latter makes such "a ferment" about Romish aggression in England, and proceeds to show the agreement of the Romanish and English churches concerning the figments of "apostolical succession," "water regeneration," and their adjuncts, urging it as a reason why said churches ought to fraternize more completely. The churchman complains that the excellencies of his church are forgotten, and not allowance enough made "for the general imper-

fections of the best of men and best of systems." It is replied, that the excellencies are seen and rejoiced in, "but they are excellencies in spite of the Romanism in you, and not the result of your ecclesiastical conformation; and these ought to result in the prayerful and earnest efforts of all the pious within your pale to put away the tinsel and the tawdry that remain among you as papal relics, or, until you have done so, say less against the mother that brought you forth."

This lecture having manifestly fallen on unheeding ears, our traveler proceeds in a mood of mind in which a little encouragement would not come amiss, and he seems about to find it upon meeting an honest Christian man, an acquaintance of former years. This man, once a wheelwright, though now turned Wesleyan preacher, expresses his profound astonishment that in the midst of light, evangelical clergymen can "be so absurd as to stick to that rag of papacy, apostolic accession, with all the assumptions involved in it; such might have passed unchallenged in the dark ages, but now, when all men read and profess to think for themselves, how manifestly foolish and absurd are all such dogmas." Upon this our friend, the traveler, expresses his joy upon meeting one who is opposed to priestism, and his Wesleyan friend brings up on the other side. "I maintain," said he, "that there is an office to be occupied by the minister of religion and pastor of a Christian church, which office he receives, not from men, but from God; that in virtue of his divine call he exercises it; and that no one—not even any number of Christians, can contravene it, or assume dictatorial authority over it." From these premises he leaps over a broad chasm to the conclusion, "that by the divine office he can admit such as he may deem fit to the church, exercise discipline over those within its pale, or expel the unworthy from it; and that in these official acts, he is amenable only to Him from whom he has received his ministerial call and qualifications."

Rev. H. W. Beecher, in a thanksgiving sermon delivered last autumn, states that in this country different branches of the church are the repositories of the monarchical idea, that this idea is indeed retained in all but Congregational churches,

under which he classes Baptists, Unitarians, Universalists, and perhaps one or two other sects, as well as those technically called Congregationalists. Undoubtedly this statement is well founded, and if so, presents us one of those inexplicable contradictions in which good men suffer themselves to be involved. Men who utterly reject republicanism in the church are often the most unbending republicans in state, as if to make up in the latter for what they lose in the former. Again, men who, in England, shout aloud for monarchy in state, are much more tenacious of republicanism in church than the democrats of this country, as if upon the principle of compensation before mentioned. In this country, if it were not so grave a subject, it would afford an interesting amusement to study, in the light of the principle alluded to, the phenomena presented by the anti-slavery agitation. Some, who are in most intimate fellowship with the sin of slaveholding in the church, and would not have the subject touched in church, lest it may result in the severing of ecclesiastical ties, are, nevertheless, the most out and out anti-slavery men in politics that can be found. They go for the abolition of slavery, if it results in the dissolution of the union in a week. Others, who believe in preaching and praying against slavery, and excluding slave holders from church fellowship, are the last to say or do any thing against oppression in the sphere of politics. Surely, upon both these classes it is safe to pronounce, "no better than they should be."

But to return. Our friend Andrew is, in the next place, greatly refreshed to meet a staunch Congregationalist, who rejects papal authority in ecclesiastical relations. They get on well for awhile, but soon the question of the extent of the authority of the Bible in religious doctrines and ordinances comes up, and at once there are two parties again. The Congregationalist frankly admits he is on a doctrinal platform which he mourns excludes some of the best Christians; and as to infant baptism, he "confessed that it would certainly be better to abandon it, but was afraid that the prejudices of the people were too strong to attempt it at once." "I was anxious, however," says our author, "before our conversation broke up, that he would engage to abide by this great protestant prin-

ciple—that where an observance had not the direct sanction of God's authority, it should not have the place of an ordinance in the church, as is the case of infant baptism; and that much less ought we to exclude from the congregation of Christ's people a manifest ordinance, as it did in reference to the baptism of believers. I reiterated what I had said, that he could not blame either Episcopalians or Romanists justly for any of their fictitious ordinances if he had one of his own equally ungrounded in the divine word; and that therefore true protestant conviction and feeling should induce him to prompt and decided action on this point. But how forcibly did I see exhibited the power of habit and the mighty influence of early education. He seemed vexed that I should dwell so tenaciously on it, and said, 'at any rate it ought to be an open question with God's people.' I replied, *ought not all other human devices to be equally open, from the childish one of confirmation to the graver one of extreme unction.*"

The italics in the above passage are ours, and we have employed them because we wish to make an observation or two upon the principles to which they call attention. We begin with the last. The more we come in contact with Roman Catholics, the more we are convinced that the time is hastening when Protestants must meet this issue. There are deep questionings among a considerable portion of the Papist population in our country at this time on this very point. Hundreds of thousands have lost their confidence in their priests and in papal doctrines, and ask themselves with the earnestness of men who expect to act upon their convictions, "Where shall we go to be free from having the doctrines of men thrust upon us for the commandments of God, and the inventions of men for the ordinances of Christ." More than one of the pedobaptists missionaries among our Papist population have confessed to us their embarrassment in meeting the objections of earnest inquirers which they make to Protestantism on the ground of infant baptism. If they leave Rome, they wish to have the Bible and only the Bible. It seems to us a plain case, from what we know of Papists, from personal contact with them, that the honest inquirers are greatly perplexed in

their attempts to distinguish what right one "human device" has above another, in the church: and uniformly those who have become Bible readers regard infant baptism among these devices. We speak only of our personal acquaintances in saying they uniformly so regard it.

It seems but self-evident—"that where an observance has not the direct sanction of divine authority, it should not have the place of an ordinance in the church." It would seem this needs but to be mentioned to be immediately accepted by Protestants. We are aware that many defend infant baptism as having such sanction. With them we do not propose now to argue. But thousands who admit this practice to be entirely without such sanction, still practice it, and more or less sanction its being thrust upon others. Among such are many very eminent pædo-baptist writers. Of such we have to say, it seems to us painful that protestants should be so anti-protestant, and wittingly or unwittingly so lead their influence to sanction human authority as above divine in the church of God. This, if not argument, is a protest upon such ground as needs no argument. It is not Romanism in a decaying, crumbling church which is alone to be dreaded. In this remark we do not wish to be understood as speaking of one denomination more than another, but simply to insist upon the principle that the Bible must more and more become the authority in practice, as well as theory; and to insist also that it is dangerous to avoid any issue on the ground that it is to remain an "open question"—meaning, that it is to be tolerated without protest when conceded to be without divine sanction.

*Much less ought we to exclude from the congregation of Christ's people an ordinance, as does infant baptism, as usually held and practiced, unless itself is of divine authority.* This question is not to be changed into one about a great or small quantity of water. It is of quite a different importance. Christ either has, or has not, instituted an ordinance by which the believer is to profess faith in Him as the crucified and risen One; and, consequently, death to the world and a resurrection to a new life. This is binding upon all believers, or it is not. If it is binding upon all believers, infant baptism, as qualified above,

does abolish an ordinance of Christ's church. As Baptists believe the premises, they can but accept the conclusion; and it is not quite all that Christian fairness requires to undertake to give to this question the appearance of being one concerning the amount of water to be employed in the administration of a rite.

The President of the college, which we are proud to be permitted to call Alma Mater, often urged upon his pupils the importance of giving to *themselves* the reason of the hope within them. After being in the ministry several years, in an interview with our venerated instructor, just after his return from a European tour, upon his mentioning the pleasure he enjoyed in a conversation with Mr. Noel upon the day of his baptism, the way was opened for us to observe, that we had long felt a desire to hear from the President's own lips the reason which he gives *himself* for his practice of infant baptism. With his accustomed kindness and candor he proceeded to gratify us. We could but feel that if any one had assigned to him no stronger reasons for objecting to the doctrine of holiness, he would in three sentences have annihilated the arguments. In reply to the question, what baptism is to the subject, who in years after his baptism becomes a genuine Christian, he observed in substance, as nearly as we remember, that baptism, having no power to regenerate or otherwise change the moral state of the subject, can be nothing more than an expression of faith—an outward sign of an inward state. To the question, Why employ the sign where the substance is not? his reply was such that we could not understand, and therefore cannot remember. But the reply to the question, How the baptism which precedes faith becomes an expression and sign of faith, was to this purport. "The convert voluntarily adopts, as his own, the act of his parents." However satisfactory to others, we observed, it seemed to us in such a matter a rather peculiar arrangement, especially, as the sign is so often employed in cases where neither faith, nor the profession of it, ever takes place. Upon our observing, that it seemed to us much more natural, as well as much more consistent with the whole groundwork of his own philosophical and theologi-



cal system, to employ the sign only in cases where we have good reason to believe the faith exists, he frankly conceded that our exceptions were well taken. We felt impressed that his habit of considering the whole question as one of little importance, was the chief obstacle to his laying hold of it till he should give it a solution upon a scriptural and philosophical basis.

It may be proper, in this connection, to acknowledge the attentions paid us upon the first issue of this periodical, by an organ under the direction of another professor of the college to which allusion has been made. A most heavenly minded man is this professor; one who, if he had been among the twelve, would have occupied the place of the beloved disciple. Often have we felt ourselves drawn into deep communion with the hidden life while in communion with this dear instructor's mind, when listening to his rich and placid eloquence both from the chair and pulpit. In one of his notices of our first number, he observes, "we have already alluded to this Quarterly in terms expressive of our warm interest both in it and in the denomination of which it is the organ;" "we honor the Freewill Baptists for their practice of free communion. It is itself a testimony for both truth and love, and as such our hearts bid it welcome. It is eminently anti-sectarian and, in our view, thoroughly *Christian*," and he says more that is commendatory, all which we accept with gratitude, because it is so completely free from mere pretense; and, perhaps, more than all, because it is accompanied with a very sharp but honest remonstrance against what he takes to be wrong.

In speaking of the paragraph to which he objects, he says: "many things in its 'Introductory' article we have read with unmingled pleasure, but the paragraph on baptism with pain." In other places he says, "because this body have taken so noble a position on communion, we perhaps look the more confidently for an equally liberal spirit and position in regard to those who baptize their children, and are the more pained with the inconsistency of being illiberal and uncharitable in this particular;" "but here in this Quarterly is something which reads to us like a virulent attack. It arraigns the pedo-bap-

tist—whoever dedicated his little ones to God in baptism—as guilty of ‘abolishing an ordinance of Christ’—of holding a practice which ‘tends towards Rome,’ and towards ‘building the kingdom of God upon an external ordinance.’ He who does not think these to be grave charges has failed to measure the meaning of the language.” And much more he says, which plainly enough shows that he has, as he looks upon what are to him our inconsistencies, feelings similar to those which we have as we look upon what are to us the inconsistencies in which he is involved.

In reply to what is said about “grave charges,” we have to say, our good professor entirely overlooks a distinction he often urged upon us to make, viz: the logical sequences of a man’s system are not to be confounded with the motives which may consist with his holding it. The word “guilty,” we believe is his, not ours, and, at any rate, the sense in which he has used it, entirely *misrepresents* us, though we know without his design. Let it be granted that believers’ baptism is true, in such a sense that it is the command of Christ, and that the other practice in question is but an invention of men, and it seems to us that the things which he calls grave charges follow as logical sequences. In that sense alone were we speaking, which being in mind, we have hope our professor will be able to say of our article, as many of his fellow pedobaptist editors have said, it is written in a Christian spirit. We can but believe that when he remembers that in our “introductory” we were giving a sort of summary of our own views, he will, in the spirit of candor, withdraw his words, “virulent attack.”

In our opinion, no man has any right, as a Christian, to be a baptist, if he does not accept from his heart of hearts the positions that believer’s baptism is Christ’s command to all believers in Him, and that infant baptism is an invention of men, which, in its influence, abolishes the former. It is for us, as a denomination, to find a basis of free communion while holding these positions. That basis we take to be the fact that Christ receives one is a sufficient reason for us, upon having evidence of it, to receive him, irrespective of his conformity or non-con-

formity to our views of externals. For one to tell us, as the writer of whom we are speaking has, that our free communion would be valued more, "if it reposed on the broader and truer doctrine that the *form* of baptism is not essential to its validity, and that the use of water in the name of the Trinity," [irrespective of the fact of the absence or presence of faith in the candidate,] "in any mode which is 'the answer of a good conscience toward God,' meets the essential conditions of baptism"—to tell us so, we say is simply to say, if we were not baptists, but pedo-baptists, our doctrine would be more palatable. Besides, this "broader doctrine" would drive from the communion the Christian Quaker whom we take great pleasure in welcoming, and whom we are happy to know at least one Congregational church welcomes also. We are happy to notice that our reviewer also virtually admits our principle to be well founded, when, from his stand-point, he admits that we can share the blessings of the covenant, of which he takes infant baptism as the seal, while we live in the neglect of employing the seal; and this admission we put in as our present reply to all that he has said on this point, stating, however, that our observation differs widely from his on the matter of baptizing dying children.

Of the mode of baptism we have not spoken for want of space, and still more because we desire to contribute our share in bringing it to pass that no pedo-baptist can, in candor, speak of this question as involving that point only. But, as our much loved friend is free from the fault which we have noticed in others, we are inclined to say a word upon the following remark of his. "It is probably vain to expect that the Christian world will ever be wise enough to reach a universal agreement on these three points;—first, that only one mode was ever practiced by inspired men; secondly, what this one mode was; and thirdly, that this particular mode is essential, and that no other can be accepted of God." First, the Christian world will become wise enough to reach such an agreement that inspired men practiced *some* mode, and all must practice *some* mode, or on "the broader doctrine," Quakers be forever excluded from communion; secondly, that inspired men did

practice *one* mode which is known ; and, thirdly, it is safe for us to practice that mode which is known inspired men practiced, whatever may be the case with other modes. Until that day arrives, we submit, ours is the broader doctrine, and has in it all that is "essential to Christian love and unsectarian life," and that upon it we can "live and let live," "think and let think," and avoid all "fratricidal warfare," while we claim and exercise the right to utter freely our views as to what God's word teaches, even retaining a spirit and disposition to "accept a word of fraternal remonstrance," if we go astray.

Pardon us, friend Andrew, for delaying so long with our venerated instructors. It is perhaps by your experience, that you know we always feel somewhat less than full grown men in the presence of our professors. Even when we have the happiness to agree with them, the self-distrust and hesitation of former days return, and it takes us a long time to say what under other circumstances we could despatch in a few moments, and much more to our own satisfaction. If it be this to agree, to differ is much like trying oneself in the professor's chair, instead of putting there the "simple bird." But upon our return we are glad to find that the man who "set up his views of baptism as a test of fitness of Christian fellowship," has begged a truce, and that the Quaker's high garden-wall shelters thee from the refreshing shower. Sweltering here in this July day, the third or fourth the thermometer has ranged in the shade from 90 to 100 degrees, how can we help wishing to enter his cool neat apartments ; but as, during the time intervening between our conversion and baptism, we, in company with Fox and Barclay went over the topics there to be discussed, we will look into "the meeting for the promotion of the Lord's day observances."

Splendid speeches these ! Why will that "strange looking brother" whisper to our traveler, who is now congratulating himself as having found the object of his search, "This is all humbug, sir !" Why does he tell him that this and that speaker makes his fortune by keeping others at work all day on Sabbath ! How painful such revelations ! We had a like exper-

ience two or three years ago, when it fell to our lot to attend a meeting for supplying the streets of New York with preaching on Sabbath days. It was composed of nearly all the leading clergy of that city, and such was their new-born zeal, there was reason to fear there would be great difficulty in securing occupants for the pulpits about to be deserted. An unwelcome voice whispered, "This is humbug; it is the last of November, and spring will not have power to resuscitate this movement." A committee was appointed to arrange the times and places for the new street preachers. The committee met in a week or two. Meanwhile our Irish friend, of the Cathedral, tauntingly said in his organ, that as the people would not go where the preachers are, the preachers are going where the people are. Worse than all, the New York Tribune, that organ of staunch conservatism, had, as if to extinguish this fanaticism, suggested that the clergymen might better provide for their coachmen droppings of the sanctuary, besides those from the eaves. The next Sabbath there was a snow storm. We hear there are street preachers in New York, notwithstanding the pulpits are not deserted till July and August. It must be therefore that these street preachers are not those.

Next our author encounters the self-sacrificing clergy who are so overdone at a meeting of a Bible society, that their departing strength had to be recalled by the intoxicating cup, though they thus give sanction to the custom that, more than all things else, prevents the circulation and perusal of the sacred Scriptures. Leaving this, he falls into a meeting for domestic missions, and just as he begins to delight in the success of the cause in redeeming drunkards, his pleasure is more than exceeded by the pain given by reason of the Secretary's acknowledgment that the "munificent gifts" by which the Society is principally sustained, are from distillers and brewers. How analogous to our experience! There was a great meeting in the Broadway Tabernacle to invoke the aid of our government in securing to our citizens, who travel in Papal countries, protection in their American privilege of reading the Bible. The meeting occurred while a lady was in jail in Virginia, for teaching innocent children to read the Bible. Near the close

of the meeting, a gentleman begged leave to suggest that we invoke the aid of our government to secure like privileges at home. Had you been there you would have said chaos had come again. Confusion worse confounded! What stentorian voice is that which rises above the general din? It is one who has taken part in the meeting, shouting, Abolitionist! Abolitionist!! What is the source of all this tumult! Those who defend the system which denies to its subject as his own, not only the Bible, but his body and soul, help to make up the meeting. "Munificent gifts!" Our friend did not see the confusion in his meeting, because he did not suggest that it is better to tear down distilleries and breweries than to build prisons.

"Religion, and the battle field, and the gallows," are the actors in the next scene. Our friend is greatly tried that the pulpit praises and tickets as safe for heaven the mere warrior and statesman. We have enough of it in our country. We shall not attempt to enter into a contest to save our war principles, if we have any, from the vigorous onset made by this peace man, nor have we time to point out some cases of bad exegesis which occur in this chapter, but will observe they are such as are common to ultra peace men. "Gin and tobacco, conference and prayers for village evangelization! Oh, consistency! Whither hast thou fled? Where shall I find thee? I must surely go to other lands and seek thee in other climes."

This brings him to our country, where "revivals and slavery" he finds in unholy union. This is a very interesting portion of the book. The writer has undoubtedly visited this country, and describes many of his characters, instead of drawing them. We think, however, he sets many of them in the most favorable light they will bear; which may be taken as a proof, if not of his candor, at least of his charity. It does one good to see how heartily he rejoices in our institutions; how he excuses their imperfections; and yet how candidly he gives his own views of inconsistencies, neither exaggerating nor flattering. What a blessing are honest men of different nations to their neighbors respectively! Nations judge each other as they will be judged by posterity, provided they are true and

faithful to each other. How foolish as well as wicked not to speak truly, and hear candidly. Sectarianism is the same every where, always bringing the greatest detriment to those who cherish her most.

The author attends a great convention of editors who bring our liberty and slavery into conflict, as they must always come to conflict while both survive. The question fairly up, he, upon invitation, speaks as an honest English Christian should, if he speak at all—and surely he may speak when invited; but his speech only increases the excitement till the convention divide. We think on one point he is greatly mistaken, as in this fine scene he undertakes to give a view of ourselves, viz: he entirely underrates the number of “dough faces,” and represents them as much more nearly brought to “crust” than they really are. The Baltimore editor, a good specimen of the slavery extensionists, takes him to do for his impertinence. “You are a most unfortunate person,” says the editor to the foreigner, “like the rest of your countrymen—you only seem fit for setting quiet and orderly people by the ears.” This is to the life; and, had our author made him the leader and controller of the convention, it had been a truer representation; but perhaps not so well for him to make. But this whole portion of the book is so full of interest that it must be read to have any good notion of it. His fear to inquire to what party a great philanthropist belongs, lest he should find himself among the heretics, is decidedly a good hit. We must not take time to set the different parts of his speech at the “Woman’s Rights” discussion at war with each other but we will freely concede he does remarkably well, especially if he is a D. D. He surely did not take his lessons on that subject from a D. D. of our country, whom we saw, hat in hand, striving to lead off a portion of a temperance convention, because the chairman decided that the call for the convention was such as to admit ladies as delegates.

We must take an exception to what the author calls a successful test of his peace principles. It is introduced into a conversation that occurs between the author and the preacher-governor of Mivo. The author having discovered that the

governor is a peace man after his own heart, says to him, "Well, but in case of aggression on the part of vile people, what would you do?"

"We should repair to our meeting house, and pray to God for wisdom and protection."

"Would you not fight?"

"No," said he, "we believe God will be the shield of those who trust in him."

"Have these principles of yours been tried?"

"Yes," said he, "a few months ago. A French ship came to our harbor. \* \* \* While the captain was threatening us, the American ship came that I spoke to you of, and when the captain landed, we told him the whole affair, and he said 'I will soon settle the business;' for he discovered that the French captain had not taken possession in the name of the king; so he came close to our meeting, brought nearly all his men on shore, made a procession to the place, and then nailed the American flag up at one end of the building, and said,—'I claim the island on behalf of the American people and President, and I confirm you, (putting his hand on my head,) as deputy chief, and ratify all your excellent laws.'"

The amount of this is, that when Uncle Sam's guns were aimed at the French captain, he thought it safe for him to back out, so there was no fighting. So far as we have read, those peace men who set out with the principle of the inviolability of human life, fall into the inconsistency of fortifying their peace principles with armies and navies.

We wish, for our part, the "stars and stripes" might never be run up for a worse purpose than in this case. Before these lines reach our readers, our flag will doubtless wave over the Sandwich Islands, and with what intent, we hope was not revealed by a Senator from a free State, whom we heard say in a conversation with a chosen clique of "popular sovereignty" men, a day or two before the repeal of the Missouri Compromise, "We must have the Sandwich Islands. Never can do any thing with them without slavery there. It will not do to receive them as a state. *We must hold them in colonial dependence.*" This conversation occurring among those



who have our government in their hands, and that too, not a thousand miles from the White House, gave us reason to fear that "popular sovereignty" will not be trusted in the Sandwich Islands. The late developments go to show the same thing.

"I had at length," says our author, after ascertaining the nature of the laws and Christianity of Mivo, "got the pearl I had so long sought—truth from God's pure word—unsectarian, unmixed, embodied in the profession, and exemplified in the life; and that, too, in a people who never had an European teacher with them. A native converted by Christian missionaries, educated for the work, living among a people, and ruling civilly and ecclesiastically over them in the fear and love of God. With a simple constitution, free from those scathing blots that have disgraced the laws of old, civilized, and Christian nations—a church, too, vital, and powerful, and loving, and unsectarian. The joy of this discovery was almost too exciting, and I thought, well, here I must live and die—this people shall be my people, and their God shall be my God. But, after due reflection, I thought I must again revisit and intermix with the Christians of my own land—I must tell them of this beautiful garden of the Lord."

If we must leave the United States, we would prefer Great Britain to Mivo. We like the church of the latter island better than that of the former; but their governments too nearly resemble the other—or rather both Church and State in England are what those of Mivo will become after a few centuries, as the people undertake to make their way under such a relation between Church and State. By the time Mivo overtakes the present England, the latter will have Church and State divorced, all her inhabitants educated and enfranchised, her nobility changed to intelligent republicans, the Maine Law passed and executed, her constitution "free from those scathing blots that have disfigured" it, a genuine republic in place of her monarchy—"a church, too, vital, and powerful, and loving, and unsectarian."

A thousand blessings on thy labors, good Andrew, in thine own land—to be "the garden of the Lord," while Mivo is in-

volved in the contradictions of the present civilization. May "Christians, patriots and philanthropists" every where read thy book, drink in thy spirit, and with thee press forward, feeling, if not saying, "we are no better than we should be." Finally, a rich return to the first Yankee who, reprinting your book, has honesty enough to share the profits with the author.

*W. H. P.* —

#### ART. IV.—SUPPORT OF THE MINISTRY IN THE FREEWILL BAPTIST DENOMINATION.

THE Freewill Baptist fathers are dead ; and the peculiar religious state of the times which called them forth no longer exists. When Randal commenced his public ministry, there was comparatively little vital piety in the New England churches. There was, indeed, the form of godliness—but where was the power ? There were churches whose pastors made no profession of regeneration—men who made preaching a mere avocation by which to gain a livelihood ; often selling the last cow of the widow and fatherless by legal process for the ecclesiastical tax, and oftener still, perhaps, exhibiting a total neglect of the spiritual welfare of the souls entrusted to their care. They made long prayers, but they were soulless—there was no heavenly unction in them. They read well-written homilies on the Sabbath, but with a tone and manner that soothed the senses into a slumbering quiet, while they reached not the heart. Their preaching was upon abstract dogmas, which edified no one. The young, finding the services of the Sanctuary, to which they were compelled to be present, both by the statute and parental authority, intolerably dull, were fast becoming hardened in unbelief.

Under circumstances like these, it is no wonder that our fathers—men of God, whose hearts were burning with holy love and zeal for the conversion of the world to real piety, a living faith, not an abstract theory only, but something movingly affecting the soul—should, in their earnest, practical, Christian course, be carried to the other extreme. This actu-

ally happened. With affections glowing with the life and power of religion, and, as they surveyed the dead forms around them, rising to a holy indignation against the causes which produced them, they often denounced true principles themselves, instead of their abuse. It was in this way that they gave their influence, practically at least, against an educated ministry; and more especially against a salaried one. They preached in public and taught in private, that men called of God to be ambassadors for Christ, and feeling a woe upon them if they obeyed not that voice, must not confer with flesh and blood, or stay for literary preparation, or to inquire whether they would be supported or not; but go forthwith into the vineyard of the Lord, and trust in him for their penny at the close of their day's labor.

And in part they were right—right, at least, in all they said against a regularly educated, hireling ministry as such—but they seemed to overlook the fact, in the glorious success that attended their preaching, that the laymen owed duties to the minister as well as the minister to the world. What they taught, had it been delivered with little modification, as private lectures to the ministry, would have been just what was needed; and here is where it should have been uttered. They might have preached more to the people and less about the clergy; for when the fountain is pure the stream must be pure also. The clergy are taken from the people. As itinerant evangelists they might have taught publicly as they did, and not have felt practically its errors; but when they came to organize churches upon the principle that it was morally wrong for the pastors to receive a settled salary, they experienced in a very short time a serious difficulty, and that difficulty has been growing more and more obstinate as intelligence among the people has been increasingly diffused.

This is the canker-worm which has destroyed many of the large, flourishing churches which our fathers planted with great labor and watered with their tears. Errors, embraced in connection with religious truth, hold on to the mind with a most tenacious grasp. The most of our older brethren believed what they had been taught, and though they saw the church-

es dwindling, they attributed it to other causes than the right one. Some, however, saw the evil and raised the trumpet of warning, but for a time it awakened but few echoes.

The difficulty still lives amongst us, and to day it is one of the most serious obstacles in the way of our progress as a denomination. It has filled too many of our pulpits with ministers who have been sadly deficient in intellectual training and general intelligence; and the consequence has been, that large numbers of our best informed and most wealthy friends have left us for other denominations where they could hear edifying preaching. It has done more than this; it has deterred our most capable young men from entering the gospel field, or at least from laboring among us; and the number of ministers, allowing all to be actively engaged in preaching, has always been less than the actual need. And, as a result, for years past our numbers have been decreasing to a great extent. Church after church has lost its visibility. Quarterly meetings have disappeared, and even Yearly meetings have ceased to be reported. To an outside observer these symptoms of premature decay might betoken a speedy dissolution of the denomination. But, though we have been near the grave, and are hardly convalescent yet, there is, nevertheless, in our organization, recuperative energy enough to restore us to a healthy and flourishing condition. Our foundation is truth—eternal, immutable truth; and our days are not yet numbered, if we will use the means placed in our power by our Father, God, for our preservation. At present the prejudices against an educated and salaried ministry are fast dying away; but the effects of their existence still live and demand of us, as we value the existence of the denomination, to labor faithfully with all our might to keep in active exercise efficient, counteracting influences.

The difficulties by which we are burthened are, in many respects, peculiar to us as a separate body of Christians; and, consequently, we may look in vain for precedents to teach us the manner of their removal. It is now universally acknowledged among us that our ministry is not so well supported as that of other denominations, and that, as they do none so

much in this respect, we are far behind in performing our duty. Our ministers do not probably receive over two hundred dollars a year for salary on an average. Indeed, the sum is undoubtedly below this. Now, while this is so, and other denominations, which we acknowledge evangelical, and invite to our communion table, are giving double this sum, and are not able to supply vacancies at that, can we expect with us a sufficiency of well qualified pastors, such as at the present time the cause of God demands? How then shall the difficulty under which we are laboring be removed?

In the first place, the people must be instructed. They must receive line upon line, and precept upon precept. The lessons received from the fathers have made them what they are; correct teaching will therefore, in its proper time, make them what they should be. Let all our ministers, then, remember that they are accountable to God for all the instructions they give, and be faithful to him by being just to themselves and to their brethren in this respect. Let each pastor tell his people that it is just as much "their duty to support him and his family as it is his to preach the gospel;" that "if there is a wo on him if he is disobedient to the heavenly voice, there is one no less upon them if they hold not up his hands;" and that a peculiar calling in life will not be received in heaven as an excuse for not doing more good on earth from any one. Of course, it does not follow, if they are remiss, and do not discharge their duty, that the pastor has a right to neglect his. But while the Macedonian cry comes to him from hundreds of pulpits where he could be amply supported, it may be a great question to him, *What is duty?* And if he feels, on the whole, that he ought to remain and sacrifice for those who shut their eyes upon their own duty, let him tell them plainly that he is sacrificing for them; let them know the full amount that his benevolence bestows in charity upon them yearly, and let them feel that they are treasuring up wrath against the day of wrath by their disobedience to God in this respect.

The subject should be so presented that they will fully realize that they just as much owe their pastor for his services, and are under just as strong moral obligation to discharge that

indebtedness according to their real ability, as they are to pay the face of a note of hand given for an acknowledged *equivalent*. And why not? They ask him to preach for them, and they and their families receive a certain benefit from his instructions. Now, why should he not receive in turn from them a fair compensation for what it has cost him to prepare and deliver those instructions? If he should not, it is evident that our present system of protestant preaching is wrong, and that it would be better for the world did it not exist. But who is prepared to take such a step? Surely not the lay members of our church. But if the minister's preaching is not worth what it cost him, it must cease. The unprecedented prosperity of Christianized nations at the present, proves that it is worth, even in this world, a great deal more than it costs. Therefore, the people are under moral obligation to support it. God looks upon it in this light, the pastor takes this view of it; and if he does not cease his moral labors with those who fail to care for his physical wants, it is not because there are not evangelical churches enough that would do so, but because he dare not neglect his duty, even if they do theirs.

Let the people understand that they have all duties to perform—one as much as another; and that God requires no more of one man, according to his ability, than of another; that he does not call one man to labor for him any more than his fellow brother—that he calls upon all to do what good they possibly can in the world, some indeed, in one way, some in another. Does he not demand of every one to do right? Can a minister, let him be never so much consecrated to God, and sanctified in Spirit, do more than right? The Bible answers no. It teaches us that none of us can do more than our duty; that we ought to do that all admit. Every one is commanded to strive to be perfect; the minister can surely do no more. If this is so, by what interpretation of God's Word, by what process of reasoning, by what revelation of the Spirit to the inner man, does it appear that the minister should be more self-sacrificing than the rest of the Redeemer's children? He has the same physical wants to supply, and means do not rain down to him from heaven more than to others.

But is it said the voice of God especially calls him to his work? Are we not all as children of God, impartially regarded by him as he looks down upon us, and selects one from our number for a pastor, whose talents, disposition and other circumstances best qualify him for the office? Is it not absolutely necessary to have mechanics, farmers, merchants, teachers and other professions of civilized life? And if so, does not God call each one to engage in some one of these—the one for which he is best fitted? Now, of course, God is impartial, and will honor him who faithfully discharges his duty in any one of his callings, just as much as in another. But grant that the duty of one is specially intimated by impressions of the Holy Spirit, does that prove that God expects him to be any more holy in his sphere of action than another in his? That such a conclusion follows would certainly not be in accordance with our principles of reasoning. Away, then, with the idea that God calls upon the minister to make greater sacrifices for his cause than the rest of mankind.

We are so constituted that producers and teachers, moral and intellectual, are needed. Without cultivation, the mind and heart would become like those of the most degraded heathen—almost brutalized. Without the fruits of the earth, and the manufactures of art, we could not subsist. Let then the law of reciprocity prevail between the two. God requires of each individual to spend a portion of his time in the cultivation of his moral nature. The Bible and experience assure us that this can be best done by the aid of moral instructors—men who devote their time exclusively to religious teaching. Therefore, the teacher and the producer are both dependent upon each other; and neither can fulfil the great ends of life without the other. There is no giving or begging, but an even exchange between them, by which both are equally benefited. If any one disbelieves this, let him seek those portions of the world where true religious knowledge is not imparted, and he will be soon convinced. Why is it that an acre of land is more valuable in Europe than the same quantity, equally fruitful, in Africa? Give Christianity this rise in real estate alone, which she has effected, and she will support herself, and the miser may keep his gold.

Every parent knows that, without the preaching of the gospel, any place will soon become immoral. And he knows that if his children are not trained up under the influences of religious teaching, in nine cases out of ten they will contract dissipated habits, and soon scatter to the winds the hard earned patrimony he may bequeath them. If young men are not found in the house of God on the Sabbath, as they do not engage in their ordinary business, they will make it a day of recreation. They will meet their young associates; something will be planned for amusement or excitement; for young men are not wont, when they meet together to spend the day, to fall asleep from dulness. The resort to the bar-room, or a ride is suggested; and by the time the sun gilds the western horizon, perhaps dollars have been squandered. More than that, habits of irregularity are formed and strengthened, which after-years of misery must atone for. How much less expensive for the father to have trained up his children to observe the ordinances of religion. The money spent in this way every year by the sons of those who take little or no interest in the gospel, and pay nothing for its support, even among us, would be a great sum towards supplying our destitute churches with the means of grace. And it would have been far better for the young men and their parents had it been so appropriated.

Then, as a matter of economy, it is for the interest of persons who have wealth to support the ministry, and keep their children regular attendants at church; for when there, they are not somewhere else with evil companions, squandering money and forming immoral habits.

And besides this, a good flourishing religious society in any locality, with a well-sustained and worthy pastor, will increase the value of property in the place a large per cent; for sober, industrious citizens will be anxious to settle there for its advantages of religious instruction to their children. Is the church, then, in a dollar and cent view even, a debtor to the wealth of the world, or the world to the church? The church is not an eleemosynary; it asks not charity; it pays for its own support. This being so, what betrays a want of independent manhood



more clearly, than the conduct of those persons of affluence, to be found in almost every community, who, reaping all the advantages of the gospel, stand aloof and suffer its burdens to fall upon a few benevolent hearts? If such are not living upon charity, the word must have a new definition. There cannot be one particle of true nobleness of soul in a man who is thus willing to live upon the goodness of his neighbors; to have his children trained up to usefulness and respectability by the money of others, when his own coffers are overflowing; and to have his property and quiet protected by the moral sentiment in the community, inculcated at the expense of his poorer neighbors.

Such truths as these ought to be faithfully preached from every pulpit throughout our denomination. All should be done in a spirit of kindness and christian love, but the truth should be preached. It has been neglected far too long already. And we have faith to believe that when our people understand these things as they really are, it is in humanity to effect a change—our ministers will be better supported. There is something in almost every heart, when it knows what right is, that loves to see it done.

But again, the self-sacrifices of the ministry are not so well understood by the people as they should be. If they were better known, the pastor would be more sympathized with, more trusted and more cheerfully supported. He sometimes has a more delicate appearance, softer hands, is not so sunburnt, and wears better clothes than the manual laborer. Hence, it is often asserted that he leads an indolently easy, pleasant life, and has sought the ministry from unworthy motives. Doubtless many really think so, as he always appears cheerful when seen, and seems not to be in trouble as other men.

Let them be undeceived. Let the truth be known, that the lips may smile when the heart is breaking; and that it requires a far greater effort to restrain the manifestation of one's internal emotions than it does to give them free expression. Not that he is hypocritical; but it has become a duty with him to check every murmuring thought, to preserve a serene countenance, and in whatsoever station he is, therein to be content.

But notwithstanding this, he is human. All ought to know the struggles, the difficulties, the sorrows and sufferings which a large part of the ministry have to pass through, before they enter the sacred calling—even whilst preparing for it. There are ministers in our denomination, who, while in college, and while preparing for it and for other public institutions of learning, could not accept an invitation to address a public meeting—not even on temperance, because their ward-robe was so defaced by wear that they were ashamed to appear in such an exposed position. Then they have been obliged to board themselves while pursuing their course of study, and to subsist on the most scanty allowance of the cheapest food, until they utterly loathed it, and were obliged to eat what they felt necessary to sustain their physical constitutions; just as one would take an unpalatable medicine, by swallowing it without tasting; or with their food in their hands walking forth into the fields and taking a small quantity at a time, just as they could eat without having it repelled from the stomach. Their rooms were the cheapest to be had, uncomfortably furnished; and to save fuel they often wrapped their cloaks around them and applied themselves to their studies through the long, cold day, till a late hour at night. In this way their nervous systems were overtaken; their physical constitutions nearly worn down; and yet when vacation came, it was no vacation to them. For, instead of going home to rest and recruit with friends, as their more favored classmates did, they were obliged to teach, through the long winter months, a large, untrained and almost ungovernable school. Thinly clad, going from a warm school-room to the open air of winter, the exposure so affected their health that they scarcely saw a well day during the term of teaching. In the spring, nervous, with their and almost transparently pale features, the pallor of the face has often been in only slight contrast with the pillow upon which they rested their heads. And so it went on, year after year.

Is it any wonder then, that our college educated ministers are sometimes accused of not having that life and animation in their discourses that the nature of the case demands? When the secrets of the College and the Theological Seminary shall

be divulged at the judgment bar, the world will be astonished at what will be unfolded. It will then see where the educated minister obtains his pale, delicate appearance, as contrasted with the manual laborer.

Now we ask any candid man, what influences these pious young men, who have predetermined to enter the ministry, to make these sacrifices? Is it wealth? They never obtain it—a rich minister among us may exist in the fancy of some of our poetic temperaments, but no practical business eye ever saw one who acquired his property by preaching. Is it worldly honor? They are not the men from whom are selected our presidents, governors, legislators, judges or officers of any kind. Is it a life of independence and ease? Every man, woman and child claims the almost undoubted right to pry into and know all the domestic and private affairs of the pastor; and if they live a life of ease, they do not, like aldermen, become corpulent in body. What then is the secret motive of their course of action? It is—it must be—a conscientious feeling of duty to devote themselves to the gospel ministry; and this preparatory course is taken solely that they may be more efficient in their calling.

But there is still a stronger proof of their sincerity. In the midst of their self-sacrificing, young men in our denomination have received repeated solicitations from their friends in other evangelical denominations to join them, with the promise that all the expenses of their education should be defrayed; and that they should be well settled with a good salary after their course of study should be completed. They have refused these offers; and why? Not because they expected their superior advantages would place them at the head of their own denomination; for they had seen tears spring to the eyes of their educated brethren in the ministry, whenever the subject was mentioned in their hearing; so well had memory treasured up the cold reserve, the unkind words and the innuendoes their sensitive natures had experienced from their brethren. Not for this, then, have they remained with us; but, simply, because they felt it duty to do so. The denomination occupies a space in the moral world, and should its organization

be dissolved, that space would be left vacant. Should our ground be abandoned, no other denomination could appropriate it for generations. Our members would be scattered here and there, and their children would receive but little or no religious instruction. Hence, it is necessary for the Freewill Baptist denomination to be sustained. And if so, her churches must have pastors. Where shall she obtain them? From her own sons. No other order of Christians can have so strong claims upon a young man brought up under our influences and educated for the ministry, as our own declining churches. Now let the people know these facts, and understand the motives that lead young men to the ministry—to our ministry; let them see how much they have sacrificed; how much they are still sacrificing; tell them of their hard labors; miles of travel to visit the sick; their nights of study; their ill health; their scantily supported families; the many necessaries of life they are obliged to deny to themselves; tell them also that many of their pastors are preaching now for a salary inadequate to their actual wants, when they have been offered an advance sum of several hundred dollars a year to preach for some other denomination, or engage in a far more desirable profession for which they are well fitted by nature and education; and yet they choose to preach the gospel as they are, and live in poverty and die and leave their families to the cold charities of the world;—and then let the question be asked, if there is any layman of wealth, even one, who will offer upon the altar of the Lord one half the yearly sum that his pastor does?

Verily, were there but this side of the picture, ministers might well say with the apostle, “we are of all men most miserable!” But there is another side; a bright side; a glorious side—sweet peace of conscience; a feeling of well-done in the heart at night; an immortal hope of a golden crown of life; a state of ineffable beatitude with all the souls won from death, rejoicing in eternal happiness! Could all understand these, the true feelings of the minister, and understand too the importance of religious teaching, especially to the young, our feeble, declining churches would soon exhibit signs of returning life, and well-qualified, faithful pastors would not long be

wanting. Here, then, is a work to be done by the ministers themselves. Through delicacy, a natural shrinking from the too curious eye of the world, many have silently kept back in this respect; and if they have told the truth, and nothing but the truth, they have not told the whole truth.

Our feeble churches are stretching forth their emaciated hands to us; our brother ministers and their families, suffering for a comfortable support, are calling upon us to discharge our duty to them; and God's voice commands us to be faithful to him, and not to fear those who can only kill the body, but to fear him who has power over the soul. A thousand expedients may be devised for the support of our ministry, but they will all speedily fail, unless the ministers are faithful—more so than they have yet been in a majority of cases—to impress upon the minds of their hearers the importance of religious instruction to society, and the true motives and real condition of the earnest, conscientious pastor. It seems to us that these are the two cardinal points upon which “hang all the law and the prophets” of our denominational existence. Had our fathers been faithful in this respect, and proclaimed as earnestly, as they did other truths, the necessity of an educated ministry, and the duty of the people to sustain it, our denomination would be far from laboring under its present embarrassments. However, they did what they thought was best, and did it with zeal. They have left this part for us to do; let us be as faithful in our peculiar work as they were in theirs. If ministerial support is less in our denomination than in any other of the same numbers, through the errors preached by our fathers, let our preaching be faithful enough to counteract all its evil effects. They planted; it is for us to water and train; and God will give the increase.

It seems to us that this is the peculiar duty of our ministry at the present time; but it is not all. We have some denominational practices which militate against the support of the ministry with us. *We are too ready to ordain men to the work of the ministry without proper qualifications.* This is a serious evil, and it has operated to our great disadvantage. Our fathers, justly incensed against the customs prevailing in their

day, of making the ministry a mere profession for a *livelihood*, to which a man who has been through the regular course of prescribed study might be admitted, pious or not pious, fell into the opposite extreme of setting apart to the ministry, by the imposition of holy hands, almost anybody, with or without qualifications. If he had had a remarkable dream, or felt himself miraculously called, that was enough. No matter whether he could read and write, or even speak correctly, his mother tongue. They regarded him as chosen of God; and so far from doing anything against his public preaching, they urged him on to an immediate commencement. And thus they made ministers of all their good deacons. This course drove from us, in time, many of our most stable and intelligent friends—those who went to church on the Sabbath, not to hear an exhortation in broken English repeated time after time, but to be instructed as well as exhorted. The peculiar sing-song tone, the loud, almost deafening key of preaching, or the hearty responses of less intelligent minds, did not edify their souls. There was a great deal of heat, but little light. Of course those few only amongst us are referred to, who never ought to have entered the pulpit, and not the majority of our faithful pastors.

We are experiencing the same difficulty at the present time. We sometimes ordain those now whom God evidently never designed for public preachers. They have no natural or acquired qualifications for the office; and when this appears, as it does in a little while, they become the most troublesome class of Christians in the church. They sometimes seem to think that the act of ordination has imparted all the virtue and wisdom a faithful minister should possess. They see not their own deficiencies. The more ignorant they are, the more they think they know. They are presumptuously self-willed; and can neither be instructed or advised. There are some churches that are just miserly enough to employ them for a little while, because they can get them cheap; and so some of them manage to live by a constant changing from one church to another. They are usually envious of their brethren in the ministry, and, hence, often opposed to advancing

movements in the denomination. After few years of trial. the most of them find themselves out of employment. Some, then, with bitter feelings, leave the denomination, breathing out denunciations and threatenings against it, because it has not supported them. They never, however, make any such demands upon the denomination which they join. They do not expect to be acknowledged as ministers there, but become humble, private members, just as they should have been with us from the first. There are others who do not leave us, but settle down in some secular business. Many of these give the pastors of the churches, where they belong, almost an infinite amount of trouble. Their feelings are generally soured at their ill success, and they become critics upon the acts of their pastor. If he makes a mistake, they are the first to discover it, and publish it abroad with magnified importance. If there are cases of discipline in the church, they are almost sure to be opposite the pastor; and like Absalom, endeavor to steal away the hearts of the people. They are insinuating to every sceptical listener that the pastor is time-serving; that they might have been preaching to some large church, but they would not sacrifice principle; and that no upright, honest man at heart can be supported as a minister.

Again, are there any ordinances of the church or pastoral duties to be attended to, they have their friends who select them as the administrator. They are ready to baptize, attend funerals and solemnize marriages—*especially the latter*; and by so doing they take, as it were, the bread from the pastor's family. They are not willing to labor where they might be useful, and thus their example in its full force is directly against Christian meekness and love. Is there an effort made to make the pastor's family a donation—a little present—their voices are the first to oppose it. They say he already has a larger income than they have, or than they ever had; that there are others more needy; and that the church is not able to give so much. And thus they dry up the springs of benevolence; and even sometimes cause serious inconvenience to the pastor, by preventing the timely aid he would have received. Whilst they were preaching,

they occupied the place that better—more efficient—men would have been called to fill. By their example and precept the church was taught that the ministry receive too large salaries; and thus, when they left the church, it was worse prepared to support well a qualified, faithful pastor than when they entered it. And not only so from this consideration, but because they always had some hobby every Sabbath to harp upon. Not having more than one idea to present at a time, they have run that to the farthest possible extreme, and thus the most efficient supporters of the gospel have become disgusted and gone elsewhere. This is the way many, very many, of our once flourishing churches have become enfeebled even to the loss of their visibility. Sometimes, indeed, these would-be preachers, when they have found that they must leave their fields of labor, have exerted themselves to the utmost to create a division in the church, that thereby they might entirely destroy it; and in very many cases they have but too well succeeded. If they could not preach to it, they determined that no one else should.

These remarks are intended to apply to the guilty only. Unhappy differences do sometimes exist between the pastor and his church, when he is not to blame. Misunderstandings and other circumstances arise, by which, for a time, the most faithful, efficient pastor is obliged to disagree with his lay-brethren. So, also, there are ordained ministers in our midst, not actively engaged in preaching, who are far from being guilty of any of the errors enumerated. They are humble, conscientious Christians, doing all the good they can. Ill health has obliged some of our best ministers, to the great grief of their hearts, to relinquish preaching. Others have seen a different field of labor open to them which duty compelled them to enter. But in whatever church you find such men as these, you will not find them in opposition to the pastor; not supplanting him in the affections of his people by seeking every occasion to perform those duties which are his peculiar privilege, but co-operating with him in every good word and work—willing to labor as private members wherever they can be useful. Against such there is no reproach.



They are bright and shining lights. The pastor loves to counsel with them. They can often give him much assistance, because they may sometimes be better acquainted with the public feeling than he can be. But their number is comparatively few ; the majority of ministers not actively engaged in preaching with us we fear is of the other class.

Our duty then is plain. *More attention must be given to the natural and acquired qualifications of candidates for ordination to the Christian ministry.* And it is not enough for a man to possess undoubted piety of heart, an aptness to teach, a good education and good health, before he is set apart as a Christian minister with power to administer all the ordinances of religion ; *he must have a fixed determination to devote himself through life exclusively to the gospel field.* No man who intends to make school teaching his principal business, or even a considerable part of it ; or who intends to employ a certain part of his time in any secular employment for the sake of pecuniary considerations, should be ordained a minister of Jesus Christ ; because the powers it confers upon him will not help him in the least in performing the duties of his secular vocation ; while the partial exercise of them will be detrimental to the support of those ministers who feel it duty to devote their whole time to the gospel, and rely exclusively on the churches for their maintenance. And no one, of course, should receive ordination who does not possess due qualifications for the office, whether he is willing or not to give his life, his all to the ministry ; for it is from such that arise the complicated difficulties already enumerated—thwarting pastoral influence, enfeebling, dividing and destroying churches. By rigidly adhering to a rule like this for a series of years, we might have less ministers in number, but they would be more active, do more, and be far more efficient every way. There would be more examination of the subject ; and the relation would not be entered into hastily as now. It would be considered a life business, and not an experiment of a few months or years. There would be more stability in the pastoral relation—none of those constant removals from one field to another, which are the great moth of the ministry. Probably now among us nearly

one tenth of the money collected for the pastor's support is expended in moving the pastor's family and goods from one church to another. As a consequence, his charities are restricted ; his library, far too small, cannot be replenished with even those books absolutely necessary to his greatest usefulness.

This frequent change of ministers is a crying evil among us. In a dollar and cent view, it is the very worst economy, and in a moral view its effects are still more ruinous. Never, no never, can our ministerial support be adequate to our wants till this policy is changed. And one effectual remedy is to ordain to the gospel field none but efficient men—men efficient every way, who love the ministry, and mean to devote their lives to it. Churches will then have confidence in the pastors they settle over their spiritual interests ; they will settle no substitutes with the expectation of changing as soon as a favorite man can be obtained. Everywhere the name of a minister will suggest a man of piety, education and good natural abilities—a man thoroughly interested in, and devoted to, his work for life. With all such ministers in our denominational field, our friends would not be ashamed to own the name of Freewill Baptist, or make public the names of those on whose religious ministrations they attended. What churches we might have, would be permanent, active churches ; with life enough at heart to give their pastor an ample support, without forgetting or neglecting the benevolent enterprises of the day. Their pastors would not be obliged to labor in the moral vineyard with one hand, while the other should be engaged in some secular employment for a livelihood. The churches would be revived, souls born into the kingdom of our God, and there would be a healthy activity throughout the body ecclesiastic, far different from the spasmodic movements sometimes seen now, and such as has been entirely unknown before.

Give us, then, not a less number of efficient ministers, but no more whom God and man have never qualified for the office. They are stumbling blocks in the way of success. They take the bread from the children's mouths. They feed the flock with unwholesome food. They give false counsels, and

flee at the approach of danger. They needlessly bring the calling into disrepute. They encourage fickleness of purpose by their repeated changes. They are dead weights and hindrances to the effectual labors of the active pastor. They leave the preaching of the gospel, and preach, preach over, and over again, some particularism of the day, leaving the flock to starve for spiritual food. And, in short, the more such ones we have, the more difficult will ministerial support be amongst us, the weaker shall we become as a denomination, the less accomplish as disciples of our Lord and Savior. True, exhorters and others may and should often be licensed to conduct meetings of worship in remote places; sometimes indeed taking charge of small churches for a while, with or without the idea of ultimate ordination. Men, in this way, who feel it duty to labor publicly in the gospel vineyard, and whom the churches do not consider qualified for permanent pastors, would thus have an opportunity to do so, without being forever after unfitted to consider themselves as nothing more than private members of Christ's body. They would not have that feeling of self-importance which is almost invariably acquired by ignorant men, who are commissioned to be teachers of others. If it is not worldly honor they are seeking, if they take no pride in being addressed as *ordained* ministers, and if they are really desirous of doing good, this will give them all needful liberty to labor in the Lord's vineyard. And if, within a few years, they shall see, and the people also shall see, how unsuitable they are for pastors; and their zeal and love shall cool, as they often do with this class under these circumstances, then the churches will not be burdened with their ill-timed advice, or their murmurings, the pastors with their officiousness, and the denomination will not be chargeable with sanctioning their unfitness for pastoral labors.

The evils above enumerated, as existing in our midst, are undoubtedly among the chief reasons why our ministry do not receive a competent support—as good, even, as is received in other denominations. No great, sudden change can be expected, or, human nature being what it is, is even desirable. The *reform* must be brought about gradually, step by step, though

not of necessity slowly. We may step like a young giant in the full vigor of strength, and yet proceed cautiously, enlightening and clearing the way as fast as we advance. The church is, and should be, emphatically a conservative institution. She is not a temperance society, an anti-slavery society, missionary society—neither of these exclusively—but embraces them altogether, and more—she is the voice of one crying, in the world of iniquity, repentance; not the refraining from outward sins only, but the nurture of heart-goodness. The same evils were in the world at the time of the apostles, equally as virulent, perhaps, in their development, as exist now, and yet we do not find them singling out any one of them and devoting all their time in a grand crusade against that. They condemned all, and yet made a hobby of none; and they did not forget that the burden of their preaching was to be, *godly sorrow for sin, faith in God, and regeneration*—all absolutely essential to future salvation. The reform they preached was emphatically a heart reform. They believed that when the world should become true Christians, then man's external circumstances would be all that could be desired; not but that it is the duty of every one to do all that he can consistently do towards making man's outward condition favorable to happiness: but it is vain to expect a millennial righteousness on earth, till the world become in reality, as well as in profession, followers of Christ.

We fear that some of our brethren, in their warm sympathies for reformers, have preached too much upon external morality, and too little upon heart piety; and the consequence has been that the minister has been considered as a mere agent of some reform society; his support has been neglected, from the fact that he has neglected the spiritual interests of his people; and the great revivals that used to attend the more heart-preaching of our fathers, are almost entirely unknown. This has militated much against us, both as to numbers of spiritual Christians, and a competent support of our ministry. There is such a thing as being over zealous in a good cause. The church must not be hurried into the extravagances of enthusiasts. She must not sail aloft in her visionary excursions.

beyond the plain, common sense view of earnest, practical men. Nor must she, on the other hand, enchain herself to some antiquated creed of the past, in which the light of the present age reveals obvious errors. When a truth is demonstrated by a fair interpretation of God's Word, let her adopt it, but not before it is first proved. And if she

"Cannot bring Utopia at once,"

for the step of reform is slow, let her not become discouraged and sink down into slothful inactivity. If she cannot have the full blaze of heaven's sun at once, let her not despise the twinkling stars of truth that gem her firmament and illumine her otherwise dark sojourn here below; and let her not forget to watch for the dawning, and to welcome every new ray of light that presages the rising of the perfect day.

But it is not enough to preach and pray and wait for the good time coming. The religion of Christ is eminently a practical religion. We were made to be active, earnestly engaged in good works. Now, as disciples of our Lord and Saviour, we can do much to hasten the evangelizing of the world by laboring faithfully to establish on a more permanent basis our own denomination. A well-sustained, devoted ministry, educated and talented as the times demand, will soon increase our numbers. Then our first attention is to be turned in this quarter, as it is absolutely essential to our existence at all that we have well-qualified, good and efficient pastors sustained over our churches.

But many of our churches are not able to support a pastor. In what way can we best give them immediate assistance? It is impracticable to think of endowing them with a permanent fund. But a small amount of good is accomplished by sending them a pastor for a little while; people in the vicinity do not give them their confidence under such circumstances; they are afraid to cast their lot in with them, lest they be called upon to assist in building a house of worship; or lest, in a little while, all will be given up, and they be obliged to find a home elsewhere. There is one remedy. *We need a large fund for building churches.* Let the society own, free of debt, a good,

elegant house of worship in almost any city or village in our country, and it will find no unconquerable obstacle to support an efficient pastor.

Every church or society should own the house in which it worships; and then the pews can be rented yearly to defray the necessary expenses. When this is utterly impracticable, and a house is built by stockholders, it should be done with an express condition that the pew owners are to be subject yearly to a legal tax of a certain per cent. for the support of the meetings. No houses of worship should be attempted to be built except on one or the other of these plans. The support of the gospel will then be equitable. Its actual hearers will then bear its burthens. The pastor will also feel that much depends upon his efforts, and it will nerve him up to greater faithfulness. The plan is simple and practicable, and without a serious objection. Undoubtedly, at first, it would be opposed in some places, from the prevailing custom of having the pews free. But let the practice be where it may, it is a pernicious one, and should be changed immediately. It often causes unpleasant feelings. Certain persons are in the habit of occupying particular seats; others, sometimes from envy, and sometimes because the pews are really more eligible than the rest, seat themselves there at an early hour, thinking, as they do so, the pews are all free, and that they have a right to a seat where they please. Ill feeling and divisions are often produced in this way, which ultimately lead to serious difficulty. Again, where this method is pursued, the ladies occupy one side of the church and the gentlemen the other. The consequence is, families must be separated. The best pews are occupied by the adults; while the children, left to their own inclinations, seat themselves together behind their parents. With little restraining influence over them, they give very small attention to the serious worship—often at play with each other, reading Sabbath School books, or leaving and entering the church to the great annoyance of the pastor and congregation. They are very apt also to mark and mar the pews, so that a house arranged in this way is seldom kept neat and in perfect repair. Let the head of the family yearly rent a pew for the conven-

ience of himself and family, and all these difficulties are obviated at once. There are then no subscription papers for the pastor's support. There is no doubt in regard to raising his salary; no fears that every year will be the last that the church will be able to sustain such a pastor as they want.

If these views are correct, *we need a Freewill Baptist Building Society, with a capital of fifty thousand dollars at least*, to assist in erecting houses of public worship in those churches not yet able to do so by their own resources. Why may not such a Society have an immediate organization? Let a treasurer be appointed; and donations solicited for this object in the same manner as for the mission cause, with the understanding that all received is to be put at once at interest, till the required sum is made up. We might do but little the first few years, but it would in this way come before the minds of our people, and prepare them to carry it out in full at no distant day. It does seem to us that this plan is feasible—nay, that its execution is absolutely demanded in our denomination. We wish to be more efficient than we have hitherto been. We ought to be so. We have more wealth, more intelligence, and more well-qualified pastors than at any previous period of our existence. We would not underrate the labors of the fathers—far from it. We revere their memories as much as any one. But we do believe that the work before the Freewill Baptist ministry, at the present time, is quite as arduous as was theirs. To travel the country in the spiritual condition of their age, and organize churches, in most cases without houses of worship, and with the expectation that ministers were to preach free of expense to the members, and support themselves at some manual employment, is one thing; but to build houses of worship, furnish well-educated, pious pastors, and counteract the feeling so deeply impressed upon their minds that it is wrong for the minister to cultivate his intellectual powers, prepare his discourses before he enters the pulpit, and receive a stipulated salary for his support, is quite another. The former was the work of our fathers; the latter is that of ourselves. They were remarkably successful in theirs. Shall we be so in ours? If we are so, ministers and

people must sacrifice—sacrifice time and money for the cause of God. And why not? If the great end of earthly existence is to prepare ourselves for glorifying God in eternity; and if it is a great part of that preparation to bring the heart into that state in which we can love our neighbors as ourselves, and labor for their true elevation, for the salvation of their souls, why shrink for a moment from the duty before us? Let us buckle on the whole armor of God, and as good soldiers, stake our all, resolving to come off conquerors or die in the battle.

But we must do, as well as resolve. How many of us there are who are toiling almost day and night without even proper cessation, to accumulate wealth we shall never need. Let such a man beware what he does. He may hold on to his money with the grasp of a dying miser, and the servant of God may suffer for the very necessaries of life. He may hoard up his treasures, and see the pulpit become vacant, the Sabbath school without a library. He may do all this:—fill up his coffers, add dollar to dollar, become richer and richer, and children all around him may be growing up without moral training—Sabbath breakers, profane swearers, intemperate, unprincipled—he may do all this, we say, for the vanity of being called wealthy for a few short years of his earthly existence, or he may do it for the sake of leaving his children in the possession of a fortune sufficient for an independence through life. But it will be to them the means of luxury and dissipation. They will perhaps quarrel over his tombstone concerning that very wealth he has been so anxious to leave them; it shall cause enmity to rise in the hearts of his children, and scatter them far from each other; and it shall finally prove that he labored his whole life and practiced the most miserly self denials, for the sake of bequeathing the greatest curse to his offspring.

Our greatest statesmen, our best teachers and editors, our most successful merchants, and our most useful men in all the departments of life, are self-made men—the architects of their own fortunes. Who taught us to apply the power of steam to machinery? A laboring blacksmith. Who was the father of



our country, our salvation in the time that tried men's souls? A young farmer of Virginia. Who was the greatest editor now living? A poor boy of New England. Who are the world's preachers and teachers? The sons of men in the humble walks of life. Who are our merchant princes? Are they the sons of wealthy parents? Far from it.

With such facts as these before him, and knowing that the invigorating discipline of early self-denial is necessary to success, how can any reasonable father be so anxious to leave his children a fortune? Let him ask himself, if he has not always found a way to get through the world, even though he commenced without capital? And if so, if he has less confidence in his children than in himself? It is a man's duty to be industrious and economical, and to lay by enough to provide for the wants of himself and family before they can help themselves, or in case life or health should fail. But when this is done, let him not be solicitous about leaving a fortune for those who shall succeed him. Let him give his children a good intellectual education; a good moral and religious training, and leave them when he dies an unsullied name, a life of good deeds for an example, and the blessing of God upon them from his dying lips. Let this be their inheritance, and they will find a way to get through the world; and what is more, they will make the world better for having lived in it. This is far better than an inheritance of wealth. It is a capital that cannot be squandered. When all take this view, how soon the gospel will spread over the world! As it is now, one generation devotes all its time to accumulating, another to squandering. And thus the moral vineyard of the world lies neglected. Better far, for fathers, children, the church, the world, that each generation provide for its own wants, and let the next do the same. Brethren, let us seriously ponder upon these things; and not only ponder, but *act*.

*M. J. D.*

ART. V.—LATTER DAY REVELATIONS.\*

WHEN any new and very gross absurdity is commended to public regard, men of real science, theologians especially, pass it by, under the impression that should they expose the imposition, they would appear to the public in the repulsive light of “answering a fool according to his folly.” It is this fear, we think, rather than a prudent regard to the public welfare, which has shielded modern “spirit revelations” from that degree of scientific scrutiny requisite to unmask the imposture before the world. Whatever may be thought of the subject in general, the writings of the individual whose name stands at the head of this article seem to demand a critical examination. The volume to which we have referred, consisting of 782 octavo pages, purports to have gone through some seven or eight editions in this country. It has been reprinted in London; and how many editions it has gone through in Great Britain we have not been informed. It has also laid the foundation for that “spirit” movement which now controls the religious, and, to a great extent, the scientific faith of vast multitudes in this country and in Europe. We shall therefore make no further apologies for an attempt at a somewhat critical examination of the philosophy and character of this great primal production of modern spiritualism.

The claims of our author are very wide sweeping and very peculiar. In the state in which his revelations are given to the world, he claims to be possessed of a power hardly less than omniscient in regard to the past, present, and, to a great extent, future history and condition of the universe. “His philosophy,” says his scribe, “is only that which is involved in the laws and principles which control the universe and mankind unerringly, and his theology is only that which is written on the wide-spread scroll of the heavens, in which every star is a

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\* THE PRINCIPLES OF NATURE; HER DIVINE REVELATIONS, AND A VOICE TO MANKIND. By and through Andrew Jackson Davis, the Poughkeepsie Seer, Clairvoyant. In three Parts, etc.

word, and every constellation a sentence." "And *whatever* truths," says our Seer, "have entered the minds of investigators, they will see the same reflected;" (in these revelations) "which will be a source of inward gratification. There will also be a consolation derived from the things contained in the revelation, consisting in the reflection that the dross and impurities of systems and theories have become purged off, or rather repulsed by the truth, which is positive and eternal." What the stern Mahomedan did with the celebrated Alexandrian library, the world should now do with all the books of all investigators of truth, since the world began. "*Whatever* truths," (the italics are our author's,) "these works contain, is found in this revelation, and found here as it is not found in those works, in a state of total freedom from all dross and impurities." What use is there then for any such works? Let them be given to the flames. Then these revelations contain not only the truth, but the *whole* truth. The revelation, our author affirms, "will progressively reveal every visible and invisible existence, until it arrives at the highest sphere of perfection, and then will retrace the links of development back to the original cause and foundation of all things." What investigator, from this time forth, will have the audacity to write another book, when *all* truth pertaining to the visible and the invisible, and that in its origin and progress, is here revealed in a state of total freedom from all admixture of error? "With the jaw bone of an ass," exclaims an ancient giant, "heaps upon heaps! With the jaw of an ass, have I slain a thousand men." With a weapon hardly dissimilar in its nature, may the mighty Seer of Poughkeepsie exclaim, have I forever put to silence all "investigators" from the beginning to the end of time. To no personage on earth, or any where else, did we ever apply such language before. We think however, that it is called for on this occasion.

The *manner* of our Seer claims a passing remark in this connection. Every where he speaks "as one having authority, and not as the scribes." The only foundation that he lays for our faith in his Revelations, is the fact, that in the state of *clairvoyance* in which these revelations are given forth, this

Poughkeepsie Seer has an *impression* that things are thus and so, and is *impressed* to say it. Simply and exclusively because he is thus *impressed*, in the state referred to, we are to believe that "the material universe is a *vortex*," and "that earth, when comprehended as an entire whole, is a *stomach*;" that the world had a beginning, and yet that it revolved around the sun from eternity; [after describing the process of the creation of this and all other planets, he tells us, page 430, that the modern philosopher, who discovered the fact, that the earth revolves around the sun, "*discovered* the truth; but that the truth had existed the same from all eternity;"] that Jesus Christ was laid in a manger, not at his birth, as the sacred writer affirms, but at a subsequent period, and that he lay there not over forty minutes by the watch; that the Bible, instead of "bringing life and immortality to light," enshrouds this whole subject in clouds and darkness; that it does not "present our proper conception of the constitution, character, greatness, omnipotence and majesty of the divine mind;" nor "teach that holy virtue, morality and refinement which should receive the name of religion;" that, in short, it has been a source of injury rather than good to the world, possessing not even the humble merit of preparing the way for the sublime revelations of the Poughkeepsie Seer, etc., etc. Take a single example of his manner. "Previous to this journey, [the flight into Egypt,] a necessary circumstance compelled Mary to lay her child in a manger, in which place, I am distinctly impressed, he lay not more than forty minutes." Thus we are to throw away our Bibles, and believe any thing that may be commended to our regard, for one reason only, to wit,—Andrew Jackson Davis, in a state of clairvoyance, has had an impression; he is "*impressed* to say;" is "*distinctly impressed*."

Permit us here to invite special attention to the argument on which, exclusively as we understand, the high claims of our Seer are by him and his associates based. In his natural state he appears, it is affirmed, as an uneducated young man; without learning, without science, without high ideas, or an unusual amount of language. In his clairvoyant state he has the most wonderful visions, and naturally embodies these visions in the

sublime language found in these Revelations. The inference based upon these asserted facts is, that these visions must be the pure embodiment of eternal and immutable truth ; that his " philosophy is only that which is involved in the laws and principles which control the universe and mankind unerringly ; and his theology is only that which is written upon the wide-spread scroll of the heavens, in which every star is a word, and every constellation a sentence." 'Take away the facts above named, and all grounds for the conclusion that such is the character of the revelations of our seer, disappear at once, and that totally. Now, we say that a grosser *non sequitur* never danced in the brain of Enthusiasm, Superstition, or Fanaticism, than is involved in the above argument. Granting the facts in all their force, how do we know that these visions are the revelations of truth ? How do we know that they are not the exclusive motions of an over-excited and disordered imagination ? and therefore the embodiment of error, and not of truth ? The fact that our Seer has no such visions in his natural, and that he has them in his clairvoyant state, presents not the shadow of evidence that these visions are true ; unless it can be shown that in a state of clairvoyance the mind sees nothing but truth. If it is not the exclusive character of the visions of universal mind in this state, how do we know that it is the character of those of our Poughkeepsie clairvoyant in the same state ? Should it be said that the visions of our clairvoyant are of a higher order than those of others ; does this, we ask, prove an infallible criterion of truth ? To what degree of sublimity must the fallible rise to become infallible ? The claims of our Seer are too shallow, we should think, did not painful experience evince the contrary, to command the faith even of children. The fact that so many quite sensible people have made shipwreck of a divine faith upon such a visible snag as this, evinces to our mind the fact that much of the thinking of this age has little of sound reason or logic in it.

In the case of our Seer, however, we have the opportunity to test his claims by an infallibly "sure word of prophecy." *He* professes to give us, with no intermixture of error, a know-

ledge of "every visible and invisible existence." Suppose that we can convict him of the grossest conceivable absurdity and error in his philosophy, and statements in regard to the visible; his pretended revelations pertaining to the invisible, we shall have no occasion to investigate. We have here indicated the train of thought which we design to pursue. We have little to do with our author, as far as the invisible is concerned; but confine ourselves almost exclusively to what he is "distinctively impressed" in regard to the visible. Hence we shall pass over unnoticed the first part of these revelations, the part which relates to the *principles of nature*, and confine ourselves almost exclusively to the second part, in which he gives us his theory of creation, and a professed history of the progress of events from the beginning to the present time. In the progress of our remarks, we intend to show that the theory of creation set forth in these revelations, is self-contradictory and absurd, and its truth impossible, and that in his statements pertaining to known facts, our Seer shows a degree of ignorance, recklessness and error which has but few parallels. We shall then give our impressions in regard to the moral character of our revelator, from facts which have come to our knowledge.

As a philosopher, our Seer is an absolute materialist. In one place, he tells us, that "it is a law of Nature to produce its ultimate, Mind." In another, he says, that to him, "all ultimates are matter." Again, "I would, moreover," he says, "have all understand, that I consider (because I perceive) that all things, whether tangible or intangible, are material."

As a materialist, our Seer is an equally absolute necessitarian or fatalist. His sentiments on this point are fully set forth on pages 463-4, where he affirms that "it is impossible for any rational mind to conceive of such a thing as 'free will.'"

Consequently he holds to the existence of spirit and of God in no other form than as an ultimate, a development of matter. On this point our Seer has, throughout, the merit of self-consistency. He pretends to hold to no form of spiritual existence or manifestation but that under consideration.

In testing the validity of his theory of creation, we are to

take matter as originally given in theory, and then from the known laws of this substance, see if we can deduce, in accordance with the principles of that theory, the facts of the universe just as they are. In regard to the original condition of matter, we will let our Seer speak for himself.

“In the **BEGINNING**, the Univercælum was one boundless, undefinable, and unimaginaire ocean of **LIQUID FIRE**! The most vigorous and ambitious imagination is not capable of forming an adequate conception of the height, and depth, and length, and breadth thereof. There was one vast expanse of liquid substance. It was without bounds inconceivable—and with qualities and essences incomprehensible. This was the original condition of **MATTER**. It was without forms, for it was but *one* Form. It had no motions; but was one eternity of Motion. It was without parts; for it was a whole. Particles did not exist; but the whole was as *one* particle. There were not **SUNS**; but it was one Eternal Sun. It had no beginning, and was without end. It had not length; for it was a vortex of one eternity.” [He has just told us that it had length inconceivable. Strange logic that also; that because it is “a vortex of one eternity,” that it therefore has not length. “A vortex of *one* Eternity!” How many other Eternities are there? “A vortex of *one* Eternity!” What a palpably intelligible idea.] “It had not circles; for it was one infinite circle. It had not disconnected power; but it was the very essence of all power. Its inconceivable magnitude and constitution were such as not to develop forces, but Omnipotent Power!”

“Matter and Power,” he goes on to say, “were existing as a whole, inseparable. The *Matter* contained the substance to produce all suns, all worlds, and systems of worlds, throughout the immensity of space. It contained qualities to produce all things that are existing upon each of these worlds. The *Power* contained Wisdom and Goodness—Justice, Mercy and Truth. It contained the original and essential Principle that is displayed throughout immensity of space, controlling worlds and systems of worlds, and producing Motion, Life, Sensation and Intelligence, to be impartially disseminated upon their surfaces as **Ultimates**!

This Great Centre of worlds—this Great Power of Intelligence—this Great Germ of existences—was **One World**!—corresponding to a globe visible; for it was *but* **One**—containing the materials and Power to produce all others. It had *Wisdom* equal to *Matter* to plan them and direct their infinite movements. It had goodness equal to the extent of its substance, to give perfect harmony and distributive usefulness to all parts If this infinite. It had Justice; but only to be manifested in proportion to developments of suitable mediums upon these subordinate spheres, or forms of the *Great Sphere*. It had Mercy, Lenity and Forbearance, to be developed as corresponding with like developments in sensitive and intelligent beings. It contained *Truth eternalized*, like its own nature. So the whole of these principles were joined in one vast Vortex of Pure Intelligence.”

“The great original mass,” he tells us, “was a substance containing within itself the embryo of its own perfection. It became pregnated by virtue of its own laws, and was controlled, guided and perfected, by virtue of its own omnipotent power.” From eternity up to a given period, as he subsequently informs us, while it contained in itself the laws and principles of progression, it had not progressed. “It contained the *power* of progression, but had not progressed.”

Such, according to our Seer, was the original condition of Matter prior to creation; a condition in which that substance had, up to a certain period, continued from eternity. How are the worlds and the system of worlds originated from this “mass of liquid fire?” Around this mass, he tells us, was an atmosphere extending infinitely in all directions. The mass itself, at length began to evaporize light, heat, and other materials adapted to the formation of suns and worlds. The substances thus evaporated were borne upward by the atmosphere referred to, and “became at length a nebulous zone [a zone, as we are informed in these revelations, corresponding to the rings of Saturn,] surrounding the immensity of space!” Such is the language of our Seer. A tolerably large zone that—a zone which surrounds the immensity of space. “By constant action and development of the particles thus subjected to the motion of attraction, repulsion, and the law of condensation; by a repelling of that which was averse to the process of condensation, and an attracting of that which was of like affinity, and suitable to become a part of the same mass, the formation of worlds was first instituted.” Suns were first formed, and from these planets, etc. Thus one circle or ring of suns and worlds was commenced and perfected—or in the language of our Seer, “The *first* great Ring of converging formations was thus commenced and completed.”

Subsequently, “after an unimaginable length of time,” by a process precisely similar to that above described, another nebulous zone, either within or without the first, and which, our Seer has forgotten to inform us, was formed, and from it another circle of systems, of suns and worlds “was instituted.” Thus five such circles have already been “instituted,” and a



sixth is now in process of being "instituted," but is not yet complete.

We have thus given a full, and as all who have seen the original will admit, a fair and correct statement of our Seer's theory of creation. The way is now prepared for some remarks upon this theory.

1. The first step or great fact in this process demanding our attention, is the *formation* of Deity. All spirit, as we are taught in these Revelations, is an Ultimate of Matter. God as a spirit, as given in the theory under consideration, is no exception to this principle. He is an ultimate of the original condition of Matter," which was such as "to develope for us Omnipotent Power," "Power containing Wisdom and Goodness—Justice, Mercy and Truth." The whole of these principles, joined "into one vast vortex of Pure Intelligence," constitute the God of these Revelations. And how was this Ultimate of Matter, this "vortex of Pure Intelligence," this "Omnipotent Power," this "Great Positive Mind" produced, or, in the language of our Seer, *developed*? By a vast amount of matter in such a state of intense heat, as to constitute "one boundless, undefinable, and unimaginable ocean of Liquid Fire." Matter to a certain amount, and heated to a certain degree of intensity, being given, and, as the necessary result, we have developed a God—"a Great Positive Mind," possessed of "Omnipotent Power," and all possible perfections. If we had a smaller amount of matter heated to the same degree of intensity, we should have a God still, a lesser one to be sure, but still a real "Positive Mind." We should have just as many Gods, as we could have masses of matter thus heated. These are the necessary, undeniable consequences of the fundamental principles of this theory. This is the Theology of "Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant," the only theology we are told that is written upon "the wide-spread scroll of the heavens, where every star is a word and every constellation a sentence." We, for ourselves, have endeavored to read this scroll; we have attentively looked at the stars, and the constellations too; but we have been able to find no such theology there. Before we should surrender our faith in

“That dearest of books that excels every other,  
The old family Bible that lays on the stand,”

to embrace such a theology as this, we should ask considerable time for sober reflection.

The theology of our Seer has one merit, to say the least, that of entire originality, as far as our knowledge extends. The idea that Matter, heated to a certain degree of intensity, will generate, or develop, mind, “Positive Mind,” and that “one boundless,” [not so boundless, but that it may still be surrounded by six, and an infinite number of other circles of suns and worlds,] “undefinable, unimaginable ocean of Liquid Fire,” would generate, or develop the great Positive Mind, to wit, God—such an idea never danced in our brain, till we met it in these “Divine Revelations.” And what would become of this “Great Positive Mind,” should this “ocean of Liquid Fire” once burn out? an effect, which, from the laws of Matter must occur, in the progress of the eternal future. This mass, however large, must be finite and limited, and in perpetually giving off from itself the materials for the formation of unnumbered suns and worlds, must at length totally burn out, and consequently wholly cease to give off such materials, or it must become totally evaporated. There is no escaping this conclusion. Where then will be our fire-begetting, or fire-developed, and consequently fire-sustained Divinity? If this theology is true, the universe must soon be without a God, without any “Great Positive Mind.”

2. To our limited capacities, there is another fundamental error in the theology of our Seer. No cause can generate or develop an effect greater than itself. This is a first truth of science. Now this “ocean of Liquid Fire,” as a cause, must, as we have already seen, be in its nature limited, finite. How then can such a cause develop “Omnipotent Power?” The idea is just as inconceivable and impossible as the supposition, that a globe two feet in diameter actually fills and occupies infinite space. Perhaps our Seer is not a little extravagant in the use of language, and by “Omnipotent Power” he means merely a very great, but yet finite and limited Power. If so, we have only to reply that his “great Positive Mind,” in that

case, is a being finite and imperfect like ourselves, and is not the Deity to whom the intellectual and moral nature of universal mind is fundamentally and immutably correlated. A Deity of absolute Infinity and Perfection is the only "Great Positive Mind" that responds to the nature of universal finite Mind. According to this theology, the final Ultimate of Matter, rational Mind, is fundamentally correlated to the Unreal instead of the Real, as far as God is concerned. The theology of our Seer therefore breaks the harmony of nature, instead of filling out and perfecting it.

3. We now advance to the consideration of a difficulty fundamentally involved in our Seer's theory of creation, a difficulty which demonstrably renders the validity of that theory an absolute impossibility. According to this theory, creation, or the foundation of worlds, had a beginning, in time. This fact is distinctly affirmed by the author himself. The time was, he tell us, when the great central primal mass was "one world," when it "contained the Power of progression, but had not progressed." He not only represents the process of creation as having had a beginning in time, but as not being yet completed—the sixth circle of suns and worlds being now in a process of unconsummated completion, the other five having had their origin, and having attained to their completion in time. From eternity up to a given period, this now central mass, this "ocean of Liquid Fire," pervaded by the "Great Positive Mind," existed alone, not having evaporated or radiated any substances adapted to the formation of worlds. Had this evaporation been from eternity, so also must have been the formation of worlds, or by the laws of Matter that formation never could have occurred at all. As by the law of necessity, which is fundamental in the philosophy of our author, what did not occur could not possibly have occurred, this mass, this "ocean of Liquid Fire," pervaded by the "Great Positive Mind," had existed from eternity to the present period without the possibility of producing any evaporations whatever, suitable to the formation of suns and worlds. How shall we account for the *commencement* of evaporation from this "expanse of liquid substance," at the moment referred to? Would not

the same reasons which rendered it impossible for this cause to produce this result from eternity to the moment referred to, have rendered it impossible for the same identical cause to produce that result to eternity? From eternity to the period named, according to this theory, this mass could, by no possibility, produce these evaporations. From that moment onward, it could not possibly but produce them. Yet the mass itself with all the laws and causes, external and internal, operating upon it, remained all the while immutably the same. If a theory involving such contradictions can be true, then it is possible for the same thing at the same time to exist and not to exist. Evaporation, at the time and from the cause assigned in this theory, is nothing else than an event without a cause.

From the immutable laws of Matter also, evaporation can take place but upon one condition, the impregnation of portions of matter with degrees of heat which they did not before possess, and thus changing them from a solid to a vaporous state. No such change could have occurred at the moment referred to, in any portion of this "mass of liquid substance." The heat must have been equally diffused through all parts of it alike, and that from eternity. No new causes existed to generate new degrees of heat, in any portion of the mass, or in all combined. The evaporations then from which, according to our Seer, the universe was formed, must have been an event without a cause, and by no possibility could have been any thing else. His theory is fundamentally self-contradictory and absurd, and its validity an absolute impossibility.

4. Another difficulty, equally fundamental, is found in our Seer's "nebulous zones," formed around the central mass, as the material for the constitution of his six circles of suns and worlds. If from a mass of liquid substance, existing in empty space, evaporations should occur, they would be in all directions equally, and could not possibly be otherwise. If from these evaporations, nebulous formations should be constituted at any distance from the surface of the central mass, they would of necessity assume the form of hollow spheres, and not of zones, as our Seer affirms. The formation of such zones in the circumstances supposed, is an absolute impossibil-

ity, and that from the known immutable laws of Matter. Consequently, if systems of suns and worlds were constituted from these nebulous formations, they would be in the form of converging spheres, and not of circles. Here then the theory of our Seer falls to pieces upon another self-evident principle of science.

5. But let us grant the foundation of the nebulous laws referred to. The formation of systems of suns and worlds from them, would be an absolute impossibility. The central mass of liquid substance may be conceived of as surrounded or not surrounded with an atmosphere. In the latter case, all evaporations would be collected immediately around the central mass, and no nebulous zones and spheres could be formed. Should any portions of the matter thus evaporated become consolidated, they would thereby become heavier than the other portions of the evaporations around them, and would by the laws of gravitation fall back into the central mass from which they had been separated. If the mass referred to were surrounded with an atmosphere, on the theory of our Seer, the matter evaporated would be borne upward till its specific gravity and that of the atmosphere sustaining it became equal. There such matter would remain in the form of nebulous clouds, till portions of the same should become consolidated. Such portions, by that means, becoming heavier than the atmosphere which had previously sustained them, would then, as in the case above stated, fall back again into the central mass, and not remain as systems of suns and worlds. From the immutable laws of Matter no other results could follow. This is demonstrably evident. The universe cannot have been constituted in accordance with the theory of our author, unless there has not only been an event without a cause, but in opposition to the immutable laws and constitution of universal nature.

So much for our Seer's theory pertaining to the "institution" of the system of suns and worlds now existing in the immensity of space; a theory which any school boy can perceive, on a moment's reflection, can by no possibility be true. We might specify additional contradictions and absurdities in this theory

to the burdening of our readers. The above are sufficient, however, to accomplish what we intended, when we took up our pen,—the demonstration of the fact, that its validity is an absolute impossibility. As a philosopher, our Seer evinces the profoundest ignorance of the most palpable and generally known laws of Matter, the only real substance, according to his “Divine Revelations.” As a theorizer, he is a very poor copyist of Lamarck, and the author of the development theory—a theory which any man of real science would now be ashamed to avow, which science has long since exploded, which has not a single decisive fact in the wide universe to sustain it, or render its truth even probable, and which is most absolutely contradicted by all the facts of geology and other sciences bearing upon the subject. Having shown, by a reference to his central principles, that as a teacher of science, he is nothing but a false light, we shall follow him no further in this department of inquiry, but will now advance to a consideration of his reliability as a narrator of facts, facts about which we have certain knowledge. We shall give but a few examples. These, however, will be of such a decisive and fundamental character as to enable our readers to form an unerring judgment upon our Revelator’s real merits.

In his Revelations pertaining to the book of Nehemiah, page 449, we find the following sentence. “For a truthful understanding of the contents of some of the previous books, *this* [the book of Nehemiah,] and *following* ones, I would refer the reader to the theological writings of Swedenborg, the enlightened philosopher—especially to the valuable work entitled ‘Summaria Expositio Sensus Prophetici.’” In regard to the important statements referred to as in this work, we have the authority of Prof. Bush for saying, 1. That in none of his writings has Swedenborg given any account or explanation of the book of Nehemiah. 2. That he has never written any work whatever under the title above named. 3. That the exclusive design of the only work which he did write in respect to the prophets, was to show that the prophetic writings have a meaning which our Seer affirms attaches to no parts of the Bible whatever. How safe, to follow our author implicitly in

professed revelations pertaining to the invisible, when we find him such a safe guide in respect to the visible!

The next statement to which we refer is found on page 507, and is regarded by our Seer as of very great importance, his design being nothing less than to do away with the evidence in favor of the divine origin and authority of Christianity, derived from miracles. "It is said," he remarks, "that Christ had a *Divine commission*, to prove and establish which, he performed many incomprehensible miracles. How such an opinion can be derived from the literal teachings of the New Testament, it is impossible to conceive; for although Matthew and the apostles seriously believed in miracles, they have not, in all their writings, intimated that these are designed as a confirmation of Christ's mission, nor do they represent him as ever making any such declaration." A more false and reckless statement, we think, can hardly be found in any author, ancient or modern; a statement indicating the grossest ignorance of what children ought to understand, or a very singular presumption in respect to the ignorance of his readers. In Matt. 9: 6, Christ is affirmed to have performed a miracle for the express and avowed purpose of confirming his divine mission. "That ye may know, that the Son of man hath power on earth to forgive sins," then having made this appeal, it is affirmed that he performed this miracle, the healing of the sick of the palsy. In Matt. 11: 4-6, Christ is recorded as having appealed to his own miracles in proof of the fact that he was the Messiah. In John 11: 15, Christ is recorded as affirming that one object of the miracle which he was about to perform, the raising of Lazarus, was the confirmation of the faith of his disciples in his divine mission; "to the intent that ye may believe." At the grave, prior to the performance of this miracle, he makes a direct appeal to God, affirming that that appeal was made not on his own account, but on that of the people around him to induce them to believe in his divine mission. "Because of the people which stand by, I said it, that they may believe that thou has sent me." To the same purpose are the words of Christ, as recorded, John 10: 37, 38—"If I do not the works of my Father, believe me not. But if I do, though ye believe

not me, believe the works; that ye may know and believe that the Father is in me, and I in him." In John 15: 2, Christ also is recorded as saying, that, but for his miracles, no guilt would attach to the Jews for not believing in him; and that because of the same, they are without excuse. We need not multiply quotations and references, on a point so clear. One visible existence our Seer reveals, most incorrectly reveals, and that is the scriptures of truth.

On page 497, we find the following statement, affirming a fact which is entirely new to us. "Luke represents Jesus as being about thirty years of age when he began to preach, and that at *that* time, [the time when he began to preach,] Herod sought his life, while Matthew relates that Herod died before he returned from Egypt." Now every commonly taught sabbath school child knows that Luke nowhere affirms that any man bearing the name of Herod at any time sought the life of Christ, much less at "*that* time," the time when Christ began to preach. In chap. 13: 31, Luke affirms that certain Pharisees, after Christ had been for some years preaching the gospel, told him that if he remained in the place where he then was, that Herod would kill him. Christ gave them full leave to inform Herod of his whereabouts, at the same time asserting that no danger was to be apprehended from that quarter. Nor does Matthew any where affirm that this Herod had died before Christ left Egypt.

We shall adduce but one other example of our Seer's safety as a guide in history. We refer to various statements which he has put forth in regard to the sacred canon, the New Testament especially. On pages 497-8, he affirms of the books of Matthew and Luke, that "these manuscripts were uncollected and uncompiled for more than three hundred years after the birth and life of Christ." On pages 547-8 we have the following. "Also remember reader, that when you read the encyclopædia of religious knowledge called the *Bible*, you are merely reading a book pronounced the word of God by three hundred exasperated bishops, and sealed by their Emperor Constantine. Moreover reflect that nearly as many manuscripts as are now embodied in the Old Testament, suffered



*martyrdom.* And why, or how, or by whose imperative command, shall we believe that those which *are saved* are the word of God, any more than those which were destroyed?"

On page 644 he tells us, that the books of James and Jude, and the Revelations of John, "were not received into the New Testament as pure and canonical until nearly three hundred years after the Council of Nice." This council met in the year 325, at the command of the Emperor Constantine, and was, according to our Seer, originally constituted of two thousand and forty-eight bishops, and were, as he further attests, assembled to settle the sacred canon. The following is his, (our Seer's,) account of this council. On account of their violent and vociferous conduct, "Constantine," he says, "was obliged to disqualify seventeen hundred and thirty from having a voice in deciding which books were, and which were not the word of God; and only three hundred and eighteen were left. These decided that the books which composed the Bible, as subsequently known, were the word of God. Several books, however, have since that time been rejected, but of fifty gospels then extant, they decided that those only of Matthew, Mark, Luke and John were worthy of being preserved; while they *rejected entirely* the books of James, Jude, and the Apocalypse. After this decision, Constantine solemnly declared that the same should be considered as sanctioned by the divine will, and that the books thus fixed upon should thereafter be implicitly believed as the word of God. Those manuscripts that were rejected, (among which were three well written gospels,) were committed to the flames." Our Seer has said much more to the same purpose. But this must suffice.

Now what are the real facts of the case, relative to the above sweeping statements? Aside from the fact that the council referred to did assemble at the time designated, and at the call of the individual named, we think that we are quite safe in the affirmation that there is not in the above extracts, a solitary statement that is true, that is not, in all respects, the total opposite of what is true. We will specify a few examples.

1. Two thousand and forty-eight bishops never assembled as members of this council. Nor were seventeen hundred and

thirty, nor any other number, forcibly excluded by Constantine. All but the three hundred and eighteen which did sit as members of the council were there as mere spectators, on account of the intense interest which was universally felt in the question of doctrine then to be acted upon, and this is a well known fact of history.

The canon of scripture was not in any form agitated, or voted upon in this council. Nor was there any disagreement among the different and opposite parties in the council on this subject. The object for which the council was called was altogether another and different affair, to wit, the settlement of the Arian controversy, the Orthodox and Arians being as perfectly agreed in respect to the canon of scripture, as the Orthodox and Unitarians now are. In the sentence passed upon Arius, in the letter sent forth by the council to the churches, in the famous creed then formed, and in the canons passed, there is not a solitary allusion to what, according to our Seer, was the main subject of dispute in the council. Our Seer might, with the same propriety, have made the same assertions pertaining to the sacred canon, in reference to any other council of the church, ancient or modern, as in regard to this.

3. No books whatever claiming to be a part of the sacred canon were directed to be committed to the flames by this council. The only books which suffered martyrdom, by its order, if any did, were the works of Arius, works which were perfectly at war with the orthodox portion of the council on the subject of the sacred canon.

4. Instead of deciding, as our Seer affirms they did, "that of fifty gospels then extant, only those of Matthew, Mark, Luke and John were worthy of being preserved," they passed no resolutions on the subject, one way or the other.

5. Instead of "rejecting James, Jude, and the Apocalypse," they and all the other books of the New Testament were assumed as belonging to the sacred canon, just as much, and for precisely the same reasons that they are thus assumed in all assemblies of the saints which are held in modern times. The question of the reception or rejection of these or any other books claimed to belong to the sacred canon was not moved or acted upon in the council in any form whatever.

6. This council had nothing to do with questions pertaining to the sacred canon, for the obvious reason that such questions had long previously been settled. In the writings of the Christian fathers prior to this council, we find formal catalogues perfectly agreeing with our own. We also find commentaries on the same. Origen, about a century previous, wrote a three-fold commentary on the New Testament, and gave a catalogue of the books embraced in it, comprising all now contained in it, and none others. These books were, as they now are, most extensively quoted as of divine authority, and none others were ever thus quoted. Several years prior to this council, Athanasius the great leader of the orthodox party, and Eusebius, one of the most influential members of the Arian, gave forth formal catalogues of the books of the New Testament. That of the former perfectly agrees with ours, and that of the latter with this exception. Eusebius affirms that all these books but James, Jude, 2 and 3 of John, and Revelation, had from the first been universally regarded, by the church, as of divine authority, and that these had been thus received by the majority. While the books now constituting the New Testament, were thus received by the church, none but these were received, as of divine authority, none others were included in the catalogues given by the Christian writers of the sacred books. None, as such, were made the subjects of commentary, or were thus cited in their writings. These are the simple facts of the case, facts as well known in history as any others can be. It is in the presence of such well known and undeniable facts, that the broad, sweeping, bold, and impious assertions of our Seer, pertaining to the sacred canon, are put forth.

7. Our Seer affirms, that the gospels of Matthew and Luke were "uncollected and uncompiled for more than three hundred years after the birth and life of Jesus." At least one hundred years prior to the period here named, one Christian writer published a harmony of these and the other two gospels, another attempted to reconcile the genealogies given in them, and another still wrote commentaries upon them, and numbered them expressly among the books universally received in the churches as belonging to the sacred canon. More

than a century previous to the same period, another Christian writer, Irenæus, a disciple of Polycarp, who was a disciple of John, names the authors of the four Gospels, states the circumstances in which these books were written, and then affirms that no other gospels but these were received as of divine authority in the churches. Many other references equally to the purpose might be made. These, however, are sufficient.

Such is the credibility of our divine Revelator in the narration of facts of History. We have made our selections almost at random, and we leave the examples adduced to speak for themselves. Any one who would receive with confidence the professed revelations of a person in respect to things invisible, who has been convicted of such errors, mistatements and falsehoods in regard to "things seen," would heed no remarks of ours upon the subject. In our judgment, our Seer has hardly a parallel, as far as recklessness in statements pertaining to matters of fact are concerned. Before leaving this department of our subject, however, the relations of our Seer to the visible, we will present a single example of his revelations in respect to things to us invisible. Of the inhabitants of Mars, we have the following description :

"Sentiments arising upon their minds become instantly impressed upon their countenances ;" [they have no hypocrites there who "steal the livery of heaven to serve the devil in ;"] "and they use their mouth and tongue for their specific offices, and not as agents of conversation. But that glowing radiation which illumines their face while conversing, is to us inconceivable. Their eyes are blue and of a soft expression," ["variety is *not* the spice of life" there,] "are very full and expressive, and are their most powerful agents in conversation. Where one conceives a thought and desires to express it, he casts his beaming eyes upon the eyes of another, and his sentiments instantly become known."

On reading the above, we were powerfully "impressed" with a fact or two which occurred when we were crossing the ocean. On board the same vessel was a young man of respectable appearance, who had one very singular peculiarity. He would become almost distracted if he wanted any thing, and

it was not instantly brought to him. One day he and ourself were sitting in opposite corners of "the smoke room," while the other passengers were taking their dinner, we being unable to partake from that form of sickness so common under such circumstances. While we were thus seated, one of the waiters passed by the door at the corner of the room, the most distant from the place where the young man was seated. As soon as the waiter appeared, the young man leaped up, and rushing forward, cried out at the top of his voice, and with a perfect wail of anguish, "Waiter! waiter, waiter!" We have seldom heard a louder cry, or one uttered with greater apparent anguish. "What do you want?" replied the waiter. "*I want some rice pudding,*" was the deeply sorrowful reply. If we had only been inhabitants of the planet Mars then, the distracted young man would have just "cast his beaming eyes upon the eyes" of the waiter, and the latter would have instantly perceived the exact object desired, to wit: "*some rice pudding.*" During that voyage, we had also at a particular period, a somewhat to us singular experience. For several days previous we had hardly been able to partake of a particle of food, and it *seemed* to us that we should never desire to taste it again. At length one specific object which had never before been a favorite article with us, became, to the total exclusion of all others, an object of most intense desire, that of a cold boiled turnip. We finally, in the midst of our sufferings, forced our way to the kitchen, and asked a waiter if he could not furnish us with that one object. What was our suffering, when he told us, that there was no such article in readiness. O, had we been crossing one of the oceans of Mars, at that time, all that we should need to have done, would have been to "cast our beaming [blue] eyes upon the eyes" of one of the waiters as he appeared, and he would instantly have perceived with absolute distinctness and accuracy, the great thought that lay with such weight upon our heart, and the wish too that was the father of that thought, the idea of a cold boiled turnip. Such is the blissful condition of the inhabitants of Mars, according to the "Divine Revelations" of "Andrew Jackson Davis the Poughkeepsie Seer," and he is a heretic

dog that but adds "Betty Martyn" to what that divine Seer has written. His other revelations in regard to things unseen, are just as credible as the above.

We now advance to a consideration of the last topic of remark in this article, viz : the real moral character of this professedly divine revelator. There are but two points of light in which *we* can regard him—as a self-deceived enthusiast who honestly supposes himself uttering "truth eternalized," while he is giving expression to the merest errors, contradictions and absurdities conceivable—or, like the founder of Mormonism, a deliberate impostor. It is in the latter character exclusively that we are compelled to regard this individual, and we will give our reasons for thus regarding him.

We have long been taught to estimate no man's moral character as being better than his deliberately formed and entertained moral principles ; and we hold the truth of such a maxim to be self-evident. We believe that no man is practically honest who entertains and propagates a system of belief, that in all respects gives the lie to the immutable dictates of his own moral nature. If there is anything that is an immutable dictate of that nature, it is that there is an eternal and immutable distinction between actions as morally right or morally wrong ; that the most sacred and inviolable *obligation* rests upon us to do the one and avoid the other ; and that the *desert* of good or ill necessarily attaches to us, as we comply or refuse to comply with the behest of the law of duty. When an individual denies these distinctions, and cherishes the opposite sentiment, the bottom has dropped out of his moral character, and no foundation is left upon which to build a character for integrity, purity and virtue.

Now what are the principles of our Seer on this subject ?—principles to the propagation of which he has consecrated his life ? He has one merit here—that of self-consistency. He is an openly avowed materialist, and as such is throughout a consistent necessitarian. All the actions of all beings, man not excepted, he teaches, are subject to one immutable law. In the circumstances of their occurrence, they cannot be otherwise than they are. Man, therefore, cannot be under obligation

to do differently from what he does, or incur, by any actions he may perform, the desert of moral good or ill. Moral obligation has no place in his system, and he does not profess to give it a place there. "Sin indeed," he says, "in the common acceptation of the term, does not really exist; but what is called sin is merely a *misdirection* of man's physical or spiritual powers which generates unhappy consequences." All effects, human conduct not excepted, are, according to our author, a necessary result of the immutable laws of nature, and cannot by any possibility be otherwise than they are. How, then, can such results be a *misdirection* of such powers?

It is with the moral principles of our Seer, however, that we now have to do. In another place he tells us, that, "The nature of the mental and physical constitution of mankind is divine, perfect and harmonious. This will never deceive. It is perfectly good, and represents the divineness of its origin and cause. Deception, however, exists in the world, and all description of dissimulation. But these do not flow from the interior of man's nature, but arise merely as a consequence of his unholy, imperfect and vitiated situation in reference to his fellow beings. Unholy situations produce unholy effects. But the interior principle which is of *divine* origin, cannot be made evil, nor can it be contaminated. And all evil is of external and superficial origin, and is felt by all as external; and hence, in order to banish all evil from the earth, a change must occur in the social condition of the whole world." Again he says; "The innate divineness of the spirit of man prohibits the possibility of spiritual wickedness, or unrighteousness." In other words, the external actions may be wrong in consequence of the wrong situation of man physically, but the existence of real moral depravity or wrong is an absolute impossibility. Man can no more sin, according to the proper signification of that term, that is, perform an act really and strictly morally wrong, than a steam engine!

Such are the sentiments, which our Seer glories in propagating. Now we say that no man can hold and teach such sentiments, and yet retain his moral integrity and purity, any more than individuals can deliberately perpetrate acts of pira-

cy, murder, arson, seduction, robbery, theft, and not perpetrate acts morally wrong. The moral sentiments can be corrupted only by internal moral depravity and corruption.

We will not judge him however, merely by his principles, but by his acts—at least by one of them, which, in our judgment, is sufficiently decisive to mark his real character indelibly. The past fall and winter, nearly one year ago, our Seer performed a mission in some of the western States. When in the city of Cleveland, (we were there at the time,) and while delivering a public lecture, he suddenly stopped, and for some minutes seemed to be in one of his favorite states of abstraction, or spiritual revery. On coming to himself, he remarked that he was deeply, painfully impressed with woman's rights. "Will Horace Mann," he exclaimed, "lecture in this city this winter? He will. Will his subject be Woman? It will." Our Seer then requested that portion of the audience who should hear Mr. Mann, to compare what he should now utter with what Mr. M. should utter on his arrival, and carefully mark the correspondence between them. He then delivered a very spirit-stirring paragraph, in which the audience was intensely interested. He professed to the audience that, during the revery referred to, he had had a *vision* of Mr. M.'s manuscript, and thus obtained the extract delivered. When our Seer was through, a gentleman in the audience arose, and remarked that he also *was impressed* to say, that what the speaker had just uttered, as obtained through a vision of an unprinted manuscript, could be found, word for word, in a certain number of the *New York Tribune*; and that, if desired, he would produce the paper and read the paragraph to the audience. Our Seer, of course, was taken all aback by such an announcement, and remarking that he did not read the newspapers, went on with his lecture.

We state facts as they were published in the daily papers of that city, while our Seer was there; and to our knowledge they have never been contradicted or explained by him or his friends. An individual who boarded at the same house with our Seer, while he was in that city, remarked to us that Mr. Davis was, while there, to his personal knowledge, a very dil-



igent reader of the papers. On his arrival in that city, Mr. Mann remarked to us, that, up to that time, he had regarded Mr. Davis as a sincere but self-deceived enthusiast ; but that he was now compelled to regard him as a deliberate impostor ; and that for the reason that not a single sentence contained in the extract could be found in his manuscript ; that the former was a very condensed report of a lecture which he had previously delivered in the city of New York. Such a fact in our judgment speaks volumes, and it "tells us no lies," but places our Seer in the same position as the Mormon prophet.

Our remarks upon these "divine revelations," have been very concise, and were designed to be. Enough has been written, however, to characterize the whole work and its author. If the philosophy on which these revelations are based is intrinsically absurd and contradictory ; if, in the statement of known facts of history, he is proved to be a gross deceiver ; and if his moral principles are fundamentally subversive of all morality ; his character as a "divine revelator" is a fixed fact, and no farther examination of his orgies is demanded. We have said enough, we think, to establish incontrovertibly all these propositions. Aside from the design of exposing the character of these revelations, we have had two ulterior designs in the preparation of this article.

We have designed, in the first place, to indicate the fundamental objections which lie against the doctrine of materialism, in all the possible forms in which it may be developed. If the theory of our Seer cannot be true, and we think we have shown that it cannot, then no form of materialism can be true ; for precisely similar objections lie against every other form of that system as against this. The objection that lies against every form of the system that can be devised, may be thus stated : If materialism, in any form, is true, then creation cannot have had a beginning in time, but must have been from eternity. Creation had a beginning in time : therefore that system, in all its forms, must be false.

This article was also designed as preparatory to another, which we intend to offer for a subsequent number of the Quarterly ; an article on the character of modern "spirit revela-

tions." In giving the readers of the Quarterly some principles by which they could judge of the character of these revelations, we deemed it advisable to begin with the founder of this new religion, and especially to reveal the character of the harmonial philosophy, which "the spirits" seem almost if not quite universally to have adopted. If "the spirits" are fundamentally wrong in their philosophy, and we think we have already shown them to be, they are most assuredly not worthy to be trusted in any of their revelations.

— *Ball*

#### ART. VI.—THE CHURCH.

TRUTH and utility are constant companions. What is right is, upon the whole, profitable. The most perfect Christian is the most useful man. The most perfect church is likewise the most useful. Then we should strive to attain to the scriptural model of church building. Success must prove of great advantage to the membership and the world. The ways and means, the believing, and doing, the every day manners and customs of men, are the mightiest educators of character. The active church member is permeated with facts, principles, ideas, which the policy of the brotherhood suggests; and his individuality, his character, mode of thought, principles of action, feelings, aspirations, take form and direction from the mode of associate action. The general intermingling of all sects in this country tends to wear off the peculiar stamp of denominational polity; yet the impress of each sect is plainly visible in the character of the membership.

Our church education is potent in shaping our notions of the state. Long before the Revolution, a British Statesman prophesied that the American Colonies would become republics; because the prevalent church polity inspired them with republican sentiments. The observings and doings in the church educated the people into democracy, and they were impelled, by all the force of their personal independence and energy, to embody their ideas in their political institutions.

The supporter of a hierarchy in the church may be a dem-

ocrat in the State, but this is not natural. The vigorous development of man's individuality is essential to freedom and equality; and when that is not brought out in connection with the doctrines and usages of his religion that take the deepest hold upon his nature of any interest that pertain to life, it is not to be expected that they will attain that earnest, irrepressible strength, which is necessary to breast the usual opposition to liberty. It is not from reading, hearing lectures, or meditation, that the mass of men are made incapable of opposition; but by the enjoyment and exercise of liberty and independence. And it is natural that men who have been accustomed to equality in the church, should demand it in the State. The New Testament elaborates no special form of civil government in detail, but its distinctive doctrines, and laws of association, baptize every individual disciple, who is faithful to his profession, into the purest sentiments of democracy. The more perfectly a man sympathizes with the gospel, the more fully he has felt its power upon his character, the more earnestly will he contend for liberty, and lawfully and orderly enjoy it. Convinced of this fact, it is a delight to contemplate the simple, scriptural polity of the Christian church.

The word *church* is found in the singular and plural, one hundred and twelve times, in the New Testament. In every instance it is translated from the Greek word *ἐκκλησία*, which is composed of *εκ*, *out from*, and *καλέω*, *to call*. Robinson defines it to mean "*A convocation, assembly, congregation.*" In three instances it represents a promiscuous assembly, a mob, without respect to character. But in all other cases it refers to assemblies of Christians. The effect of Christianity upon the individual, caused a longing for, and a pleasure in, the society of brethren of like faith. The benevolent work of the disciples in maintaining and extending the great salvation, made association necessary. Many of the duties and blessings of religion made it indispensable for the brotherhood to be often together, and to act in concert. This at once gave them an organic being. They had stated times of assembling, specified objects in assembling, and order in conducting their services. Hence the assembly became a fact, a definite exist-

ence, capable of name and description, and Christ and the Apostles called it, "*The church.*"

Mark how this appellation dignifies each individual brother. The prominent object presented, is the *assembly*, the *brethren* in council. No mention is made of dignitaries, rituals, or ceremonies, but *Christians*, high or low, rich or poor, wise or simple, many or few, met together to promote the objects of the religious life according to the gospel, constitute *the church*. Two or three gathered together in the name of Christ were an *ἐκκλησία*. The little band who met at the house of Aquilla, was a church. The twelve believers in Ephesus, without a deacon, elder or bishop, was a church. The little assemblies in the cities when Timothy was sent to ordain elders, were churches, even before they were favored with officers. Thus the *people* compose the church, they are first in fact, in importance, power and honor; and whatever officers they elect and employ are servants, and not masters, of the church. We have not the slightest intimation of a company of disciples who did not constitute a church; or that any ceremony beyond their simply assembling to serve Christ, was necessary, or had been resorted to in order to constitute them a church; or that at any period after they had met together for worship they were not a church, or that it was possible for them to be an assembly of worshippers and not be, by virtue of that fact, a church of Christ. This being true, great care should be observed in whatever arrangements may be adopted in the church, neither in theory or practice to encroach upon the essential equality and importance of the entire brotherhood assembled.

To this agrees the law of discipline, Matt. 18 : 17. After personal effort has failed to reform the transgressor, we are to tell it to the church, to the assembly of believers. But if the offender hears not the church, what then? Is there no higher court of appeal? We have reached the *finale* of the trial when the assembly has uttered its verdict. So Paul charged the church of Corinth to put away the vile person who was troubling them. 1 Cor. 5 : 13. He gave the inspired direction; the brethren have the responsibility of excluding the sinner.

They were the "pillar and ground of the truth," into their hand was committed the administration of the laws of Christ, the defence of the purity of his gospel. Such responsibility is fearful, solemn; but it is better that the brotherhood should bear it, use their right, become accustomed to act like men, to think, judge, and decide for themselves on questions of right, duty, and responsibility. They will grow strong, just, discriminative, independent, loyal, under such discipline; while those who yield the duties and prerogatives of the brotherhood into the hands of a mitred hierarchy, are in imminent danger of sacrificing their personal improvement and manliness, as well as the laws given to guide the church of God.

Not only are the individual members of the church assigned a prominent position of equality and independence, by the laws of the Lord; but each assembly is made an independent democracy of itself. In speaking of the church as a literal assembly, the inspired writers never include the believers of a nation or the world. All believers are spoken of as one church, (in a moral, figurative, or spiritual sense,) by virtue of their union in Christ, having one Lord, one faith, one baptism; just as the race of man is spoken of as one family, by virtue of the unity of their origin and character. But we have no allusion in the New Testament to any thing resembling organic unity,—a great assemblage of local churches for disciplinary purposes; nor the embodiment of the legal power of the churches in the hands of mitred officials. The universal brotherhood constitute an assembly in a spiritual sense. They are not, literally, one church, because they do not and cannot meet together to fulfil the duties of church fellowship as enjoined in the gospel. The proof of this position is conclusive.

All that is said of the church in the New Testament implies that it is a literal, personal assembly of believers. No allusion is any where made to a consolidation, or government union of these local assemblies. Each assembly is spoken of as complete in itself, and no authority is mentioned, or implied, that is superior to the individual churches; nor is there a hint that the source of local authority over the several churches, was in any form embodied in delegated councils, or official colleges.

When the whole body of believers are spoken of with regard to their organic existence, they are not called the *church*, but the *churches*. In about forty instances the plural, *churches*, is thus used, while not in one instance is the singular so used as to denote a consolidation of ecclesiastical bodies. In some four or five passages, the churches are spoken of as a unit, when their relation to Christ as their Head, is the idea to be made prominent. All saints, in heaven and on earth, in that sense, are referred to as composing one church. They have the glorious prospect of meeting in one "general assembly" ere long. But that one church is yet mystical, spiritual, not an organic institution. The fact that the Apostles speak of the "*churches* in Asia," "*churches* of the gentiles," "*churches* of Christ," instead of the *church* in Asia, etc., is very positive evidence of the independence of each separate congregation. Every believer, whether in heaven or on earth, is a member of the mystical body of Christ, and this in a figurative sense is the church. A brother alone in the heart of the desert is a member of such a church in a spiritual sense, the only sense in which any person can be a member of a mystical church. But that by no means proves him to be a member of a literal church. No more does the fact that the term church, when used in this spiritual sense, embraces all believers in heaven, and on earth, whether perfectly isolated, or members of the literal congregation, prove that all congregations of believers constitute but one church. The plurality of churches in the apostles' days, and no mention being made of a real or implied consolidation of them, we regard as decisive proof that each congregation was independent, and clothed with the highest ecclesiastical power pertaining to the church on earth.

These doctrines may be unpalatable to those who desire something sublime and imperial in the organic being and action of the church; but to those who rejoice in the development of man's individuality, these democratic views of church building are above price. Whosoever wills, let him run after titled dignitaries, potential councils, colleges of mitred bishops, but to us the simple polity of the gospel appears infinitely more

attractive, and harmonious with the highest good of man. It may be a pleasure to some to hear the voice of authority come thundering down from the Vatican, or the council chamber of arch episcopates, but the quiet councils and decisions of *brethren*, who "forget not the assembling of themselves together," is more safe, scriptural, and satisfactory. Extensive acquaintance, counsel, interchange of sentiment on general subjects among the churches, are desirable ; but the erection of a ruling hierarchy to dictate to the churches is illegal and dangerous.

The terms of membership in such a church as we discover the gospel to authorize, are readily deduced from the nature of the institution. As it is an assembly of Christians, a man must be a Christian before he is qualified for membership. How can he be a proper associate of Christians in the characteristic services of the church, and share in the spiritual responsibilities of the brotherhood, without being himself a practical Christian ? It is absurd, impossible for him intelligently or safely to attempt such a thing. Yet not unfrequently do we find advocates for such an inconsistency. The children of church members are supposed by many learned and pious persons to be eligible to membership, and the creed-books of prominent sects assert as much. But the truth of God is against it. The church of Christ must, from the nature of the case, be composed of disciples of Christ. A congregation of infidels does not constitute a church of Christ. No more does a congregation of men who are practically unbelievers. And if a congregation entirely composed of unbelievers does not constitute a church of Christ, then no one of those persons can lawfully be a member of such a church.

But a person may be a Christian and not a member of the church. As the church denotes assemblage, a Christian who does not or cannot become one of those who assemble for the objects of social worship, cannot be a member. The idea of the church is not met without the fact of literally assembling, and what is true of the whole church is true of each member. Hence, a Christian alone, isolated from the whole brotherhood cannot be a church member. But when he is joined by one or two more in the duties and privileges of religion, Christ is

in their midst—they constitute a church. Such union always implies mutual confidence in each other's Christian character. And if still others essay to join them in their services, their claim to discipleship must also be investigated and approved before they can properly become members of the body. Such is the ignorance, fallibility, and we are sorry to say, hypocrisy of man, that his title to a place among the disciples is not to be left wholly to his own decision. If it were, the church would shortly be overrun with lovers of self, and fellowship and piety would be victimized, and ruin ensue.

But we find no scripture to justify the exclusion of any Christian from the church. If he is imperfectly instructed, we are commanded still to receive him; provided we can endorse his Christian character. Where difference of views prevails among brethren, so that they cannot act harmoniously, it is proper, and may be duty, for those who do harmonize to unite in separate bands; but no party has a right to say to another, you are not a church of Christ, so long as it is recognized as a band of true disciples. They may be very imperfect Christians, and have an imperfect church,—but such as is their Christian character, must be the church which they compose. And if Christians at all, they constitute a church just as really as the most perfect disciples that ever united together to serve Christ.

We regard this point with great interest, because it is so essential to mutual love, confidence, and brotherly intercourse among Christians. Bigotry, with its cruel weapons, has often wounded, and cast out the dearest friends of Christ, and refused to extend to them fraternal sympathy, just because they possessed less, or *more* light on the Christian system than their persecutors; and thus the cause has been disgraced, and Christ sinned against for a mere whim. If Christ is in the midst of any little band of two or three, or more, who are we that we should deny their right to all the privileges, duties, prerogatives of the church of Christ, though they differ from us widely in some points of doctrine or polity? It is truly mortifying to review the uncharitable opinions and deeds of those we love and honor among the pillars of the church in for-



mer years. How they have branded all dissenters from their notions as heretics, worthy of perdition! How they have blinded their eyes to the virtue and piety of such, and "persecuted the church of God!" That spirit yet lingers among Christians; but we rejoice that it grows gloriously less. May it soon occur that every band of true Christians is cordially fellowshipped as a sister church, by every other church on earth.

Not a few suppose that Christian character and baptism are essential requisites to church fellowship. Far be it from us to detract from the importance of that sacred rite. We would rather give it greater prominence in the Christian system than the church awards it. Truth demands it. Yet we have not the shadow of evidence that it is "the door into the church;" nor that it is any part of church building. It is never mentioned in the Bible in that light. In no case is the effect of baptism said or implied to be adding to the church. No one is said to be added in this way, nor to be out of the church before, nor in it after baptism in a connection to imply that baptism has any such relation to church membership.

Moreover, baptism was often so administered as to prove it to be a personal and not a church rite. The cases of Saul of Tarsus, the Eunuch, and Cornelius, are in point. Saul was not in the vicinity of any church, when baptized, the Eunuch was traveling in the desert, Cornelius was at his own house. Who will pretend that the Eunuch was baptized into any church? But the design of baptism is distinctly stated in the scriptures, and admission into the church is not that design. Christ tells us that faith and baptism are conditions of salvation, Mark 16 : 16. Peter says, that repentance and baptism are conditions of forgiveness, Acts 2 : 38. These passages agree, as faith implies forgiveness, and forgiveness salvation. Every allusion to baptism in the epistles agrees with the doctrine of the commission, and Peter's comment on it in Acts 2 : 38. Now any person can see that baptism is as absolutely a personal matter as faith, and centres its force, design, utility in the process of becoming a disciple, a Christian. It is not an act, added to the Christian life to constitute Christians an organic body, but an act involved in the work of conversion; it is the formal

deed of consecration. It unites to *Christ*, not to the church as an organic body. In the act of baptism, the penitent is married to Christ, he covenants to love and obey Him forever, be a faithful subject of his kingdom ; but this is all personal, and may be as properly, fully, lawfully done alone in the desert, as was the case with the Eunuch, as in the great congregation.

Church union and fellowship is entirely a separate affair. That baptism is a condition of remission, a step in the conversion of man to Christ, the word obliges us to believe. If it is so radically, essentially, a condition of life, that a person cannot be a Christian if by ignorance of the fact of its appointment, or of its nature, mode or design, so that in the strict sense it is neglected, or not observed, then of course no person can be a member of a Christian church who has not been baptised. But even then, it is not baptism, but Christian character that entitles to church fellowship. But it is generally believed that, however important baptism may be, it is not so radically essential to Christian character but that a person may be a Christian and not know his duty in respect to baptism. Whoever thus believes, has no scripture or reason to justify him in the decision that a company of such Christians do not constitute a church of Christ. Baptism can have no effect to unchurch them which it does not have to unchristianize them.

To these conclusions then have we come.

1. The church of Christ is a literal assembly of Christians, who meet together for the worship of God.

2. When the word *church* is made to include all Christians, as it is sometimes in the New Testament, it is not used in its literal, but in a figurative and spiritual sense.

3. Any number of *Christians*, regularly assembling for religious purposes, constitute a church.

4. None but real Christians can be lawfully members of the church.

5. Christian character is the only qualification essential to church membership.

6. The highest ecclesiastical power known to the church resides in each local assembly ; and all bodies, officers, or dignitaries assuming superior power, are illegal and dangerous.

## CONTEMPORARY LITERATURE.

**THE TRIALS OF A MIND, in its Progress to Catholicism: A Letter to his old Friends.**  
By L. Silliman Ives, LL. D., late Bishop of the Protestant Episcopal Church of North Carolina. Boston: Patriok Donahoe.

For some years, the known proclivities of Dr. Ives to Romanism was the occasion of considerable anxiety among his Episcopal brethren; though at one time the feeling was somewhat modified, if not allayed, by his repudiating the suspicious developments, and attributing them to a species of mental aberration. At length, however, the denouement came; and the bishop, after obtaining leave of absence for a European tour, for which he drew advance salary—since partially refunded, we believe—then hastened lovingly into the arms of “Mother Church.” Somewhat ungallantly, and in rather bad taste, as it strikes us, the *ci-devant* “Bishop” retained the seal and other insignia of his Episcopal office, and presented them to his new love, as—what we should regard, in their associations, rather unfortunate—proofs and pledges of his affection.

And now comes this volume, professing to reveal the “trials” of his mind in its “progress” Homeward. The introduction, however, occupying only eighteen pages, is all that really answers to the promise of the title-page. The rest, filling some two hundred pages, is simply a labored and set argument in favor of Catholicism—constituting of course, a rather singular as well as lengthy “Letter,” of nineteen chapters. In still another respect the book disappoints the expectations raised by its title. Both the “progress,” and the argument begin at a high church stand-point. Dr. Ives was a Puseyite of the first water before the progress he reveals commenced at all, and Puseyite dogmas are constantly employed as the postulates of his argument. He therefore only endeavors to show what the public are pretty well assured of—that Puseyism is incipient popery, and that a consistent Puseyite cannot well avoid becoming a thorough papist. It would have been much more to the purpose, if he had explained the precise steps by which he advanced from the common protestant ground to that of high churchmanship. His reasoning, if conclusive, would then have been significant to protestants generally; whereas, as it is, it will apply only to the baker’s dozen or so of American, and the somewhat larger number of English Puseyites.

It certainly would have been interesting to observe the process by which a reasonable mind reasoned itself into the belief that reason is not to be trusted—by which a man who really thinks for himself, comes to believe the high church dogma that, as Dr. Ives phrases it, “God has constituted his church the authoritative teacher of his will to mankind.” But over these anterior and fundamental points our author does not seem to have had any questionings at all. They are every where taken for granted, just as if he had received them with his mother’s milk, and a thought of questioning their propriety had never so much as entered his head. Now it can hardly be possible that he had ever passed through the agitating experience of an actual

reasonable conversion to these dogmas from true protestantism, without some traces of the unusual struggle appearing in an account of such a subsequent experience as he does narrate—even if he had intended to exclude them. In spite of himself they would have cropped out on almost every side, and where he himself perhaps would least suspect them. In the absence of any such indications, it is safe to infer that he never passed through any such “trial”—that his high church views were not so much the result of logical as of psychological or educational influences.

But finding himself a high churchman, he hardly knows how, he proceeds to enquire if consistency will allow him to remain where he is; and then, instead of examining the propriety of his Puseyism, he simply allows it to drift him to its legitimate conclusion—to Rome. And yet, while we recognize his present position as the consistent result of his former one, we are yet constrained to think that he pursued a strange road thither. In the outset, he says that for years a “mysterious influence,” which he could “neither fully comprehend nor entirely throw off,” unsettled his peace and filled it with yearnings for something different in religion from what he had then experienced. This evinces, what we have already intimated, that he by no means “fully comprehended” his high church position and tendencies; and also that he was drifted about by influences which however logical in themselves were not so to him. A man thus the prey of “mysterious” influences has at least one characteristic qualification of a servant of Rome. His lack of logical perception and his psychological susceptibilities made him half a catholic ere he was himself aware of it.

And then the first three specific influences which he declares hastened his “progress” was; first, that, as he says, “every attempt to understand and rightly appreciate catholic truth was viewed by protestants with jealousy, and treated with harshness;” second, the charge against Rome of corruption; and, third, the charge of “dishonesty” against converts to Rome. Now Dr. Ives must have been blind indeed not to discover that these things are not only equally but more prominent in Romanists than in protestants. Did he ever hear of a Romanist attempting “to understand and appreciate” protestant truth, who was not viewed by Romanists with “jealousy, and treated with harshness;” Did he ever know of such an one to whom “corruption” and “heresy” of protestants was not painted in the most terrific colors? Did he never have any suspicion that catholics raise the cry of “dishonesty” against converts to protestantism? Surely, Dr., you have jumped out of the frying pan into the fire! and inasmuch as stern facts prove that catholics are more vulnerable on these points than protestants, other people will conclude that if such things constitute any valid reason at all for abandoning protestantism, they are strange ones for embracing catholicism. But it seems your genius is peculiar. In this respect, at least, you do not tread in the common path. You are somewhat peculiar too, in that, while you tacitly admit the “corruption” of Rome, still what must therefore be the truthful exposure of it, hastened you into its midst.

His fourth consideration is that protestants make no adequate provision for the “poor” and “wretched.” If this was sincerely uttered, it is safe to in-

fer that he has heretofore been quite a peculiar "Bishop"—that he has been unfaithful, as few other protestant bishops, of any denomination, have been. That protestants do not do enough in this direction is however frankly conceded. But this is to be said. Catholicism, in its practical developments, creates poverty and wretchedness, until it supplies the world with beggars, which the thrift and happiness of protestantism are called upon to counteract. This charge applies illy, while protestant America—which Dr. Ives calls his country—is feeding the starving millions of catholic Europe, and is assuaging their wretchedness, as convents and nunneries and other catholic institutions can never by any possibility do. Here, too, Dr., your reasoning is quite peculiar.

The fifth reason for abandoning protestantism, is, as he says, "the lack of any instituted method among protestants for the remission of post-baptismal sin. This, of course, starts upon the assumption of the Puseyite notion of baptismal regeneration. Baptism washes away all previous sin, but what shall be done with that committed afterwards? When one gets beyond the dogma of baptismal regeneration—goes back to more than the Jewish idea of inward cleansing by outward observance—he has gone where we do not care to follow him. His Savior is not ours. He may hang, if he chooses, upon his "baptisms," and his "confessionals," and the like, but we will be content to trust the Lord Jesus Christ for the remission of sin.

A sixth, and last consideration we will quote entire, and without comment:

"One consideration more, deeply concerned in my submission to the Catholic Church, ought, perhaps, to be mentioned. I refer to THE CLAIM WHICH THAT CHURCH HAD TO MY FAITH, AND LOVE, AND OBEDIENCE, FROM THE MOMENT OF MY BAPTISM.

"It was determined from the first, and by the only power commissioned by Christ to determine, that all persons baptized into His mystical Body, by water, "in the name of the Father, and of the Son, and of the Holy Ghost," BY WHOMSOEVER ADMINISTERED, became thereby true members of "the One Catholic and Apostolic Church;" and hence they must remain subject to its authority, in opposition to every other claim, so long as they are subjects of Christ's Kingdom.

"Convinced, therefore, that I was originally placed by baptism within the pale and under the authority of "the One Catholic and Apostolic Church," and that I should be guilty of an act of DEADLY SCHISM in resisting this Catholic authority [the only authority under heaven entitled to my submission] by longer siding with a NATIONAL UNCATHOLIC COMMUNION, I felt bound on every principle of duty and safety to return with a broken and contrite heart to the arms of my TRUE MOTHER, from whom I had departed, the moment I consented, as an adult, to be considered a member of the PROTESTANT BODY. Instead, therefore, of unfaithfulness to the Anglican or American communion, which is sometimes pleaded, I was convinced, that in my return, I did nothing more than throw off an unlawful allegiance imposed upon me without my consent, and take steps for my restoration to that Catholic fellowship—that "communion of Saints," of which I was made a member at my BAPTISM. I felt, as one may be supposed to feel who in his unconscious childhood had been borne off asleep from his native shore on some wreck to a desert Island, and then, in his manhood, after long subjection to want and hardship, becomes convinced of the disaster and returns to the father that begot him, and the mother who cherished his infancy."

INFIDELITY; Its Aspects, Causes and Agencies: Being the Prize Essay of the British Organization of the Evangelical Alliance. By the Rev. Thomas Pearson. New York: Robert Carter and Brothers.

Scepticism and infidelity are working immense mischief at the present time. The mischief is immense if but a single soul should be blinded and misled in so specious and flattering but deceptive a manner. Especially is it sad and mournful when the gifted and otherwise noble fall into the dangerous snare. But hundreds and thousands, it must be confessed, are hastening along the apparently flowery but really treacherous road of doubt and unbelief. German Rationalism has merged into Neology, and finding a less and less congenial home in the land of its conception, it is being but too successfully transplanted on our shores. English infidelity, as at home, is coursing through our social life, under its new form, though perhaps not often with the name, of Secularism. Catholicism has prejudiced its hitherto votaries more strongly against protestantism than against infidelity; and when, as manifestly it does, the influence of our institutions loosens the bands of popish bigotry, the result is oftener than otherwise a reckless unbelief. And this, we opine, is to be still and far more alarmingly and extensively developed than hitherto. Last, though not least, a sort of mongrel monster has made its appearance, in the shape of Naturalism—in which reason runs mad and deities even the most hideous of the nightmare phantoms of religion that have oppressed and cursed humanity; and in each and all of them—Christianity, it would sometimes seem by their vehement denunciation of it, excepted—is seen the *summum bonum*—the “Absolute Religion.”

And yet, we do not feel the alarm that many express. In our fears, the extent of the evil is often greatly overrated. We have never seen any thing like an approximation to sufficient data for believing that “six out of every seven young men in our country” are infected with all kinds of theoretical scepticism put together—as we have somewhere seen it affirmed of a single one of them. If that were the case, it would certainly be not a little strange that such scepticism should find but one high priest in all the land. There surely could be no lack of materials; and all history incontestably proves that so large a sympathising body never did exist with but one spokesman; and human nature, with equal emphasis, declares that such a phenomenon is impossible. We would not abate one jot of alarm that scepticism is so rife as it really is; but we would have that alarm discerning and well directed enough to know whether there are twenty black cats, or only “our black cat and another.” This wild exaggeration of the real strength of our enemies both gives them unwarranted confidence, and thus helps them to success, while it also unduly abates our own confidence, and at the same time detracts from the precision and effectiveness of our warfare against them.

We hope those who have harbored such ideas of the prevalence of scepticism will carefully review the evidence on which they rest. The absolute numbers and increase—if increase there really is, of which there is some room to doubt—needs to be reduced to a relative ratio; and then it must not be forgotten that a large part of what at first may seem to be scepticism is

after all only an assumed excuse for neglect of personal religion. Such can by no means be included in the catalogue; as is sufficiently evinced by the fact that arguments and appeals will not reach them—as appeals to practical piety will. The harm of so classifying them, in addition to that already intimated, is that being put into a wrong category they are therefore approached in a wrong and hence ineffectual manner.

As an *expose* of the whole subject of scepticism, the book before us is we think much the best extant. Its title page convinces that it comprehensively surveys the whole field; and though those who may have bestowed more particular attention upon some one point may think that point imperfectly handled, yet nowhere are all points on the whole so adequately treated as by Mr. Pearson. The point of which we are the more disposed to complain, is that of the existence of God. It is true that this applies principally to atheists rather than to sceptics and infidels, and hence does not at first seem so practically important in the present discussion. Yet it must be borne in mind that these technical distinctions are in fact practically so blended and lost sight of, that in any discussion relating to scepticism, the existence of God becomes one of the most important elements, and hence needs especial attention. Mr. Pearson, we think, has not bestowed such especial attention upon it, and we should hesitate much to place his discussion on this point before a sceptic as a full and sufficient statement of the matter.

The work is not of the class of McCosh on the Divine Government, or Hengstenberg on the Apocalypse. It does not aspire to especial originality, and is written with the pen of research rather than of genius. It is not a complete thesaurus of arguments on the several topics involved. This, though the book contains over six hundred pages, would have required a work of far more extended compass. It is all that it could be—a clear and generally ample statement of the present aspect of the subject. Of course its statements indicate in what direction the most effective arguments are to be found, and in most cases actually involve them; so that while it will not supersede thought, it will seldom fail to afford it sufficient stimulus and aid. The style is easy and flowing, and has the merit of perspicuity in an eminent degree. If it has any fault at all, it is that the *oro rotundo* is so uniformly sustained as sometimes to become monotonous.

We cannot, of course, give a full synopsis of the work; but we append its table of contents, which will impart a pretty accurate idea of its comprehensiveness. Of the Aspects of Infidelity, it treats of; Atheism, or the Denial of the Divine Existence; Pantheism, or the Denial of the Divine Personality; Naturalism, or the Denial of the Divine Providential Government; Spiritualism, or the Denial of the Bible Redemption; Indifferentism, or the Denial of Man's Responsibility; and Formalism, or the Denial of the Power of Godliness. The second part, on the Causes of Infidelity, discusses; the General Cause; Speculative Philosophy; Social Disaffection; Corruptions of Christianity; Religious Intolerance; and Disunion of the Church—a classification by the way, which seems to be neither entirely complete nor strictly accurate. Of the Agencies, it speaks of; the Press; the Clubs; the

Schools ; and the Pulpit. Then there is an Appendix, containing Remarks on Secularism.

We most heartily commend the work to all. It ought to be studied by every thinking and reading man. Especially should it find a place in the library and the studies of every Christian minister.

**A BOOK OF PLANS FOR CHURCHES AND PARSONAGES.** Comprising eighteen designs of Churches and Parsonages, by Upjohn, Downing, Renwick, Wheeler, Wells, Austin, Stone, Cleaveland, Bachus and Reeve. New York: Daniel Burgess and Company.

Besides the descriptions of the plates and some directions for building, this magnificent work contains Essays on the "Idea of Church Building," "Site, Style, Completeness," and "Beauty, Miscellaneous Suggestions." The Plans are for houses of various styles, and which will cost in the vicinity of New York from one to forty or more thousand dollars—so that all may receive benefit from it. In many country localities, especially at the west, some of the designs could be carried out for five hundred dollars.

The idea of such a work originated with the General Congregational Convention, held at Albany some time since, and its successful execution in the book before us, lays all denominations under a large debt of gratitude. Though its price is ten dollars, yet every church about to build or repair its house of worship would undoubtedly save much more than that amount by properly consulting it—even if no one of its designs should be adopted as a whole.

**SUNNY MEMORIES OF FOREIGN LANDS.** By Mrs. Harriet Beecher Stowe, Author of "Uncle Tom's Cabin," etc. In two volumes. Boston: Phillips, Sampson & Co. New York: J. C. Derby. 1854.

The eminence secured by Mrs. Stowe in the world of letters, through the publication of *Uncle Tom's Cabin*, is a phenomenon not often to be expected. On that book she rose triumphantly from the horizon to the zenith of her literary fame. Of her power of characterization she had before given more than a little evidence, but the public had failed to assign her any important place in the circle of honored authors. '*Uncle Tom*' was a unique production. So intensely practical a subject is not often attempted to be woven into a romance. Such a polished blade of truth seldom gleams in the hand of fiction. A public vice is not often so unmasked, and its loathsome leprosy so exhibited before the sun, without betraying the zeal of the partizan, or an indignation possessing largely the earthly element. It was a wonderful book, and it has had a wonderful mission. It spurned many of the old canons of criticism, and the attempt to apply them produced only a condemning verdict from the public heart and lip. It was felt that the book was a deep, impressive yearning over justice and mercy, as they lay prostrate before Mammon; and that cold, artistic criticism was as little in place as it would have been in finding fault with the attitude of *Mary Magdalene*, when kneeling to bathe her Master's feet with tears. If it failed to meet the ideal of theorizers, it gained the endorsement of the spontaneous conscience, and took the better heart of nations captive. Whether it had the elements of



genius and talent or not, it did the very highest thing which genius and talent ever accomplished—it aimed at a noble result and reached it.

As an author—in the general sense of that word—it was not easy to form an estimate of Mrs. Stowe, on the basis of what testimony was offered in that book. And the state of the public mind toward her, created by "Uncle Tom's Cabin," was by no means the most favorable to a just estimate of her authorship in another and an entirely different field, and especially in the field which affords these "Sunny Memories." Not without questionings and misgivings did we open these volumes—questionings and misgivings respecting the propriety of her publishing anything at all respecting her tour in Europe, and also respecting the adaption of her powers to this department of literature. But we have read through the volumes, and lay them down with no slight satisfaction and pleasure. Taking the form of familiar letters, they describe in a lively genial way the places and persons and experiences and impressions, which were prominently associated with her public tour of triumph through Great Britain, and her private journeying for mental gratification over the southern part of the Continent. Her views of foreign life may not always be quite correct, as many of them are certainly not very profound; her position was adapted to win her confidence and sympathy, and eulogies of persons may doubtless sometimes be complained of as too indiscriminate or too warm; she does occupy not a little of her own and her reader's time in the development of personal incident and detail; and a consciousness appears, now and then, that she is author of Uncle Tom's Cabin, and has, as such, the ear and eye of multitudes;—but all this was to be expected. Had these features been wanting she would doubtless have been complained of for their absence. Somebody's taste would have been offended by any policy—even the silent one; and to please everybody was probably no part of her object. She is obviously taking counsel of her own tastes and preferences, when she writes, and she also exercises her discretion respecting what and of what she shall speak.

There is some very pleasant description of scenery; some beautiful pictures of social life; some valuable reflections interspersed along the pages and a fine view of geniality and benevolent feeling is every where discovered. There are several criticisms upon art and artists, marked by a bold, natural, fearless development of her own woman's ideas. She will not be trammelled by old verdicts, nor take her cue from the stereotyped oracular pronouncements of reputable connoisseurs. She *will* judge for herself, and judge on the basis of the impressions produced on her own mind. If she has not an artist's eye, she has a high appreciation of art, and can give her reasons for her enthusiasm or for withholding it—reasons, too, which can be understood without losing any rational element of the soul. As to the correctness of her critical opinions in respect to art we are not competent to decide; but we are pleased to see one like Mrs. Stowe breaking in with a clash upon the *cast* of professional connoisseurs. We know of no good reason why one should be afraid to say that a picture is liked, for fear of seeing the curl of some mustachioed lip, any more than they should fear to pro-

nounce upon the quality of a landscape. The volumes are to us a real treasure, and we think not less but more of Mrs. Stowe's literary qualities than before the *Sunny Memories* were read.

Of course, whoever sits down for the sake of finding points on which to hang objections, will be rewarded here as elsewhere; even though he expose his own vocation to reproach, and his heart to pity,—as is abundantly shown by the critic in the [British] *Examiner*, whose cynical paragraphs and smutty terms show that the temple of letters is not wholly free from vermin. But the volumes will have a high mission—whose not least important feature is that which fraternizes more and more closely the two great branches of the Anglo-Saxon family. There is a higher work for books than to show the art of arranging words; they are chariots in which God-like souls may travel over the earth with blessings. To teach them that high office Mrs. Stowe is not doing a little.

Messrs. Phillips, Sampson and Company, are publishing a series of volumes comprising some of the best poetry of the Father land. Campbell has been already noticed. There are now lying on our table, Milton's *Poetical Works*, in two vols., with notes and a life of the author, by John Mitford;—the *Poems, Plays and Essays of Oliver Goldsmith*, in one vol.;—and the *Complete Poetical Works of Samuel Rogers*, with a biographical sketch and notes, edited by Epes Sargent, in one volume.

These are works of sterling worth, and the style in which they are published an honor to the enterprising house of publishers, and a joy to the reader. A portrait, finely engraved, accompanies each volume, and an appreciative biographical sketch of the author, prepares the way for the study of his productions. The type is bold and beautiful, and the books look every way substantial. It is by far the best edition we have seen. The poetry itself needs no eulogy or criticism. The public verdict has already declared its merits, and promised it perpetuity. We have only to regret that the binder left the leaves uncut. What is the object of thus perplexing the reader in his search after the contents of the volumes?

**THOUGHTS AND THINGS AT HOME AND ABROAD.** By Elihu Burritt. Author of "Sparks from the Anvil," etc. With a Memoir, by Mary Howitt. Boston: Phillips, Sampson & Co. New York: J. C. Derby. 1854. 1 vol. 12mo. pp. 364.

Mr. Burritt has a wide and enviable reputation; and yet he is one of those few men whose greatness in the public eye only serves to render more beautiful his private virtues. Master of fifty languages, there is not a particle of the pomp and stiffness of the literary aristocrat. No man ever felt repelled or chilled by his presence, because he was made to think of the disparity between his own intellect and that of the "Learned Blacksmith." Courted by the nobles of a foreign land, he enters with peculiar zest into the sympathies and sports of childhood. Applauded as an apostle of reform, no man has more genuine modesty, or a more hearty appreciation of ability and worth in others. Battling with a great wrong which thrives on passion, his charity is a broad enfolding mantle, and he sums up his creed in the two items—

‘Faith in God, and Faith in Humanity.’ His sympathies are with the people, and no bribes can buy off his devotion to their rights and welfare. Full of enthusiasm in the department of letters, he still speaks his highest words in development of the Dignity of Labor. Familiar with the theories of philosophers, and wrapped up in the economics of nations, he is ingenuous as a child every where, and stoops without effort to repeat the ministry of the Good Samaritan over the humblest individual sufferer. But we are beguiled, by the remembrances of Mr. Burritt’s personal friendship, into a sketching of his character, instead of dealing with his book.

The volume is mostly made up of articles written at intervals during several years past; many of which appeared in the “Christian Citizen,” and some in other publications on both sides of the ocean. They are all, as the author would say, “souled” with an earnest and human thought. Nearly all his varied moods of mind are pictured on these pages; and some of the pieces are fine specimens of powerful reasoning and eloquent expression. The style is as unique as the author’s character, for it is a spontaneous outgrowth. Such a man only can write as he does. Critically and coldly judged, we should pronounce it faulty. Its metaphors seem sometimes unnatural; its terms are frequently uncommon; the words are long; the sentences sometimes quite complex; it lacks laconic brevity and Saxon directness and strength in a great degree. It is not easy to quote his language, for it is hard to remember it. But still he writes with power and effect. His massive verbal habiliments seem filled out full with the thought they enclose. His ideas stick to the memory; and a piece of his reasoning haunts the pillow of the man who avows himself unconvinced. There is no other book which can fill the niche in a man’s library for which this was meant. It is an addition to our possessions, in a much better and higher sense than that of an increase of our paper and pasteboard. If the public do justice to themselves, successive editions must disappear speedily from the shelves of the publishers. The accompanying portrait is a fine piece of engraving, and what is much better, it is an excellent likeness.

**MEMOIRS OF THE REV. OLIVER ALDEN TAYLOR, of Manchester, Mass., with a portrait.** By Rev. Timothy Alden Taylor, author of “The Solace,” “Zion” and “Zion’s Pathway.” Second edition. Boston: J. P. Jewett & Co. Cleveland: Jewett, Proctor & Worthington. 1854. 1 vol. 12 mo. pp. 568.

This is an affectionate and merited tribute to the Christian virtue and general excellence of a servant of Christ, paid by a brother in the flesh and in the ministry. Mr Taylor’s character is eminently worthy of study, both for what it was, and for the lessons it teaches. Of external advantages he could boast very few; of disheartening experiences he met very many. But, animated by a high purpose, he attained a maturity of Christian character, a literary eminence and a ministerial strength, not often attained singly in the same degree—very rarely blended in so beautiful and high a harmony as his life discloses. His life is needed as an encouragement and a rebuke—an encouragement to those who yearn to bless their race, and yet want the faith to purpose it; a rebuke to those who are ready to find apologies for low attainments and a small service in their slender resources, and want of

appreciation. Humanly speaking, he was an honor to the ministry. Pulpits filled with such men as he, would be a constant and mighty force; and worldliness in the churches would not be left unrebuked or innocent. The perusal of the volume has yielded us a high pleasure. The biographer hides himself behind the work; ever intent on keeping the reader's eye fixed on the form of his subject till it disappears in the transfiguration of the tomb.

**HISTORY OF CUBA; OR NOTES OF A TRAVELLER IN THE TROPICS.** Being a political, historical and statistical account of the island from its first discovery to the present time. By Maturin M. Ballou. Boston: Phillips, Sampson and Co. 1854. 1 vol. 12mo, pp 230.

The relations of Cuba to our own country having assumed a high political importance, every thing relating to it becomes a matter of interest. The volume before us is a brief but well written history of the Island, and affords a good view of its present capacities, and future prospects. The information has been carefully gathered, digested and arranged, and is conveyed through the medium of an easy, pleasant style. There are a few features of life skilfully and impressively drawn. The book, as a whole, is a valuable contribution, and its appearance at the present time is highly opportune.

**THE ELEMENTS OF CHARACTER.** By Mary C. Chandler. Boston: Crosby, Nichols & Company. 1854. 1 Vol. 12 mo. pp. 234.

This is a very pleasant little volume; instructive, high-toned, philosophical and practical. Its views suggest no very great profundity or originality: and yet they plainly indicate that the author thinks for herself, and having reaped satisfaction from the correction of her own false opinions, she would present the process of thought which has blessed her, for the aid and profit of other minds. Her philosophy is genial, and her motive evidently high.

**PROTESTANTISM IN PARIS.** A series of discourses translated from the French of A. Coquerel. Boston: Crosby, Nichols & Co. 1854. 1 Vol. 12 mo. pp. 195.

There are many good things, well expressed, in these discourses; but we hope there are some other and better development of Protestantism in Paris than are here shown. We have never admired the oratory of the French pulpit; we do not like the oratory here. It has too little downright earnestness; it wants the practical element; it seems too theatrical—too much like an exhibition of Congreve rockets according to the programme. In the discourse on "eternal punishment," the author avows himself a complete universalist. Our author is probably the most eminent of the protestant preachers in Paris; but we suspect he would not be accepted as a mouth-piece by all his clerical brethren there. Certainly we hope not.

"THE SLAVERY QUESTION," is well and ably treated in a small volume, by the Rev. John Lawrence, of the United Brethren, and the book is published at the United Brethren publishing establishment. We are heartily glad to see them doing so good service in this direction.

## PERIODICAL LITERATURE.

*Bibliotheca Sacra*, April.—Excursion from Damascus to Yabrud, etc.; Druidism; Caste in the Island of Ceylon; Christian Character a Power in the Redemption of the World; Did Paul model his Language after that of Demosthenes?; The Genius of Hebrew and of Roman Learning; The Citations of the Old Testament in the New; Notices of New Publications; and Select Theological and Literary Intelligence.

*The Biblical Repertory*, July.—Present State of Oxford University; Life and Labors of St. Augustine; Preaching and Preachers; The Historical Scriptures; The Education Question; the General Assembly; Short Notices; and Literary Intelligence.

*The Christian Review*, July.—Coleridge as a Thinker; Notes of a Week in Palestine; Francis Horner; Exposition of Romans, 9: 3; Bishop Butler; Work of the Holy Spirit; Preaching of Ecclesiastes; Jacob Behmen; Notices of New Publications; and Literary Intelligence.

*Methodist Quarterly*, July.—The Positive Religion, or Religion of Humanity; Our Relation to Public Opinion; English Grammar; Jacqueline Pascal; Bishop Asbury; Philosophy of Induction; Miscellanies; Letters on Recent French Literature; Short Reviews and Notices of Books; and Religious and Literary Intelligence.

*The Christian Examiner*, September.—Polemics and Irenics; Miss Sewell's Novels; The Plurality of Worlds; Prospects of American Slavery; Bartlett's Personal Narrative; Our Book Movement; Notices of Recent Publications; and Intelligence.

*North American Review*, July.—A Natural Theology of Art; John G. Whittier and his Writings; Early Records of Massachusetts; American Hospitals for the Insane; Joseph Addison; Cuba and the Cubans; Use and Mis-use of Words; The Chinese Rebellion [an excellent article]; Martineau's Translation of Comte's Philosophy; Art and Mathematics; The

Literature of Youth; Critical Notices; New Publications received.

*New York Quarterly*, July.—Morale of the Eastern War; Loyala and the Jesuit Reaction; One of our Great Men; Effect of Emigration upon American Productions; Institutions for Popular Information in New York; Prose Works of N. P. Willis; Wine and Wine Trade; Contemporary Literature.

*North British Review*, August.—Vinet—His Life and Writings; Hugh Miller; Early English History; Books for Children; Greece during the Macedonian Period—Niebuhr and Thirwall; Dante; Poems by Matthew Arnold; Sir Robert Murchison's Siluria; Past and Present Political Morality of British Statesmen.

*Edinburgh Review*, July.—Diplomatic History of the Eastern Question; Teotalism, and Laws against the Liquor Trade; Herman's Eschus; Kafir Wars and Cape Policy; The Great Social Problem; Orders in Council on Trade during War; Marshall on the Representation of Minorities; European Emigration to the United States; Russian War of 1854; Note to Art II. of No 202.

*London Quarterly*, July.—The House of Commons; Millman's Latin Christianity; The Drama; Classical Dictionaries; Electric Telegraph; Christianity in Milanese and New Zealand; Queen Elizabeth and her Favorites; Lord Lyndurst and the Eastern Question.

*Westminster Review*, July.—Cardinal Wolsey; The Beard; The Civil Service; Parody; The Russo-European Embroidment; Wycliffe and his Times; Comte's Positive Philosophy; The Fact and Principles of Christianity; Contemporary Literature.

These last four well known and excellent works are republished by L. Scott & Co., of N. Y., and are furnished together at the remarkably low Price of eight dollars; or, with Blackwood's Magazine, at ten. Any one of them, three dollars.

ERRATA.—On p. 410, 2d line of 2d ¶, for Home-ward read Rome-ward.

☞ The articles in this No. are generally longer than we intend they shall usually be.