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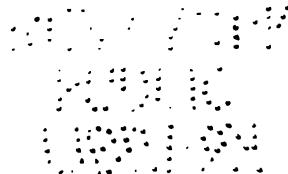
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Truth and Progress.



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THE
FREEWILL BAPTIST QUARTERLY.

NO. XXIX.----JANUARY, 1860.

ART. I.—GERRITT SMITH'S RELIGION OF REASON.*

It has been alleged that the interest of religious men in dogmatic theology is declining. However that may be, there is no lack of men who hasten to set themselves up as dogmatic theologians, whether they belong to the circle of religious men or not. Theological teachers appear in every quarter, and they suffer no apparent lack of confidence in themselves. If they do not attempt to show the falsity of old and settled religious opinions by careful analysis and elaborate reasoning, they certainly try the virtue of vehement speech and passionate accusation. **If abuse could overthrow a religion, our Christianity would long since have laid in ruins. And if glorification were capable of begetting confidence, then their own schemes should have no lack of disciples, and their faith should never be disturbed by suspicions.**

It seems that we are almost certain to have a new controversy over the question, whether Deism or Christianity is the superior scheme. It is not precisely the old Deism, however that now comes forward with its large pretensions and its abundant promise,—its ridicule of the Bible and its mockery of Christ. The Bible has now a history whose significance none can overlook, and Christ is seen to have put a power into the

*The Religion of Reason. Three Discourses. By Gerritt Smith. New York; Ross & Toucey.

world which diffuses itself through all society. He who ignores the Bible, is set down as a blind leader; and he who attacks Christ is accounted a vulgar iconoclast, whose offences against the moral taste cannot be put up with. Our modern Deism has a courtly air, its tone is musical, its sentences are polished with rhetorical care, it would accept the Bible as an ally, and give the Messiah an eminent place among human prophets. It professes to simplify and so interpret the things in the "word of prophecy" which are "hard to be understood." It resolves miracles into myths, and makes the parables ingenious allegories. It turns the marvellous story of the incarnation into oriental poetry, and the rolling periods of Isaiah and the matchless strains of David become the ordinary utterances of rapt and ecstatic souls. Human nature is glorified; the physical universe becomes the moral government of God embodied in machinery; and untaught human reason is proclaimed the supreme oracle. It speaks of God with reverence; it gives sinful sufferers pity; and it sometimes commends prayer as morally beautiful, even when it declares it philosophically absurd.

One of the latest, though not one of the ablest, of these modern teachers of religion, who seem to spring up in a night, is MR. GERRITT SMITH, who has issued two or three discourses on the subject within the last year, paying for their insertion in the New York Tribune as advertisements, at the rate, it is said, of some five hundred dollars each, after delivering them to his fellow-citizens at Peterboro. These have now been collected into a pamphlet, and are offered for sale on low terms—a whole system of divinity and ethics for *twenty-five cents!* Surely no one need plead pecuniary inability as a reason for not being a theologian after this!

We have chosen to deal chiefly with this last sermon of Mr. Smith, as with a sort of index to the tendencies of which we have spoken; and not by any means because the author is a profound thinker, a careful collector and weigher of evidence, or a persuasive rhetorician. It is rather because of his plain, frank speech,—his uttering freely what others only hint at or slur over,—his definite embodiment of what many see only in the mist. He is only a representative man, and the fraternity

in whose behalf he speaks without appointment, could hardly expect to find a more eminent or estimable mouthpiece. Besides, Mr. Smith's personal character is such,—so noble, disinterested and above reproach,—that we shall be less in danger of doing injustice to him while dissecting his discourse and examining his scheme of religion. The discourse is fragmentary, and so our criticisms may lack logical order; no well defined principles are laid down, and no logical and coherent system is built up, and, hence, an attack can hardly be planned any better than an assault upon an army, busy with the complex evolutions of a public parade. Our criticisms must be brief, and the discussion necessarily imperfect. Of Mr. Smith as the expounder and advocate of the Religion of Reason in this discourse we are only to speak, and of him chiefly as a representative of this class of teachers.

The first thing which is calculated to strike a reader's attention in the discourse, is the dogmatic and oracular style which pervades it. Statements abound: proof is lacking. Now and then there is an attempt at argument, but even this is apt to be wanting when the sentiment put forth is wide of common opinion, and repelled by the strong conviction and moral feeling of the reader. It was Mr. Emerson, we believe, who said, in substance, that he had nothing to do with reconciling his statements with facts or with each other; he had only to speak out the thought furnished him by the inward voice. They might easily be proved false, perhaps;—no matter, they stood for truth to him. There is not a little in this discourse that suggests the same rule of utterance. If common men were to speak thus on common subjects, they would be ridiculed for their egotism, or quietly smiled at for their gasconade. Eminent as Mr. Smith is for philanthropy and nobleness of nature, it is not always easy to be reverent before his judicial *ipse dixit*.

The superior wisdom and goodness which are assumed in the discourse, hardly suggest the modesty and humility which distinguish greatness and adorn truth. The author seems ever to be virtually saying to his hearers and readers,—“The world has been misguided all through its life by priests who were and are too ignorant to gain its ear, and too dishonest to justify

your confidence. Trust them no longer. They only confuse the minds they reach, and entangle the subjects they discuss. Leave them to themselves, or protest openly against their work and influence. They be blind leaders of the blind. Listen to me. I have beheld the truth. I understand her messages. I am admitted to her intimate fellowship. Her secret is with me, and my words carry her inspiration. Abandon the teachers who only perplex your minds, who only mock at your necessities, and who only hide from your eyes the face of God while they pretend to show him. I will teach you the true religion. I will solve all the mysteries of life which have puzzled the ages. My pamphlets shall give you the key that unlocks all the apartments of the universe, and shows all the clouds ablaze with light. The panacea of all the moral ills of the world is discovered, and I bring it to you. *Eureka!* BEHOLD THE 'RELIGION OF REASON!'

Now, while we can pardon and approve a proper degree of self-reliance in a great man, who has a great and fresh and overshadowing thought to communicate, we can hardly commend the excessive indulgence of it as displayed in this discourse,—especially when the thought is so common-place, and the man has made apparently no very remarkable attainments either in science or theology. As a social philanthropist, Mr. Smith may well put on royal airs, but he seems to us hardly a prince yet among Christian scholars.

The severity and apparent bitterness with which he speaks of what he calls the popular religion and its adherents, indicate that the manliness, justice and sympathy which he pleads for, are not very fully developed in and by the religion of reason—taking this discourse as its proper exponent. We do not accuse Mr. Smith of intentional misrepresentation, though we are somewhat puzzled to understand how he could regard his method an example of fair dealing. We do not charge him with bigotry and vindictiveness, but his words do not convey a large amount of that charity which thinketh no evil. We do not say that he delights in putting his antagonists through the discipline of the inquisition, but we do not think he seems very efficient here in attempting to restore the faulty in the spirit of meekness, duly considering his own liability to temptation.

As samples of the style of the discourse, and as illustrations of the point we are urging, take the following paragraphs :

“ Eternal hell ! Yes, and it is to be suffered by men of the loveliest character, provided they were not able to subscribe in this life to certain ecclesiastical interpretations of a book.

Putting people into an eternal hell ! Why, the worst of men would not thus serve their worst enemies. How much less would God ! Orthodoxy makes God infinitely more malignant and cruel than are the most malignant and cruel men.

Eternal hell ! No man does and no man can believe it. It is untrue, if only because human nature is incapable of believing it. Moreover, were such a belief possible, it would be fatal. Let the American people wake up with it to-morrow, and none of them would go to their fields, and none to their shops, and none would care for their homes. All interest in the things of earth would be dead. The whole nation would be struck with paralysis, and frozen with horror. Even the beginnings of such a belief are too much for the safety of the brain ; and every step in that direction is a step toward the madhouse. The orthodox preacher of an eternal hell would himself go crazy did he believe his own preaching. Did he see his wife, or children, or friends, or neighbors, in danger of falling into it, he would be overpowered by the sight. He saves his sanity only through his insincerity. To be sincere in his preaching he must first be insane.

The little influence of their religion on its professors is often wondered at. But why should it be ? They do not believe their religion, and they cannot, so long as an eternal hell is a part of it. Since their belief of this part is at the most but a dreamy and fancied one, there can hardly be a real, earnest and deeply-influential belief of any part. Their conscious or unconscious distrust of the truth of this part necessarily begets a similar distrust of the truth of every part. The enormous draught at this point upon their staggering faith cannot fail to cast in their view an air of unreality over the whole of their religion. Herein is the explanation of the fact that, while an ignorant church is little better than a mass of superstition, a more enlightened one is little better than a mass of infidelity and hypocrisy. The members of the latter, required to believe in more than their credulity can swallow, do truly and deeply believe in nothing ; and thus are they infidels. Moreover, they are very great hypocrites, since they stoutly profess to believe it all. Doubtless, one of their motives for this boundless profession of faith is to supply their conscious lack of it. They are something like Mrs. Stowe's Canodace, who, to atone for her past lack of

faith in the celebrated Bible apple, was now ready to eat apple, tree and all.

We are wont to lament the prevailing want of religious earnestness. But should we not rather rejoice in it, seeing how monstrous are the religions? With what a good stomach we should hate, and crush, and kill one another, if we really believed that we are such devils as our religions picture us to be! Once persuade me that God is waiting to roast my neighbor, and the way is made easier for persuading me that I shall do God service by hurrying that neighbor with a dagger or bullet into the prepared fire."

"If the one great direct object of true religion is the protection of natural rights, then we must have a natural religion to accomplish it. Natural rights never have been, and never will be, protected under artificial religions; and the fact that they are cloven down the earth over, is conclusive evidence that artificial religions prevail the earth over. Friend of Temperance, friend of Peace, friend of Freedom! work on against Intoxicating Drinks, and War, and Slavery;—but flatter yourselves with no hope of permanent or extensive success—until the current religion has been supplanted by the religion of nature. Seeker of reform in politics! the current religion blocks up your way also. Corrupt and crazy as are our politics, they are nevertheless no worse than our religion. Nay, they are always one with it. The State is never more rotten than the Church." •

That is vehement declamation, and not solid, rational argument. There is more passion than pathos, more rhetoric than reason. The calm expounder is supplanted by the heated advocate,—he is abusing the prisoner instead of giving the facts and the law to the jury. As to the statement touching the superiority of the religion of nature over the religion of revelation, we shall deal with that hereafter. The object of religion, as set forth in these extracts, is not very comprehensive. It is meant "to protect natural rights!" That is its "one great, direct object!" It is not strange that the character of religion should be misapprehended when its office is so interpreted. To protect natural rights! Then it must appear as a statute against civil crimes; as a police officer with his star and pistol; as a night watchman with his rattle and club; as a sheriff with his freshly signed warrant in full chase after a rogue; as a prison waiting with its massive doors open to receive the thief;

as a gallows, with its dangling rope and its impatient executioner; as a well disciplined and resolute army attacking despotism with serried bayonets, and impetuous charges of cavalry, —with bursting bombs and murderous chain-shot! These are the real symbols of religion! These are the implements for Christianizing the world! These are the works of love where-with the friends of religion are to achieve its great objects!

That the reception and spread of true religion will operate to give greater and higher protection to natural rights, is obvious enough; for it will teach the sacredness of justice, the worth of man, the importance of life, and beget the love that worketh no ill to his neighbor. But Mr. Smith overlooks its highest ministries and ends. He says not a word of its lifting up the true law and ideal of life; not a word of its showing the soul its sins and its perils; not a word of its opening the way of reconciliation with God, whose law has been broken; not a word of the great voice that comes to still the tumult of human passions and fears; not a word of the quickening it gives to the languid affections; not a word of the inspiration it imparts to the moral energies long lain dormant; not a word of the faith it kindles up till immortality comes down with its mighty forces to make us live and endure as seeing Him who is invisible; not a word of that new hope which anchors the spirit to the Rock of Ages, so that it rides out all earthly storms in triumph, and paints a bow of promise on every retreating cloud; not a word of that conscious personal presence of Christ, which is the solace of all living griefs and the cure of that agony which makes death-beds fearful. His religion of reason has no benediction for the strong man, who shuts himself in his castle which no invader ever approaches, but yet who finds his eminence bringing only vanity and vexation of spirit; none for the solitary wanderer, or the sailor pining on the wreck; and, worst of all, none for the wronged and spoiled ones whose natural rights get no recognition among men. "Uncle Tom" is a moral impossibility on his theory; or he must call that hero's experience fanaticism and folly. Mr. Smith's Religion of Reason can give him no help amid the wrongs he suffers. All this vaunted gospel can do for him is

to beckon him to Canada, whither the poor slave has no power to flee. If Legree still holds him, there is nothing for him but passion or despair.

It is very difficult to understand, on this theory, how all the wrongs, perversions, outrages, false religions, etc., etc., get a foothold in the earth; and still more difficult to perceive how they have managed to stay so long. Human nature is said to be pure;—how came it to admit so many corruptions, and why does it cling to them so tenaciously, after proving their character by experience, and groaning so severely under the burdens they impose? How came such rank growths of evil in souls fitted only for the plants of righteousness? How could a pure man grow up into a corrupt priest? How came the pure men around to tolerate and exalt and yield to him, when he had thus grown up? How came reasonable men to welcome an unreasonable and monstrous religion?—nay, rather, to welcome a whole host of them? “Men do not gather grapes of thorns, nor figs of thistles. For every tree is known by his own fruit.” This is one of the inconsistencies into which all the advocates of a purely natural religion most manifestly fall, and the strange thing is that it is not perceived. The following paragraphs are only a small part of what Mr. Smith puts into this discourse on the subject:

“Man is loving and merciful, and appreciates truth and equity. Goodness is natural to him.”

“I do not forget that such crimes as burning the widow and casting the infant into the river are often cited to prove that human nature is blind, and bad, and base. These, however, are crimes not of, but against, human nature. They express its perversions, not itself. The religions of the world are mainly responsible for this class of crimes. It is these religions that have in all lands and ages outraged human nature, ignored it, and created monsters to take its place and wear its name. Most of the great crimes (Slavery included) which have disgraced and crushed mankind, have been committed either avowedly in the name of religion, or directly or indirectly under its promptings; and scarcely ever without the plea of its sanction.

Let, then, the theologians continue to insist on the badness, baseness and blindness of human nature; we nevertheless will continue to repose faith in its moral perceptions and in its discernment and appreciation of truth, justice and mercy. We nevertheless will continue to

draw from his resemblances to man some of our strongest arguments for attributing a just, forgiving and loving spirit to God.

Most persons will recoil from the inference of God's goodness from man's. Their eye is on the masses of men. But the masses are only the ruins of men—though even in these ruins, noble and beautiful characteristics of human nature can still be discovered. Human nature cannot be so successfully judged of in the light of those who trample upon as of those who obey its laws. We should judge of it by good men. Nay, we should come at once to Jesus, and judge of it by him; for he is its best specimen, since he was perfectly obedient to all the laws of his being. When we say that the Divine nature is like human nature, we do indeed mean that God resembles even the common and unfavorable specimens of man, though of course much less than He does the best. But when Jesus, the model man, is in our eye, then do we say with an emphasis that God is like man."

There is a sense in which all that is said respecting the dignity of human nature is true; but it seems to us true in a somewhat different sense from what is here intended. It is a pretty large assumption when Jesus is set forth as the type of human nature to which religion comes to make its appeal. It is not with some ideal, exceptional human nature that we and religion have to deal, but with human nature as it prevails in life around us. The question is not precisely what it may have been, or what it may yet be, but what is it now in its ordinary aspects and operations? It does not argue very favorably for it that it could originate and has originated and maintained so many false and monstrous religions, and has so generally discarded or misapprehended the true. Nature is said to teach the true religion by all her tongues without and within,—by all her symbols, afar and near,—through all the procession of the years,—and yet only here and there a man has understood the teaching. Nay, most have positively and horridly misunderstood it, and would not be corrected. Appealed to, disciplined, rebuked, punished, tortured, ridiculed by nature, they have gone on to greater folly and more decided waywardness. And they go on so still, in spite of remonstrance and in defiance of consequent suffering. Surely "Human Nature" has been a dull pupil, or a most wayward subject. Its nobility must have

suffered some serious drawbacks. This fact is so obvious that even our preacher cannot ignore it, and in another portion of the discourse he bears this earnest testimony: —

“ In every age, thousands of the learned spend no little time in concentrating the whole power of their minds, and the whole interest of their hearts, upon inquiries into the meaning of an adjective which Jesus is reported to have coupled with the word ‘punishment.’ Upon that meaning they make turn the future and eternal condition of man. What matchless folly to go to an adjective, instead of God, with a question of such overwhelming importance! Nay, what insanity to be thus driving an exclusive search into a word, for the purpose of learning the very little of the Divine will which can be learned from a mere word, while all the while the heavens above our heads, and the earth beneath our feet, are teeming with unmistakable and conclusive evidences of that will! O, when will men ‘turn from these vanities unto the living God, who made heaven and earth and the sea, and all things that are therein; and left not Himself without witness in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness!’ ”

Do not these “thousands of the learned” possess human nature? and is it not the legitimate office of learning to bring out the better qualities of that nature, and show it in its higher and better phases? And yet “*thousands in every age*” spend life in this pitiable way, and live to set forth this “matchless folly!” Again we ask how all this happens; for it is a most significant and influential fact. In the above extracts Mr. Smith has given two different answers. He first states that “it is these religions that have in all lands and ages outraged human nature, ignored it, and created monsters to take its place and wear its name.” Indeed! That is a most serious charge. But in what sense and how have these religions done this abominable thing? Are these religions living monsters, that have broken into the enclosure of this world, like the Nemæan Lion, the Erymanthean Boar, or the Lernean Serpent, which only a great Hercules could destroy? Are these religions distinct entities, and do they come to instil their poison as Milton shows satan whispering to Eve in her slumber? How came the religions here, and from whence is their power? Mr

Smith scorns the idea that God sent them, that nature teaches them, or that reason endorses them. They must, then, have been fashioned by men, taught by men, wielded and applied by men, defended by men, received by men, cherished by men,—and by men who have all along had human nature and the infallible word of reason! And even now, after Mr. Smith has vocalized the rational religion, and opened the door of deliverance, this same human nature will not recognize the true prophet nor hasten to safety and to joy! And he is by no means doing this for the first time. This deistical gospel has been preached for centuries. He says himself, “Yet awhile, the religion of reason will continue to be derided and hated. . . . Yet awhile superstition, bigotry, and prejudice will continue to darken men's minds, and corrupt their hearts, and indispose them to the reign of reason.” What a confession for a believer in the immaculateness of human nature!

The second statement is, that “the masses are only the ruins of men.” That doubtless expresses the exact truth, and is a sufficient explanation of the facts alleged and admitted. But we do not see that it testifies very strongly in favor of the religion of reason, nor of the actual operative goodness of human nature. How came this ruin to be wrought? Again we ask, was it an outside and overpowering force that shattered these temples, leaving only piles of moral rubbish? Or have men ruined themselves? Have they laid the hand of violence upon their own souls, and smote them into desolation? If that be the case, it is no very great compliment paid to human nature, when it is shown plucking down the structure of its own greatness, and giving its magnificence over to desolation. And, though it should be proved that the religion of reason were adapted to human nature in its Christ-like majesty, that would not show its adequacy to meet the demands of that nature shivered into fragments. A supernatural hand may be needed to build up the shattered temple, and kindle the perpetual fire on the moss-grown altar. Even if nature would do for Newton, it might be utterly at fault when it tried its skill on the masses of the people.

And this leads us to say that this power of nature to teach,

and this power of reason to understand, ought to be shown in history and life. Men, without the Bible and the popular religions that are so sorely accused, should set forth a nobler character, and live a truer life, than others. The Indian in the forest, the Laplander amid the magnificence of arctic scenery, the inhabitants of tropical islands, where nature walks gorgeously apparelled, and pours plenty from her horn, the nations dwelling within walls which no foreigner may scale—these should set forth the majesty and the grace of life. There philosophers should be multiplied, government should rest on justice, vices should die out for want of soil, all natural rights should be held sacred, law should incarnate equity, and common life exhibit the royalty of goodness. Nature should be rightly interpreted there, and the eye of reason should be so strong and piercing that no false principle could pass unchallenged, and the flaming sun could not make her blink.

Now we have no need to set the facts in array over against this beautiful theoretic picture. The history of nations unenlightened by the Bible is too sad to be read without tears, and life is too low and wretched to be portrayed without horror. Save as this supernatural light has gone in to scatter the midnight of paganism, the movement of life is almost uniformly and hopelessly downward; the lowest peoples, when accepting the very religion against which Mr. Smith protests, grow buoyant and ascend. They who have had this special aid and cast it away, find that the evils long held in check rush in to desolate and destroy, and the ascending sun of their civilization falls back into twilight or darkness. The fact is, the activity and strength of Mr. Smith's reason, when it deals with moral and religious things, are owing to the stimulus and direction given to it by the influences brought and set in motion by the gospel; and more than half the clear truth which nature teaches him had been misinterpreted, but for the aid which the Bible has offered in expounding her speech. He says, the claim of the religion of reason is that we should love God with all the heart, and our neighbor as ourselves; seeming to forget that he is indebted to a supernatural source for that summary of religious duty. And when he and his co-adjutors decry the

Bible and repudiate the church, fighting both with the very weapons which the Bible and the church have taught him to wield, we can repeat with surprise and sorrow the words of Christ,—“ they know not what they do !”

And it is worth the while to observe that there has never been and is not likely soon to be any unity or general agreement in moral sentiment among those who are one in the rejection of the faith of Christendom. The war of religious sectaries is a mere skirmish compared with the complex contests of these unbelievers. The unity of faith does not come in that way,—it is rather the Babel of unbelief. Plain as the teachings of nature are claimed to be, there is no end to the varied interpretations of her speech. Keen-eyed as reason is, she sees differently through the organs of each one among the multitude of positive mediums. There is no common creed among this band of disciples. The same principles are glorified and scouted in turn; the same modes of life are eloquently pleaded for and profanely sneered at. They are usually one in the same sense and for similar purposes as Herod and Pilate. The ancient and the modern coalition are a unit while the work of crucifixion remains to be done,—after that the league is at an end; and if there be strength of religious conviction enough to sustain it, the warfare will be bitter;—otherwise, there will be a peace,—but it is the peace of stagnation.

It may be well to let Mr. Smith speak for himself, and tell us what he thinks of the Bible and of Christ, and then we shall be sure not to misrepresent or seem to misrepresent him on these two prominent points. The following paragraphs fairly set forth his views as presented in these discourses. We cannot promise that they will be free from mistiness, or wholly escape self-contradiction; but that is no fault of ours :

“ But it is held that these things, which are so at war with Nature and Providence, are affirmed by the Bible. I do not admit that they are. Certainly they are not by the Bible as a whole. But even if they were, that would not prove them to be true. It would only prove that, so far, the Bible is false. Whether these things are true or false, is a question to be referred, not to the umpirage of a book, but to the infinitely higher one of Nature and Providence.

But is not the Bible the word of God? It is no further such than it corresponds with the manifestations of God. It is to be judged by Nature and Providence. Formerly men in their folly made the Bible paramount to Nature and Providence as even now does the splendid Baptist writer of New York, who calls geology and astronomy 'inferior truth.' They went to it to study the motions of the heavenly bodies. But wise men went to astronomy. Even in our own day there are persons who go to the Bible for an understanding of earthly creations; and even dear Hugh Miller himself thought it very important to save it from the reproach of ignorance in this respect. Wise men, however, go to geology, caring nothing at all of the havoc it may make of the traditions and allegories of Genesis. Folly, sheer folly, seeks to mold the mountains, and deposit the rocks and account for the waters in harmony with those traditions and allegories. But wisdom lets the mountains, rocks and waters speak for themselves, let what will gainsay them. So, too, it is held that the Bible, and the Bible alone, explains the moral government of the world. Most religionists, very foolishly turning their backs upon the sure light that Creation and Providence shed upon this subject, as foolishly acknowledge the words of a book to be conclusive upon it. Alas, that men should fancy that they do in this wise honor the revealed God! They deeply dishonor Him. For the revelations of a book, to which they confine themselves, are as small as they are uncertain, compared with 'the abundance of the revelations' in nature.

But is not the Bible inspired? The spirit of much of it comes, I admit, from the heavenly fount. Very common earthly sources, however, would be adequate to supply most of the remainder. No other pages are so full of the Divine presence and power as are a part of its pages. But there are pages of the Bible which might have been written by entire strangers to that presence and power.

Is not, however, the Bible infallible? No person but God is infallible; and no thing but nature. Nature is the infallible witness for the infallible God. Precious source of enlightenment is the Bible. But in the light of nature only (I need not add providence, since that is a part of or essentially connected with nature) can the true religion be surely learned. The Bible is the work of man, and hence even its best pages must bear the marks of human imperfection. But the volume of nature is written by the finger of God, and is, therefore, as free from error as Himself. What, however, is the Bible, or rather a Bible, that we are bound to adopt the whole of it unquestioningly, and to worship it, and to insist that there is not in the whole of it one unsound doctrine nor one false sentiment? I wish all the clergy would tell their hearers

that it is simply a selection from ancient writings—a selection, too, made by persons who no one claims were inspired. Such outspoken honesty would serve to overthrow a great deal of superstition, and to dispel a great deal of delusion. Millions, on hearing this news, would look upon the Bible with new eyes. Then, for the first time, they would have courage to exercise (but, oh, with what trembling !) their reason upon it, and to judge of its merits for themselves. Then, for the first time, the soul-darkening, soul-shrivelling, and soul-enslaving religion of authority, would begin to give place in them to the soul-enlightening, soul-expanding, and soul-freeing religion of reason.

The clergy should also frankly tell their hearers that they who undertook to make up a Bible differed widely among themselves in respect to what should go to make it up. They should tell them how some voted to receive and others to reject this, that, and the other of these ancient writings. Nor should they forget to add, that the Catholics hold that the Protestant Bible does not take in near as many of those ancient writings as it should; and that the Protestants hold that the Catholic Bible takes in far more than it should.

Perhaps both the Catholic and Protestant Bibles take in too many of these writings: perhaps too few. Were I to make up a Bible for myself, it might differ much from both. It might be inferior, possibly it might be superior, to both. But, however this may be, my assumption of the right to force it upon the conscience of others would be no more arrogant and nonsensical than is the like assumption in behalf of the existing Bibles. Every man is in an important sense bound to make up a Bible for himself. But while this is required by the religion of reason, the religion of authority claims that its patent right from heaven to make Bibles excludes every other right to make them.

The objection to be made to that portion of this extract which refers to the writing and compilation of the Bible, is, that, so far as the impression given by it is concerned, *it is simply not true*. There is no outright false statement, but the form of the statement is such that it conveys something very remote from the fact. We are not dealing with the author's intention, but with his words, when we speak of untruths. We cannot now stop to give a history of the sacred canon. It is enough to say here, that there was no important difference of opinion touching almost the entire collection of the books of the Bible. A very small number of the shorter books were admitted without entire unanimity,—such, for example, as the

book of Jude, which is so similar in sentiment and language to the second chapter of the second Epistle of Peter, that it gave rise to a question whether it were not, in some sense, a copy. But the collection as a whole, was adopted with great unanimity,—the books having been almost every where recognized by Christians as the sacred and inspired books;—widely separated in character and authority from the spurious gospels which prevailed, and scarcely less widely separated from the Apocrypha. And, so far as the Old Testament is concerned, Christ's use of that constitutes the highest testimony to its sanctity and authority. The virtual statement of Mr. Smith, that the Bible is only a collection of specimens of the ancient literature, of the average character, made according to the taste of the compilers, is one which his knowledge should have forbidden him to make, if he had studied the subject, and which his moral caution should not have permitted him to hazard, if he knew that he was ignorant.

The claim has been so often made,—without ever being justified, that nature and reason unfold and ascertain the character, government and will of God, and the nature, duty and destiny of man, so clearly and fully that we can really get nothing beyond; and that every professed revelation can be thoroughly tested in all its utterances by nature and reason,—that there is no need of spending words upon the assumption. But we should be interested to have Mr. Smith tell us why it is that God can perfectly express truth by means of "sun, moon, stars and earth," and cannot do it by words. He believes that *he* can put these truths into words; for that is just what he professes to have done in these discourses; but why God cannot do it, he does not attempt to tell. "Nature is the infallible witness for the infallible God," says Mr. Smith. Very well. When he takes her dumb testimony and puts it into human speech, is it any less infallible than before? If so, it is good for nothing; for, till a truth is apprehended with sufficient definiteness to admit of its being told, it has no influence over us. It is a concealed and a latent force, and such it must remain. And if to put it into words is to rob it of its highest quality, how fearfully is our author abusing the truth when he

gives it over to the defiling hands of these long columns of words!—And seeing that men have all along been misapprehending and misinterpreting the infallible truth of nature, would not God have been likely to adopt the expedient of putting that truth into words for the sake of making it operative? Or does our author suppose that is a method of enlightenment which God failed to think of, or knew not how to employ?—We must be allowed to say that all this talk about the infallibility of nature, which so few know how to interpret, and of the untrustworthiness of a revelation in language, by the aid of which almost all our definite knowledge is gained and preserved, lacks the merit of dignity, and caricatures the boast over the majesty of reason. A religion of reason which begins by thus ignoring common sense, may lead its disciples any where; and its worst results could hardly be a matter of surprise.

Mr. Smith brings out his modesty and his reverence for the Scriptures in a somewhat striking way in the following words:—“Perhaps both the Catholic and Protestant Bibles take in too many of these writings; perhaps too few. Were I to make up a Bible for myself, it might differ much from both. It might be inferior, possibly it might be superior.” We do not care at present to discuss the authority of the Bible with a man who speaks of his ability in such terms as these. The statement is sufficient as a reply.

A remark in this discourse respecting Christ, already quoted, suggests the estimate in which he is held. He is an eminent man and teacher. Many of his utterances express great and important truths. But he, too, is judged by the same standard as other men, and his teachings are weighed by the balance of reason and are more or less found wanting. Our preacher openly convicts him of error. Nothing strictly supernatural seems to be recognized as attaching to him. The apostles, as might be supposed, fare still worse. But he shall speak for himself.

“We frequently hear the light of nature spoken of as dim and doubtful and deceiving. But, in point of fact, is it not the only clear and bright and sure one? Jesus himself is not another light. He is the perfect medium through which the light of nature shines.”

“ With the believing Jews, the Messiah's reign—a visible and literal reign—was second in importance to the resurrection only. They were sure of it. So, too, was Jesus. The difference between himself and them on this point was, that they believed he would set up his kingdom then, and he that he must first pass through the gates of death. Soon after his death, however, they believed that he had risen, and the effect of this belief was to renew their confidence in his kingdom. Confident were they that he would soon return to ‘reign in righteousness.’ Full of this confidence was Paul. He doubted not that ‘the end of the world has come;’ though he did not think it to be quite as near as the Thessalonians did. Peter doubted not that ‘the end of all things is at hand.’ So, too, James, ‘that the coming of the Lord draweth nigh.’ And John adds: ‘We know it is the last time.’ But Christ did himself assign a very early date to his return. Matt. xvi. 28, xxiv. 34; Mark ix. 1; Luke xxi. 32.

It surely should not be allowed to deduct anything from our estimate of the value of Christ, nor from our love of him and interest in him, that in this and that instance the Father has disclosed the ‘day and hour not to the angels which are in heaven, neither the Son.’ I know how common is the remark that Christ cannot be loved by those, and can be of no avail to those, who do not see him to be at all points one with his Father. But the remark is as foolish as it is common. That he is one with his Father in spirit and character makes him all we need of him; and it should produce in us no sorrowful disappointment and no sense of loss to know that in the end ‘shall the Son also himself be subject unto Him, that God may be all in all.’ Alas, that men should waste their time and zeal upon these speculative and profitless questions about Christ! To every one thus unwisely employed does he say as he did to the impertinent Peter; ‘What is that to thee? follow thou me.’ Suppose Christ did misapprehend some or even many of the things in the future. No less bound are we to follow him, and grow in likeness to him. No less is he God's own spirit ‘manifest in the flesh.’ No less is he our Teacher, Pattern, Saviour.

Yes, Jesus believed not only that the Jewish nation would within a few years be overwhelmed and scattered, but that ‘then’ would his kingdom be set up, and ‘with power and great glory.’ The temple, Jerusalem, and Judea did all meet their fate before the generation to which Jesus spoke had passed away. But his kingdom has not yet been set up, nor have the signs appeared which were to precede it.”

“ I was speaking of Christ's misapprehensions of the future, when I was drawn off upon an incidental subject. May I not add to what I said of these misapprehensions, that he became, on his ascension, im-

measurably more than perhaps he himself expected to be? He lived and died the Messiah of the Jews : and not only did he believe in common with his disciples that he would return to earth, but it is somewhat probable that he also believed that he would return to earth in no wider capacity than that in which he left it. Unbounded and everlasting thanks to God, his Messiahship and nationality fell off at the grave, and he arose the Saviour of Mankind!"

There is nothing particularly new in all this. Mr. Parker has said the same things, in substance, much more vigorously and plausibly. It is not at all strange that Mr. Smith should have sought to ward off the verdict which his representations of Christ would call out. It *will* "detract from our estimate of the value of Christ" very much, if we are to admit, with him, that he did not understand his own mission,—making statements which are not true, and uttering promises that can never be fulfilled. And, especially, will the Christ of the gospel cease to be a reliable and inspiring Teacher and Guide, if, in addition to the mistakes he was constantly making, we cannot confide,—as it is elsewhere distinctly intimated that we cannot,—in the statements of the evangelists, when they report his words. If we do not accept the Christ portrayed in the New Testament, then there is no Christ for us; and if, having accepted him, we deal with him as fallible and mistaken on the subjects of which he speaks, he only betrays our confidence and mocks our yearning for a trustworthy Saviour. On our author's theory, we cannot be sure that any given sentiment, attributed to him, was not falsely put into his mouth by his biographers; or, if this uncertainty be removed, we cannot know that his word will not cheat those who give it their confidence. After presenting such a view of Christ, every compliment carries an impeachment with it.

We had proposed to insert a few extracts exhibiting our author's mode of accounting for the doctrine of the atonement, &c., which he himself rejects, but which he admits had become very prominent in the creeds and writings of the apostles; but our limits will not allow it. Besides, it is only a brief epitome of Mr. Parker's exposition,—greatly diluted in

the abridgment. The disciple lacks both the learning and the vigor of the master.

It seems somewhat singular that one holding the views which are here set forth, should still insist that he is, after all, a Christian par excellence—that is, a practical believer in Christianity and in Christ. Rejecting almost everything that is peculiar to the gospel, fighting against the theology which he virtually admits is taught in the Bible, accusing the Christian church of criminal ignorance, degrading superstition, and abominable hypocrisy; coming forward to correct the alleged errors which Jesus taught, claiming the light of nature as far superior to all other manifestations of God, and making a special revelation only an unpardonable insult to the natural reason,—he still insists that he is setting forth the pure Christianity in the place of its one-sided developments and its wretched corruptions! In former days Deists came out as open antagonists of the gospel; it is left for this age to show us Deism patronizingly offering to take Christianity under its protection, and say a good word for it. Our religion vanquished her stalwart foes once in open combat; we trust she is not now to enter into any such humiliating alliance as is proposed. She might appropriately pray for deliverance from all such helpers, and be most afraid of her friends.

The mutual relations of Reason and Faith—of Nature and Revelation—have been repeatedly discussed in these pages, and we shall not renew that discussion now. Reason has a most important province and function in the realm of religion. But its province is not the whole territory of life, nor is its function to expel all extraordinary messengers and cast contempt upon Faith. If Mr. Smith shall succeed in directing attention to the follies that disfigure our creeds, to the wrongs that find shelter beneath our altars, and to the false principles that are tolerated in our religious life, his efforts may be of service; though we fear the tendency of his preaching is to undermine the moral integrity he professes to be trying to build up. We hope Christians will listen calmly to his exposures, and profit, if they may, from his rebukes, while they give no countenance to his

errors. He once professed a broader faith; if, as we think, it was a truer one, we hope he may yet find what he has lost.

We have spoken of Mr. Smith in his capacity as religious teacher, and only in that capacity. Of his personal character we would not say a disparaging word. We have long known and admired his noble qualities of mind and heart. Few men among us have been so generally, so well and so properly beloved. Independent in thought, resolute in will, fearless in the path that seemed pointed out by duty, of tender and deep sympathies, of large benevolence, quick to see and prompt to oppose injustice, the personal friend of all the poor and outraged, princely in his gifts, taking all good and great causes into his capacious heart, amiable and devout in spirit, impressive in presence and speech, industrious and methodical in his habits, filling for many years a large place in the public eye, occasionally elevated to high responsibilities and trusts, unflinching in his courage, calm in his conscientiousness, disarming resentment by his magnanimity, and waking gratitude everywhere by his generosity—he lives in the affection of multitudes, while the blessing of many who were ready to perish comes upon him like the music of a ceaseless psalm. We grieve over what seems to us his theological aberrations, we smile at his political creed, but we bow down almost in reverence before the majesty of his manliness, and our eyes grow moist and dim over the common passages of his remarkable life.

Even while we write, the telegraph saddens us with the announcement that his intellect reels fearfully, and that he is already a patient in the Asylum for the Insane. What the friends who know him best had feared, seems to have come upon him. Visions of the bondmen for whose deliverance he labored, writhing in a still more hopeless vassalage, haunt him wherever he goes, and urge him to seek their rescue by delivering up himself; and the misfortunes of a heroic but misguided old man, whose longings for the nation's freedom overmastered his prudence and tinged his enthusiasm with wildness, inflicted a blow upon the philanthropic spirit too heavy to be borne—Heaven send him speedy relief, and spare him yet to help this needy world! May this fearful darkness that enshrouds him

soon pass away; and when the morning breaks, may it come in that celestial brightness which floods the whole soul, and illustrates the words and the mission of Him who said, "I am the Light of the world."

Mr. Smith's large faith in prayer, as avowed in this discourse, shows how a devout heart will burst all the barriers of a skeptical intellect. He argues against miracles, because they imply supernatural and special teaching and influence. But he insists upon the propriety and duty of prayer—declaring that God has provided in his system of government for breathing a quickening breath into the truly submissive and seeking soul, and answering supplication with grace. The logic of a true heart triumphs here. Its love melts the ice of the cold intellect exploring amid an arctic winter. These inconsistencies are the redeeming features in this sad discourse. They show the power of a great soul's instincts, which, however cramped by intellectual violence, turn still toward the incarnate God, as the reversed plant changes the direction of its growth, and throws its plumule out toward the light and air of heaven. The closing paragraph of this very sermon seems to us the spontaneous after-utterance of the heart which had seemed to be reasoned down, and reminds one of the unpremeditated declaration of Galileo, as he rose from his knees where he had signed a recantation of his theory touching the earth's revolution. "*And yet it moves,*" murmured the humiliated old man, though he had just signed a denial of the truth. And we put this closing paragraph of this discourse against all the logic which precedes it, and leave the subject without more words. It can hardly fail to remind us of the woman of Macedon, who appealed from Philip drunk to Philip sober, and who won a righteous verdict by the appeal. Thus does our author close his discourse and thus we close our notice of it:

"But is reason sufficient for all these things? It is. Not, however, unless the Divine influence upon it be unceasing. Man, as much as the planet, needs to be set in motion, and kept in motion by God. Vain is an enlightened reason, unless there be also the God-given spirit of submission to its control. Vain is it that man is made with ability to will and to do, unless he allow his Maker to work in him to will and to do.

Vain all his physical, mental, moral powers if he let not Heaven dispose him to put them to a heavenly use. Vain, in a word, is the earthly existence of man unless he shall be born again. But, blessed be God, all the heaven-wrought changes of spirit, purpose, life, which are denoted by the figure of the new birth, and which every man must experience in order to be saved, lie within the reach of every man. If any are left unholy, it is because they refuse to be made holy. If any are cut off from the overflowing fountain of impartial love and free salvation, it is because they cut themselves off from it."

ART. II.—THE BAPTISMAL QUESTION.*

SECTION I.

Preliminary Remarks.

If we should see beneath a large apple-tree a great many stones and clubs, and other missiles which evidently had fallen there after having been thrown into its branches for the purpose of beating off its fruit, we should conclude, with the most perfect certainty, that the tree not only bore fruit, but good fruit, and much of it.

More books in the various languages of civilized and uncivilized nations, have been written on the subject of baptism than could be read in years of incessant application. The entire shelves of large libraries might be filled by these volumes. This is one strong proof of its importance. Men do not labor thus generally about nothing. These book-clubs, which have been hurled by those who were apparently and really striving to beat off the truth-fruit from the great tree of baptism, indicate, too clearly to be mistaken, the real worth of the fruit itself. And though we do not arrogate the power to climb the tree and thoroughly shake every one of its limbs, so that not even the black-feathered tribe shall find anything to feed upon

* When no reference is made to others, the writer alone is responsible for the sentiments of this article.

during a winter thaw, yet we hope to be able to get some of the fruit, analyze it, show what it is, what is its value, and who should partake of it.

There seems to be a studied effort on the part of some at the present day to create the impression in the public mind that the subject is of no practical importance, and scarcely worth the requisite time for investigation; and on the part of others, an apparent yielding to such a policy. If man's opinions did not affect the condition of his heart, and his course in active life; in other words, if man could cherish a latent belief in his heart and mind, which should have no influence over him, if he could be a hypocrite, believe one thing and act another with interest and consistency to himself and others, or if he would be just as well off without any belief at all; that is, would be and act just the same as though he believed the truth, then such a course towards baptism, as that to which we have referred, might be justifiable. But man is not so constituted. Taking life as a whole, his moral character will be the outgrowth of his religious creed. Feeling, therefore, the great importance of our subject, we enter with cheerfulness and interest upon its examination.

SECTION II.

The Source of Christian Baptism.

Every institution not only has a beginning, but it also has an originator, an establisher, a father. There was a time when there was no human government, because there were no human beings to govern. But government now exists; it therefore had a beginning. It consists of human and Divine enactments; it must for this reason have had originators and establishers. So of the covenant with Abraham. So of the Decalogue. So of all civil and religious laws and rites. Therefore it must be so with baptism. We find it professedly practiced all over the Christianized world as a Sacrament. By whose authority is this done? From what source is this religious ceremony derived?

It has been maintained stoutly by some, with a considerable

show of plausibility, that baptism, after the Babylonish captivity, was administered by the Jews to those Pagans who were received into their nation, as an initiatory step to citizenship. There seems, however, to be no stronger proof of this than tradition, or, at most, than the assertion of the Talmudist;* and this certainly is far from conclusive, or from rendering it even very probable. For there is little doubt but that baptism became quite common among the Jews soon after the time of Christ; and their prejudices were so strong against him, they would endeavor to account for its introduction in some way independent of him. Besides, when the priests and Levites learned from John that he was neither the Christ, nor Elias, nor that prophet they expected, with much astonishment, they demanded of him why he baptized if he was not the Christ, nor Elias, nor that prophet.† Now, if baptism had been common why the surprise evinced in this question? Why should the baptism of John have excited any attention whatever beyond what baptism now calls forth? Who would think now of asking an administrator of this rite why he baptized? And if it was common before John, why was he asked this question any more than it would be asked now? It seems, therefore to be nearly as clear as a mathematical demonstration could make it, that the Jews expected that Elias would come before the Messiah,‡ that he would baptize,§ and that no one else had a right to administer this religious ceremony.|| Baptism, therefore, as a sacrament, can date back no farther than John, contemporary with Christ.¶ The very term, baptist, applied to him to distinguish him from all others, shows this. If the baptism of proselytes was known at that time, why did he have bestowed upon him the name of John, the baptizer? Have we any account of a single one after him, when baptism had become common, receiving the cognomen, baptizer? But John does not claim the institution as his own, though the first to introduce it. He asserts most unequivocally that he received his commission to baptize from God himself.** The baptism of John,

* Kitto's Cyclo: Bib. Lit. Knapp's Theology. † John 1 : 25. ‡ Malachi 4 : 5, 6. § Zach. 13 : 1. || Barnes' Notes, John 1 : 24. ¶ New Amer. Cyclo. ** John 1, 33.

therefore, is from the highest source, established by Divine authority. John was the instrument by which Christ introduced baptism. He himself on earth instituted no other baptism; but he adopted that he had already introduced by John, and both he and his apostles commanded all believers in him to receive it,* as is evident from the fact that John baptized only the penitent who believed in the near approach of the kingdom of God, and that Jesus was the Messiah,† and from the fact that Christ was baptized by John, and he himself baptized none,‡ and consequently his apostles were baptized by John, if baptized at all, which is clearly evident, from Paul being required to be baptized as soon as he became a believer; and also from the fact that there is no proof that Apollos was re-baptized, or any other who was properly instructed by the disciples of John before baptism.§ But if a distinction could be established, which cannot, between the baptism introduced by John, and that established by Christ,|| so long as we allow that Christ was the Son of God, we are shut up to the conclusion, that CHRISTIAN BAPTISM IS A DIVINE INSTITUTION.

The eternal God has instituted it, and through Christ commanded it as an absolute duty for all. He has also committed the administration of it to those he has called into the work of the ministry. The institution is not of man, and man, on his own authority, has no right to administer it. Those, and those only, who have been Divinely commissioned for this purpose, and under ordinary circumstances, set apart to the work of preaching the Gospel by their brethren in the ministry, can administer it so that it will be valid. God is its author, and God has appointed the way and the only way for its acceptable observance. So revelation declares to us; nor is it at all unreasonable. It is not too insignificant for God to command; for he is interested in small matters as well

* Matt. 28 : 19. Acts 2 : 38. † Matt. 3 : 2, 6, 8. Mark 1 : 7, 8, 9. Acts 19 : 4. Josephus Ant. 18 : 5. Whist. Trans. ‡ John 4 : 2. § Knapp's Theology. || Andrew Fuller's Works. Though Christ adopted John's baptism, yet we believe its true import was not understood until after the resurrection, when, in some respects, certainly, it became another institution.

as large. True, men of eminence in this world sometimes become so absorbed in their lofty studies and investigations, that they are oblivious to all minor things around them. But we cannot reason from the analogy which this affords, that the mind of God is so lost in the contemplation of his mighty works, and so interested in the creation of new worlds, and new systems of worlds, that anything is too minute for his notice. One of the strongest proofs of greatness is particularity. And besides, the God who has tinted the flowers, painted the wings of the butterfly, made the little insects too small for the naked eye, numbered the very hairs of the head, and who observes every little sparrow that dies, most certainly is not so great, nor his mind so occupied with the sublime work of creation, that he cannot institute a religious sacrament for human beings who are to be coëxistent with himself.

SECTION III.

The Use of Baptism.

If, as has been shown conclusively, baptism is a Divine institution, then it must have a use, for God does nothing in vain. He is too much of an economist for that. And, moreover, whatever he does, whether it be the mightiest or the smallest work, he has a good and sufficient reason for doing it. It is no more sure that he had an object in view in creating man, than it is that he made for a distinct purpose the minutest ephemeral insect, springing to life in the morning sunbeam, and dying with the last expiring ray of sunset. He had a reason, therefore, for giving us the institution of baptism.

If, as we have shown, baptism is of God, it has a purpose—it is of consequence. To be sure, the reason for which it was instituted, God has left us mostly to infer. And this is his general course. In Genesis, he announces simply the fact of the creation. The reasons he does not give us. Yet we rightly conclude that he had a good object in view. We are also informed that he rested the seventh day, and blessed it, but he does not tell us why he rested. In after time, when, from flaming Sinai's top, he commanded his people to remember the

rest-day to keep it holy, he assigns no other reasons than that he himself rested on that day from his creations. Yet it is not at all difficult for us to infer valid reasons why he has commanded the world to observe every seventh day as a holy rest-day. So in regard to baptism. Though we are left, in the absence of direct revelation, to infer the reasons for its establishment, yet they are so obvious we can hardly escape their discovery. We will now consider what appear to be among the leading motives in the Divine Mind for the institution of this ordinance.

1. Baptism was designed as an outward ceremony in religion, to excite and sustain devotional feeling by appealing to the senses.*

From the constitution of our nature may be inferred the utility and necessity of baptism. Man is not merely spiritual. He is a being of reason and sense. Whatever, therefore, appeals to his senses, produces an effect upon his whole nature. For the great mass of mankind, a purely spiritual worship, without any outward forms or rites, or helps from appeals to the senses, would be utterly impossible. Facts prove this. The experiment has often been tried, and always failed. One of the most formal religious sects in Christendom commenced its existence a few score of years since, by abjuring all forms. And reason teaches the same truth in this respect as history. Without some forms in religious worship in the great mass of the people, possessing but very ordinary culture of mind and heart, the thoughts would wander, evil desires would be rising, and vainly would they endeavor to be profited. They need the aid of the senses. With exceedingly rare exceptions, if, indeed, there are any, every one needs the music, the human voice, the organ, the sentiment and touching air of the hymn, the vocal prayer, the sermon, the stillness of the church on the Sabbath, to aid him in confining his mind to the worship, and to excite devotional feelings in his heart. Even in his secret devotions, he finds sometimes that his own voice in prayer enables him better to confine his mind than he could do by silent upbreath-

* Knapp's Theol. p. 482. Neander's Ch. Hist. Vol. 1, p. 304. Mac-laine's Mosheim's Ch. Hist. Vol. 1, p. 44.

ings of prayer to God. He is also benefited exceedingly because the warm exhortations of his brethren arouse his emotions. A touching story, the cold, pale countenance of a very dear friend in his coffin, the instant death, by his side, of a beloved companion, all these awaken the religious sensibilities; and their tendency is to make men more spiritually-minded. Now possibly, just possibly, there may be a few men in every age of such great intellectuality, or of so exalted spirituality, and such power of abstraction, that they have need of no external rite, or of anything whatever which appeals to the senses, to aid them in worshipping God and developing their spiritual natures. And these, though they plead in the strongest terms for charity towards themselves in their course, are, notwithstanding, often the most uncharitable towards others, frequently despising them, and speaking contemptuously of them, because they adhere so tenaciously to forms and ceremonies—forms and ceremonies, too, without which these, so bitterly denounced for their observance, could not possibly keep alive the flame of love to God in the heart. And these very persons who denounce them, are just as obstinately tenacious in their way. Therefore, forms and ceremonies in Divine worship are absolutely indispensable to some, a great blessing to many, and a detriment to an exceedingly small few, if, indeed, to any.

To be sure, there may be too many of these, so many that the spiritual element in worship will be smothered, buried beneath them, and there will be nothing but a soulless, sensuous pageantry left, as is too much the case in the Roman Catholic form of worship. There must, therefore, be a limit, a middle course, between both extremes. Jesus Christ, to meet this want of human nature, and at the same time to guard against excess, has given to his church two, and only two, sacraments—the Lord's supper, and baptism. Of the latter only are we now to speak, and consider its salutary influence in appealing to the senses.

Every pastor, after administering the ordinance of baptism in a right spirit, has realized that his own spirituality has deepened, and witnessed also, in the next succeeding prayer meeting, the same unmistakable effect upon the members of the

church, while the subjects themselves often have felt their cups running over with spiritual love, and have declared, with earnestness, and with tears of joy trickling down the countenance, radiant with immortal hope, and vibrating love and purity from every feature, that their baptismal day has been the happiest day of their lives. This is not merely enthusiasm springing from nervous excitement on the subject, nor is it the result of superstition, but it is in accordance with the design of God in establishing this ordinance.*

Even worldly-minded spectators are not wholly insensible to the sacred influence of a solemn baptismal scene. And, certainly, no one who is properly prepared can follow his Saviour, with faith in him as the Redeemer, in the impressive ordinance of baptism, without its having a most salutary effect upon him. And if some of these persons, who are ever boasting within themselves, and publicly, too, of their superiority over others in religious light, and of being entirely above all outward ceremonies in religion, would consent to become as little children, and with meekness and faith take the yoke of Christ upon them, fully granting that he was wise enough to know what might be best for the world, intellectual and spiritual as they may be, undoubtedly, they would generally find themselves receiving a blessing such as they never enjoyed before.

• Facts, therefore, agree with theory in regard to the influence of the outward ceremony of baptism upon the mind and heart. We may then rightfully conclude that one reason in the Divine Mind for its establishment was, that it might have an impressive influence upon the senses, and thus awaken and stimulate religious feeling.

2. Again: Baptism is a symbol of regeneration of heart, of an inward washing of the Holy Spirit.†

Water is naturally used for purification. The wild savage

* Maclaine's Mosheim's Ch. Hist. Vol. 1, p. 44. † Dwight's Theol. Vol. 4, p. 306. Neander's Ch. Hist. Vol. 1, p. 304. Rev. Albert Barnes. Watchman & Reflector, Vol. 39, No. 45. Prof. J. J. Butler, Prof. J. Fullonton. Rev. H. Quinby. Rev. O. B. Cheney. Rev. G. T. Day. Rev. J. M. Bailey. Rev. D. M. Graham. Acts 22 : 16. John 3 : 5. Titus 3 : 5.

employs it for this purpose, as well as the most intelligent and refined Christian. It has always been so. To cleanse impurities from the person, the clothing, or the dwelling, water is sought first and principally. Chemists have discovered and compounded other disinfecting agents; but they are known generally only to the learned, and used but rarely, even by them, and then effect no more than what water would accomplish just as well. Water, therefore, preëminently is the symbol of purification. The new dispensation of the gospel which Christ introduced was to commence in the cleansing of the heart from the corruptions of sin. The old dispensation, the law by Moses, was designed as a schoolmaster, to bring, by its numerous and burdensome outward ordinances, the people into such a state that they might be prepared for the more spiritual doctrines of Christ, who required of his disciples that they should repent of their sins, be regenerated in heart, and then follow him in obedience to his commands to live a holy life.

Man, being governed much by his senses, it would be a great blessing to have this inward cleansing of the spirit fitly represented, symbolized to the world. And for this purpose, what better than water? It was then already among high and low, the whole world over, an emblem of purity. Nothing, therefore, so strikingly could represent, as baptism by water, that inward washing by the Holy Spirit, which he taught and required.

All knew that water cleansed the body; and thus the profession of being inwardly cleansed from sin by the Holy Spirit, as the body is outwardly by the baptism of water, would make its most effectual impression upon the unregenerate world. And this is not only the most natural and the most impressive emblem of a purified heart; but it is also the most simple, the most simple to be comprehended, and the most simple to be practiced. Viewing it as a symbol of regeneration, its mathematically exact fitness for what it is used, its beautiful representation of the sublime change which has been effected in the heart, by having its corruptions washed away, and by being thus prepared for a higher society here, with hopes of an eternal progression in grace and a knowledge of the truth from

glory to glory, till the mind is lost in the infinity of the conception, stamp upon it, indelibly stamp upon it, the mark of Divinity, the eternal wisdom of the Godhead. It is only when the emblematical nature of baptism is overlooked or denied, that its whole force as a sacrament is lost. Yet strange as it may seem, it is nevertheless true, that superstition, ignorance, and wilful perversion of the truth, singly or combined, have and still do destroy the whole power of baptism by absurdly attempting to make the symbol the very thing symbolized. In other words, to show that baptism is not a symbol of regeneration, but regeneration itself. This is a favorite doctrine with the Roman Catholic clergy. They love it, because, by it, they can make the ignorant believe that the salvation of their souls lies in the hands of the priest,* who alone can administer this ordinance. According to their instructions, if one has not been baptized, he has not been regenerated, and if not regenerated, he cannot enter heaven. And further, the priest, or some properly constituted person by the church, being solely authorized to baptize him, who will not administer the rite unless he becomes a Roman Catholic and joins that church, his eternal salvation depends entirely upon his being received into the bosom of the Roman Catholic church. We do not charge this as the intention of the Romish church in making this one of its canons. We judge no one's motives. But we simply assert that this is and must be the direct practical result of this doctrine. Whether Roman Catholics have been unprincipled enough to establish it for this purpose, let every one decide for himself. But Roman Catholics are not alone in this fearful error. A man† who undoubtedly, as a preacher, stands at the head of his denomination in Great Britain, declares most emphatically, in a sermon printed not more than fifteen years ago, and recently republished in this country, by his own authority, under the editorship of a distinguished American bishop‡ of that church, that the Protestant Episcopal church of England does hold to, and does teach, baptismal regeneration; and he gives it his own hearty endorsement.

* Dwight's Theology, Vol. 4, p. 306. † Rev. H. Melvill's Sermons, Vol. 1, p. 354. ‡ Rev. C. P. M'Ilvaine, D. D.

This appears, also, to be the doctrine practically of the Disciples, or Campbellites, a religious sect claiming to be quite numerous in the western part of our country. Without these stubborn facts we could hardly be persuaded that a doctrine so unscriptural, so unreasonable, so abhorrent to common sense and the genius of Christianity, so monstrously absurd, could ever have found a believer, much less an advocat . But who can set bounds to human credulity, goaded on by superstition or selfishness, when once cut loose from the Word of God? There is just one and only one passage in the whole New Testament that gives even a seeming support to the doctrine. Christ said to Nicodemus, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."* But what is the meaning of this passage? Manifestly this, and nothing but this—Except a man be inwardly cleansed by the Spirit as is symbolically represented by an outward baptism of the body in water, he cannot enter into the kingdom of God.† Where, then, is the support in it for water regeneration? If this text is its principal support, as it is acknowledged to be, we are forced to conclude that baptism is neither regeneration nor any part of it in any respect whatever.† It is entirely disconnected from it. Baptism stands in the same relation to regeneration that Matthew stands to the life of Christ. He simply declares to the world what has already been done. Baptism in like manner simply declares in its symbolical language that regeneration has already taken place in the heart.† And this is the relation and only relation that exists between them.

But suppose that what seems at first a literal construction of the text be insisted upon, and that baptism be considered regeneration, or a part of it essential to its completion, what follows? Why, that no person who has not been baptized in water can enter into the kingdom of God. Then no heathen can be saved, though he conscientiously does as well as he knows according to the law of God written in his heart, and according to all the light he can get in his circumstances, unless he complies with a rite of which he never heard. Does this seem like

* John 3: 5. † Rev. G. H. Ball

God? It may be asked how this follows. It follows, of course, because no unregenerate person can enter heaven. But not only are all well meaning heathen cut off, but all unbaptized infants also must be shut out of heaven, for the reason that they are unregenerate. Now, probably one-half or more of the children born, die in infancy and are not baptized. Can we suppose that a just God, who has created them without any request on their part for life, and then permitted them to die before they knew their right hand from their left, permitted it, too, when he might have prevented it, will send them to perdition in the spirit world, because when in their infantile state and utterly incapable of choice they did not conform to this ordinance, or because their parents, parents who never heard of the rite, or who conscientiously disapproved of infant baptism, did not have them baptized contrary to what they honestly believed, after what they thought a thorough investigation of the subject, the expressly revealed will of God? The doctrine is too monstrously horrible to be connected for a moment with the sacred name of God; and it is in direct contradiction to the words of the Saviour, who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God."* Christ had been in heaven, he knew who were there, and whereof he spoke. Children, then, unbaptized children, too—for Christ was speaking of children in general, and certainly of Jewish Children in particular, that had never been baptized—are fit for the kingdom of God.

But we must not stop here. To him who believes that immersion alone is baptism,† if but those who are baptized can enter the kingdom of heaven, whole churches, nay, denominations of professing Christians are cut off from the joys of the upper world. Who is so narrow-minded, what intelligent Roman Catholic even, is so bigoted, as to believe this the legitimate consequences of baptismal regeneration? But if we admit the premises we must also admit the logical deductions. If we swear by the altar, we swear by the gold of the altar, also.

* Mark 10 : 14. † The same is true of Mr. Beckwith and all who believe his little work, Immersion not Baptism.

We are absolutely responsible for all the logical inferences that flow from our premises.

There is, however, one other interpretation, which may not be incorrect, sometimes given of the text under consideration. It is this: Except a man be regenerated and baptized he cannot enter the visible kingdom of heaven*—the church on earth. All that the passage would teach with this interpretation, is that a person must be born again and be baptized before he could be received as a member of Christ's visible church on earth, or any branch of it. We have no doubt that Christ intended to teach in this text that baptism is a positive duty, and that no one who thus sees it, and who wilfully neglects it, can be received into the kingdom of God.† Not, however, because it is regeneration, or in the least necessary to its completion, but because Christ in his wisdom commanded it to all, and he believing this, who should yet refuse to comply would cherish such a spirit of rebellion in his heart against the Divine commands as would separate him from the communion of the Holy Spirit and from the society of the pure in the heavenly world. We are therefore confined to the conclusion that baptism is a symbol of regeneration and not regeneration itself, or any part of it.‡

3. But farther, baptism is also a method of making a public profession of the religion of Christ.§

Everything that is done, must be done in some form, some way or manner. This is self-evident, and we see it verified, if a self-evident truth can be verified, by the fact that those who are the most fearful of forms often become the most formal. And this is by a law of necessity. Aiming to avoid following others, they mark out a course of their own, to which they most rigorously adhere till it becomes a beaten path. We have a form for eating, a form for working, saluting our friends, writing our thoughts, spelling and pronouncing words, the signs of

* Dwight's Theol. Vol. 4, p. 301. † Barnes' Notes on the Gospels, Vol. 2, p. 211. ‡ Dwight's Theol., Vol. 4, p. 302, Barnes' Notes. § Rev. Hosea Quinby, Prof. J. J. Butler, Rev. G. T. Day, Rev. O. B. Cheney, Prof. J. Fullonton, Rev. D. M. Graham, Gal. 3: 26, 27, Doddridge, Benson, Noel, p. 50, Rev. G. H. Ball.

our ideas; and why not have one for making a public profession of our faith in the religion of Christ? Obviously enough, we must do it in some manner. We must have some way to signify to others that we take upon ourselves the profession of Christianity. Else how would they know it? Else how could there possibly be a visible church on earth? By our works it is answered, perhaps, let our religion be known. But it might take a great while to discover it in this way, for the spiritually proud and unbelievers are often moral outwardly, sometimes from habit and sometimes from sheer selfishness. Now it is very important that our Christian brethren should have at once our sympathy and the strengthening benefit of our full influence. They need it while in a world of so many temptations, and in a world where it is their imperative duty to wage an uncompromising, aggressive warfare against evil in every form. If we do not join ourselves to Christians and fully identify ourselves with them, the aid we might afford them it is impossible to render while we stand aloof or in such a position that the world does not perceive and acknowledge our spiritual relationship. For Christians cannot help feeling that if we were fully with them in our feelings we should not shrink from standing openly by their sides before all. And, moreover, we need their experience, their encouragement and their aid when first beginning a religious life. Indeed, few find themselves in the possession of moral strength to maintain a steady, consistent life as Christians without the aid of their elder brethren. And besides, union is strength. If we wish to wage a successful warfare against evil, it must be done by combination. Now if Christians unite, it is absolutely necessary to have some recognized form of doing it, else how can they or the world know who are of their number? What shall that form be? Evidently it should be simple. Long, complex, tedious ceremonies of initiation serve only to turn the mind against an institution itself, or else its real object is lost sight of amidst the drapery that envelops it. It should not only be simple, but it should also be impressive—impressive to those engaged in it and to those who stand as spectators of it. The ceremony of initiation should likewise be as public as possible, both because it will

have a greater influence upon those who engage in it, by suggesting that they are not taking steps in secret which they can retrace and no one know anything of it, but that these many witnesses who behold their high professions will also be watching them, and if they prove false to these vows will know it, and esteem them the less and trust them more cautiously in all respects, and also because, by being made as public as it consistently may be, its salutary influence will be felt with all its power upon those who have not yet professed to be disciples of Christ, by teaching them that there must be a reality in a religion that would enable all—even the timid and shrinking—to be so public in proclaiming their faith in it. With these reasonable landmarks to guide us, what shall be the form of making a profession of faith in Christ before the world? It is wise that it was not left to man to answer this question. For every man would have a form of his own, and there would be endless wranglings about which might be the best. Jesus Christ himself has prescribed the form, and not only prescribed it, but set an example by complying with it. His form is baptism, as is proved by his promise of saving all who believe and are baptized, and also by the invariable practice of the apostles, so far as we can learn, in baptizing the converts, and then, and not till then, adding them to the church. There is not a single passage in the whole New Testament that can be even twisted into a fair seeming evidence that any one could be received as a member of the church of Christ without being previously baptized. In every instance of the reception of members into the church recorded in the Sacred Volume, it is evident that the order was, first, repentance and belief, then baptism, and then they were added to the church.* There is not a single exception to this. What matters it, therefore, what man may say in regard to the form of making a profession of religion, and uniting with God's people? He may prove to his own satisfaction that there is a better form, he may demonstrate almost mathematically clear to his own mind the defects of baptism as an initiatory ordinance to the church, and think he can show that it is

* Acts 2 : 41.

entirely unnecessary, cumbersome, idolatrous, so formal that it destroys the spiritual, to what does it all amount? What is human reasoning in opposition to the clear revelation of God?

Before it can be proved that baptism is not the best initiatory ceremony to the church of Christ, it must be shown that the Bible is not an inspired book, that Jesus Christ was not the Son of God, and that he had not the wisdom in establishing his religion possessed by some who have succeeded him. That this is a Divinely appointed mode of making a public profession of the Christian religion and joining the visible church, however, does not prove that under some very peculiar circumstances no other mode of confessing Christ before the world would be accepted of God. There is no probability whatever that the dying thief on the cross had ever been baptized; and yet Christ said to him, "To-day shalt thou be with me in Paradise."* All outward religious ceremonies must yield to and be modified somewhat by circumstances. There can be no *Mede* and *Perisian* law in these matters. It may be quite impossible for a sick person who is regenerated just before death to be baptized, if from no other reason, because no proper administrator can be seasonably obtained. And yet the genius of the Christian religion, and the words of Christ as just quoted, utterly forbid us to harbor the thought for a moment that such a convert would not be received as a member of the church triumphant in heaven. Still baptism, or a spirit to receive it under all ordinary circumstances, is the divinely appointed way of being initiated to God's people. It is the mode instituted, practiced and commanded by Christ. And he who possessed all wisdom must certainly know as well as short-sighted, erring man what would be the best form for his disciples to use in making a profession before the world, of faith in him. Baptism, therefore, is a solemn duty binding upon all properly enlightened, regenerated persons as a way of declaring before the world their faith in our Lord. We are not to wait for any peculiar impression of duty in the matter. As soon as one has evidence of forgiveness of sins, his next step is to make that feeling known

* Luke 23: 43.

by publicly taking upon him the name of a Christian by baptism in water. Under ordinary circumstances there should be no delay. This is Scriptural, and experience proves it to be the most salutary course to be pursued. A probationary course, a waiting for a certain length of time to see whether converts will persevere, is unjust to the candidates and an injury to the church. It has no foundation in reason or the Word of God. If it is a duty for one who believes his sins forgiven to declare it immediately, and not wait silently for a few months to see whether his conversion is genuine or not, it is his duty to declare it in the way prescribed by Christ. If the church has doubts in regard to the reality of the change of heart in the case of some of the converts, on account of undue excitement or for other reasons, let the fact be honestly stated and such for this cause be requested to wait awhile till the church is more fully convinced of their conversion. But where there is no doubt of a real change of heart no one has authority to forbid water that such should not be baptized in obedience to the positive command of Christ, who has appointed this ordinance as the regular way of making a public profession in his name.

4. But finally, Baptism is a type of our death and resurrection.*

We are not among those who profess to be able to discover a secret, symbolical, spiritual meaning in every letter, word and sentence in the holy Scriptures. The Bible is given to us in human language, addressed to human understandings, expressly that it may be clearly understood by all; and being so it has no peculiar rules of interpretation, but is to be interpreted in precisely the same manner as any other book. Yet taking this view it is undeniably true that much in it had a present and future application, and that many of the ceremonies commanded in it were not only designed to have an immediate salutary influence over those engaging in them, but also as types, shadows of realities yet to come. Such was Baptism. It was designed to make an immediate impression for good, as an impressive religious service, as a symbol of an inward regeneration, as a

* Carson on Baptism, p. 381.

mode of making a public profession of the Christian religion, and also, in a subordinate sense certainly, as a type of death and resurrection. We are all sinners; and those who have been regenerated signify by being buried in baptism that they have died to their former courses of sin; and when they are raised up out of the water it is to live a new spiritual life.* So on account of sin we must all die, as died Christ, with whom we have been buried in baptism; but as he rose triumphant from the grave over the powers of death, as we have risen with him in baptism, so shall we rise from our graves with him to a life of glory eternal and unfading.† That is, if his baptism prefigured his death, burial and resurrection, so does our baptism in his name—upon our profession of faith in him—prefigure our death, burial and resurrection. This does not seem to us to be all fancy. It is sometimes objected to this view that water is a symbol of purification and not of burial. At the first thought this seems specious and conclusive. But cannot water be a symbol of a grave? How often we speak of a watery grave, of being buried in the sea, or lake, or river. But were this not a common use of language the apostle's meaning is too evident to be misunderstood. The language of Paul is: "Know ye not that so many of us as were baptized unto Jesus Christ were baptized unto his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."‡ If such inspired language as this does not mean to assert that baptism into the name of Christ is a type of our death, burial and resurrection, as he died, was buried, and rose again, then what does it mean? If this does not express the doctrine, then it cannot be expressed in human language. To one accepting this as one of the objects of Baptism, in witnessing a believer with serene, heavenly countenance voluntarily pre-figuring his own death and burial,

* Chalmers, Barnes. † Romans 6: 3—6; Col. 2: 11, 12; Baxter.

‡ Romans 6: 3—6.

and as he comes from the water expressing in his hope-lit eye his full faith in his future resurrection to immortal life, there arises the feeling that it is one of the most beautiful and impressive ordinances in the Christian religion. And if any human actions can be called sublime, then would not the receiving of this ordinance with such a faith merit the appellation? It may be said that this is only a secondary object of baptism, and this may be true, still we believe the evidence conclusive that it is one of the objects in instituting this sacrament.

These we believe to be the Scriptural and reasonable uses of baptism. They have been so considered by the best Biblical scholars and most intellectual and pious men the world has produced. They may not be all the uses of this rite, still, after what seemed a thorough examination, we have found no important testimony in favor of any others in the Word of God, and though there may be many other fanciful ones, yet we know of none supported by sound reason. And these, certainly, are enough for its Divine establishment. Nay, any one of those enumerated would be amply sufficient not only to justify God in its institution, but to prove his knowledge of human need and his love to provide for the spiritual wants of his children. The sacrament is not burdensome, there is no penance in it. It was not imposed as a cross, a tax, but it was given as a help to man in his efforts to live a spiritual life, and to prepare for that better and higher state of existence after the death of the body.

SECTION IV.

The true Subjects of Baptism.

Having ascertained by whose authority baptism was established, and the object of it, our next point is to learn who are the proper subjects of it. If nothing were required in order to receive it, then of course it would lose entirely its significance.

1. To be a proper subject of Christian baptism, it is necessary to understand that it is a positive command of Christ, and to have some intelligent idea of the obligations it places one

under to obey the precepts of his religion. It would not be proper to baptize a heathen who had received no instruction in regard to the nature and requirements of the true religion, merely because he could be induced to receive it, or because, through his superstition, he might desire it. It would not be proper to do this, because He by whom the ordinance was instituted at the very first, required, as absolutely essential to its reception, that those to whom he administered it should bring forth fruits worthy of a repentance of sin. But how can he, who knows nothing of the nature of sin, either from ignorance or mental incapacity, repent of it, or bring forth works worthy of one who has taken upon himself the obligations of the Christian religion? No one, therefore, who is not intellectually capable of understanding, or who has not been instructed so as to comprehend the requirements of Christ, so far, at least, as relates to the affairs of practical life, can be a proper subject of Christian baptism. For this reason, also, the rite must be confined strictly to those who do understand these things to which reference has been made. But even aside from the clear example of John, nothing can be clearer to the mind than the truth of this statement. It is a perfect absurdity, an utter impossibility, from the moral constitution of things, that any mere outward ceremony performed upon one entirely incapable of understanding its signification, should have the least effect upon him. Does any one suppose it would have any salutary influence over a man to baptize him without his knowledge or consent when asleep? or when he was drugged into a state of unconsciousness? or when, by death, his spirit had departed from his body? or when he was bound, and could not prevent it? or when he was compelled to submit, through fear of punishment? or when, without the least faith in it, or Christ, who, through John, instituted it, he received it through sheer selfishness? Every one would admit that such baptism could not be valid. The man's body, the house he dwells in, has been baptized, but he who owns it, lives in it, the real man, has given no consent, and received no baptism in its Scripture meaning. This, of course, conclusively cuts off all imbecile persons, all infants, before coming to the years of understanding moral

obligations, and all heathens who have not been instructed in the principles of Christianity.

2. Again: Scriptural believers, that is, those who have repented of their sins, and feel they are forgiven, who have faith in Christ as the Son of God, and have commenced to live according to his commands, are proper subjects of baptism. In other words, all regenerated persons are proper subjects of, and have a right to, the ordinance of baptism. When the Ethiopian eunuch asked the apostle Philip what hindered him from being baptized, his reply was, "If thou believest with all thy heart, thou mayest."* He replied, "I believe that Jesus Christ is the Son of God;" and he was accordingly forthwith baptized. It was also said to the jailer,† "Believe on the Lord Jesus Christ;" and after he was instructed by Paul, and after he believed, he was baptized. Christ himself, after his resurrection, when giving his most solemn charge to his disciples,‡ evidently makes believing a prerequisite to baptism as well as salvation. Believe and you may be baptized, nay, it is your duty to be, is the whole scope of the New Testament teaching on this subject. To the testimony of the Scriptures, reason also agrees. One of the definitions already given to baptism is, that it is a symbol of an inward regeneration, a cleansing of the heart; but how can it be thus to an unbeliever, or to one in whom there has been no inward purification? Infants, therefore, cannot be proper subjects of it. If they are, then this definition of baptism, which has probably never been questioned by a single theologian of any note, and which is adopted by all, must be utterly false. If infants, or any other beings incapable of being believers at the time of their baptism in the Scripture sense of the term, are baptized, then it is a perfect absurdity to say that baptism is a symbol, in any respect, of an inward washing of the Holy Spirit. In the case of the baptism of infants, baptism is a symbol of nothing that has taken place in the heart—of no belief. For, to be a believer in anything, requires an act of the will, and only those who exercise this act will be thus purified—washed from their sins. But infants have

* Acts 8 : 37. † Acts 16 : 31. ‡ Mark 16 : 16.

no sins from which to be washed, hence, again, it is an utter impossibility for baptism in their case to be symbolical of heart-cleansing by the Holy Spirit.

Another definition of baptism given, and upon which Christians very generally, if not universally, agree, is that it is a method of making a public profession of the religion of Christ, an initiatory ceremony to the visible church. Therefore infants, when baptized, are members of the church. At least, so they are considered by some of the most distinguished defenders of infant baptism.* If, then, all those who are baptized in infancy are members of the church, most surely those churches where many of them belong are sadly deficient in discipline, and it would be utterly impossible to distinguish between members of the church and the world. But the New Testament everywhere teaches that believing and repenting are absolute prerequisites to church membership.† How, then, can one who does not, or who is incapable of believing and repenting, become a member of the church? And if he cannot become a member of the church, where is the least propriety in his receiving the initiatory ceremony? It is worse than folly to administer baptism to such persons—it is despising God's own ordinances by using them improperly. But if one can become and remain a real member of the visible church of Christ without manifesting a regenerated heart, where, then, exists the difference between the church and the world? Now, it is a fact that baptized infants are no more likely, upon coming to maturity, to live godly lives, than others who have not received this rite. What, then, is the advantage of their being initiated into the church and kept there as members? But, if their membership, as asserted by the best Pedobaptist authority, is denied, then in what relation do they stand to the church and world? They must be either in the church, or out of it, either for or against the Lord. If they are out of it, they must be completely so. If they are in the church, then they are, without anything farther, entitled to all the privileges of the church, communion

* Rev. Wm. A. Stearns, D. D., President of Amherst College, in his work, *Infant Church Membership*. † Acts 2 : 38.

and all, as admitted and urged by the most eminent Pedobaptist authority,* and probably acquiesced in generally by the leading minds on that side of the question. If, therefore, heaven is to be peopled by the church, then it requires no regeneration to be admitted to it, for it requires none to be allowed a membership in the church visible. Of course we are speaking now of those persons who have arrived at the age of moral accountability, that were baptized in infancy, and for that reason considered members of the church, and consequently heirs of a glorious immortality. Of all infants, baptized or unbaptized, that die in infancy, we have no doubt of their abundant admittance into heaven without regeneration, because never having become corrupted by the commission of sins, they need no change of heart. But if every person who has arrived at maturity, that was baptized in his infancy, is to be considered a member of the church solely for that reason, and if heaven is to be peopled by the church on earth, then baptism becomes the only requisite for heaven. But we know from the Bible that no unregenerate person, who has lived beyond the age of moral accountability, can enter heaven. What, then, logically follows? Baptismal regeneration. To be consistent, therefore, Pedobaptists must believe and teach regeneration of heart in water baptism. This, in many cases, will be shrunk from and denied, but it is the legitimate result from their premises. Others boldly maintain it, even though, admitting that there is no Scripture for infant baptism,† and of course none for baptismal regeneration. But that infants are not proper subjects of baptism, is evident also from another consideration. If parents can have faith for their infants, so that they may receive baptism, why may they not be regenerated for them? Is not faith just as much of a personal act as regeneration? How, then, can a parent have a religious faith for a child? True, the Scriptures speak of household baptisms. But there is every reason to believe that in these houses all were first believers. In the case of the jailer, baptized by Paul or Silas, it is expressly declared that he and all his house believed in God.‡

* Rev. Dr. Stearns. † Rev. H. Melvill. ‡ Acts 16 : 34.

In regard to the household of Lydia,* there is nothing stated. We know not that she was married or had any children. She was in a distant city, engaged in mercantile business, a most unlikely employment for a woman at that age of the world, who had a husband. She probably had servants who believed with her, and were baptized with her. But if her household could be baptized on her faith, what right have we to select only a few members—her children? Why not have her believe for her husband and servants? Both of these are included in a household; and if she could believe for her household, then she most certainly could believe for these. But she could not believe for these, for it is evident that Philemon did not and could not believe for his servant Onesimus, therefore it was impossible for her to believe for her household, for servants, just as much as children, are included by that term.

Again: In the great revival which followed the preaching of Philip in the city of Samaria, it is said that the people with one accord gave heed, and when they believed they were baptized, both men and women.† Where are the children? If children could be baptized on the faith of their parents, why did not Philip baptize them? And if he did, why was Luke so particular to mention men and women, and say nothing of children? In the baptism of Crispus and his household, it is expressly stated that he, with all his house, believed.‡ In the household of Stephanus,§ it was morally certain that in it there could be no infants; for Paul says of it, that it is the first fruits of Achaia, and that “they addicted themselves to the ministry of the saints.” How could infants do this? Cornelius|| feared God with all his house, and received the Holy Spirit before being baptized by Peter. And look where we may in the New Testament, there is not one particle of proof that infants were baptized, or ought to be, as some of the most tenacious defenders of this practice frankly admit.¶

But to pursue the subject a little farther: Baptism has been defined as an outward rite given to the church to excite and

* Acts 16 : 14, 15. † Acts 8 : 12. ‡ Acts 8 : 4, 5—8. § 1 Cor. 1 : 16, and 16 : 15. || Acts 10. ¶ Melvill. Knapp's Theol. p. 494.

sustain devotional feelings by its sacred influence over the senses. But what effect can it have on the infant entirely unconscious of its import? Manifestly no more than on a dead man. This, however, is not all. By being baptized in infancy, the salutary effects which always result from adult baptism, are lost entirely. Nearly the whole moral force of the rite is destroyed, and the church might just about as well be without it as with it, so that infant baptism in no way meets this definition.

It has also been stated that baptism is a type of our death and resurrection; but it can only be so to the enlightened believer. It is a type of nothing to him who is passive in it, and entirely unconscious of its import. And assign to baptism whatever definition may be given to it, and nothing but the baptism of believers will satisfy it. There is another argument which was offered formerly more than at the present. It has been asserted, and is still maintained by many, that infant baptism takes the place of circumcision. But where is the proof of it? Where is there one single passage in the whole Bible that can be even twisted into a seeming support of such a doctrine? No student of the Scriptures, not having a theory to maintain, would ever have it enter his mind. It is a purely human invention to sustain a weak cause. Circumcision had nothing whatever to do with the spiritual church. It was a mark of Jewish citizenship. Its primary reference was to the State, and not to the spiritual church. This is evident from the fact that the rite was for males only. If it had been designed for the church, and not for the State, if females have souls, it must have been such a rite as would have included them as well as the males. For, cannot females be members of the church? Why, then, should the initiation to the church be confined to males alone? Women, we know, as a general rule, have never been called into councils to deliberate on civil affairs, but they have been, and still are, considered members of the church. From the account we have of Deborah, we should judge she was a member of the true church. But it is said, that "they are not all Israel who are of Israel."* This, of course, could

* Rom. 9 : 6.

only be in a spiritual sense. A Jew never lost his civil citizenship, but he might lose his spiritual.

But farther. Paul, who had been circumcised, as in all probability the other apostles were, was baptized upon becoming a Christian. Why was this, if baptism simply took the place of circumcision? There is no propriety for it whatever. Again: Paul circumcised Timothy after he had been baptized.* Why was this? That Timothy might become a member of the church? But he was already that. In this case, certainly, it could not be an initiation to the church, nor could it have any connection whatever with baptism. Abraham circumcised his servants, but certainly not as an initiation to the true church of God. Circumcision was, and is still, a civil institution among the Jews, by which the males prove themselves descendants of Abraham, not spiritually, but carnally. They are as tenacious of it as ever; and have never yet learned that baptism was designed to supersede it.

Again: Paul,† when justly charged as teaching the Jews among the Gentiles, that they ought not to circumcise their children, never for once defended himself by saying that he taught them to baptize their children instead of circumcising them. The apostle could not, both for his own sake, and for the sake of the cause of Christ, have refrained from making this explanation, if true. The truth is, it is one of the errors of the church, after it became corrupted by following the traditions and vain imaginings of half Christianized men, and forsaking the Bible; and like all error, when once embraced, it is held with even more tenacity than the truth. The Protestant church rejected many of these errors; but unfortunately it retained a few, and prominent among these is infant baptism. It is not in the Word of God; it is not in the church founded by Christ and the apostles,‡ nor for about two hundred years after; it is unreasonable, superstitious, of a superstitious, heathen origin, and contrary to the genius of the Christian religion, which is spiritual, and not merely formal. The whole world has often been challenged to produce one particle of

* Acts 16. † Acts 21. ‡ New Amer. Cyclopædia.

evidence in favor of the prevalence of infant baptism, till the time of Origen, who was born in the very last half of the second century. But Pedobaptists, with all their learned historians, have never been able to bring forth the required proof, simply because there is none, and can be none, for the practice itself did not exist. Origen calls it an apostolic tradition. But he also says the same of the baptism of infants for the forgiveness of sins.* Now, if his testimony is good in one case, it is in both. But the apostles never could have taught the baptism of infants for the forgiveness of sins; for it would be an absurdity, because they have no sins, and can have none, till they arrive at the age of moral responsibility. Therefore, knowing positively that he must be wrong in one case, we conclude, as the other is quite as unreasonable, and rests solely on his authority, that he was wrong in that also. It undoubtedly was introduced some fifty years before the time of Origen. Tertullian, who was born about half a century before Origen, speaks very severely against the practice then evidently just coming into use. His language is, "Let them come when they understand." Now, is it possible to be conceived that Tertullian, who was born only about fifty years after the death of the apostle John, would have dared thus to write against infant baptism, if it had been practiced and taught by the inspired apostles of Christ so short a time previously? We all know the reverence of the early Christian fathers for the apostles; and we know it is a perfect absurdity to suppose that any would have been permitted, unrebuked, to utter one word against their teachings. Therefore, no explicit statement could make it more evident that it was an institution of man purely, and not of Christ or his inspired followers, and introduced under protest.

There is one other argument that is sometimes urged in its favor when all others fail. It is said that the Jews were required by the law of Moses publicly to offer their children to the Lord by bringing them, with suitable sacrifices, to the priests; and that, as Christ has not forbidden it, but has said, "Suffer the little children to come unto me, and forbid them

* Homily on Luke 14.

not;" and as this publicly offering children to the Lord will have a salutary influence on the parents' minds, therefore infant baptism is a good institution, not contrary to the spirit of Christ, and ought to be promoted. But granting that the publicly offering of children to the Lord is a good institution, where is the Scripture authority, or the authority of reason, for calling it Christian baptism, and permitting it to supercede a positively Divine command to believers? We freely concede that some way of offering up, publicly, children to the Lord, might be devised and practiced, which would have a very salutary influence upon the minds of the parents, and would not be without its good effects upon the children. Against this we have nothing to say. It is only against calling it, without any reason whatever, scriptural baptism, that we protest. The church is evidently suffering from the want of some institution of this kind, which would long ago have been adopted had not baptism been wrested from its proper use by Pedobaptists. It was the custom among the Jews, and was never discontinued or censured by our Saviour or his inspired apostles. But why call it Christian baptism? Why use baptism at all? A dedicatory prayer would seem far more in place. Such an institution loses all its force when it is attempted, without the least authority, to change it from human to Divine. Mothers brought their children publicly to Christ, and he blessed them; so let them do now, and in like manner receive his blessing. There is Scriptural example for this. But it is clearly evident that in the offering, the children were not baptized by the apostles, nor did Christ himself baptize them. And yet if he had established infant baptism, it is wholly incredible to suppose some mention of it would not have been made in the Sacred Writings.

The conclusion of the whole matter, therefore, is this: Scriptural believers only are the proper subjects of Christian baptism. To all others, the institution is without meaning or effect. It is the duty of every one who believes he has been regenerated at heart, to receive this ordinance; and to receive it without any improper delay as soon as he has evidence that his sins are forgiven, and he is a child of God by adoption into the family of his spiritual saints.

SECTION V.

The Mode of Baptism.

The word baptism is transferred from the Greek with the English termination suffixed. The original word, *baptizo*, signifies to dip, to plunge, to immerse, and some other secondary meanings of a slightly modified import. There is not a Greek scholar to be found, of any pretension, who will risk his reputation in stating that this word, down to the time of Christ, and later, ever signified anything else than complete immersion in some liquid. The ancient Greek writers invariably so used it.* Not one single example from the whole range of heathen writers has ever been, or can be, found, where the word is used in any different sense. We should like to be referred to one Greek writer who has employed the word to express any other meaning. Nor is there one particle of evidence that can be adduced to show that the sacred writers ever used the word to convey any other idea. The most celebrated philologists, and the best Biblical critics, have always, and still do, admit this freely.† The very fact that John was baptizing in Ænon, because there was *much water* there, shows conclusively that they did not; for one bucket of water would be sufficient to sprinkle a thousand. True, it is sometimes said that the term, “*much water*,” might just as well have been translated, “*many waters*.” But with due respect to all the show of learning brought forward in support of such a rendering of the Greek phrase, *polla hudata*, it is evident to every unprejudiced mind who thoroughly examines the subject, that such is not its true meaning, as determined by usage. Jeremiah,‡ in the Septuagint, calls the great river Euphrates *polla hudata*. Now every school boy knows, who is familiar with even a primary geography, that the Euphrates is not a confluence of small rills. But there is still more testimony. John§ himself uses the genitive plural

* Pindar 450 B. C. Strabo, Cotemporaneous with Christ. Lucian 150 A. D. Barnabas, lived in the time of the apostles. Hermes, Justin, Tertullian, Valesius, Nicephorus, Cyprian, and many others.
 † Prof. Charles G. Anthon, LL. D. Rev. F. D. Huntington, D. D. Prof. M. Stuart, and numerous others. ‡ Jere. 51: 18. § Rev. 14: 2.

of the same phrase, when he says, the voice of the Almighty is like the noise of *pollon hudaton*. What does he mean? That the voice of the Almighty is like the noise of many little streams of water? Every one knows that he refers to the terrible roaring of the ocean when its "much water" is in fearful commotion. Usage, therefore, settles the true rendering of *polla hudata* to be employed to express the idea of much water, and not many little rills.

The objections brought up against this uniform rendering of *baptizo* are almost too puerile to receive a serious refutation. Reference is made to the baptism of "Jerusalem and all Judea, and all the region round about Jordan"* by John. John's public ministry is estimated to have lasted from six months to a year. It is computed by competent historians that at that time there were six millions of people† in that region of country. Now, it is said that it was utterly impossible for John to have immersed this number. So it would be, and so it would have been just as impossible for him to have sprinkled them all in any allowable sense of the term. What then? Why, the word, ALL, as every Biblical critic knows full well, does not mean, in very many instances, *every one*. There is not the least probability that every one, every old person, every infant, every lame and every sick person, could have gone out to him and been baptized before some of them had died, without supposing a miracle; and if we admit that any part of it was miraculous, then it is just as easy to suppose that he baptized six millions as six individuals. A great proportion, therefore, of the people in these places, is all that is meant by the word all, in this case. The true solution of the problem is undoubtedly this: The disciples of John also baptized; and as these were greatly multiplying every day, it is evident enough that their power of baptizing would increase in a geometrical ratio. We know that the disciples of John did baptize.‡ We know also that what was done by the disciples of Jesus was said to be done by him;§ and from this we rightly conclude that what was done

* Matt. 3 : 5. † Immersion not Baptism. ‡ Knapp's Theology, p. 485. § John 3 : 22, 26. John 4 : 2.

by the disciples of John was said to be done by him. The evidence, therefore, is clear, even to a demonstration, that John baptized these vast multitudes by the aid of his disciples. We arrive, then, to this general result, that John's baptism was immersion, that Christ was immersed, and that in commanding his disciples to be baptized, he commanded them to be immersed in water.

One objection strongly urged against this conclusion is, that in the case of the three thousand* that were added to the church in one day, it could not be possible for them to be immersed. If any one will carefully read the account of this he will find that it is not stated that they were all baptized on the same day that they were added to the church. It is quite possible that a portion of them had been baptized before, and on this occasion were publicly received as members of the church. But admit, as we are perfectly willing to do, that they were all baptized on this day, does it follow that they must have been sprinkled? By no means. It has been found by actual experience that an administrator will immerse a candidate in equally as short time as he could be sprinkled. One hundred can be immersed easily by a single minister in an hour. Now, any little girl, at all acquainted with even the very rudiments of arithmetic, can show that the twelve apostles alone could immerse three thousand in two hours and a half. But there were others also besides the twelve apostles who could baptize on this occasion, so that probably they could all have been immersed in one hour, or less—not a longer time than the ceremony lasts now. But was there water to immerse all these? The city abounded in public and private baths. There were, also, in the city two pools, Siloam and Bethesda, besides the streams, Cedron and Sorek, which took their rise not far off. There were, in addition to these, the forty baths and brazen sea in the temple.† The baptism, therefore, of the three thousand on the day of pentecost, when rightly considered, presents no valid objection to immersion.

Another objection urged against the translation of *baptizo*,

* Acts 2 : 41. † Rev. Hosea Quinby.

immerse, is the reference in the New Testament to the many baptisms of the Jews, where it is alleged *baptizo* must have given to it some other meaning than immerse. There is a reference to the washing of the hands,* which, it is said, might have been rendered, baptizing them.† This is a mistake, and can never be honestly urged by a Greek scholar. The word translated wash here is not *baptizo*, or one of its derivatives, but it is *nipsontai*, which denotes dashing with water, wetting. The method of washing the hands was to have a servant pour water upon them, which would be expressed correctly by a derivative from *nipto*. *Baptizo* and *nipto* are not synonymous, and are never so used by ancient Greek writers. In reference to the washing of cups, tables, and brazen vessels, we admit that the word translated here wash is a derivative from *baptizo*. And how could these brazen vessels be cleansed better than by immersion in water? A little water sprinkled on them would not make even the outside clean. The tables used were the couches on which they reclined at their meals. These same couches or mats were also used for beds, and consisted of the skin of an animal, or of two pieces of cloth sewed together and stuffed with cotton or wool,‡ similar to bed quilts of the present day, and were so light that a man often carried his bed with him, and could take it up and walk with it without any inconvenience.§ Now, how would a bed quilt be washed at the present time? By sprinkling a little water upon it, or by immersing it entirely in a tub of water?

But we will pursue this subject no farther. From one learn all. Such is the force of all these fanciful objections raised against the translation of *baptizo*, immerse.

The historical evidence in favor of immersion by the early church is as conclusive as the philological. In all history, secular and ecclesiastical, not a single instance can be found of sprinkling or affusion, for Christian baptism, for two hundred years after Christ.¶ Sprinkling and affusion, as well as infant baptism, had their origin in the superstitious notion that bap-

* Mark 7: 3, 4. † Rev. John H. Beckwith, in Immersion not Baptism. ‡ Kitto's Bib. Cyclo. § Mark 2: 12. ¶ Knapp's Theol.

tism was absolutely necessary under all circumstances to future salvation.

Sprinkling, or affusion, was introduced in the third century. In extreme cases, where it seemed certain that the persons would die, and where it was absolutely impossible to immerse them, as it was believed they would be eternally lost without baptism, these sick persons were sprinkled, or affused. Yet but few could be found who would acknowledge this as valid baptism. A great and sharp controversy arose in the church in regard to the matter, so unheard of was sprinkling or affusion in the third century, even in the most extreme cases. It was first defended by Cyprian, but only in cases of necessity, and with much caution and limitation.*

Like all errors, this by degrees became more common, especially in the Western church after the seventh century. But it was not generally adopted till the fourteenth century. So, for thirteen hundred years after Christ, immersion was universal in the church, with a few exceptions in those places where Christianity first became corrupted. The change was introduced without any pretension of Divine authority on account of those sick persons who could not well be immersed. The innovation was earnestly combatted, every step disputed, but the gloom of the dark ages settling down upon the world, the practice gradually gained ground, keeping equal pace with the other corruptions of Christianity, till the mind was prepared to take an advance position, and those who were not sick were sprinkled. For a thousand years or more the error kept slowly prevailing, as the church departed farther and farther from the truth in the darkness of the middle ages under the sway of papacy, till at length the whole Western church, with very few exceptions, adopted sprinkling instead of immersion. But the Greek church and the Eastern churches never fell into the error; and even to the present day, with a population of 100,000,000, they practice only immersion.† Surely Greeks ought to understand their own language. And if they have ever interpreted, as they have, *baptizo* to mean immersion, and so taught and practiced,

* Kuapp's Theol. † New Amer. Cyclo.

even, as history proves, denying all along the validity of sprinkling for baptism as adopted in the Western churches, it would seem that any honest enquirer for the truth, who is conscientiously desirous of obeying the requirements of his Saviour, however crossing, ought to be satisfied that immersion is the only Christian baptism, if there is any faith to be put in the meaning of words, and any confidence to be placed in the truth of history.

Such is the true history of baptism. We are not conscious of having mis-stated the facts, or in any way misrepresented. In a few years we expect to be in the spirit world where we fully believe we shall meet all the effects of the influence we exert; and most certainly we have no desire to deceive any one; for in the end it would result only in our own injury. The most eminent scholars and historians have always testified, and still do testify, to the truth of the statements just made.*

With these facts before him, it does seem that no disinterested person, sincerely seeking for the truth and nothing but the truth, who, without any previously formed theory to maintain, should thoroughly examine the subject, could come to any other conclusion than that immersion alone is Christian baptism.

The objections raised against immersion are weak, and scarcely worthy of a serious attempt at refutation. It is urged by some that immersion cannot safely be administered in all climates. But is there any climate so severely cold where human beings reside, that it is not absolutely necessary for health that the whole body should be bathed frequently in cold water? And if persons can bathe in cold water without detriment to health, can they not even more safely be immersed in it for a moment? And besides all this, persons, even females, have been immersed in the coldest weather we ever have in our latitude, in an opening cut through the ice, without the least injury to health. What, then, should prevent any one from being baptized any day in the year in a baptismal font in a warm church? Every church, where it conveniently can be, should be

* Dr. Johnson, Prof. Charles Anthon, LL. D., Prof. C. C. Felton, LL. D., Luther, Calvin, Wesley, M. Stuart, Mosheim, Whitefield, and numerous others.

supplied with such a font. There is no doubt but that the apostles and early Christians made use of similar places for baptismal purposes. So that if the objection of climate in any sense were valid, the difficulty could be obviated easily in any country by a baptismal font in a church which could be warmed. But there is no real force in the objection at all. Physiologists know that the human system accommodates itself to whatever climate it may be in, so that immersion is no more dangerous or unpleasant to one in a cold than in a warm climate, for his body is prepared to bear just the required degree of cold in the water. Now there are Baptists in all countries and climates where Christians are to be found. Are they more sickly than Pedobaptists? Do statistics show that they do not live to so good an age as others? Away with all theories, and let facts speak. If Baptists suffer more from ill health than all the rest of the Christian world, it may be ascertained. Let the testimony of physicians be taken. But if they do not, then all this talk about some climates being unsuitable for baptism amounts to nothing but to frighten people from obeying the commands of Christ on account of the cross.

Indelicacy is another objection urged against immersion. And of all the arguments offered against this sacred rite, this is the most foolish. Did not Christ know what is delicate? Would he, the Son of God, purity itself, have practiced and commanded an indelicate sacrament? Others may so charge the Holy Redeemer, but we shrink from the thought. And if it was not indelicate for Christ to be immersed—and he certainly was immersed if being baptized into the Jordan and by coming up out of the water* denote unmistakably immersion—then it is not indelicate for any one. Those who bring this forward show what is in their own hearts, and upon what subjects their own thoughts are generally placed. No pure minded Christian in this solemn service, administered at the command and in accordance with the example of his sacred Redeemer, ever had any indelicate thoughts. To the pure all things are pure. To the corrupt all things are corrupt.†

* Mark 1: 9, 10. † We have witnessed circumstances at infant sprinkling in church which convulsed with laughter the younger and especially the nonprofessing portion of the congregation.

But those who offer this objection are blinded by prejudices, or they are not honest. If they are sincere, then they are among those who "strain at a gnat and swallow a camel." We have repeatedly seen these same objectors to immersion whose base passions are so stirred at beholding a pure hearted Christian sister follow her Saviour in baptism, at the fashionable watering-places in summer, bathing and sporting in the water, young and old, men and women promiscuously, clothed with only close fitting bathing dresses; while other dignified Pedobaptists, venerable men, matronly women, young men and maidens, those who could not witness a Christian baptism by immersion on account of its indelicacy, have stood on the beach and seemingly enjoyed it hugely. Nothing indelicate in this! Consistency is certainly a valuable trait of character. Here we leave this absurd objection to immersion. We have already taken up too much space with it; but it is sometimes necessary to answer some persons according to their folly.

The principal objection raised against the exclusive practice of immersion is, that it was the spirit, and not the mere outside form, which Christ designed to have perpetuated; but that Baptists make the form of baptism of more importance than the spirit; for the exclusive practice of immersion, it is said, tends to formality. If the spirit of the institution is preserved, that is enough. The form can be varied to suit circumstances. The spirit alone is Divine. The form is left to human arrangement. A little water is sufficient for a symbol. The washing of the disciples' feet is quoted as a case in point. Here Christ evidently meant to teach his followers to be humble, charitable and kind to each other, and ever ready to perform acts of brotherly love, therefore he commanded the observance of this rite among his immediate disciples. Christians almost universally discard the form, and only endeavor to preserve the spirit of the command. It is also said that at first the Lord's Supper was partaken of as a full meal, while now we just taste of the bread and wine. Why be so tenacious, therefore, about the form in that single sacrament of baptism, and so indifferent to all the rest?

In reply, we say it is not for any form of baptism that we

contend, but for baptism itself. If we were particular that one should be plunged face first, or backward, or that he should kneel or stand in the water, or should wear a specified style of robe when being baptized, then we might justly be charged with being particular about the form. But we contend for nothing of the kind. Baptism means immersion, and nothing else. The question, therefore, is, whether this particular ordinance, commanded by our Saviour, shall be retained in the church, or another entirely different, by human authority alone, substituted for it. Sprinkling is not baptism; and none dead or living, who have not been immersed, have been really baptized. It may have seemed so to them, and God may have accepted of them the spirit of obedience in the place of baptism; but, in point of fact, it is not baptism. In spirit it may have been; but in the physical deed it was not.

And in regard to the Lord's Supper; the cases are not parallel. If the question were about substituting another ceremony in the place of that, then the cases would be similar.

And besides, as the best philologists admit, Christ was immersed, and can we do better than to follow strictly his example? Shall our wisdom come in competition with that of the divine Saviour? Are we wiser than he? It is not for us to say that a small quantity of water would do as well as a large, in opposition to the clear example and express command of Christ. We believe he understood his own institutions; and that he had wisdom enough to establish the best—the best for the conversion of the world, and the best for the spiritual advancement of his children.

Here we dismiss this part of our subject. It is to be deeply lamented that the Protestant churches should be divided on this question. But Baptists are not to blame for the division, any more than the Protestants are to blame because they were obliged to separate from the Romish church, and are still obliged to remain separate. They dare not introduce innovations into the church on human authority alone, contrary to the revealed directions of Christ. All agree that immersion is baptism; but the whole Greek church, and a very large and intelligent number of Protestant Christians cannot conscientious-

ly admit sprinkling to be baptism. Therefore, the only charitable, the only Christian, course to be pursued is, for Pedobaptists uniformly to adopt immersion. They have no conscientious scruples to prevent doing this, as Baptists have to prevent them from adopting sprinkling, and by so doing the whole controversy is settled at once, and union is restored to those churches which are one in all other respects.

SECTION VI.

The Relation of Baptism to the Lord's Supper.

Every person who has been regenerated, who is, so far as he understands, endeavoring to be obedient to all the Christian requirements, is a true member of Christ's real church, and as such has a right to the sacrament of the Lord's Supper, for it was instituted for all his disciples. No visible branch, therefore, of the true church, has any right to exclude such an one from the communion table; for the sacrament in no sense can belong to a single branch, but to the whole church militant of true believers.

This, of course, amounts to free communion with all who regard themselves as disciples of Christ, who possess a spirit obedient to all his commands. This is Scriptural. It is in accordance with the spirit of Christian charity which is breathed through the whole New Testament. There is no passage in the sacred writings to be found which treats directly upon the subject; hence the more need of liberality. After the three thousand on the day of Pentecost were baptized, we are told that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."* Some have inferred that the order of church organization and practice was given in this chapter. But from a careful examination, it seems far more rational to refer the phrase, "breaking of bread," to the custom which prevailed among the early Christians, of having their goods in common and eating together. If any one will carefully read this narrative of Luke, he will most likely become convinced that this is the true interpretation. We

* Acts 2: 42.

doubt very much the reference in it to the Lord's Supper as now administered. Besides, it proves too much, for it just as well proves that Christians are not to pray until baptized and admitted to the communion table. This is the order there given. As this is the main passage quoted to prove restricted communion, we will refer to no other. The doctrine of restricted communion is not in the Bible; it is purely a human invention as taught and practiced by its adherents at the present day. It is not only unscriptural, but it borders on presumption before God. It assumes just what papacy has always claimed for its organization, that it is the only apostolic church, the only visible church on earth—unchurching, very modestly, of course, all others. This is going full far enough, certainly, for a doctrine that has no scriptural support.

Another reason for free communion is, that restricted communion shuts out from the Lord's table a very large proportion of the best Christians on earth. Some of the most eminent preachers of the gospel, those who have apparently lived the most godly lives, who have labored the hardest for the promotion of religion, whose writings have done the most good, who have been extremely conscientious in the performance of every known duty, and who have sealed their testimony with a martyr's blood, according to the position of close communionists, have never been members of Christ's church, never qualified to come to his table, and never had the right to be called members of his body, because they were not immersed in water, contrary to their honest convictions of duty. Now, shall we say that such persons, all ripe for heaven, shall not come to the table of the Lord with us, because, though submitting in spirit to every requirement of Christ, yet they did not see it a duty to be immersed? In spirit they have been baptized. And if they could be convinced that they had not in reality, they would gladly comply with the requirement. To exclude such from the table of the Lord is too much for Christian charity, without an express command from God, which we have not. But such an exclusion is not only an unwarranted assumption of power, it is also inconsistent with the other practices of restricted communionists. A minister is freely admitted to the pulpit of an-

other who practices restricted communion; he officiates in the most solemn services of the sanctuary, offers the last prayer before communion, is recognized as an excellent, consecrated Christian on all occasions, public and private, till the Sacrament of the Lord's Supper is administered; here he is cut off, simply because he cannot see with his brethren on a single point, and on a point, too, which no one pretends under the circumstances is necessary to his future salvation, or his present enjoyment of the influences of the Holy Spirit. Now can this be right? In the organization of a church, to a certain extent, those who compose it may arrange an initiatory service with which all must comply who are admitted as members of the organized body with the power of voting on questions pertaining to its internal arrangement. But such an initiatory service, if not fully revealed in the Scriptures, must not be contrary to the spirit of the word of God. But the Lord's Supper is in no sense an institution of a church organization. It is an institution of Christ's true church, composed of all real believers on earth of whatever name. A company of Christians cast away on a desolate island without any church organization, without any pastor on whose head the hands of the presbytery had been laid to administer it, would have the right to assemble together and partake of this sacrament. The fact simply that they are members of Christ's spiritual body gives them such authority.

Again, we can see the rightfulness and necessity of free communion from the situation of the church. Christians are constantly changing their places of residence. The Protestant Christians are divided into different denominations. Very often a member of a church changes his residence for another where there is no church of his own denomination. He does not feel like uniting with the other, for he does not agree with them on several doctrinal points, and by joining their church he feels he should be giving his influence to those doctrines which he conscientiously believes are a detriment to the Christian religion; and besides, he does not, perhaps, expect to remain in that locality but a few months or years; but his heart yearns for the sacrament of the Lord's Supper. He knows from past experience that its influence over him is precious. He has a

wife, or parents, or brothers and sisters, who sit at that table. He worships with the church on the Sabbath, is active in the prayer and conference meetings, is benevolent in sustaining the institutions of the gospel, his walk is exemplary, he has complied in spirit and outwardly, as he honestly supposes, with all the requirements of his Saviour; but he is excluded from the Lord's table. By whose authority? That of God, or man? Would Christ, had he been visibly present, have thus excluded him? If so, then he must have changed since he was on earth.

But another argument in favor of free communion is the fact that the noblest men, the greatest lights in the restricted communion Baptist denomination, have taught and practiced it.* The men who successfully fought through, both in this country and in England, the great battle of religious freedom, who were most inhumanly persecuted for conscience sake, who, by their talents, education, purity and labors with the pen and in the pulpit, rescued the Baptists from the opprobrium of ignorance and superstition under which they suffered, who, under God, raised them up to their present state of respect, intelligence and influence, these men labored just as zealously for the principles of free communion. This, certainly, is no small argument in its favor. It should not be slightly set aside, especially by those who are enjoying the fruits of their many sacrifices.

The arguments in favor of restricted communion appear to us singularly inconclusive and variable. The line of policy does not seem yet to be well defined.

Some commune with all immersed persons; others with members only of a restricted communion church; while others restrict their communion to members of their own church. The first will not commune with Pedobaptists, because they consider church membership absolutely necessary to admit one to the Lord's table, and as immersion is the door to the church, therefore no person not immersed can come to the table, because not a member of a Christian church. But this unchurches all who

* Bunyan, Roger Williams, Robert Hall, Andrew Fuller, John Foster, Baptiste Noel, C. H. Spurgeon.

have not been immersed. And where is the Scripture for such sweeping decisions? Such a decision is evidently more in the spirit of papacy than that of the Bible.

Those who compose the next class are not so charitable as to commune with all immersed persons, because by so doing they would commune with some who would commune with Pedobaptists, and thus they themselves might be chargeable with communing with persons that had not been immersed, which, in their estimation, would be a fearful sin; and so they restrict their communion to members of their own churches that practice only close communion. But this argument is exceedingly infelicitous; for what harm could it do a Christian to partake of the symbols of Christ's body and blood with one who conscientiously had chosen to make a profession of his faith in Christ in some other way than by immersion? And besides, the faithful members of the churches of the most restricted communion do often partake of these symbols with those who afterwards have shown that at the time their hearts were steeped in corruption; and who feels the worse for it? Was Christ, or any of his apostles, injured by partaking of that first supper with Judas? After all that is said, is there, can there possibly be, any other practical way than to leave every one to be his own judge whether he is fit to come to the Lord's table or not? This position, which seems to us to be the only tenable position, we are aware is very far from being adopted by any of what is termed evangelical Pedobaptist churches. Yet we firmly believe the time will come when this ground will be occupied by Protestant churches generally.

But those in the third class, to which reference has been made, restrict their communion solely to members of their own church; because, in addition to these two former reasons for close communion, they would be liable, by any other course, to commune with unworthy persons, persons who are not members of any church, or who are not watched over by any church, and therefore have no church responsible for them, or that could call them to an account if they walk unworthily. This at first appears specious; but it is less so in reality than either of the others. It is impossible to carry it out in practice, unless the

communion is celebrated with closed doors, and the members admitted to it by some secret sign or pass-word, for it is a fact that persons without invitation do frequently sit down to the Lord's table in churches holding strictly to close communion. Besides, where is the Scripture authority for such a course? Show us the **THUS SAITH THE LORD** for such a proceeding. The Lord's table is not like a human institution, from which true Christians may be excluded, and no harm done them, but it is a Divine institution, from which where does man get the authority to claim the right to exclude any one who is worthy to be called a disciple of Christ, especially one who is not only in spirit baptized, but who has been immersed, who is even a close communionist himself in sentiment and practice, and is endeavoring faithfully to obey all the Divine requirements? It seems to us there is neither Scripture nor consistency in such a course.

Viewed, therefore, in whatever light it may be, the only Scriptural, reasonable, charitable and pleasant course to be pursued, is to invite to the Table of the Lord *all who sincerely love the Saviour, and who are endeavoring to live in obedience to all his commands as they conscientiously understand them.* No unworthy person will thus be invited, even though he be a member of the church, and no worthy person will be excluded for an honest difference of opinion on the non-essentials of our religion.

If unworthy persons partake, they will do it on their own responsibility, without any invitation; and if worthy persons choose to deny themselves of the privilege, it is done by an act of their own free will. They are cordially invited.

Such we conceive to be the relation of baptism to the Lord's Supper. They are separate sacraments. Neither is dependent on the other. It is just as reasonable to require that one should partake of the Lord's Supper before baptism, as to be baptized before coming to the Table. We have aimed to be fair; and at the same time just and practical. Charity with our Christian brethren who conscientiously differ from us, is the first of duties. Yet our charity should never be carried beyond the spirit of the Bible. There is a difference between

liberality and licentiousness of belief and practice. The true course for the Christian to pursue is to shun bigotry on the one hand and the principles of disorganization and infidelity on the other.

SECTION VII.

Conclusion.

From this examination of the subject, imperfect as it has been, it will, we hope and trust, be felt that baptism is really important. For some years past it has seemed to occupy less and less the attention of the church, to such an extent that there are vast numbers of professing Christians, and those, too, that claim to have received it, who have never examined so as to know what is Scriptural baptism, or whence is derived the authority for its administration.* If it were an institution of man, this might be excusable. But it is not; it is of God, as we all profess to believe. And, whatever institution is of importance enough to receive the attention of the great God, and to be given to man by him, certainly ought not to be neglected by us with the careless conclusion, that it is not a saving ordinance.

We rejoice, therefore, that of very late the subject seems to be awakening more interest. The people themselves are beginning to think on the subject, and the more they think the more clearly are they convinced that immersion is the only Scripture baptism. So many books now are printed upon this subject that light is everywhere spreading. Many Pedobaptist ministers are obliged to immerse their candidates for church membership. Others, by brow-beating young converts, by sneeringly charging them with setting themselves up to know more than their teachers,† and by partial representations of

* We addressed a note, making some inquiries in regard to the subject, before commencing to write, to some of the most distinguished theologians, presidents and professors in colleges and theological seminaries, and doctors of divinity, and received, with few exceptions, the reply that they had never examined thoroughly the subject, or to that amount.

† Powerful argument.

truth on the subject, and by earnest pleadings when their minds are tender and full of gratitude to them for their labors for their conversion, have succeeded thus far in inducing all under their charge to receive, contrary to their honest convictions, sprinkling instead of Scriptural baptism.* But as the people examine the subject more, these kind of arguments will fail. Immersion is evidently gaining ground. Infant baptism is soon to be among the things that were. Indeed, it is very seldom administered now. When this is swept away, the chief bulwark of sprinkling will be gone.

The signs of the times indicate to be rapidly hastening the era when man-made creeds will have had their day, and lost their power, when Christians will go to the Bible for their confession of faith, being weary with human creeds, weary of their contradictions, their absurdities and falsehoods, and weary of them altogether; and when the professed disciples of Christ shall all unite upon a broad, liberal and Scripturally catholic platform, upon which they can stand in peace, and work and enjoy the communion of the Spirit in harmony together. May God speed on the day.

* We have conversed with many old and young Christians who have frankly avowed that at first they preferred immersion, and that it seemed to them the only baptism, till convinced to the contrary by the arguments of their minister.

ART. III.—THE NATURE AND RELATIONS OF FAITH.

Theological speculations and opinions in respect to the nature, relations, and results of faith, have suffered many mutations and revolutions. It has been defined as a firm conviction of the truth of the proposition submitted. Some have objected to this definition, and affirm that Christian faith includes not only a conviction of the judgment, but the consecration of the *will* to Christ. This definition is also said by some, to be defective, and the earnest devotion of the *affections* to the object of faith, is claimed to be an essential part of Christian faith. These teachers assure us that there are two kinds of faith, the faith of the intellect, and the faith of the heart; that the faith of the intellect precedes the faith of the heart, but is never regarded as Christian faith of itself.

In regard to the relations and results of faith, there has been the same confusion. Some have held that faith *alone* could never bring salvation, that it must be followed by obedience. Others have taught that true faith includes obedience, and is *necessarily* followed by it; so that when there is true faith, obedience is certain. Hence they claim that faith is the *only* condition of salvation; that obedience is not a *condition*, but merely the necessary fruit of true faith.

Some confound faith with repentance, and ascribe to it a kind of curative power, a sanctifying influence, a redeeming force. Others teach that repentance precedes faith, and that there can be no true faith until this grace is in full exercise.

Faith is sometimes represented as a gracious state of the affections produced by the direct influence of the Holy Spirit; sometimes as the fruit of regeneration; sometimes as the result of repentance, and sometimes it is set forth as a direct gift from God, without regard to the character or state of the party receiving it. Then, again, it is represented as the act of man; the product of his own mind on the consideration of testimony, and as always being the same in kind, and differing only in object.

At one time, one set of these notions have been dominant,

and then another; and often a general confusion of theories, the interlacing and commingling of contradictory speculations, have prevailed.

The superstitious confidence of the Papal church in curative rites and ceremonies, exerted a mighty influence upon their views of faith, and its relation to salvation. And the reaction resulting in the Reformation, when the resort to Papal sacraments was repudiated with passionate indignation, also greatly modified the views of the reformers in regard to faith. While Papists exalted works, and those works, too, which human authority had instituted above faith, and practically discarded faith, as a condition of salvation, the Protestants ran to the other extreme, and adopted as their watchword, "Justification by faith alone." And this has been the dominant theory of Protestantism ever since, and the great men, and good men, the learned and wise, have labored earnestly to harmonize the teachings of the gospel with this formula, "Justification by faith alone." In order to this, faith has been set forth as "the gift of God," "the fruit of regeneration," "a consequent of repentance, and the influence of the Spirit," "a cordial assent of the will, and approbation of the heart," "a trusting and resting down of the affections." Two kinds of faith have been taught, and said to be recognized in the gospel, *historical* and *evangelical*; the faith of the intellect, and the faith of the heart.

A few quotations, from distinguished authors, will interest the reader:

Richard Watson: "In Scripture, faith is presented to us under two leading views. The first is that of assent or persuasion; the second that of confidence or reliance. That the former may be separated from the latter, is also plain, though the latter cannot exist without the former. Faith in the sense of intellectual assent to truth, is allowed to be possessed by devils. A dead, inoperative faith is also supposed or declared to be possessed by wicked men professing Christianity; for our Lord represents persons coming to him at the last day, saying, 'Lord, have we not prophesied in thy name,' &c., to whom he will say, 'Depart from me, I never knew you,' and yet the charge, in this case, does not lie against the sincerity of their belief, but against their conduct as 'workers of iniquity.' As this distinction is taught in Scripture, so it is

also observed in experience, that assent to the truths of revealed religion, may result from examination and conviction, while yet the spirit and conduct may be unrenewed and worldly."

"To the most unlettered Christian this, then, will be most obvious, that that faith in Christ which is required of us, consists both of *assent* and *trust*; and the necessity of maintaining these inseparably united, will farther appear by considering that it is not a blind, superstitious trust in the sacrifice of Christ, like that of the heathens in their sacrifices, which leads to salvation, nor the presumptuous trust of wicked and impenitent men, who depend on Christ to save them in their sins; but such a trust as is exercised according to the authority and direction of the word of God; so that to know the gospel in its leading principles, and to have a cordial belief in it, is necessary to that more specific act of faith, which is called reliance, or in systematic language, *fiducial assent*, of which cometh salvation."

Melancthon: "To represent justification by faith *only*, has been considered objectionable, though Paul concludes that 'a man is justified by faith without the deeds of the law,' 'that we are justified freely by his grace,' and 'that it is the gift of God, not of works, lest any man should boast.' If the use of the exclusive term *only* is deemed inadmissible, let them expunge the exclusive phrases, '*by grace*,' 'not of works,' 'the gift of God,' and others of similar import."

John Wesley: "Faith, therefore, is the *necessary* condition of justification. Yea, and the *only necessary* condition thereof. This is the second point carefully to be observed; that the very moment God giveth faith (for it is the gift of God) to the 'ungodly that worketh not,' that 'faith is counted to him for righteousness.' He hath no righteousness at all antecedent to this, not so much as negative righteousness or innocence. But 'faith is imputed to him for righteousness,' the very moment that he believeth."

This is a clear and concise statement of the Methodist system. Faith the *only condition* of justification—faith the gift of God, the work of the Spirit upon the affections—faith preceded by repentance, and bringing justification the moment it exists. How this position differs from Calvinism we are unable to tell. Indeed, it involves all of the absurdities of Calvinism. For so long as the possession of faith depends upon the work of the Spirit in the heart, and stands as the *only condition* of salvation, the creature is not able to comply with that *only condition*, and hence is not guilty for not doing so; and God's jus-

tice is compromised by punishing him for a state of things which he could not change.

Dr. Knapp : “ *To believe*, therefore, when commands, promises, doctrines, events, are spoken of, signifies, *to consider and regard them as fixed and certain* ; when God is spoken of, it denotes our whole duty to him, love, confidence, and obedience to his commands, because everything that cometh from him is certain and infallible ; when prophets and the messengers of God are spoken of, *to believe them*, means, *to receive and obey what they make known to us as of Divine origin, and infallibly certain.*”

Prof. C. G. Finney : “ Since the Bible uniformly represents saving or evangelical faith as a virtue, we know that it must be a phenomenon of will. It must consist, too, in something more than a mere executive volition, as distinguished from choice or intention. It is an efficient state of mind, and therefore it must consist in the heart or will’s embracing the truth. It is the will’s closing in with the truths of the gospel. It is the soul’s act of yielding itself up, or committing itself to, the truths of the evangelical system. It is a trusting in Christ, a committing the soul and the whole being to him in his various offices and relations to men. It is a confiding in him, and in what is revealed of him, in his word and providence, and by his Spirit.

Presbyterian—Larger Catechism : “ Justifying faith is a saving grace wrought in the heart of the sinner by the Spirit and Word of God ; whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the gospel, but receiveth and resteth on Christ and his righteousness therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.”

“ Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it ; nor as if the grace of faith, or any act thereof, were imputed to him for his justification ; but only as it is an instrument by which he receiveth and applieth Christ and his righteousness.”

These statements of faith substantially agree. There is no appreciable difference between the statements of the Calvinists and Arminians. Prof. Finney is not quite as emphatic in declaring faith to be “ the gift of God,” as the others ; but with this exception, both sides agree in the nature, origin, and rela-

tions of faith. They all teach us, that faith is not only a belief of the gospel, but a submission of will, and a devotion of the affections to Christ, a voluntary appropriation of the gospel to our salvation.

They all affirm that there are two kinds of faith, simple belief of the gospel, and belief with a voluntary act of the will appropriating the gospel to us, and a loving devotion of the affections superadded, *i. e.*, what they call *historical* faith, and *evangelical* faith. They also agree in stating that faith is the *only* condition of salvation; that nothing else is necessary. They all assure us, moreover, that this faith is the gift of God, or the work of the Spirit upon the heart, moving the will and the affections; and that without this spiritual aid, no person can possibly believe.

These have been the dominant views of faith among Protestants since the Reformation. Yet there have been able, learned, and pious divines, who have strenuously objected to these views as unscriptural and unphilosophical. Among these are Bishops Bull and Tomline, of the Church of England; Dr. Whately, in his learned introduction to the epistle to the Galatians; and Dr. McKnight, the eminent commentator on the epistles. Their views of faith are very well expressed by Pollok, in his "Course of Time."

" Faith was bewildered much by men who meant
 To make it clear, so simple in itself,
 A thought so rudimental and so plain,
 That none by comment could it plainer make.
 All faith was one. In object, not in kind,
 The difference lay. The faith that saved a soul,
 And that which in the common truth believed,
 In essence were the same. Hear, then, what faith,
 True, Christian faith, which brought salvation, was :—
 Belief in all that God revealed to men ;
 Observe, in all that God revealed to men,
 In all he promised, threatened, commanded, said,
 Without exception, and without doubt."

We are satisfied that these statements of faith are correct, that when a man believes all that God says, " without exception,

and without doubt," he has all the faith that he can have, and all that the gospel demands. The reaction from papal errors in respect to works, seems to have driven Protestants into the opposite error of "Justification by faith alone." And then in order to reconcile this dogma with the fact that obedience is positively required in the gospel in order to salvation, these theories, of two kinds of faith, obedience a part of faith, love an element of faith, and faith being the work of the Spirit upon the heart, faith being subsequent to repentance and regeneration, &c., were invented. For, if man is "justified by faith alone," either faith must include obedience, or he is justified without obedience. Unable to make out that we are justified without obedience, they invented a new kind of faith, which some say, includes obedience, while others teach that the right kind of faith necessarily produces obedience, thus making obedience a necessary, rather than a voluntary, occurrence.

The result of these speculations is general mist and confusion in regard to faith, the way of salvation is made dark and difficult, and many honest persons who have not a doubt of the truth of all that God has said, are still incited to strive, and strain, and struggle to get a kind of faith of which no living man can give a clear expression, as no man has a definite conception of it. The first position which is assumed, that "man is justified by faith alone," is erroneous; and all of the shifts and arguments, and theories which have been invented to reconcile this position with the gospel, are consequently fallacious. The gospel does not teach two kinds of faith. It does not teach that man is justified by faith alone; it does not teach that obedience and love are included in faith; it does not teach that when a man has the true faith, that obedience flows from it, as a necessary consequence. We will endeavor to prove these statements to be true in the course of this discussion.

That the dominant theory of faith is erroneous, is evident from the fact that its advocates are obliged to confound *faith* and *repentance*, and blot out all distinction between them. Faith and repentance are distinct, unlike, and peculiar in their nature and relations, as set forth in the gospel, but these theorists make them practically one and the same. This they are obliged

to do, that they may maintain faith as the *only* condition of justification. For repentance is taught in the gospel as one condition of justification, just as absolutely and imperatively as faith is. So that faith must either include repentance, or it is not the *only* condition of pardon.

We have seen how these doctors have defined *faith*. Now let us see what they say of *repentance*.

Dr. Knapp: "Christian repentance is therefore a *lively* knowledge, agreeable to the precepts of the gospel, of the sin which we have committed, as a great evil. This knowledge is called *lively* when it is efficacious and influences the will in opposition to a dead knowledge which has no influence upon the determinations of the mind. These two things must belong to reformation of every kind, and to whatever object it relates, for they are founded in the very nature of the human soul."

Prof. C. G. Finney: "*Metanew*, to take an after view, or more strictly, to change one's mind as a consequence of, and in conformity with, a second and more rational view of the subject. This word evidently expresses a change of choice, purpose, intention, in conformity with the dictates of the intelligence.

This is no doubt the idea of evangelical repentance. It is a phenomenon of will, and consists in the turning or change of the ultimate intention from selfishness to benevolence. The term expresses the act of turning; the changing of the heart or of the ruling preference of the soul. It might with propriety be rendered by the terms, "changing the heart."

Richard Watson—sermons: "Have you not remarked that the gospel is the appointed means of awakening repentance in the heart? 'Repent ye,' said Christ. 'Repent ye,' said Peter to the Jews. 'Repent,' said Paul to the Athenians. Nor is there any other instrument which can produce it. For true repentance is not merely regret for sin, as an evil to be punished. The law can produce that; it is the natural effect of punishment (to produce it) upon base and uncorrected minds, and abounds in hell. But the repentance of the gospel is conviction of the evil of sin, as a transgression of the law which is holy, just, and good. It is holy shame; love; a sense of obligation; hatred of sin as sinful; a softening, elevating, and sanctifying principle. The gospel produces this by the view which it gives of the Divine character."

Presbyterian—Laign Catechism: "Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit and word of God, whereby out of the sight and sense, not only of the danger, but also of

the filthiness and odiousness of his sins, and upon the apprehension of God's mercy in Christ, to such as are penitent, he so grieves for and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with him in all the ways of new obedience."

The reader will discover that these descriptions of repentance involve the same exercises of mind, the same elements of thought and action, that are involved in their statements of faith. Thus they make both faith and repentance occupy the same ground, give to them the same boundaries, the same characteristics, the same objects. Is this apostolic, is it reasonable, is it according to the sense of the words, and the order of the gospel? We think not. And yet this confusion seems unavoidable after accepting the premises of those who teach "Justification by faith alone."

But on the theory of Whitly, Tomline, MacKnight, and Bull, these difficulties and absurdities are entirely avoided, and the inspired writers get the credit of using language in a definite and legitimate sense. The very fact that the advocates of "Justification by faith alone" are obliged to confound faith and repentance, to assign both to the same territory, bounds and relations, is positive proof that they are in error on the subject. Man is not justified by faith alone. Repentance is just as necessary, just as indispensable as a condition of justification, as faith is. "Except ye repent ye shall all likewise perish," is as imperative as that "he that believeth not shall be damned." And every reader of the gospel knows that in the opinion of the apostles, at least, faith and repentance are two distinct and different exercises of mind.

The word *faith* refers particularly to the action of the intelligence, the reason and judgment with reference to evidences, declarations and testimony respecting matters not seen, not absolutely known. This is the definition that the Holy Spirit gives of it, Heb. 11: 1, and it is as philosophical as it is scriptural. The exercise of the will and affections is not involved in believing, any more than it is in the usual exercise of reason and judgment.

But *repentance* refers directly and positively to the action of

the *will*, and demands an action corresponding to perceived obligations, obligations believed in, action in harmony with *faith*. The word itself, *metanæo*, signifies a voluntary change, a change of the will, a reversal of the voluntary faculty. *Metamelomai*, which is sometimes translated, repentance, properly means *sorrow, grief, regret*. But this word is never used where repentance is made a condition of salvation. In such cases *metanæo* is always used.

Repentance always implies antecedent *faith*. There can be no "repentance towards God" until there is faith in God. Repentance towards God is turning to God, consecration to him; and Paul assures us, Heb. 11 : 6, that no man can come to God until he "believes that he is, and is the rewarder of those that diligently seek him." Every person must see that to *believe* in Christ, and to *choose* his service, are two distinct and different acts; and that the gospel so represents them, by always using two distinct and different words to set forth the two acts. It makes faith a condition of salvation; it also makes repentance a condition. One is just as positive and indispensable as the other. Now, then, consider, two words of different signification are used; two acts are imposed by them; these acts must differ, as much as these words differ in meaning, hence we have no right to affirm that *faith alone*, nor *repentance alone*, is the condition of salvation; nor that faith and repentance are the same; but give to each its proper place, and teach that both are indispensable to salvation.

Man does not believe with his will, nor his affections, but rather with his intelligence. The will and affections participate subordinately. Nor does man repent with his reason, though the repentance must be in view of the convictions of the intelligence. But the *will* is primarily active in repentance. To believe in Christianity, and to choose the service of Christ, are two distinct acts, and both of them indispensable to salvation. Since faith and repentance are required, we are bound to give each its true position, and define *the act* which each requires, and not confound the two together.

The Scriptural use of faith gives no support to the theory that there are two kinds of faith, one of the intelligence and

another including the choice of the will, and affections of the heart. In Heb. 11 Paul defines faith, and then gives numerous examples to illustrate it. Through faith in God's word we understand that God made the worlds. By faith Noah built the ark. By faith Abraham obeyed God. Through this entire chapter faith is recognized as the basis of action, without which no action can be put forth, but in every case the distinction is kept up between the *faith* and the *obedience*, the action of the *intelligence*, and the action of the *will*.

In John 12 : 42 the chief rulers are said to believe, but did not obey for fear of the Pharisees. Acts 8 : 13, Simon Magus is said to believe, but was afterwards exhorted to *repent*. Why did Peter command Simon to *repent*? Why did he not tell him that his faith was defective? Why did not the inspired historian suggest that though Simon was said to believe, that he really had no faith after all? It should not be forgotten, that in all that is said about faith in the gospel, there is not a hint, or intimation that there are two kinds of faith, or that faith is anything more than a firm belief of the truth. If faith had been used by the disciples in an unusual sense, the inspired writers would certainly have suggested the fact.

Moreover, the Scriptural statements respecting *obedience*, *repentance*, and *turning* to God, in connection with faith, prove that while faith always *precedes* obedience, it does not *include* it, nor necessitate it. Obedience is represented as a subsequent act, definite and distinct in its character. Acts 20 : 21. Paul preached repentance towards God and faith in our Lord Jesus Christ. Does he mean the same thing by both of these words? Rom. 1 : 5, Paul says that he was sent to preach the "obedience of faith." 16 : 26. What is the *obedience* of faith but obedience to the truth believed? Are obedience and faith exactly the same? Acts 15 : 9. Peter reports that God had purified the hearts of the Gentiles by faith. Speaking of the same event, 1 Pet. 1 : 22, he says that they "purified their souls in obeying the truth." Was it faith *alone* that effected this renewal? Did obedience have nothing to do in the case?

James assures that faith may exist *alone*, and that then it will bring no life, no salvation. "Dead faith" is like "dead

works," yielding no life, no bliss. But both the *faith* and the *works* are real, they do exist, but are unfruitful of good, being *alone*. James 2: 14. "What doth it profit, my brethren, that a man say that he hath faith, and hath not works? Can faith save him?" So faith *alone*, i. e., "dead faith," faith without obedience, cannot save. And works *alone*, "dead works," works without faith, cannot save. Matt. 7: 21—27, Christ declares that "not every one who saith Lord! Lord! shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven." No fault is found with the *faith* of those that were cast out, but for *disobedience* they were condemned.

When Christ imposes a certain condition of salvation, that remains a condition, until repealed. Because every condition is not repeated in each passage where either is mentioned, it does not follow that those not mentioned are repealed. Faith, repentance, calling on the name of the Lord, and confessing, are positive conditions of justification, and must be binding in every instance. Having once given the law, the mention of *either* prominent condition of salvation, *implied* the *whole*, just as the "tables of stone" mentioned in 2 Cor. 3: 7, implies the whole Jewish economy, or just as an entire statute is represented by mentioning one specific provision of it. In this way *faith* sometimes represents all of the conditions of salvation. It *represents* them, though it does not *include* them. So, also, *repentance* sometimes stands for all conditions; it *represents* them, but does not include them. It is not reasonable that the law of repentance should be inoperative at one time, and operative at another. Therefore it must be true that when *faith only* is mentioned as a condition of salvation, *repentance* is also implied, faith is made the *representative* of the other conditions. And when repentance only is mentioned as a condition of life, that faith is not excluded, but is represented and implied by repentance.

Right here some one might wish to ask the following questions:

1. Does not Paul teach, Rom. 3: 28, "That a man is justified by faith without the deeds of the law"?

Yes. Abraham was justified before the law was instituted.

Hence Paul argues conclusively, that if Abraham was justified *before* the law or Jewish system was constituted, men could certainly be justified *since* the law was superceded and repealed, without doing its deeds or observing its ceremonies. But Paul does not say that men could be justified without the deeds of the gospel, since the gospel was inaugurated, nor that the deeds of the law were not necessary, while that dispensation was in force. Though Abraham was justified without the deeds of the law, he was not justified without obedience, Heb. 11: 8, and therefore was not justified by faith alone.

2. But are we not "justified by faith," Rom. 5: 1, and "the children of God by faith," Gal. 3: 26?

Certainly. But not by faith *alone*. Faith is the basis of all action. Man cannot even attempt to do anything without faith. Therefore, if we obey God, we must do it "by faith." If we do not believe in God, we cannot obey him. If we do not believe in Christ, we cannot obey him. While it is true that no man can be justified without repentance, it is also true that he cannot repent, cannot consecrate himself to Christ, until he believes in him. Consecration is an act of faith, an act in obedience to truth believed, an act which cannot occur except "by faith." Paul does not say that faith makes us sons of God, but that we become sons "by faith;" faith is the basis of action, as truth must be believed before it can be obeyed.

This is beautifully stated in John 1: 11, 12, "He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." Now, believing on his name, did not make them sons of God, but placed this honor within their reach, gave the opportunity and privilege to *become* sons. This passage proves that something must be done subsequent to faith, to make us sons of God. And what is this but obedience, consecration of will and being to Christ? But we can only make this consecration "by faith;" for he that comes to Christ must believe, or he cannot come.

3. Did Philip require anything more of the eunuch, Acts 8: 37, as a condition of baptism, than that he should "believe with all his heart"?

He did not. But the eunuch was a pious man, who had been up to Jerusalem to worship, and no change in his character was necessary. To be baptized into the Christian faith he only needed simple faith in Christ as the promised Saviour. Repentance in his case was not necessary, because he was already a loyal child of God.

4. Is not the promise of the Saviour, John 6: 49, positive, that "he that believeth on the Son, hath everlasting life"?

Yes. But these words are no more positive than, "Except ye *repent*, ye shall all likewise perish." Luke 13: 3. The Saviour, very properly, speaks of faith in him as that which secures life; but in this, by no means revokes the law, which imposes other conditions, that must follow faith, and without which faith will not save. Faith, without corresponding obedience, brings no life to the soul, it is dead, unfruitful, profitless.

5. How, then, do faith and unbelief differ?

Faith in Christ is the conviction of the mind that God's testimony of his Son is true. Unbelief rejects that testimony as not conclusive. The sin of unbelief consists in this, that man, through prejudice, pride, self-will, lust, or passion, either neglects or refuses to listen to God's testimony, or does not give it a fair, candid, and honest consideration. An honest attention to "the testimony that God has given of his Son," would result in faith, in all cases. But they will not consider, and honestly listen to God, and hence their unbelief is a sin, and for it they must perish. In this sense, unbelief is rebellion, and belief is an act of obedience. But such is the nature of man, that he may honestly listen to the gospel, believe it all, and still delay the consecration of the will, the devotion of the being to the service of Christ. This often occurred in the days of Christ and his apostles, and occurs quite as frequently now. Thousands of persons who have been educated in the Christian faith, now believe every word of the gospel, and yet do not obey, do not repent. They are often told that they have not the right kind of faith, and are exhorted to believe; but this only confuses, blinds, and mystifies their minds, and turns their attention from the real difficulty in their case. It is repent-

ance, consecration to Christ, yielding of the will and being to the Lord, that they should be urged to perform. Their faith is well enough, but they fail in obedience, they do not obey the truth believed, they do not repent. If they die in this state, they will not be condemned for not believing, but for not *doing*, for not obeying they will suffer, and great will be their condemnation. But Christian teachers are blocking up the way of life, and blinding the eyes of many, by unintelligible speculations about faith, the different kinds of faith,^o the faith that saves, and the faith that does not save; and the sinner's thoughts are turned away from the real difficulty in his case, the real point of guilt, and the real remedy; and he is led to dream about a peculiar kind of faith, the nature of which no one can define, which he hopes that the Spirit at some time, in some way, will infuse into his mind, and that it will become a propelling force, that will make all obedience certain, spontaneous, and necessary. Obedience to the gospel is not a necessary consequence of faith in it. We may believe and not obey, but we cannot obey without we first believe. Faith is *one* act that the gospel demands in order to salvation. Repentance is another act that is just as positively required. And when we address those who have not faith, we should command faith, as Paul did to the Philippian jailer. But when the hearer believes, we should urge repentance, as Peter did on the day of Pentecost. And when we would set forth the entire conditions of salvation, we should never leave out repentance.

The statement of Scripture, and the philosophy of mind, establish faith as the antecedent and necessary condition of repentance, or the consecration of the will to Christ. Heb. 11: 6, "He that cometh to God, must believe that God is." Those theologians who teach that man must first repent before he believes, occupy a most absurd position. How can he repent of sinning against a Being in whose existence and authority, and law, he has no confidence? Paul assures us that "faith comes by hearing, and hearing by the word of God." Can repentance of sin against the gospel precede the hearing of the gospel? We cannot know sin but by a knowledge of the claims of God. Can we repent until we believe the gospel to be divine? The

Jews might repent of sin against God, for they had the law of Moses, and their repentance of sin against that law, was a very important means of faith in Christ, as such repentance was a return to honest obedience to the law and testimony which they already had, and that would prepare them for receiving the testimony respecting Christ. But that repentance was predicated on faith. And when Peter had proved to them that Jesus was the Christ, and they believed, he commanded them to repent of rebellion against the new covenant and its Mediator. Thus man's repentance can extend no farther than his faith, it cannot begin until he has faith, and may not begin then, as it does not in a multitude of cases.

We conclude, then, that *faith* is the first and leading condition of salvation; and that it is a firm belief of "the testimony that God has given of his Son," without which no other condition of salvation can be complied with.

We also conclude that faith is not the *only* condition of salvation; that other conditions must follow, and are just as imperative as faith itself. And moreover, that these other conditions are free and voluntary acts, not necessitated by faith at all, but often neglected when true faith exists, so that sinners are finally lost who have faith in Christ, but do not obey; being condemned, not for *unbelief*, but for *disobedience*. Matt. 7: 22—28. 25: 31—46.

And since faith and repentance are both separately and together set down as conditions of life, we conclude that they are always conditions, and that the omission of either faith or repentance, in any one passage gives no license to infer that a sinner can be saved by faith *alone*, or repentance *alone*.

The first object to be secured, in order to save sinners, is to get them to believe the gospel by preaching it to them, by arraying before them the evidences of its divinity. This object secured, the next step is to urge repentance, which is an entire consecration of the will, the heart, the whole being, to obey and serve the Lord, without reserve. This done, there is peace, reconciliation, between the soul and God, and those spiritual forces which are furnished in the gospel, move upon and quick-

en the affections so that the intelligence, the will, and the affections are harmoniously devoted to Christ. Now there is peace and joy. The heart is "purified by faith," "they have purified their souls in obeying the truth," and "the love of God is shed abroad in their hearts by the Holy Ghost."

The next act that the gospel enjoins, is an open consecration, an identification of person, position, destiny, with the name, and reign, and cause of Jesus Christ in this wicked world by being "baptized into the name of the Father, and of the Son, and of the Holy Ghost."

And then, as the sinner has received Christ, as he has begun to obey his faith, repent by faith, be baptized by faith; as he has become a son of God by faith, so he must "walk in him," render constant obedience to him in whom he believes; live, act, walk only by faith to the end, and he shall be saved. But if he does not obey, he will be lost; for Paul says that we have need of patience, courage, and active endurance, that we may obtain the promise, "after we have believed." Heb. 10: 36. Thus, as faith *alone* does not introduce us into a saved state, nor bring us to peace and reconciliation to God, so faith *alone* will not secure an entrance into the everlasting kingdom." But we must "add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

ART. IV.—A BIOGRAPHICAL SKETCH OF REV. ELIAS HUTCHINS.*

In a quiet New England village, just about seven years ago from the present issue, a few friends from widely different points met one day in a pastor's study. Those friends, every one of whom we believe was a pastor, came together for consultation on what seemed to them a matter of grave importance to the denomination of Christians to which they belonged. Among those friends sat a man who, though but a little turned of fifty, was so much the senior in years and, especially, in experience of toil in the Divine kingdom, that all the others turned to him as with the esteem and deference of sons for a father. Shall a certain project become a fact? Shall it become a fact in the only practical way—on the pecuniary responsibility of those already sorely pressed on that score? More serious still, shall hands all unskilled to the use of the pen undertake to write for the pages of a Quarterly? Such were the questions then considered. The present number of this periodical is a sufficient indication of the decision taken on those questions. It shows that that project has been a fact full seven years; but what kind of a fact, it belongs to others to say. It seems fitting, however, that we, who turned that day as sons to a father, as we have said, to Elias Hutchins, now that he has laid down his pen, should pause for a little by his new-made grave. It seems eminently befitting that since, in obedience to the Master's call, he has gone up higher, we should make a few notes in these pages of him whose unfaltering faith and unaffected piety, whose kind and gentle bearing, and whose diligent, and patient labor have so profoundly impressed our souls with his unostentatious greatness.

Elias Hutchins was born June 5th, 1801, in New Portland, Maine. His grandfather is said to have been the first white

* His manuscript journal, correspondence, and other unpublished writings. Some letters from his friends since his decease. The Morning Star, especially his correspondence for it. It is expected a volume from these sources will appear the latter part of the present year.

settler in the same town. His father, Eliakim, was born in Massachusetts, near Boston, and was about eight or ten years of age at the time of his grandfather's removal. His mother's maiden name was Eunice Wade.

Some, whose memories go back to the first years of this century, recall a slender lad, who was patient and quiet, who was industrious, thoughtful and studious, never failing to take up a book at every opportunity when visiting the neighbors, or at home when his tasks were done; studious, we said; not that he was at school, for it is not recollected that he ever occupied, more than a term or two, the rough benches of the log school house in the newly-settled town where he lived. That lad, when he had become a man of more than fifty years, speaking in the third person of his own earlier life, says in confirmation of the above:

“He was illiterate as well as poor, when he commenced preaching, having attended but very little even the common school in a very newly-settled part of the country. This was a great source of embarrassment to him, when thinking of entering the ministry, and ever afterwards.” But still he was studious, and to gratify his thirst for knowledge, he and others of the same family “used to get pine knots and burn them at night for lights, by which they learned their lessons and read all the books they could obtain.” His uncle, in a recent letter, says: “I recollect that a gentleman said to me, that Elias Hutchins was destined to be more than a common man. He spoke of his mildness, his good habits, and, more than all, of his love of books. He was then about twelve years of age.”

This mild and gentle lad, however, was very sensitive to the praise or blame of others, even to a degree quite beyond most at his age. His sense of the ludicrous was so exquisite and his fear of becoming the subject of the mirth of others was so great as not only then almost to paralyze his powers, but throughout life to afford a fruitful source of temptation and trial. Especially was this a cause of great mortification to him, in that his conscience was from the first exquisitely keen and active, and often punished him severely on account of his desire to have the approbation of those whom he could not

reasonably please. The delicacy of his physical organization, while rendering all the finer and moral sensibilities the more susceptible, made it the more difficult for him to assert, by the power of will, his independence of those sensibilities whose indulgence was likely to conflict with the high claims of such a conscience. At an early age, therefore, the great life-struggle began in his soul. At an early age, the language of his earnest heart was, "O, who shall deliver me from the body of this death!" This gentle lad, whose goodness all others were ready to praise, reproached himself a thousand times more severely than many are wont to reproach themselves, though everybody sees they have abundant cause.

This struggle, which had been going on for years in his mind; came to such a painful crisis when he was about seventeen, that he could not longer restrain himself from the public confession of his wretchedness. "As to his conversion," says the Rev. Samuel Hutchins, the uncle above alluded to, "the first I knew anything of his mind was at the close of a meeting. I found him trembling, and asked him the reason. He told me he was a sinner, and wished me to pray for him. We kneeled together and implored mercy at the hand of God. His burden left him in a measure, but he had no evidence of the pardon of his sins; still he arose and told his determination to live a new life, and seek the Lord with all his heart. He then turned to the people, and invited all, and especially his associates, to seek the Lord with him. From that time forward he made it his business to secure an interest in Christ, to lay up a treasure in heaven. At almost every meeting, though he had not obtained an evidence himself, he spoke of his desires, and warned his friends to repent of their sins, and believe in Christ."

Here we see a soul near to that One who is ever ready to stretch out his hand to save, striving by itself to walk over the billows; but no one, after he makes it "his business" to find the Saviour, is likely to wait long before he shall see the way to lay hold upon the outstretched arm. "In a few weeks," continues the uncle, "he obtained an evidence of his acceptance with God; but his love for the sinner still burned in his youthful breast. He embraced every opportunity to tell his friends

what religion is, portraying to them the awful state of those who live and die in sin, and, in the most affecting manner, entreating them to flee to Christ."

Here is one who knows the thorough conviction of sin; who has been in the horrible pit and miry clay; and who judges, by his past experience, that hell for the finally impenitent is no fiction. Here is one who, knowing the terrors of the Lord, as well as his great mercy, can persuade men in a most affecting manner, to be reconciled to God. His feet have been planted upon the rock, and he can speak of a refuge. Here is one whose eyes have been opened, too, to the perils of others, and he can never rest in the selfishness of his own safety. He has tears to shed, like Christ over those whose doom he sees approaching. This great change, this distinctly marked deliverance, occurred in the autumn of 1818, just after he was seventeen years of age. His trials are not over, but he has found the way in every battle to win the victory. "This is the victory that overcometh the world, even our faith."

His faith was soon put to a severe test for a boy so sensitive. Duty does not always lie in a smooth path. Duty often leads us to Marah, to taste bitter waters, or to Rephadim, where we are about to perish without water:

"In a few weeks after he obtained an evidence," says the uncle, "he went to the town of Anson to a meeting on the Sabbath. There was a large congregation, and, among others, a Universalist. All this could not cool his love for the sinner, nor deter him from duty. He arose after sermon and faithfully warned the impenitent of their danger, and entreated them to make their escape to Christ. The next day he had business at a store in Anson. There was quite a number of people present. The Universalist above alluded to began to pour out hard language upon young Elias. The people, gathering around, formed a ring, leaving Elias in the midst [with his opponent]. The man exclaimed, 'Elias, if ever I hear you talk so again, I will horse-whip you!' Elias spread his arms and clasped his hands and cried aloud, 'Glory to God for what I feel.' His opponent and the rest dispersed and left Elias alone to admire the goodness of God."

Here is one that smiteth not as one that beateth the air. When a child of God begins to tell his experience, most all the forms of error seek a retreat. It never has an argument to overthrow the simple declaration, "I know whom I have believed." But in the way of argument, Elias was, in after times, not only one of the most successful opponents, but what is far better and much more difficult of achievement, he so mingled love with severity as sometimes to win his opponents to Christ. His discussion with the Universalists at New Market, N. H., was followed by a revival in which some Universalists became members of his congregation and church. Here we see, under the natural gentleness, the strong will, which, by the tuition of Christ, is learning to endure hardness, like a good soldier in the day of the inevitable battle. Under an almost feminine tenderness were a vigorous courage, and, one might almost say, combativeness, that welcomed the war-cry. He blended, in a most remarkable degree, the diverse elements in his character.

Soon after the event at Anson, the uncle, to whom we are indebted, as above acknowledged, baptized Elias. The baptism occurred sometime in February, 1819, and it was at that time, we suppose, he united with the church in New Portland, for Mr. Hutchins says, upon removing his church relation in September, 1833, he had been a member more than thirteen years.

We have a glimpse of this youthful Christian, probably, this very year, (1819), at a Yearly Meeting. "The first time I ever saw him," writes a friend from Hallowell, Me., "was at a Yearly Meeting at Woolwich. He was then a stripling, or in appearance a slender youth. But he gave a powerful and melting exhortation. It was predicted then that the Lord designed to make a preacher of him. I cannot say what year that took place." Still holding on his way.

But a year or so later than this, as we judge, his faith had a trial from within. Most likely it was in connection with his consecration to the ministry, for as Satan made his most vigorous onset upon the Saviour after his baptism, so it is his wont to torment those from whom there is reason to fear harm to his kingdom. "True," said the father of lies to him, "you have been baptized;

you have exhorted; you think of preaching; but if you love Christ, ought you not to have a bright Christian experience? Why should God deprive you, if he wants you for a preacher, of those bright visions and those ecstatic experiences your fellow Christians relate? Better turn stones to bread, if you are hungry, before you set out to feed others." So spoke the tempter through that young Christian's constitutional tendency to self-depreciation. His feet well-nigh slipped. He came to the conclusion that he was no Christian, and, on that account, desired to have his name erased from the church book. So nearly did the church come of losing one who became one of her most symmetrical and polished ornaments.

If the adversary can induce the most decided Christian to seek for the genuineness of religion in states of feelings or peculiar dogmas, he can foil him for a season at least. The voluntary element in religion, most are at times likely to overlook. Yet in it alone is the characteristic of all true religion. Sound doctrines are important, and without them there can be no well-developed religion in any soul; but sound doctrine may be present, and religion absent. So, too, there is no religion without emotions, but emotions may be present and religion absent. Not in phenomena of the intellect, not in phenomena of the sensibility, are we to seek the infallible test of religion, but in the phenomena of the will, or the voluntary department of our nature. Do you voluntarily confide your soul in the hands of Christ? Then you have the victory. From this till the autumn of 1821, what we have is in very general terms, but we find from incidental allusions and two or three independent sources, that the substance is reliable.

It is related, for instance, that during this interval, that is from the time he was eighteen years of age to twenty, he preached several times before he was licensed. It seems he waited for peculiar impressions as the proof of his call to the ministry. These, he thought, he did not receive. "Hence it remained, we find it written with his own hand, "either to give it up without any farther effort, or decide the doubtful case by making the trial. I took the latter course. It seemed like a hard way of demonstrating duty, but no other was open before

me." "Hard way," indeed, if he was to judge of his own efforts, unless there was a call in his heart too deep for his conscience to permit him to reason it away. After the trial, what, think you, was his conclusion? Did he preach well enough to decide that he had the call according to the philosophical motto, "talent is the call?" Far from it. Of what painful distrust was his decision born! "As there must be one less talented and less useful than all the rest," says he, "I supposed I might as well as any one else be that one, if the trial should decide it was duty for me to preach." Well was it for that young man, who used these words without the first tinge of affected modesty, to have a friend to say to him with decision, "Elias, you must preach, or lose your own soul." Spirits so choice need the encouragement of more self-reliant ones. But with all this help and encouragement, he did not come to the decision, till, like Jonah, he tried what he called a voyage to Tarshish. He must, at least, thought he, acquire a little money before giving himself to the ministry. Here we are thankful we can read his own account.

"In the fall of 1821, I went to East Florida, to cook for a company of men who went from Maine to cut timber for the United States' navy. Thirty-seven of the fifty-three composing the company, were sick at one time. As I was one of the sick, I returned the next spring, some thirty dollars in debt to my employers for board and passage home. This disappointment was the means of inducing me to give myself wholly to the ministry. On returning from Florida, I hired out to work at farming, obtained money to pay what I owed in consequence of my sickness there, then earned money in the same way to purchase a horse, saddle and bridle. This done, I gave myself wholly to the work of an evangelist, previously to which I often preached on the Sabbath, as the way was opened before me. On entering the itinerant field, I spent most of the time for some two years in the towns of Wilton, Dixfield, Farmington, New Sharon, Belgrade, Sidney, Gardiner, Edgecomb and Westport."

There is no doubt but that, while in the swamps of Florida, suffering with sickness, he became more confirmed in the decis-

ion to give himself wholly to the ministry. In the commencement of the scrap of his journal of this time, which is preserved, he quotes the following lines :

“ Let me but hear my Saviour say,
Strength shall be equal to my day,
Then I'll rejoice in deep distress,
Leaning on all-sufficient grace.”

His subdued but trusting voice, coming up from the swamps which were filled with intemperance and profanity, as well as with ague and death, reminds us of the words of the repentant Jonah: “ I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardst my voice.” He conversed with a man about swearing, but found it like casting pearls before swine. “ O Lord,” he prayed, “ have mercy on those who despitefully use me.” Taken with the ague a day or two later, he prayed, “ O Lord support me in my afflictions in this unfriendly land.” Three or four days after, he entered upon his journal, “ Heard swearing and contention among the sick. Lord, when will sinners be wise and turn from the powers of darkness.” New year's day, 1822, he wrote: “ Have had a sense of the rapid flight of time and the privilege of trying to pray for a few minutes.” But by ague and other afflictions he was too ill to make another note for six weeks. Then he was able to visit his place for secret prayer. A month later he was on board the schooner Carr, ready to start on the morrow for his native state. At the request of the captain he held a prayer meeting which was attended by the men of that schooner and two others. The vessel was leaky and the sails rotten; but in fifteen days he reached Washington. There he went to see a man executed for murder. The sight of so many people gathering from every quarter solemnly impressed his mind with the coming judgment. The duty of exhorting men to prepare for that coming scene was the great burden of his heart.

He, though so young, had prevented, by his peace-making disposition, at least one outbreak among the lumbermen—an out-

break that threatened life. We see he had an influence with the captain, so as to have the way open for a prayer meeting among the crews of three schooners. "Until he went to Florida," says his uncle, "he appeared to walk in Christ as he had received him." We are not surprised, from the above, that he adds, "when he returned home he seemed to be filled with the same spirit. His soul was still drawn toward the salvation of sinners. I advised him to follow the leadings of his mind. He soon commenced to appoint meetings. I think he started, like the disciples, on foot."

January the 18th, 1823, Mr. Hutchins was licensed, though he had been preaching some months before, or at least holding meetings by way of "improving his gift." He was licensed at the Farmington Quarterly Meeting, held at Vienna, and entered upon his work as an itinerant. On the first of February, 1824 a little more than a year later, he was ordained as an evangelist, at Wilton, in the then unfinished house of Col. Charles Morse, who was one of the fruits of his early labors. Revs. Samuel Hutchins and Ward Locke preached the sermons on the occasion. His labors were now extended into new fields, and we soon hear of his holding protracted meetings and baptizing the candidates, of organizing churches and breaking bread to them. His labors were greatly blessed, and, as a people, we ought to mourn that we have so few young men to imitate his worthy example in evangelistic labors.

About two years later, this faithful evangelist set out upon his first tour to Ohio and Indiana. From the time he commenced this journey, November, 1826, nearly up to the time of his settlement as a pastor, in 1833, he kept a journal of all the leading events, which, with other memoranda, furnishes, from this period of his history, materials so abundant that nothing less than a volume can give any adequate view of them. We must rapidly pass, touching only here and there a point.

He was in ill health when he started to Ohio. The time of the year, the slow modes of travel, the disagreeable associations into which he was thrown, and solicitude for the future all seemed to depress his spirits. At length the pilgrim reached Marion, Ohio, and was soon with Christian friends. H

wrote to friends in Maine under date, "Marion, Ohio, Jan. 27th, 1827, I arrived at Elder David Dudley's on the third day of this month, where I met a kind reception, and was glad to change the company of fops and drunkards for that of God's people; the tavern for the house of God; and the harsh sounds of gamblers and swearers for the heavenly music of Zion." These associations, and a few days of rest, restored his health so that he said in this letter: "it is now as good as when I was in Maine." He had already attended several meetings and planned a tour to Clark county, 120 miles distant. That, and all the rest of his travel till he reached New England, indeed, till he started to North Carolina in 1829, was performed on horseback. When he arrived in North Carolina he took to the saddle again, thus performing all his journeys in that state, and thence his journeys through Virginia, Tennessee and Kentucky, to Ohio and Indiana, and again through those states in every direction for more than a year, and thence to New England; and, so also, almost all his tours till he settled as pastor. In both his tours through Ohio and Indiana he labored for the most part in Marion, Clark and Warren counties in the former State, and in Switzerland and Dearborn counties in the latter, though his visits to other counties, and even to Kentucky, were not very infrequent. In the counties named, especially, were the churches greatly strengthened, and a goodly number of souls were converted.

To the writer it is a matter of peculiar interest to go over the journal of these labors, the places and persons named are many of them so familiar. Past scenes come back to the mind's eye afresh as he reads the words traced by that hand now cold in death. On the last Wednesday evening of the year 1826, it is very probable the writer, then a lad, on his way home from the school house that stood but a few feet from the stage road along the shore of Lake Erie, stepped aside for the coach to pass that bore that weary young preacher toward his western destination. Perhaps four or five years later the writer met Hutchins riding over Sandusky plains by the side of Elder Dudley, his senior in years, or Elder Bradford, about his equal in years and his superior in stature. Perhaps he met them

further southward and looked on with boyish interest while their horses bore them through the ford of some unbridged river. Certain it is he has more than once passed the spot where Hutchins, the Monday after that Wednesday, turned aside from the road to the bank of the Sandusky to pour out his New Year's prayer. He well remembers the road from Fremont to Fort Ball, which the sick young preacher passed over that Monday on foot. He has lodged in the very "Inn where no room" could he spared that night for the preacher on account of the New Year's ball. How the journal brings back the face of Bradford. That face, the incarnation of deep thought and benevolence, he has often looked upon, while streams of tears poured over it, and the words from those eloquent lips, with a power that seemed to move heaven and earth, plead with sinners to flee from the wrath to come. Blessed be God that his Spirit made those words quick and powerful to the writer's soul! Fit companion was Samuel Bradford for Elias Hutchins, as he went forth and wept, bearing the precious seed in Ohio and Indiana. Fit it is that the grave of one is in Indiana and the other in New Hampshire. May both East and West be speedily stirred again to their profoundest depths by evangelists of like spirit and power.

September 5th, 1828, Hutchins and Bradford set out from Plymouth to attend a Yearly Meeting in Huron county at Elder Wheeler's. "Our hearts burned in us, and we felt encouraged to trust in God while conversing about his kind dealings with his children, and in calling to mind what we had seen of his goodness. We were confirmed in our opinions that, however dark and mysterious the ways of God may often appear, all that follow him and put their trust in him will eventually see that he leads 'in the way of righteousness,' and that 'all things work together for good to them that love him!'" The next day, in the afternoon, they reached the Yearly Meeting. On Sabbath evening the meeting was so interesting it continued till near midnight. Next morning the preachers met at "Bro Starr's" for the parting scene. "We kneeled and prayed together," says Hutchins, "and then with aching heart and streaming eyes we gave the parting hand." He there parted with al

but Dudley, who accompanied him on his eastward journey. They were a month in reaching Sandwich, N. H., where the General Conference held its second session, of which both were members.

Here, contrary to his anticipation, Hutchins remained, with the exception of a month, in which he visited Maine, till the following summer. At Sandwich he saw "the work of the Lord greatly revived." From his pen the preceding quotation means more than one would naturally think till he should read his "Directions to be observed in writing this journal." "Write," says the slip of paper found in his journal, "in the fear of God. Be careful not to exaggerate your labors and sufferings, and not to speak of yourself." So said the man to himself, least of all needing this caution. By this unexpected delay he was prevented from carrying out his plan to visit Vermont and New Jersey before going South.

After visiting his former fields of labor in Maine (several of them for the first time in three years), in the latter part of the summer of 1829 he went to Boston, and on Oct. 12th embarked for North Carolina, where, a week later, we find him preaching. In Newbern he had large congregations, and gave God thanks for liberty in his communications to them.

About the first of October he went into the interior. Of his feelings upon leaving Newbern we may judge by the following note from his pen. "The day was cool and cloudy; the appearance of almost every object was different from that of objects with which I was familiar; my health was quite reduced and by some thought to be precarious; nature's summer robes were fast decaying; every voice I heard was new, and the features of every person were strange; I was a lonely stranger far from home. All combined to fill me with gloom. But, reflecting upon the goodness of God, and my object in coming to this section of country, with the satisfaction I had in finding myself in the company of those for whose welfare I had often prayed while hundreds of miles from them, all served to prevent the dejection I must otherwise have felt." Thus is it with the child of God; in the world, but above the world; in the midst of things seen, but looking at things unseen; the outward man

failing, but the inward man putting on new vigor every day; these are light afflictions, but they work for him an eternal weight of glory.

In North Carolina he met Rev. Jesse Heath, with whom he had been in correspondence two years, and who welcomed him with a warm heart. The young preacher's tender words won him large audiences of both white and black; of the latter not less than five hundred came one day to hear their friend from the North. His labors were among the General Baptist churches, whose origin seems to be involved in obscurity too deep to penetrate. From a correspondence which had been opened with the Freewill Baptists in 1827, they took the name of the latter in 1828, though never ecclesiastically connected with them. Occasionally the writer meets a member of those churches who both remembers Hutchins and regrets that slavery prevented the consummation of the union once proposed, or, more strictly, regrets that the anti-slavery of the Freewill Baptists of the North prevented it.

After much success for months in his ministry among those churches, the Northern preacher set his face to revisit his former fields of labor in the West. The scene of parting was touching, and greatly depressed his heart. He took his way through Virginia, Tennessee and Kentucky. This journey was begun June 2d, 1830, and on the 8th day of next month he crossed the Ohio river at Fredericksburg, Kentucky, and was soon among his "dear friends in Indiana." On this journey he often paused to preach in each of the states through which he passed, though it was in the heat of summer, and his health feeble.

In revisiting the churches in Ohio and Indiana he spent at this time more than a year. His labor was incessant, and the more so, as it had the stimulus of success, and the great scarcity of laborers in those great harvests. It was during this time (November 11, 1830), that the sad tidings of his mother's death came to him.

The tired evangelist had reached his temporary home. He found a letter from his brother. He broke the seal and read. But here you wish his own words: "On reading the first line

was convinced the letter contained solemn tidings, and my eyes, with a reluctant eagerness, traced the lines till I read the death of my affectionate mother. Never shall I forget the feelings of that solemn and awful moment. A thousand sensations seized me at once. My mind, with lightning's speed, flew to the days of childhood and youth. Instantly a thousand forgotten incidents of a mother's tenderness and parental care were brought fresh to my recollection. O, what would I then have given for the privilege of seeing her once more! How glad should I have been to repay some of her unnumbered kindnesses to me, by standing by her bed-side, and there attempting to console her in her last moments. But of this mournful pleasure I was deprived. O, that I could have had some knowledge of her sickness before I heard the news of her death; or that I could have had the company of brother or sister on this solemn occasion! It would have been some alleviation to my grief. I had to bear the news of her sickness and death at the same moment, and to bear the grief alone. I bless God that in that trying hour I felt the religion of Jesus to be as a cordial to support my drooping and distressed soul. Never before did I so sensibly feel its worth. O, why will the infidel be so cruel as to labor to take away the Christian's support and leave him comfortless when comfort is most needed? How vivid is the scene of our last mournful parting! How important for the youth to be good to their parents, as they may wish they had been after those parents are dead."

About a year after this event, Mr. Hutchins went again to Greenfield, Huron Co., Ohio, to a Yearly Meeting, at which he was again to part with the brethren to return no more as a laborer in their midst. At that meeting he was appointed delegate to General Conference, whose fifth session was about to be held at Wilton, Maine. He performed this journey for the second time on horseback. About a fortnight after the Yearly Meeting, he reached Sandwich, N. H., from which fact we infer he did not tarry by the way to preach as he did when performing this journey three years before in company with Elder Dudley. When he came to Sandwich, there was great anxiety to hear him. No meeting house there could accommodate more

than half the audiences that came to snatch up his words, while the tears on almost every face testified the interest felt while he did, indeed, as an ambassador of Christ, plead with the impenitent to be reconciled to God. We cannot, in a passing allusion, say anything adequate to his labors at different times in Sandwich.

Two or three weeks later, he arrived at Wilton, in the midst of the remarkable storm which prevented Conference from opening till some hours after the appointed time. The drenching rain saturated his clothing, filling his boots to overflowing. Thus came he, the sole delegate from Ohio, to that Conference, held in the hall fitted up by Col. Morse, in the same dwelling where he was publicly consecrated to the ministry. David Marks and James Bignal were there from the Holland Purchase Yearly Meeting. They and Elias Hutchins were the three delegates out of New England that came to meet eleven New England delegates, and these fourteen composed General Conference in 1831. It is good sometimes to take a note of changes.

After Conference, Mr. Hutchins devoted about a year's time to revisiting the fields of his former labors in New England. The records of this year are not quite as complete as of some former years, but enough is preserved to enable us to follow him month by month. He attended Yearly Meetings and Quarterly Meetings; he travelled to preach in almost every part of Maine and New Hampshire, and he also visited Vermont. As the autumn of 1832 came on, his thoughts were turned to the more genial clime of North Carolina. Like Paul, he wished to go and confirm the churches. During this year, his mind was much impressed with the importance of some sort of itinerant ministry in the Freewill Baptist denomination, and most feelingly and deeply did he speak and write upon the subject; but the same desires that burned so in his soul must remain ungratified in our souls, as they did in his, till more men of his conviction and self-denying consecration are called by the Master into the great harvest. None but those who feel deeply for the people who are like sheep without a shepherd, will go forth to gather them into the fold. But we despair not, for the time

is at hand when men of that spirit are about to bless us as a people, with those tokens from on high, which God granted Randall, Colby, Marks and Hutchins.

On his way to North Carolina, in the autumn of 1832, he went to New York to embark. The spring previous, he had married Miss Lucy Ambrose, of Sandwich, and his wife went with him on this visit to the South. They had a narrow escape by sea, and after they reached land, they were in "perils." At length, coming to the churches where he had been before, the preacher and his wife were warmly welcomed. They were pressed to make North Carolina their future home. As an inducement to remain, a house and a slave were kindly offered them, together with large promises for the future. Of course, this offer was promptly declined. During this visit, his labors were greatly blessed, but in the spring they returned to Sandwich.

During the time after his return till the first Sabbath of the following November, (1833), he continued his labors as an evangelist, going over many portions of the old grounds with which his feet had been familiar. This year his soul was first deeply stirred with the subject of Foreign Missions. A letter is preserved, which he addressed on the subject to Rev. John Buzzell, in which we find him ready to offer himself a sacrifice on the altar in heathen lands, but God had in store another mode in which to use him for that holy cause. During the last days of August and September, before making his last tour to his native State, God granted him the privilege of witnessing a glorious outpouring of the Spirit in Sandwich. More than forty persons publicly manifested their desire for conversion in one meeting, and among these were some of the most influential men of the place. More than forty years had passed since so great a work of grace had blessed Sandwich. The Sabbath after that protracted meeting, he attended the Kennebec Yearly Meeting, holden at Lewiston. Thence he went to his native place, where he spent some ten days, and of which visit we have the following note:

"As I had spent little time here for the last twelve years, many occurrences, both of a painful and agreeable nature, con-

nected with the associations of childhood and youth, were brought forcibly to mind, and the pleasures and sorrows of former days were partially realized anew. It afforded me much pleasure to meet a goodly number of the people of God, among whom, about fourteen years ago, I was brought into the liberty of the gospel, and with whom I had spent many a pleasant hour in the worship of God. From this church, with which I had belonged more than thirteen years, I reluctantly took a dismission to unite in some other part of the connexion."

It seems, from this language, he had not decided upon his future home, but that he had decided then to settle as a pastor, there is no doubt. Soon after, he preached a few times at North Providence, R. I., to which he returned after a visit to Lowell and one or two other places. He seems to have commenced his stated labors at that place, the first Sabbath of November, 1833. He labored there as pastor till April, 1838. There he buried an infant son, and there he met other trials, of which we cannot now speak.

His settlement as pastor was an important event in his life. He had been very successful as an evangelist, but a very different field was now open before him. At the early age of thirty-two or three, he had, as it were, completed one life. Had he died at that time, he would have left us a richer inheritance of labors, trials and triumphs, than most of us will leave if we reach our three-score and ten. In how many States he had sown the precious seed, and watered it with his tears! How many persons he had seen come to Christ under his persuasive preaching! The uneducated stripling, setting out poor as to pecuniary means, and, from his slender health, with the prospect of an early grave, had now become the man of large experience and one possessed of no contemptible knowledge of books. Oft had he been raised from what appeared to be the bed of death in answer to the prayers of God's people. His ardent spirit had always been sustained, however, up to this time, by immediate results. Hitherto he has had need for readiness in the treatment of only a few themes, but his new field is to demand variety, depth and breadth in his researches, while he must himself lack that variety of incident and a thousand

other things that had helped to prepare him for his former field. He is now to "feed the sheep," the same flock, week after week and year after year. Will he not tire of this monotony, this walking by faith, not by sight? He has faced outward difficulties with courage and success, but can he conquer himself so as to devote himself to the new exigencies before him? Thousands who are successful as evangelists, fail at this point. They soon exhaust their former themes, and, lacking the application requisite to break into new fields of thought, they soon tire themselves and their people, and must have a change of place or lose their zeal and power. Can the evangelist be transformed into the successful pastor? Can he that has completed one useful life, have another in the new application of his powers? The future of Elias Hutchins gives these last questions an emphatic affirmative answer. But our space will not allow us in this article to say much of him in these new relations. Hereafter we hope, resuming at this point, to speak of our departed brother at some length in regard to that part of his life which we must now omit. The barest outline must suffice for the present.

After leaving North Providence, Mr. Hutchins assisted Elder Thurston, pastor of the church at Lowell, for a few months, but became pastor of the church at Hampton, N. H., in August, 1838. May, 1840, he began his labors in New Market as pastor. Here he remained five years. During his pastorate in New Market, in 1841, he was appointed Corresponding Secretary of the Freewill Baptist Foreign Mission Society, and held the office up to the time of his death. In New Market, shortly after his removal there, he was called to mourn the death of his excellent and devoted wife, who left him a daughter, an only child, a month old.

In May, 1845, he accepted a call from the Washington street church in Dover, N. H., and, for a time, in addition to his other labors, he edited the "Myrtle," and the "Gospel Rill."

December 26, 1846, he married Mrs. Marilla Marks, widow of the lamented Rev. David Marks. He continued his connection as pastor of the last named church, till the last of March, 1858, when he was seized with a severe nervous fever, which

subsequently assumed a bilious type. He so far recovered as to be able, the following June, to visit New Portland, Maine, his native town. He stopped on the way, to attend the Kennebec Yearly Meeting, and preached during the session. He also preached the two Sabbaths that he was in New Portland. After his return home in July, he preached three Sabbaths with the church at Great Falls, when he was again prostrated with bilious fever, which confined him to his bed about six weeks. As soon as he was able, he went to Hampton Beach, where he remained three weeks. He was greatly invigorated by the ocean air, and regained a degree of strength that encouraged him to hope he should attain his former usual state of health. The last of November and first of December, for three successive Sabbaths, he supplied the vacant pulpit of the church in New Market. These were his last sermons. Here he took a severe cold, his health declined, and he remained feeble through the winter, though able to sit up most of the time, and to ride when the weather was pleasant. He now began to fear that there was not much ground to hope for his restoration. Towards spring, however, for a time, his symptoms seemed more favorable. In the early part of April, he was suddenly taken with nausea, which was followed by vomiting nearly a quart of blood. Great prostration ensued, but he soon rallied, and in a few weeks resorted to the seaside, which again seemed to benefit him. In June he went to the New Hampshire Yearly Meeting, attended for the last time a meeting of the Foreign Mission Committee, and led the Foreign Missionary Meeting on Saturday afternoon. The first Sabbath in July he worshipped for the last time in the sanctuary where he had so long dispensed the word of life, and for the last time joined in commemorating the death of Jesus. July 15th he was present at the dedication of the Maine State Seminary in Lewiston, Me. This was his last attendance at an earthly gathering. In the early part of August, about a week after his return from Maine, he was attacked with diarrhœa, which was checked for a few days, and then returned upon him with redoubled force. His stomach refused nourishment, his flesh wasted with great rapidity, till he became exceedingly

emaciated, and on Sabbath evening, Sept. 11, six minutes before ten, he went to his heavenly rest.

The following memoranda of a few of his remarks will give some idea of his state of mind. Frequently, during his long illness, he said, "If it were left with me to decide as to my recovery, I should refer it back to God." Again: "Sometimes I hardly know whether I belong to the living or the dying, but one thing I know, I am the Lord's."

His anxious interest for our Foreign Mission seemed to increase as his strength declined. A few days before his death, in speaking on this subject, he said, "It does seem to me that it would be for the glory of God to raise me up. Could I live to see Bro. Bachelier sent back to India, and Bro. James Phillips in the field, and our *ministers* actively awake to their duty to our Foreign Mission, I should feel that a great work was accomplished, and I could say, 'Lord, now lettest thou thy servant depart in peace.'"

At another time, in speaking of the state of the churches, he said, "If it would please God to raise me up to labor and suffer more for his cause, I should rejoice; but he is not dependent on me or any of his creatures, for means to carry forward his work."

Sometimes he would say, "There is much to live for, but to die will be gain." He was exceedingly emaciated, and as his attention was attracted to the rapidity with which his flesh was wasting, he exclaimed, "My flesh and my heart faileth; but God is the strength of my heart and my portion forever." Sometimes he would show his skeleton arms and say, "There is enough of this 'vile body' left for God to fashion a glorious body. 'It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like him.'"

He often said, "I want no new gospel. I find the truths I have preached to others a sure, an unfailing support. All is bright beyond the grave, and blessed be God I am not afraid to die." One night, when he was much distressed, he said, "If it would please God that this should be my last night, I should rejoice, but all the days of my appointed time will I wait, till my change come." Again he said, "O Lord, how long shall I

linger and suffer?" then checking himself, he said, in the meekest tones, "Even so, Father, for so it seemeth good in thy sight."

Three days before his death, one of his brothers came to see him. He took his hand, and with his eyes filled with tears, said, "Dear brother, I am so glad to see you. I have thought of late there was no probability that I should ever set my eyes upon you, but blessed be God that I look upon you once more. I hope, dear brother, when you lie as I do, that you will have the same support I have." Thursday morning, previous to his departure, Bro. Burr, who was under an engagement to attend the Vermont Yearly Meeting, called to see him, and expressed considerable hesitancy about leaving while he was so sick. He said to him, "I should like to have you take charge of my funeral, but it is best that you should go to Vermont. The cause needs you more than I do." When he left, though very strongly attached to him, he bade him farewell as cheerfully and composedly as if he expected to meet him on the morrow.

On the day of his departure, he said to a Christian sister who called to see him, "Tell your sons not to disappoint me of meeting them in heaven." To another friend who called, he said, "We will meet in heaven." Weeping bitterly, she replied, "You are sure to be there. As to myself, I don't know." "O," said he, "trust in the merits of Christ. He will sustain you. He does me."

Sabbath afternoon it was very difficult for him to speak. To friends who called, he would just give his hand, and point upward, saying, "My home is above." After it became dark, he said, "I shall not live through the night, but there is a glorious day beyond." Care for others, his ruling passion, was strong in death. He said, "My own distress I can bear, but to see my dear wife so distressed, is by far my greatest trial, and causes me my severest suffering;" and he whispered to her the promise of the Saviour, "'I will not leave you comfortless,' that is, orphans. You will have the Bible left you, and you can go to the house of God." In his very last moments, when he was gasping in death, as his family were weeping around

him, he kissed them, said "Good-by," "Good-by," and then whispered, "Trust, trust, trust," while his countenance lighted with a smile, and his happy spirit passed away. Fit words for that man to leave us as his last benefaction, the clue to his own perfected character, and his peaceful transition.

The funeral was attended at 2 o'clock, on Thursday, at the Washington street church, the place of his labors for thirteen years as pastor. Before assembling at the church, a number of ministers called at the house of the deceased, and prayer was offered by Rev. Theodore Stevens, of North Berwick, Me. The remains were then carried to the church, accompanied by Revs. D. P. Cilley, J. Stevens, S. Curtis, L. B. Tasker, J. M. Durgin, O. R. Bacheler, T. Stevens and D. Mott as bearers. The house was crowded, even the aisles and vestibule, and many who desired were not able to gain admittance. There were about thirty ministers present, and many others would have been there had not the session of one Yearly Meeting and two Quarterly Meetings in the region called them to duty elsewhere. The occasion was one of deep solemnity, and no doubt will contribute to the cause to which the subject devoted his life, the conversion of souls.

The invocation by Rev. L. B. Tasker, of Strafford, opened the service. Rev. D. P. Cilley read the 1105th hymn of the Psalmody, which was sung by the choir in a style and spirit befitting the occasion, as were the other hymns. Select scriptures were read by Rev. Silas Curtis, of Concord, and prayer offered by Rev. O. R. Bacheler, returned missionary. Rev. J. M. Durgin, of the 1st Freewill Baptist church in Dover, read the 1122d hymn. The sermon, which was a chaste and appropriate production, was by Rev. J. B. Davis, of Lowell, Mass. This was according to an arrangement made by the departed. The text was well chosen: Ps. 37: 37, "Mark the perfect man, and behold the upright; for the end of that man is peace." After the sermon, brief remarks were made by Revs. D. M. Graham of New York, O. R. Bacheler, S. Curtis and D. P. Cilley. Prayer was again offered by Rev. S. Curtis, and benediction pronounced by Rev. J. M. Durgin.

The mourners then left the house, followed by the ministers,

and members of the church; then the audience in general. Within the vestibule lay the cofined skeleton form of the departed preacher in his usual neat but plain pulpit dress. Love, meekness, humility, persuasiveness, patient labor, patient suffering, and triumph over death, were all marked in that expressive face, even after the spirit had left it. On the coffin lay a piece of white satin, on which were printed the significant question, "If a man die, shall he live again?" and the Saviour's answer to the same, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." On the bosom of the corpse lay another piece, with the expressive words, "Remember the words I spake unto you, while I was yet with you." Impressive last sight of that dear form; may every spectator preserve it, and profit thereby.

The long procession then moved slowly to the cemetery, the places of business closed, most of the bells meanwhile tolling, and the whole city wearing the quiet appearance of a Sabbath day. Arrived at the grave, the coffin was carefully lowered to its place, the 1132d hymn was sung by the choir, and benediction by Bro. Curtis closed the solemn service. The thoughtful procession then returned to the city. "This is the last of earth."

The Rockingham Quarterly Meeting commencing its session the day before the funeral, passed resolutions suitably commemorating the character of our departed brother, and sympathizing with the bereaved family; and also appointed a funeral service at the same hour with the one in Dover. The resolutions were read by Bro. Durgin at the funeral service, and added to the impressiveness of the occasion, especially as thousands upon thousands, could they have heard them, would have gladly responded with a heartfelt Amen.

As the sad tidings of this good man's departure were carried from place to place, and town to town, thousands wept and mourned, and many were the tributes of respect and affection paid to his venerated memory. Sermons were preached in different places, and several associated bodies of churches and other organizations passed befitting resolutions. During the session of the Freewill Baptist Triennial Conference, and

the Anniversaries of the Freewill Baptist denominational societies, which convened at Lowell, three weeks after his death, and continued nine days, many touching references were made to his uncommon worth and great usefulness. At times these references were so continuous, as almost to give the seasons the aspect of funeral services. Nor was this sorrow for his loss, and great respect for his memory, confined to the members of his own sect. We find those of very different theological tenets bearing the same testimony. Late issues of the Dover secular papers contain a beautiful tribute to his perfected character, from a Unitarian minister of that city, reported from his address before the Howard Benevolent Society.

We cannot now give an extended notice of these spontaneous expressions, but must content ourself by closing this article with the truthful eulogy given by Hon. John P. Hale, the last Sabbath evening in November, in Dover City Hall, a report of which has been received since writing the foregoing sketch. Says Mr. Hale :

“ Let us not forget on this occasion that we have but lately had among ourselves a man who, in his sphere of action, manifested the highest heroism of character. A man who, in his daily walk, exemplified and illustrated the religion which he preached. I allude to the late Rev. Elias Hutchins. It was my good fortune to know him well for a long time, and I have never known a man who so uniformly impressed me with the conviction of his sincerity, earnestness and fidelity. I have heard more powerful preachers in the pulpit ; but the eloquence of his daily life, seen and read by all with whom he came in contact, was the most convincing appeal ever addressed by a Christian minister to the people with whom he labored. With a narrow income, he ever practiced the most liberal and open-handed charity. He combined and harmonized, in a degree I have never seen surpassed, the most opposite traits of character. Gentle and tender as a woman in his intercourse with others, yet whenever his sense of duty indicated a course of conduct as the one he ought to pursue, the everlasting hills were not more immovable than he. Rigid and inflexible in the

government of his own conduct, he was most lenient and forgiving to others. Firm in his own religious faith, and ardently attached to the sect with which he was identified, he had a most catholic and liberal spirit towards those who differed from him. Nothing could cause him to swerve from what he believed to be right; and when he had once fixed on a course which accorded with his convictions of duty, he pursued it fearlessly, utterly regardless of consequences, and death would at any time have been chosen by him in preference to a dereliction of duty.

Such was the man who quietly and unostentatiously lived among us for years, and by the force of his character, without any of the adventitious advantages of wealth or position, acquired the respect, confidence, and affection of all, and an influence equal to any man who has ever lived in this community, and it should be added, always fearlessly exercised on the side of truth, justice and humanity. The poor, the oppressed, and the lowly, always found in him a friend ready to aid them, not only with advice and sympathy, but with a generous and open-handed charity. The memory of such a man should not be lost, but his example should be held up to the young as a convincing proof that true greatness of character may be attained and exhibited in the unostentatious discharge of duty, in whatever sphere of life that duty is to be performed."

CORRECTION.—In the article on the Baptismal Question, Andrew Fuller should not be quoted as a Free Communionist.

ART. V.—CONTEMPORARY LITERATURE.

THE NEW AMERICAN CYCLOPEDIA: A Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. Vol. VII. New York: D. Appleton & Co.

We have noticed this work, volume by volume, as it has come from the press and given it our commendation. We give the article complete on Freewill Baptists from this volume. We think it will be satisfactory to those of whom it speaks:

FREEWILL BAPTISTS OR FREE BAPTISTS.

“ A denomination of Evangelical Christians in the Northern United States and Canada. Its founder was Benjamin Randall (1749—1808), who was one of Whitefield's hearers at Portsmouth, N. H., Sept. 28th, 1770; and the impressions made by the sermon, and more especially by the tidings of the preacher's death two days later, resulted in his conversion. At first a Congregationalist, he connected himself in 1776, with the Baptist church in South Berwick, Me., and soon after entered the ministry, but was called to account for preaching a doctrine different from that of his brethren. In 1780 he organized, in New Durham, N. H., a church holding views similar to his own, which was the nucleus of the new denomination. The distinctive tenets of Randall and his coadjutors, were the doctrines of free salvation and open communion, as opposed to those of election and close communion held by the Calvinistic Baptists. They also insisted upon the freedom of the will, as essential to man as a subject of moral government, and therefore as inviolable by the divine sovereignty, and not to be contravened by any explanation of the latter doctrine. Their opponents styled them ‘ General Provisioners,’ ‘ Freewill Baptists,’ and ‘ Free Baptists,’ by the second of which names they have usually been designated, though the last is now preferred in some of their own publications. In government they are Congregationalists. The first church held a conference once a month, which was called a monthly meeting. When other churches were formed in neighboring localities, a general meeting by delegation from the churches was held once in three months, which was termed a quarterly meeting. As Randall and his associates travelled and extended the denomination through New Hampshire and the adjacent States, numerous quarterly meetings were organized, and yearly meetings were instituted, consisting of delegates from associated quarterly meetings. At length the organization was completed by the institution, in 1827, of the General Conference, the most important assembly of the denomination, which is composed of delegates from all the yearly meetings, and convenes once in three years. To all these bodies the laity and clergy are alike eligible, and they all combine the services of public worship with the discussion and decision of questions of business and benevolence. In 1827 a correspondence was opened between the Freewill Baptists of New England and a few churches in North Carolina of similar sentiments, the result of which was, that the latter, in 1827, published their records as the ‘ Minutes of the Freewill Baptist Annual Conference of North Carolina.’ They soon numbered forty-five churches and about 3000 members, and though never formally united with the denomination in the north, maintained a constant correspondence with it, and subscribed for nearly 500 copies of its organ, the ‘ Morning Star’ newspaper. In 1839 Dr. William M. Housley of Kentucky, once a close communion

Baptist clergyman, who for doctrinal reasons had taken a letter of dismission and commendation from his former connection, attended the General Conference of the Freewill Baptists at Conneaut, Ohio, and there applied for ordination to the ministry. He had already been admitted to the church in that place, and appeared before the Conference in order to obtain denominational endorsement as a minister. The prospect was presented of a large accession to the sect from Kentucky, and a council reported that Dr. Housley had approved himself qualified for the sacred office, excepting only that he was a slaveholder. But for this reason alone the council declined to 'ordain him as a minister, or fellowship him as a Christian,' and the General Conference, after a spirited discussion, finally voted without opposition, 'that the decision of the council is highly satisfactory.'

The connection of the denomination with slaveholding churches in North and South Carolina was brought before the same Conference, and was entirely dissolved.

From that time the Freewill Baptists have maintained the position then taken upon the question of slavery. A few unrecognized churches in North Carolina, however, still continue to bear their name. There are several benevolent societies of denominational interest supported and encouraged by all the churches. The principal of these are the Foreign and Home Mission Societies, the Education Society, and the Anti-slavery Society, and by all of them an aggregate sum averaging about \$10,000 is annually raised. They celebrate anniversary meetings together in the autumn, which are numerous attended from the interest taken in the reports and discussions on prominent reformatory and benevolent movements. The Foreign Mission Society has several stations in Orissa, India.

Early noted only for fervent piety, the Freewill Baptists have recently given special attention to the interests of education, and since 1847 have raised nearly \$300,000 for educational purposes.

They have a flourishing college at Hillsdale, Mich., to which persons of both sexes and all colors are admitted, a theological school at New Hampton, N. H., and three seminaries of high grade and repute, at the latter place, at Whitestown, N. Y., and at Lewiston, Me., together with other schools of less note. The Maine State Seminary at Lewiston received a liberal endowment from the State on its establishment in 1857. The Freewill Baptist Printing Establishment is at Dover, N. H., where are published the 'Morning Star,' which for thirty-three years has been their weekly organ, the 'Myrtle,' a Sabbath school paper, and the 'Quarterly,' each number of which comprises at least 120 pages. Biographies have been published of Randall, Colby, Marks, Phinney, Martin Cheney, and other clergymen, which throw light upon the history and spirit of the denomination. A general history of the Freewill Baptists is now in preparation, under the direction of the General Conference.

In 1800 the whole number of communicants was less than 3000. In 1829, when complete returns were for the first time obtained, there were 8 yearly meetings, 22 quarterly meetings, 311 churches, 263 ministers and 12,860 communicants. There are now (1859) 29 yearly meetings, 132 quarterly meetings, 1,206 churches, 1,133 ministers, and 60,000 communicants, an increase of four-fold within a generation, and 5,714 communicants within the last year. They are found in all the free States, but are most numerous in New England.

There is also in New Brunswick and Nova Scotia a separate and rapidly increasing conference of Freewill Baptists, of about 4000 members, not included in the above computation. They have a weekly organ, the 'Religious Intelligencer,' published at St. John, N. B. The Freewill Baptists correspond by letters and delegations with the General Baptists of England, with whom they agree in doctrine."

THE DIVINE HUMAN IN THE SCRIPTURES. By Taylor Lewis, Union College. New York: Robert Carter & Brothers. 1860.

The author has chosen a singular, but still an expressive title for an able and interesting volume. If God speaks to man, he speaks in human language. If he comes to live with man, he comes in human form, "the Son of Man," the Man of Nazareth. The more completely filled with the Divine in Spirit, the more intensely human is the human speech or human form. In this sense the perfectly human may be an index of the Divine presence. The Christ of History, by Young, followed the same general principle with reference to the Incarnate Word, which the author of this volume follows with reference to the Written Word. The author handles his subject with felicity and power. The book is based upon a principle which at length, in its applications, will throw the whole burden of proof upon those who claim for the Scriptures a simple human origin. It will help any minister in his calling to master the argument of this volume.

EXPOSITORY THOUGHTS ON THE GOSPELS. For Family and Private Use. With the Text complete and many Explanatory Notes. By Rev. J. C. Ryle, B. A., St. Luke, Vol. II. Robert Carter & Brothers. New York: 1859.

We have used this commentary with great profit in family worship. We think it is very suggestive of rich thoughts. The comments are brief, but they state, in a popular form, the results of a great deal of critical research. There is fervor, real heart in these comments, that can hardly fail to awaken the spirit of devotion, while the mind is equally profited by the communication of the Divine thought. Heart rarely finds a place in commentaries.

HISTORY OF THE CHURCH OF CHRIST, in Chronological Tables: a Synchronistic View of the Events, Characteristics and Culture of each period, including the History of Polity, Worship, Literature and Doctrines; together with two Supplementary Tables upon the Church in America; and an Appendix containing the series of Councils, Popes, Patriarchs and other Bishops, and a full Index. By Henry B. Smith, D. D., Professor in the Union Theological Seminary of New York City. Charles Scribner, New York: 1859.

We have devoted a little time to the examination of these tables, and have been much profited. Those who have devoted considerable attention to the study of church history, will appreciate it most highly, and will most earnestly commend it to the attention of the beginner. From our own experience we commend this work to the attention of the student, as saving him much unavailing labor in striving to gain distinct views of the progress of Christianity. Every Theological Seminary especially should at once place this work within reach of its students.

Upon examining what Mr. Smith has said of the Freewill Baptists, we feel surprised that he did not avail himself of more recent information than he has. Though our Theological Institution was removed six years ago to New England, he states that it is at Whitestown, N. Y. He makes no mention of our college at Hillsdale, Michigan; he states nothing of our position on the question of slavery. Of course, in such tables we cannot expect an entire history, but the little that is said ought to be correct and important. In this respect

we commend to the attention of the author the article from the *New American Cyclopædia*, which we have above quoted ; more especially the sources from which that was drawn.

Though we thus frankly speak on the above point, we wish as frankly to commend this work to the attention of our ministry. It is a work that no student in church history can afford to omit.

A NATURAL PHILOSOPHY : Embracing the most Recent Discoveries in the Various Branches of Physics, and exhibiting the application of Scientific Principles in every-day Life. Adapted to use with or without Apparatus, and accompanied with full Descriptions of Experiments, Practical Exercises, and numerous Illustrations. By G. P. Quackenbos, A. M., Principal of "the Collegiate School," N. Y., Author of "First Lessons in Composition," "Advanced Course of Composition and Rhetoric," "Illustrated School History of the United States," &c. D. Appleton & Co. 1860.

This book has many excellent points, which we have not observed in others on the subject here treated. Its illustrations excel those of any other we have seen. They are very clear and numerous. Then, what we think is entirely peculiar, they are repeated at the close of the volume, so that the pupil may have them before him at recitation without opening the book at the place of the lesson—a very great convenience, as every teacher will at once see.

So full and accurate are the illustrations and descriptions that the reader may, without the assistance of a teacher, make comfortable progress. The applications to every-day life are numerous and valuable. We are glad to see the carefully prepared questions in the lower margin of every page. They certainly assist the pupil in preparation and self-examination, though there is a little danger, they encourage superficiality on the part of teachers.

MINUTES OF THE GENERAL CONFERENCE of the Freewill Baptist Connexion, to which is appended an Introduction, containing a brief outline of the Rise and Progress, Early Polity, and Leading Measures of the Denomination. Published by order of General Conference. Dover : 1859. Published by the Freewill Baptist Printing Establishment. William Burr, Printer.

Nothing seems more strange to us than to see how frequently our principles and history are misrepresented by those whose claim to intelligence and fairness would lead us to expect better things of them. Perhaps many of the blunders to which we allude have resulted, at least, in part, from not having the requisite facts condensed into a convenient volume. But hereafter there can be no apology of this kind. This volume is full of facts, well arranged, and with an ample Index. It is a volume which ought to be placed in every Freewill Baptist minister's library ; indeed, in every Freewill Baptist's family. If ministers wish to have their own church members in deep sympathy with the spirit and life-force of the denomination, they cannot do better than to mention this volume. How a minister of the denomination can afford to be without it, we are not able to understand. Several brethren of the laity have spoken to us of the profit and gratification they have derived from the perusal of this well considered and most opportune volume.

SMOOTH STONES TAKEN FROM ANCIENT BROOKS. By Rev. C. H. Spurgeon. Being a Collection of Sentences, Illustrations and Quaint Sayings, from the Work of that Renowned Puritan, Thomas Brooks. Sheldon & Co., New York: 1860.

The title, as well as the way the compiler's name is used, is well adapted to deceive the one who hears it. You expect some of Mr. Spurgeon's sayings, with which he has put to flight many a Goliath. "Brooks!" you are provoked with the pun; but upon entering the book, you are more than compensated, as you find something so much more valuable to you than anything which the pen of Spurgeon ever produced or likely ever will.

Take one or two brief specimens of these sayings of the mighty Puritan:

"Christ dwells in that heart most eminently that hath emptied itself of itself."

"Augustine said:—'Deliver me, O Lord, from that evil man, *myself*.'"

"One of the ancients used to say, that humility is the first, second, and third grace of a Christian."

"God looks more upon the bright side of the cloud than the dark. *Remember the patience of Job!* It is not 'Remember the murmuring of Job, the cursing of Job, the complainings of Job, the impatience of Job, but *Remember the patience of Job.*' * * * So there is mention made of Rahab's faith, love, and peaceable behavior towards the spies; but no mention made of her lie."

THE PURITANS; or the Church, Court, and Parliament of England, during the Reigns of Edward VI. and Queen Elizabeth. By Samuel Hopkins. In three volumes. Vol. I. Boston: Gould & Lincoln, etc. 1859. 8vo. pp. 649.

Considered mechanically, this is a fine and noble specimen of book-making; resembling, in almost every prominent feature, the Histories of Prescott, as published by Phillips & Sampson. The type and paper are superb, and the whole work has been done by skilful hands, and under the guidance of a genuine and praiseworthy enterprise.

As a literary work, it has its striking peculiarities and its rare merits. It has nothing prosy in it from beginning to end. The author has evidently made himself familiar with the period of history he attempts to develop, by the careful consultation and comparison of all available authorities; he has a real appreciation of the characters among whom his studies take him; he shows as complete a freedom from partisan bias as almost any man could be expected to do; and his unflinching spirit of justice gives force even to the verdicts which a reader may not be able to endorse.

But the most striking peculiarity of the work consists in its mode of interpreting events, of portraying character, and exhibiting the animus of the national leaders. A large part of the book is made up of conversations, purporting to have been held, now by one set of colloquists, then by another,—in the forest, the palace, the street, the cabinet, &c., and the interlocutors are made to tell the history. Of course, a large part—we have no means of knowing precisely how large a part—of these conversations are purely imaginary, and others measurably so. The author gives to each colloquist a style of speech befitting his or her known or supposed character, and intends to give always the style which prevailed at the time and place when and where it is reputed

to have occurred. This makes the history read almost like a drama of Shakspeare, and serves to fix events, characters, and utterances with great distinctness in the reader's mind. The narrative thus becomes magnetic as fiction, while, at the same time, there is abundant evidence of the greatest research and the highest historical care.

It is a noble undertaking and promises rich results. If the remaining volumes fulfil the promises which this is making, the author will have won an enviable place among the corps of historians—now being rapidly thinned out by death—who have introduced a new era of Historical Literature.

GOTTHOLD'S EMBLEMS: or Invisible Things understood by things that are Made. By Christian Scriber, Minister of Magdeburg in 1671. Translated from the twenty-eighth German Edition, by the Rev. Robert Menzies, Hoddam, England. Boston: Gould & Lincoln. 1860. 1 Vol. 12mo. pp. 316.

This is one of the most charming volumes we have met for many a day. It is even more fragmentary than Beecher's "Life Thoughts;" and the spiritual insight which it discloses is a rare faculty. To the author, every outward object, every ordinary experience, every occurrence in life, is made to suggest an interesting spiritual truth, which is uttered with the greatest simplicity, and yet with the highest force. The topics do not cover, on the average, more than a page, but each reflection holds a diamond of thought; while the author's companionship makes of everything an effective preacher. It is one of those books which are to be snatched up at convenience, opened at random, read from a minute to half an hour, and laid down with thoughts throbbing in the heart, and a resolution to appeal to it often for a quickening utterance along the highways of life. To a thoughtful mind, it is almost precisely what the rude crosses and diminutive chapels along the thoroughfares of Southern Europe are to the untaught peasantry, who stop and repeat a pater noster or an Ave Maria before them ere they allow themselves to go on. It brings the spiritual nature under the eye of consciousness, and makes the world glow under the light flung on it by the Great Creator's spirit.

THE CRUCIBLE: Or Tests of a Regenerate State. Designed to bring to Light Suppressed Hopes, Expose False Ones, and Confirm the True. By Rev. J. A. Goodhue, A. M. With an Introduction by Rev. E. N. Kirk, D. D. Same Publishers. 1860. 1 Vol. 12mo. pp. 352.

A most praiseworthy object, certainly; and yet not without difficulty and delicacy. Few readers will probably approve all that is written here. The same things will be most gratefully commended and most unsparingly condemned. It indicates a deeply thoughtful and earnest spirit, a fair power of analysis, a good discrimination in many cases and on many points, and springs from an independent thinker. And yet we think there is sometimes a failure to recognize the internal differences of religious growth resulting from constitution and culture, and there is often an excess of importance attached to mere emotional states, as distinguished from a submissive and obedient will, an intelligent and living purpose, and a loyal, unselfish life. The treatise, however, is full of valuable thoughts, and, what is still better, is eminently suggestive.

THE STILL HOUR: or Communion with God. By Austin Phelps, Professor in Andover Theological Seminary. Same Publishers. 1860. 16mo., pp. 136.

We welcome anything which can aid in neutralizing the rushing, headlong life that is so prevalent even in our religious circles, or, rather, anything which can temper that life with a more chastened, reverential and devotional spirit, without taking us back to Romish forms, or leading us into modern ritualism. That phrase, "Communion with God," needs to have a new meaning given to it in human experience, a meaning that shall be rational, real, deep, free from cant and full of intelligence. This little volume can hardly do less than contribute to this result. Singularly quiet and calm in its tone, deep in its insight, reverential in its spirit, modest in its self revelations, gentle in its reproofs, faithful in its exposures, encouraging in its assurances, and wooing to a higher spiritual life by the revelation of its necessity and glory, its appeal to thoughtful readers is most grateful and effective. It is a book to be read over and over in the hour of meditation and as a helper to prayer.

A POPULAR HISTORY OF THE UNITED STATES OF AMERICA: From the discovery of the American continent to the present time. By Mary Howitt. Illustrated with numerous engravings. New York: Harper & Brothers. 1860. 2 Vols., 12mo., pp. 406, 387.

The history of this country is every year arresting more and more the attention of foreign nations, even in spite of the protests which it multiplies and makes emphatic against despotism and monarchy. It is generally conceded that nations find their best historians in outside circles. The glare of events occurring near us is apt to dazzle the eye, and not many annalists who bore a part in the scenes they describe, or inherited the prejudices of those who did, are able to tell a wholly impartial story. It is, at least, a grateful compliment, that such a writer as Miss Howitt should set herself to write the history of this nation for the masses of the English people. Her volumes will also find a large circle of readers in this country, both on account of her acquired popularity here, and the pleasant way in which she has served up this new feast.

The work seems to have been conscientiously and judiciously executed. She writes evidently *cere amore*, and yet with a quick conscience, and a firm resolution to be just, let who will suffer. Always avoiding prolixity, her narrative still never seems meagre; condensing facts with persistent energy, every page has freshness and life; writing in the midst of English society, she always seems to apprehend the real genius of American life. The work is intended for common readers, who can hardly spare the money to buy Bancroft and Hildreth, and who would find many of the chapters of both those historians heavy and obscure. She is evidently largely indebted to this last author, with whom she strongly sympathizes, and to whom she freely refers as authority. The place these volumes are intended to fill is midway between the works already referred to and the mere compends which are found in our schools as text-books, and we shall be surprised if the publishers do not find successive editions rapidly exhausted.

PREACHERS AND PREACHING. By Rev. Nicholas Murray, D. D., author of "Kilwan's Letters," etc., etc. Same publishers. 1860. 12mo., pp. 303.

Dr. Murray is a straightforward, vigorous writer; never ambitious of classic beauty—using only the words that are necessary to set forth his thought—always having something to aim at, and not much afraid of expressing his opinion even where he expects dissent. He has done a good deal heretofore in exposing the vices and lashing the follies of Popery, and now he has undertaken to deal in the same way with the Pulpit. The work before us is neither profound nor philosophical; it rather aims to set forth the obvious wants of the age, so far as they can be supplied by the pulpit, and to exhibit the smaller faults which disfigure the ministry, and interfere with its power. The stand-point of the author is an eminently orthodox one, and his spirit is what is usually considered conservative. He seems to take special pains to rebuke the very preaching which politicians have felt so sore over, though we will not say that he was influenced by the same motives as they. That the pulpit is sometimes made too largely the mere rostrum of the social reformer, is no doubt true; but the prevalent sin of our clergy is not too free and faithful a dealing with our own public wrongs. It is possible to understand the following paragraph in a way that would render it in its proper place a consistent utterance; but, as it stands, it is evidently meant as a rebuke to *all real anti-slavery preaching*.

"And how many ministers are following in the footsteps of the Rev. E. F——, turning aside from the great work of entreating sinners in Christ's stead to be reconciled to God, to scolding on the subject of slavery, or some similar topic! Their people ask bread, and they give them a stone; for fish, and they give them a serpent. What have ministers to do with slavery more than apostles had! If it be a sin, up to the highest point at which it has ever been placed as such, is not the gospel the best remedy for its removal! Nor can there be a doubt but that those whose gospel is anti-slavery are weakening the influence of the ministry all over the country."

It must not be supposed, however, that this passage sets forth the general spirit or sentiment of the volume. It has very many excellent practical suggestions, some important points strongly put, and many faults are exposed against which most men need to be constantly put on their guard. Though it bears no comparison with the treatise of Vinet, for depth and suggestiveness, and is not probably destined to a large popularity, a long life, or many successive readings, yet it could hardly be read without great profit by any earnest young man, intent upon an efficient ministry, and willing to purchase it by self-denial and effort.

THE MINISTER'S WOOING. By Harriet Beecher Stowe. New York: Derby & Jackson. 1859. 12mo., pp. 578.

This volume, whose chapters originally appeared in successive numbers of the *Atlantic Monthly*, brings out all the characteristic qualities of the distinguished author. As a specimen of literary art she has done nothing superior to this, and few others have equalled it. The same skilful and graphic por-

traits of character, the same insight into life, the same appreciation of diverse qualities, the same quiet humor, the same scorn of cant, and the reverence for all that is real and manly, the same subtle analysis, the same penetration of view, that have appeared heretofore in her publications, come out here active and matured. She pictures the society of the olden time with great vividness, gets up the most charming social interviews by drawing together dissimilar and positive characters which are toned down by courtesy, and now and then lets off most effective shots at absurd theology and reputable public sins. Her hero, old Dr. Hopkins of Newport, is a grand, massive, and yet beautiful spirit, suggesting a mediæval cathedral, whose niches are full of beautiful statuary, and whose ceilings glow with splendid frescoes; or reminding one of an Alpine glacier, on whose crystal piles the sunbeams are hanging all the charms of color, and whose borders are fringed with Bluebelle and Gentian. The gentle Mary is one of those rare but not impossible beings, on whose foreheads Heaven seems to stamp its clear signet early, and whose lives are meant to illustrate the sanctities of goodness. Miss Prissy is one of those needful, kind-hearted and conscientious busybodies, who stumble headlong into good service by yielding to the impulse of genuine sympathies, because they have too dull an intellect to perceive where they are going. Aunt Candace is Aunt Chloe braced up with the strong airs, and quickened in spirit by the vigorous intellect of New England.

But we have no need to specify. While the book will never impress the mass of the people as did "Uncle Tom's Cabin," it will add to the literary reputation of Mrs. Stowe among literary readers, by showing her artistic taste and the wondrous fruitfulness of her mind. It furnishes opportunity, perhaps, for a jealous critic to make the charge of pedantry; but no candid reader can rise from its perusal without feeling more reverence for what is real and serious in life, and becoming more resolute in the work of overthrowing the false systems in society which cheapen virtue, burden life, and weigh down the soul. It illustrates the nobleness of the work assigned to fiction, and rebukes the vicious taste which craves artificial views of life, and the selfishness which panders to it.

CHRISTIAN BELIEVING AND LIVING. Sermons by F. D. Huntington, D. D., Preacher to the University, and Plummer Professor of Christian Morals in Harvard College. Boston: Crosby, Nichols & Co. 1860. 12mo., pp. 528.

Whatever issues from the pen of Prof. Huntington is almost sure of attention and generous criticism. His theological position has been a matter of much talk and some anxiety in various quarters; his relations to Harvard University are of the most important kind, and his eminence as a scholar, writer and preacher, all combine to secure reverent attention and careful study. His previous volume was full of strong thought, glowing rhetoric, and religious fervor. In none of these qualities is the present volume inferior to that; and on some accounts it will secure a deeper attention. His discourse on the "Divine Trinity," covering more than sixty pages, will be eagerly read, and with various feelings. In it he has taken the ground of the Trinitarians, and is pleading for this doctrine, with argument, with Scrip-

ture, with eloquent speech and affluence of imagery, and, more than all, perhaps, with facts of experience, drawn evidently from his own heart, whose deep and thrilling struggles are portrayed without special design. The Election Sermon, preached and published in the Boston papers in January, 1858, reappears here, as, also, his Discourse called out two years, or less, since, by the revival of 1858. But there is no need of specifying. Every sermon is a mine of spiritual wealth, and glorious with the beauty and majesty of eloquent words. For the higher and more thoughtful class of minds, we know of no preacher in the country who compares with Prof. H. in depth of spiritual insight, and the power of serious impression. The currents of his own interior life have unusual depth, and he finds the whole world quick with religious forces, with which he stimulates the souls of others in a way as wonderful as it is grateful.

SPURGEON'S SIXTH SERIES OF SERMONS has been brought out by his publishers, Sheldon & Co. of New York. It is very similar to the others, though an improvement upon them.

FIFTY YEARS AMONG THE BAPTISTS. By David Benedict, D. D., Author of "Baptist History," "All Religions," &c., &c. New York: 1860. Sheldon & Co.

In this volume the author preserves "such portions of Baptist history as could not be conveniently embodied in his former writings on this subject." It is a book of interesting incidents, many of which are the more interesting because of the good old times.

At the beginning of this century the author says, the Baptists had but one periodical, the old Baptist Magazine; they had no missionary organizations of any great importance, the Female Mite Societies being about the only associations for benevolent purposes; and in Boston, Providence, New York, Philadelphia and one or two other places they had passably good houses of worship, but for the most part, they worshipped in very ordinary barn-like buildings, or in log houses. He tells us that fifty years ago there were only about thirty ministers in the whole connection in this country, who had received a collegiate education, and but eight who had the "semilunar fardels" appended to their names. Great as has been the progress in other regards, the progress in D. D.'s is certainly the greatest of all. Some of the fault-finding brethren think there is here more progress than improvement. Then the ministers, for the most part, were literally farmer-ministers, providing their own temporal support, and furnishing *Baptist taverns* to all who desired to accept their hospitality, especially at their gatherings. "House-room for twenty-five, and heart-room for a hundred," was, he says, the language of one pastor, and it was characteristic of the times. He thinks the associations have greatly lost their former character for devotional feelings.

Then the Baptists were much more strict in their discipline than now, save in the matter of the use of intoxicating beverages, which was then so nearly universal as to require an explanation of any who did not partake. In all other regards, the distinction between the church and the world was greater

than now. In only a few churches was there either choir or musical instrument. In prayer all either kneeled or stood; there was no sitting at time of prayer, only on the part of invalids.

He mentions that in olden times, in some parts of England, there were keen disputes whether there should be singing at all. The author found some traces of the non-singing policy in Rhode Island. "Are you a singing Baptist?" was a question which he was then, in the first part of this century, called upon to answer. He attributes this strange custom to the influence of persecution. No doubt to the same influence, in a good degree, may be traced their exclusive peculiarity in regard to communion, and half a century more will render close communionists as scarce as anti-singing Baptists were a half century ago.

The destitution of the Baptists then, as to literary institutions, was almost extreme. The perusal of this volume would put a great degree of courage into those of the faint-hearted in denominations just entering upon educational efforts.

We omitted to state, in the proper connection, that five hundred dollars then, in cities even, was considered a great salary, and that not more than three or four ministers in the whole denomination had even that. It was regarded by many as important to keep the minister poor as to pray God to keep him humble. Many refused their names to subscriptions for the support of the ministry. "If I have anything to give, I will give it and be done with it," was the reply of these men, when asked to aid in sustaining a pastor. So, too, a favorite passage with the do-nothing party was, "Let not thy left hand know what thy right hand doeth." To which it was replied: "Yes, some members have no trouble in following that rule, for neither hand does anything for the support of ministers."

SERMONS BY REV. H. GRATTAN GUINNESS. New York: 1860. Robert Carter & Brothers.

The author of these sermons is one of the two or three young English preachers who, as it were, dispute the palm with the distinguished Spurgeon. This volume is the first production of his pen we have seen. We looked at it with the more interest, as the author is now in our country, in Philadelphia, where his audience rooms are uniformly filled to their utmost extent.

In this volume, as in those of Spurgeon, we find no great originality of thought. The thoughts themselves are not the power, but the spirit and the apt illustrations. The thoughts in this volume, as in Spurgeon's, are familiar to religious readers, but there is great beauty and aptness in the illustrations. The language of these sermons is so transparent you can seem to see, by direct vision, his heart. His emotions are deep and sweet. There is, in every paragraph, a manifest heart-yearning for the salvation of souls.

There is a greater profusion of illustrations, and the language is direct and yet rich. Indeed, what can we say more, it is the offering of a heart in

sympathy with Christ. No one can read it without having his heart warmed, if he has a heart.

THE ECLECTIC MAGAZINE of Foreign Literature, Science and Art. December, 1869.
W. H. Bidwell, Editor and Proprietor, New York.

This periodical presents to the reader a rich feast every month. Its contents are made up from the most choice articles of the Foreign reviews. The twelve numbers of the year make up three large volumes. For the last ten years we have welcomed it each month, and, therefore, know whereof we affirm.

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THE
FREEWILL BAPTIST QUARTERLY.

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THE ABSOLUTE ADAPTON OF THEISM, AND OF
CHRISTIANITY AS THE ONLY TRUE THEISM, TO
THE IMMUTABLE LAWS OF MIND AND NECESSI-
TIES OF UNIVERSAL HUMANITY.

The object of the present article is distinctly set before our readers in its title, and without further introduction, we proceed directly to the accomplishment of that object. As preparatory to the full attainment of this object, we invite very special attention to the following preliminary facts and considerations.

1. Man is distinguished from all existences in the world around, in this: that he alone was "created after the image and likeness" of his Maker. As thus created, he is endowed with capacities for an association with the great Intelligences of the universe, and even for a deep and endearing intercommunion with Infinity and Perfection itself. Wherever mind exists, humanity is capable of associating with it, and however vast and boundless the range of thought in any mind may be, man is capable of conversing with those thoughts.

2. As finite and imperfect in itself, and yet, as "made after the similitude of God," all the powers of the human mind are capable of endless growth and expansion. There can be no limit to the range of human thought. There is, and can be, no reality finite or infinite, to an ultimate knowledge of which man

may not attain. And as the range of thought forever enlarges, and as the intellectual powers forever expand upon the great thoughts thus induced, there is and must be a corresponding enlargement and expansion of all the other powers of the mind. Such is the constitution of mind, and such will be its progress, when the conditions of growth and development are fulfilled.

3. Not only are the powers of the human mind adapted to such a state, but their continued growth and expansion is an immutable demand of our nature. In a state of stagnation and non growth, mind is immeasurably wretched, from the necessity of its constitution. No fact of human experience is more manifest than this.

4. As the growth of mind depends upon the range of its thoughts, the great demand of its nature just referred to, the continued growth and expansion of all its powers, can be met but upon one condition, that it has its continued dwelling-place in the presence of objects which are adapted to awaken thought, and upon which, when aroused, the powers of thought may forever expand and develop themselves in beauty and perfection. If the *powers* of thought should once expand beyond the *objects* of thought, there would ever after be a total stagnation of all the mental powers alike. The appropriate, and only appropriate, dwelling-place of mind, then, the only position in which this great want can be met, is the consciousness of the all-overshadowing presence of absolute Infinity and Perfection. Mind, in the endless expansion of its powers, must ultimately outgrow everything finite and limited. Nothing but Infinity and Perfection can continuously call out the powers of thought, in the first instance, and then, in the next, present an object upon which those powers may forever expand.

5. Of all objects of thought, nothing is, or can be, of such interest to the mind as mind itself. There is beauty, grandeur, and sublimity in the movements of external nature. But these are only faint shadows of the beauty, grandeur and sublimity which attach to mind when moving in the greatness and sublimity of its power. To see a mind with more than "Atlantean shoulders" sustaining the weight of a great thought, and to enter

into a deep communion with such thoughts, where can we find an object of such overshadowing interest as that? Suppose, now, that we were permitted to have our eternal dwelling-place in the bosom of an eternal mind, endowed with all the attributes of Infinity and Perfection, and that our powers are also permitted forever to expand upon the eternal thoughts, which forever fill the compass of such a mind. Here, it is intuitively evident, all the immutable and higher demands of our nature, would be eternally met, and perfectly so. Now we were constituted for intercommunion not only with the great intelligences of the universe, but for a similar intercommunion with an infinite and eternal mind. Such relations to such beings are fundamental demands of our immortal nature.

6. The activities of mind, together with the results of its relations to all beings and objects existing around it, terminate and can terminate in its own blessedness, but upon one condition, to wit, that such activities are subordinate to the moral, instead of the animal, departments of its nature. It is only upon this one condition, that mind can be blessed in itself, or in its relations to God or to the universe. When mind has the consciousness of internal rectitude, when the animal is subordinate to the moral, and when the dominion of conscience is supreme, then there is internal quiet and blessedness, while all things without combine to render the fruition within perfect. The great demand of universal mind, then, is, that it shall ever be subject to influences tending, in the highest sense, to secure this result.

7. From the constitution and laws of mind, its real well-being is always dependent more upon its visions of the future, than upon any *present* circumstances. If the sure prospect of joy and gladness shines through the vista of the future, almost no present circumstances can render the mind unhappy. If, on the other hand, clouds and darkness hang over that vista, sources of present gratification have no avail to impart joy and gladness. The highest blessedness of mind results when present circumstances and relations tend to inspire joy and gladness, and the visions of the future all combine to render that blessedness complete.

8. The well-being of mind, in the circumstances and relations in which humanity exists, and ever must exist, depends more, as has already been hinted, upon *character*, than upon all things besides. Those ideas of realities, finite and infinite, consequently, which, in the highest sense, tend to form and perfect character, are of all others most valuable to the mind, and such ideas, from the simple fact of such tendency, have the highest conceivable evidence of an objective validity. Such ideas cannot be false, unless the belief of error has a more hallowed and beneficial tendency than the belief of the truth.

9. Nothing tends so strongly to develop character in its highest and most perfect forms, as the contemplation of a character absolutely perfect. As imitative beings, we naturally strive after a resemblance to that which is more perfect than ourselves, a continued approach towards absolute perfection being a necessary demand of our nature. The most felicitous circumstances conceivable for the mind, then, would be an eternal dwelling-place in the presence of a personality in all respects absolutely infinite and perfect, and whose revelations would ever present to the contemplation a character embodying in itself all conceivable elements of absolute perfection, a character, the continued contemplation of which would consequently tend to develop in the mind all possible excellencies, in their highest possible forms. Example is to us, from the laws of our nature, the highest form of moral influence. A moral precept addressed to the conscience, produces an almost resistless impulse in the direction of obedience. But when that same precept is embodied and exemplified in a living example, then the influence to obedience assumes its highest possible form.

10. Another necessary condition of the well-being of all rational minds is a proper adjustment of the *social relations*. From the immutable laws of our nature we are social beings, and in social relations of a deeply interesting and attractive kind, character is most rapidly developed either for good or ill. In an endearing association, with personages more elevated than ourselves, personages whom we greatly esteem, venerate, and delight in, and whose characters embody superlative

excellencies, we naturally and spontaneously transcribe those excellencies into our own character. "He that walketh with the wise, shall be wise," is a maxim that knows no exceptions.

There are two irreversible conditions of the right adjustment of the social relation—perfect moral rectitude on the part of those sustaining those relations, and some common objects of engrossing interest, in which, and in respect to which, all have a full and perfect sympathy of feeling and sentiment. In the absence of moral rectitude, mutual confidence and esteem are impossible. In the absence of an object of common and engrossing interest, there can be no intermingling of heart with heart, no real intercommunion of mind with mind. But when these conditions are fulfilled, then we have the action of the social principle in its divinest form.

11. It is not only true that, of all objects of thought, mind, in all its movements and operations, is to mind the object of the highest conceivable interest; but it is equally true, that all the forms and movements of the material universe borrow their main interest from their relations to mind. In the presence of any productions of art, the first inquiry raised is, what is the *idea* which the author designed to represent? Its excellencies never make a strong appeal to our sympathies, till the production is contemplated in the light of that idea. The same is true of the facts of nature. It is natural to the mind to inquire after the *end* for which all things exist, and exist in their present forms and relations, and to contemplate the entire universe in all its complicated arrangements and movements as the realization of some great idea, and it is from their relations to such idea that they receive their main interest to the mind.

12. We remark, finally, that we are fundamentally constituted as *governmental* beings. In a state of implicit subjection to righteous legislation and government, mind enjoys the greatest happiness. The immutable adaptation of mind to subjection to government, is strikingly manifest in the strong mutual affection and esteem always generated between the ruler and the subject under such circumstances. The strongest parental and

filial affection is always generated where, and only where, authority is exercised in the spirit of wisdom and beneficence, and subjection is most absolute. The more absolute the control, on the one hand, and the subjection, on the other, in such circumstances, the stronger in all instances are the mutual affection and esteem. The same is true in all other instances. No stronger or more beautiful forms of affection and esteem do or can exist, than are generated between righteous rulers and obedient subjects. If we conceive a moral governor over the whole intelligent universe, a moral governor whose entire administration is conformed to the principles of absolute wisdom, rectitude and beneficence, under such an administration, the highest conceivable esteem and affection would, in all instances, be generated in all the morally pure and virtuous, towards the administrator of such government, and this is the only conceivable condition on which there can be, to all moral beings, some one great and common centre of universal regard, and thus a bond of universal mutual sympathy, affection, and esteem, be generated among all such beings.

The principles above stated may be assumed as self-evident, and, at the same time, as fundamental laws of universal finite mind, and of the human mind in particular. In the light of the above principles, let us contemplate some of the great facts pertaining to the being and perfections of God, as developed in our preceding investigations.

In God, we remark, in the first place, as presented to the intelligence, we have revealed an infinite and eternal mind, an object in itself, to all finite intelligences, consequently, of the highest possible attractions, a mind possessed of every conceivable perfection, and sustaining every relation to us which can be adapted to render Him forever an object of an all-overshadowing interest. On account of such perfections and relations, he must stand before the mind eternally distinct and separate from all other objects of thought, as the great centre about which the mind will naturally eternally revolve. As revealed in Christ, the character of the same infinite and eternal being is brought within the circle of finite comprehension, in such a form, that every attribute of the divine nature shall make the

strongest conceivable impression upon all the powers and susceptibilities of our being. There is not a department of our nature which that revelation is not adapted to draw into the deepest sympathy with itself. In God, as revealed in Jesus Christ, we have presented to our continued contemplation, two distinct and opposite, though not contradictory, forms of absolute perfection, *divinity*, on the one hand, and *humanity* on the other. As God, Christ is "the *brightness* of the Father's glory, and the *express image* of his substance," and, at the same time, he is equally perfect in his character as man. In no respects is there upon His character, as God or man, the least shadow of a blemish or imperfection.

God also, as revealed in Jesus Christ, stands revealed in perfect correlation to the entire necessities of man, as a creature and as a sinner. This great fact has been sufficiently elucidated in a former article, and is only alluded to here for the purpose of having it distinctly in mind.

Then the forms in which the Divine perfections stand revealed to the mind, render omnipresent to the contemplation the vision of an absolutely perfect moral government, exercised over the moral universe, a government under which there is an absolute certainty that the ideas of absolute justice and moral fitness will be most perfectly realized, in the final destiny of every moral agent in existence, under which the infinite interests of the universe cannot but be safe, and which indicates, in all its operations, the highest possible regard on the part of the Creator towards the creature, and tends equally to generate in the creature, in a state of obedience, the highest esteem, veneration and love towards the Creator. No other form of government can proceed from absolute Infinity and Perfection, and to such a government every department of our moral nature is immutably adapted.

The universe also, material and mental, is unveiled to the mind, in the same revelation, in a form of the highest conceivable interest, to wit, as the production of mind itself, as the intentional realization of a boundless idea, an infinite and eternal thought that dwelt forever in the mind of God. Thus contemplated, everything in existence has a divine significance, and

becomes an object of thought and inquiry of the deepest interest. But more of this in another place.

In short, in the revelation of the being and perfections of God, all the higher ideas in the human mind receive a full and absolute realization, ideas such as the infinite and perfect, the true, the right, the just, the good, and the morally beautiful, and sublime, and hence an object is presented upon which the mind may dwell, in the deepest thought, to eternity, without any loss of interest.

Such are some of the great facts pertaining to the being and perfections of God. Let us now contemplate some of the bearings of these facts upon the fundamental principles and laws of the human mind.

1. In the first place, we will contemplate the bearing of these facts upon one great principle and fundamental want of universal mind, continued growth and development. The growth and development of mind depend, as we have seen, upon two conditions—the presence of objects adapted to awaken thought and inquiry, in the first instance, and upon which, in the next, the powers of thought and emotion may continuously expand. Now, both these conditions are, and forever must be, fulfilled in God, in absolute perfection. In his attributes and character, and in his relations to creatures, everything exists to awaken and to perpetuate, to all eternity, the highest conceivable interest. Mind must cease to be, or all its essential principles and laws must be fundamentally changed, before it can lose its interest in the study of such objects as are presented in the character and government of God. When an interest in their study has been once awakened, the nature of the objects are such, that while the powers of thought may forever expand upon them, they can never, by any possibility, outgrow them. While the mental powers may be eternally advancing towards infinity and perfection, they can never expand to, much less beyond, them, and that growth and expansion can never cease till they have outgrown their objects.

But not only is there a foundation laid in the great facts under consideration pertaining to the being and perfections of God, for the unending growth and development of universal

mind, but also for its growth and development in the most *perfect forms*. We have, on the one hand, objects upon which the mental powers may forever expand, and in the character of Jesus Christ, as man, we have, on the other, an absolutely perfect *model* from which the developments of mind may ever take on the most perfect forms possible. In no stage of its progress can the mind be without an object of undying and endlessly increasing interest, to draw forth and develop its powers, or without a pattern of character in all respects absolutely perfect, a pattern also perfectly imitable, from which its own activities may and ought to take form. In the presence of Infinity and Perfection, mind must eternally expand, without the possibility of ever attaining to a comprehension of its object, and at no stage of its progress, can it be in a state in which the character of Christ as the God-man, will not present to it an absolutely perfect pattern for imitation.

Such are the bearings of the great facts pertaining to the being and perfections of God, as revealed in creation and in Christ, upon the great law of universal mind, continued growth and development. In no other relations, actual or conceivable, can this fundamental demand of our nature be met at all, and here it is fully and perfectly met.

2. Let us, in the next place, contemplate the bearing of these facts upon another equally fundamental demand of universal mind, the subjection of all its activities to the law of the conscience, or the supreme control of the rational and spiritual over the animal in man. As mental and physical beings, we have two distinct, and we may add, opposite natures, the moral and spiritual, and the animal. Mental blessedness is irreversibly conditioned on the supreme subjection of the latter to the former. Now the influences which above all others, and which alone we might add, tend to this result, are the following—an absolute command from acknowledged rightful authority, seconding the voice of conscience—the law of duty exemplified by a living and all-attractive example—and motives of interest of the highest weight tending in the same direction. No other influences have a tendency comparable with these to such a result. Indeed, no other influences tend at all to this one end.

Now in the presence of Infinity and Perfection, as revealed in creation, and in Jesus Christ, we cannot but recognize obedience to the law of conscience, the exclusive subjection of the animal to the rational and spiritual, as ever commanded by an authority ever recognized as having an absolute right to command, an authority to whom we cannot also but know ourselves bound by every conceivable tie which can render obligations to supreme allegiance most sacredly binding. In Jesus Christ, the law of obedience stands visibly exemplified in a character and example of all others the most attractive and influential. In the great idea of redemption, also, as perfectly realized in the revelation of "God in Christ," all the moral and spiritual departments of our nature receive, of necessity, a form and strength of development which renders all tendencies of our nature towards obedience, stronger than in any other direction. Here, finally, in the same revelation, we are addressed by all motives of interest which, by any possibility, can be drawn from time and eternity both to induce implicit obedience to the law of conscience, and to secure the subjection of all other principles and impulses to that one law.

Such is the undeniable tendency of these great facts to this one result. Under their influence, and theirs alone, humanity is freed from "the bondage of corruption," the dominion of the animal over the moral and rational in man, and is introduced into "the glorious liberty of the sons of God," that state of moral rectitude and self control, in which the dominion of the moral, spiritual, and rational departments of our nature over the animal, becomes supreme. An inspired apostle has well asked, "Who is he that overcometh the world but him that believeth that Jesus is the Christ?" The history of the world cannot tell who the unbeliever is, who hath attained this one victory. In the same connection, the same apostle has affirmed, with equal truth, that every one that does thus believe, does in fact attain to this victory. "And this is the victory that overcometh the world, even our faith." In the disbelief of the being and perfections of God, the heart of humanity is necessarily turned to a stone. It becomes dead to the law of conscience, to all moral, spiritual, rational, and benevolent sympathies, and

beats to but one degrading and dissocial sentiment alone, self. Under such a sentiment man as naturally and necessarily becomes an animal in all his activity, as is the brute. When atheistical France enthroned a known and degraded prostitute as the Goddess of Reason, that nation acted in perfect accordance with the principles of skepticism, which she had avowed. It was a simple proclamation of a fact which, under the three reigning principles, could but be the law of all human activity, to wit, that man should, henceforth, act the animal and nothing else. In an unshaken faith in the great facts under consideration, the rational as naturally becomes predominant as the animal does, under the opposite sentiment.

3. The bearing of such faith in these facts, upon the vista of the future, next claims our attention. If that vista is one of unsullied brightness to man, and if all past and present circumstances tend but to increase that brightness, then, as we have seen, in every variety of condition, our cup of blessedness is full. In the presence of Infinity and Perfection, as revealed in creation and in Jesus Christ, we cannot but know absolutely that we have to do but one thing, to render implicit obedience to the law of duty, obligation to do which being absolutely affirmed by the conscience, and not a solitary cloud or apprehension of evil dims or can dim the future. "All things," past, present, and to come, on the other hand, "work together for our good." If the revelation of God in creation and in Christ is real, no other prospects, or visions of hope can, by any possibility, open upon the morally pure. In the disbelief of these truths, humanity is, of necessity, "without hope." The future holds out not a solitary sign of promise. The universe is nothing to mind but a vast and cheerless sepulchre, in which all human hopes and aspirations are buried beyond the possibility of a resurrection. How can the believer but "rejoice in tribulation" even, when he "*knows* that all things work together for good to them that love God," and that "these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory?" What can skepticism substitute for such visions as these? And what other visions can open upon humanity, in the presence of the great facts under

consideration, and when in subjection to the great law of duty?

4. We will now contemplate the intrinsic tendency of these great facts, and of an unwavering faith in the reality of the same, to *develop and perfect character*, upon which our real well being so fundamentally depends. Nothing, as we have seen, so rapidly develops character, either for good or ill, as the continued contemplation of character having superlative attractions. If the character possesses all conceivable perfections, and this in an absolutely superlative degree, in respect to each and all alike, and if the personage in which all these perfections reside sustains to us relations of the deepest and most attractive interest conceivable, then the continued contemplation of such a character would most rapidly develop our own, and transfer into it all possible perfections, and each in its most perfect form. Now all these conditions are fulfilled in absolute perfection, in the revelations of Infinity and Perfection in creation, and in Jesus Christ. The character revealed has all conceivable and possible perfections, and each and all without a blemish. All imitable perfections are in the character of Jesus Christ brought so within the circle of our apprehension as to render them, in the highest form, imitable. Then the personage in whom these perfections reside sustains every possible relation to us adapted to render every element of His character infinitely attractive to us. He is our Creator, Preserver, Provider, Saviour, Redeemer, and infinite and boundless Benefactor. "In his image and after his likeness" we were created, and we stand as His representatives amid the encircling universe. Suppose the mind once comes within the infinite attractions of such a character, thus related to us. What would be the tendency? Our own character, in the first place, must be developed with inconceivable rapidity, and then, in the next, that development cannot but be wholly away from all evil, and as exclusively in the direction of every conceivable and possible excellence, and that in its divinest possible form. No other result can follow under such circumstances. If "He that walketh with the wise shall be wise," what forms of excellence must be embodied in his character who "walks with God," with Infinity and Perfec-

tion itself, Infinity and Perfection revealed to his mind in its divinest and most transforming forms? In no circumstances conceivable can the mind be under influences so infinitely felicitous for the development and perfection of its character, in every possible form and degree.

But let us, for a few moments, descend to particulars. Character, to make any approach towards real perfection, must embrace the following elements: The leading, all-controlling element in it must be the moral one, internal rectitude, truthfulness, justice, and benevolence, and these must be attended with a love of universal truth, candor and simplicity in searching for it, and a manly independence in embracing and avowing it when discovered. Now every feature of the Divine character and government has an adaptation absolutely perfect to produce all these excellencies in their divinest form, and in the absence of faith in, or in a state of disbelief of, the being and perfections of God as revealed in creation and in Jesus Christ, nothing actual or conceivable has or can have such adaptation. Every feature of the Divine character and government tends exclusively to one result, and that with infinite strength, when the mind is voluntarily surrendered to its influence, and that tendency is to erect in the mind a supreme respect for the law of duty, in all its endlessly diversified applications, an absolutely universal and impartial regard for the rights and interests of all alike, the least as well as the greatest, the strictest truthfulness, integrity, justice, and beneficence, in all the relations of existence, domestic, social, civil and religious, and to render these the leading, all-controlling elements of character. The mind, in the belief of the great facts under consideration, has the omnipresent consciousness that it is under a solemn behest from Infinity and Perfection, under whose omniscient inspection it must ever act, thus to be and do, and that it is only in this state, that it can enjoy the favor of the only Being in whose hands is its temporal and eternal destiny. At the same time it has perpetually present to its contemplation, in the character of Christ, a living, all-attractive exemplification of all these virtues. Then when the volume of nature is contemplated as the production of an infinite and eternal mind, as the realiza-

tion of an idea worthy of Infinity and Perfection itself, what a value does it impart to universal truth, in the mind's estimation, what eager interest, and at the same time, childlike simplicity, in searching for it, and what freedom from the fear of man, or of any finite considerations, in avowing the truth, when discovered. When the mind realizes the all overshadowing presence of Infinity and Perfection, and knows that it is only in the fear of God alone, and as a simple, earnest, sincere, and independent disciple of universal truth, that it can enjoy the Divine favor or escape the Divine disapprobation; then and then alone it becomes to the mind a small thing to differ with all the world, if such difference is demanded by truth. Here and here alone is integrity, simplicity, truthfulness, and manly independence of thought and action. Rosseau affirms that he never met with an honest skeptic in his life, with one "who would not prefer his own error to the truth, if discovered by another," and who "would not for his own glory willingly deceive the whole human race." In such declarations he but affirmed the necessary influence of the principles of skepticism upon the mind. What motives can be derived from these principles, but to act for self alone? On the other hand, there is not a conceivable beauty or excellence of character, which faith in the great facts pertaining to the being and perfections of God as revealed in the volumes of nature and inspiration, does not tend, in the highest degree conceivable, to develop and render absolutely perfect.

5. The adaptation of the facts under consideration to meet the demands of our nature as *governmental beings*, should not be overlooked in this connection. From the immutable laws of our nature, we are, as we have seen, in all the circumstances and relations of our existence, governmental beings. The universal Conscience demands a government over the moral universe, and it requires that that government shall be one of absolute perfection. In conscious subjection to the requirements of such a government, and in the midst of a realm of moral agents in a state of similar subjection, and in such state alone, can the mind, from its constitution and laws, enjoy perfect quietness and assurance. In such a state, and there only, would

mutual affection and esteem be generated between the ruler and the subjects, and universal confidence among obedient subjects each towards all, and all towards each. We are fundamentally constituted to love and delight in such a government, and in the being who exercises it, and all the subjects who render obedience to its requirements. Now, in the contemplation of the universe, moral and physical, as presided over by Infinity and Perfection, there is ever present to our contemplation the idea and conviction of the reality of an absolute government over the universe of precisely the character above described. The character of the Ruler and of all the laws and principles of His administration are the perfect correlatives of the demands of our nature as governmental beings. How perfectly adapted is the idea of such a government, to secure in all minds a sacred respect for law, for the rights and interests of all beings, the least as well as the greatest. No other ideas have such a tendency, while that of the one under consideration, is in all respects perfect.

6. The perfect adaptation of these facts to secure, among all rational beings, a perfect *adjustment of the social relations*, now claims our special attention. The intercommunion of mind with mind is, as we have seen, the irreversible condition of the real well-being of all rational existences. Now this intercommunion can be perfect, as we have also seen, but upon the condition that minds thus related have mutual confidence, affection, and esteem, one towards the other, and that there be among them some common object of all-engrossing interest and regard. In a realm of intelligents, all moving together about the throne of Infinity and Perfection, in mutual and perfect harmony with the principles of the Divine government, all these conditions are fulfilled in absolute perfection. In the state referred to, there is one common object of all-engrossing interest and regard, the Infinite and Perfect Himself. There is also ground for absolute confidence among creatures themselves one towards another, as each is contemplated by all, and all by each, as in a state of perfect subjection to the laws and principles of the Divine government. Then, as embodying in his own character all the imitable elements of perfection in that of God,

each has a character which all esteem, approve, and delight in. The natural result is, the blending of all those minds into one. Here is an intercommunion of the finite with the Infinite, and of the finite with the finite, such as the nature of universal mind demands. In such relations this result naturally and necessarily arises, and it can result in no other circumstances, actual or conceivable. There is no condition conceivable, domestic, social, civil, or religious, where the tendency of the great facts under consideration is not towards a perfect adjustment of the action of the social principle among rational beings, and where that adjustment does not become perfect, in exact proportion as the minds in such relations are drawn under the influence of these great facts. When God is the centre about which any number of minds mutually revolve, absolute harmony in all the social relations of such minds one towards the other, is the natural and necessary result. Take from those minds this common centre, and the law of discord as naturally and necessarily results among them. How preposterous is the idea of a harmonious *social* state, from which common fealty to the throne of Infinity and Perfection is banished. We might as reasonably expect the planets of the solar system to move in their present spheres, in case of the annihilation of the sun, or perfect harmony in a herd of hungry tigers with a single mass of bloody flesh thrown among them, as in such a community as that. Rational beings must first love God, the Infinite and Perfect, with all the heart, and each regard the others with himself as the offspring of one common parentage, "the father of the spirits of all flesh," before each will love his neighbor as himself, and in the absence of such regard there can be no real socialism deserving the name. When "the earth is full of the knowledge and glory of the Lord, as the waters cover the sea," then and only then will "there be none to hurt or destroy" among the family of man, and that knowledge and glory thus covering the earth will, with infallible certainty, unite this entire family in the bands of one universal brotherhood.

7. The last topic demanding our attention, in this connection, is the relation of the great facts under consideration to the *religious sentiment* in man. From the immutable principles and

laws of our nature, we are religious beings. The fundamental demands of that nature are, that the religious sentiment should be addressed exclusively by objects absolutely perfect in themselves, and that those objects should thus be conceived of by the mind. The introduction within the sphere of the religious sentiment of objects finite and imperfect, tends more powerfully than any other influences conceivable to blight and degrade intellectual and moral character. As the religious sentiment, on the other hand, is the most powerful and transforming of all others in the mind, the introduction within its appropriate sphere of all objects demanded by that sentiment, and each object absolutely perfect, in itself, and thus conceived of by the mind, imparts to character, in all its forms, the most rapid and perfect development possible. Just in proportion as an object is adapted to effect the mind, will its influence be beneficent, if that influence tends only to good. The conditions above specified are all fulfilled in absolute perfection, in the revelation of the Infinite and Perfect in creation, and in Jesus Christ. There is not a solitary demand of the religious principle and sentiment in humanity, which is not by this revelation, addressed by every object demanded by that principle and sentiment, and that object absolutely perfect in itself, and so conceived of by the mind. The principle of worship is presented as its exclusive object, with absolute Infinity and Perfection, revealed in equally absolute adaptation to our capacities, condition, and entire necessities, as creatures and sinners. The moral departments of our nature are addressed by a law of duty absolutely complete and perfect in all conceivable respects, and by a system of moral government of equal completeness and perfection. All the religious ideas and sentiments, in short, have, in this revelation, an absolutely perfect realization. Humanity, under the influence of this revelation, is under the only influence, actual or conceivable, adapted at all to its necessities. All its necessities are here provided for, and no provisions whatever for those necessities exist anywhere else. The following extracts, from Lord Bolingbroke, show how the subject under consideration strikes the mind even of an unbeliever.

"No religion ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind as Christianity."

"No system can be more simple and plain than that of natural religion, as it stands in the Gospel."

"The system of religion which Christ published and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. It contains all the duties of the former, it enforces them by asserting the Divine mission of the publisher, who proves his assertion at the same time by his miracles."

"Christianity, as it stands in the gospel, contains not only a complete, but a very plain, system of religion."

"The Gospel is in all cases one continued lesson of the strictest morality, of justice and benevolence, and of universal charity."

"Had Christ's Gospel been propagated with the same simplicity with which it was originally taught by Christ, it would have been to the unspeakable benefit of mankind."

No one would dare deny the truth of those statements, and, admitting their truth, what is the condition of humanity under the influence of such a religion? It is under the only influence conceivable, where a recovery is possible from the power of moral corruption to moral purity, from misery and wretchedness to real happiness, from the most absolute dominion of the animal in man, to that of the spiritual and rational, and from the impenetrable gloom of despair, to the assured hope of a glorious immortality. With two reflections of a general nature, we draw our remarks to a final termination.

1. One fact, a fact to which we have already frequently alluded, has been made undeniably evident, in the progress of our previous investigations, to wit, that universal mind, in all its immutable and fundamental laws and principles, on the one hand, and God, the alone Infinite and Perfect, revealed in Jesus Christ, on the other, are, in all respects, absolute correlatives, the one to the other. To this one idea of the Unconditioned is universal mind, in all departments of its being immutably adapted. To the idea that there is no God, or to any other hypothesis of ultimate causation, than this one, is no such principle of our nature, in any form or degree, adapted. "There

is then a Being, all-powerful, wise, and good, by whom everything exists," or if not universal mind, for which everything else exists and acts exclusively as a means, is, in all its fundamental laws, principles, and adaptations, the immutable and exclusive correlative of the unreal instead of the real in the Unconditioned. Skepticism, in none of its forms, skepticism which professes to follow the light of reason exclusively, in reasoning from the facts of nature, to the character of the great First Cause, skepticism cannot, by any possibility, be true, unless that assumption is true, the assumption that the greatest and most fundamental of all the facts of the universe, those of universal mind, are a lie, and nothing else. On no other hypothesis can she stand before the world, and we are quite willing that from this stand-point she should continue to assert her claims. The real position of skepticism may be fully and truly stated in the following propositions, the validity of which is undeniable:—(1.) For not one of her principles or assumptions can she adduce the least possible degree of positive evidence. (2.) In accordance with those principles and assumptions, we cannot, by any possibility, account for the entire facts of the universe, material or mental. (3.) All these principles and assumptions are undeniably contradicted by the great leading facts of the universe material and mental, and cannot be true, unless these facts are false. The absolute claims of theism, on the other hand, may be thus summarily stated:—(1.) All of its principles and assumptions are fundamental and necessary intuitions of the universal intelligence. (2.) All the facts of the universe, material and mental, perfectly accord with these principles and assumptions, are contradicted by not one of them, and can be thus accounted for on no other hypothesis. (3.) The validity of the claims of theism, in opposition to every opposite hypothesis, is absolutely affirmed by these facts. Can we suppose that a system of religion thus accredited can be false?

2. The *intrinsic* tendencies of theism, as set forth in our preceding investigations, will hardly be denied, on theoretical considerations. Still the inquiry may arise, why, if these tendencies are real, do we not see them verified in the experience

of mankind, and especially among the masses who professedly receive the system as true? To this inquiry, which is very properly put, the following answers may be returned :—(1.) The fact of the existence of such benign tendencies, in the system has been really and truly verified in the experience of *real* believers in all ages. We may refer, as examples, to such individuals as Enoch and Abraham, Moses and Paul, Elijah and Daniel Isaiah and John, and to men in every condition in life, whether high or low, rich or poor, learned or ignorant, whether educated in the palaces of princes or the cabin of the slave, men who have really and truly received the system, so as to test its benign tendency in their experience. (2.) While theism does not profess to *force* the assent of mankind to the truth of its principles, nor their action in harmony with those principles, when assent has been gained, it affirms what shall be the experience of all mankind, under all circumstances, in the actual reception of its claims, and in corresponding action, on the one hand, and in a rejection of those claims, on the other. Now the experience of mankind, in each of the states referred to, has, in all ages, and in all circumstances, perfectly accorded with the teachings of religion on the subject, and this accordance is absolute proof of the truth of those teachings, proof which cannot be invalidated, by the question of members who have stood on the one or the other side. Religion teaches that there is and can be no real peace and happiness to those who reject her claims, and that in the experience of all alike, whatever their condition, who truly yield to those claims, “the fruit of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.” Now, what is claimed is, that, in the actual experience of neither of these classes has there ever been an exception to the truth of those teachings, and that this is enough to establish the truth of religion. (3.) The past and present state of the world, in the conflict between the powers of light and darkness, is but a single step in the progress of the Divine government. The fact that the mass of mankind yet reject the claims of religion, is no evidence that victory will not yet turn on the side of truth, and that that victory will not then be complete, and universal, as far as the then existing

race of mankind is concerned. In view of what religion has done, in the experience of all who have really and truly yielded to her claims, and in view of the Divine predictions pertaining to the future, we may rest in the assurance that the time is coming, when of suffering humanity, now, in her violent separation from her great and only central light, and source of good, "wearied, tossed with tempest, and not comforted," it will be truly said, that "the sun shall no more be thy light by day; neither for lightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for God shall be thine everlasting light, and the days of thy mourning shall be ended."

ART. II.—MORAL FREEDOM AND RESPONSIBILITY.

The moral freedom and responsibility of men constitute the peculiarity of that realm of life over which a moral government is maintained. In the department of physics, God's control is absolute; but minds are not ruled in the same way as matter. In the one case God applies forces, in the other he gives precepts. He impels the planet, but he pleads with the man. He compels the tidal currents to move in the very channels he has fashioned for their flow; but he stands at the entrance of that strait and narrow path by which the stream of human life is setting, and only cries, "This is the way, walk ye in it." The waters always yield to the pressure, because necessity is laid upon them; the souls often turn away unheeding, for it is only the law of duty which is proclaimed, and freedom keeps no law except what it chooses. Power rules in one realm, overcoming all resistance; Wisdom and Love plead in the other, and often find the instruction set at nought and the affection despised. Men are not built up like mountains, nor de-

veloped like forest trees, nor set at work by instinct like the animal. The moral nature which they possess separates them into a new and different empire, where other statutes obtain, and other methods are employed. Light answers the fiat of heaven by a sudden flash that turns midnight into noon; but the call to a dark soul for the radiance of righteousness may be answered only by the gloom of increasing sinfulness. The vexed sea grows calm when its Lord bids it be still; but volley after volley of Divine reproof, directed against the surging of human passions, sometimes only lashes them to higher fury. The very comets run their appointed courses, never missing the way in their long journeys, and the blaze of meteors is but an illumination of law; but souls are forever deserting their orbits; and their fierce and continued collisions keep the world in commotion.

It will not do, therefore, to argue the character of God's government, or the qualities of life in the realm of morals, from what appears in the domain of pure physics. The spheres are distinct and different, and the dealing is equally so. God does not impel men along their round of duty as he leads the earth around the sun;—that he makes light and darkness alternate in order to a complete day, does not prove that he mixes up specific quantities of good and evil, and calls the product a man. This habit of inferring the character and discipline of one realm of life from another and a different one, betrays a great want of classification and analysis, and men run into it only when they speculate upon the Divine nature and methods. They rarely reason thus over the human aspects of life. They do not attribute such a confusion of plan and such a misapplication of effort to mere mortal actors.

Nobody supposes that the same methods of dealing will result in a fine bed of tulips, a profitable dairy, and a peaceable neighborhood. The appliances that bring forth a fine nursery in the field, are not always what is needed to beautify the nursery in-doors. Character is not built up like a house, by the aid of chisel and plane, saw and hammer, square and compass. Virtue that beautifies character does not come of veneering and varnish, nor are right principles begotten of the turning-latho

'like a bed-post. Because a blacksmith can hammer heated iron into horse-shoes, it does not necessarily follow that he can fashion his child into a young saint by the help of his forge and anvil. Because, in homœopathy, ipecac will cure nausea, it does not follow that the best way to cure pride is to flatter a man's vanity. Before the gold can be of practical use to men, the quartz rock containing it must be crushed to powder; but he would reason strangely who inferred from this fact that the Christian goodness in the human heart could only pass into society and enrich it when its possessor had been broken on the wheel, or his body had been turned into ashes at the stake. And yet there is no greater inconsistency in all this than there is in attempting to determine what is the nature of his government in the moral realm, by ascertaining how God works in the physical; or in concluding that all the movements of human life occur under specific appointment and absolute constraint, because gravity determines the movement of a river in all its varied flowing to the sea. To every species of existence God has given laws that answer to their constitution, design and end. His ways are as varied as his works. He does not exhaust the types of existence in any one realm;—he has done something more and better in creation than forever to repeat himself.

This point has been the longer dwelt on because it needs elucidation. These false analogies are often referred to, they are largely employed, and their influence is both subtle and strong upon the views and reasonings of men which pertain to this subject. It is sometimes difficult to cherish a constant and steady faith in freedom, when nature all around us is so manifestly under the regime of necessity.

The question of human freedom and responsibility is, therefore, an independent one. We are sent by it into a distinct realm of life to study its phenomena and learn its laws. We are to take the facts as we find them, interpreting them if we can; but we are not to import over into that realm the postulates of a philosophy which belongs to another and different and a lower sphere of existence.

In dealing with the question of moral freedom and responsi-

bility, the limits of this essay preclude anything like a complete discussion even of any one of its branches. All that can well be done, is to state the doctrine in simple propositions, guard it by proper definitions and limitations, and indicate, in the briefest form, the main grounds upon which the argument must rest. And this is all that will here be attempted.

What, then, is involved in moral freedom and responsibility? To what extent are *men* morally free and responsible? How does this freedom stand related to human duty and Christian character? How does it stand related to the sovereignty and plans of God, to the action of Divine influence upon the human mind, and to the operation of that influence upon the affairs of this world? These are the chief questions which come up to claim attention. The replies may involve nothing really new; but it is hoped that they may possess the merit of brevity and clearness.

Moral freedom and responsibility imply such an exemption from restraint, or constraint, of every kind, as allows the mind to choose freely between such objects and ends as may be brought before it, and to will in accordance with its choices.

There are many concessions made which are often interpreted as acknowledgments of human freedom, but which are yet inadequate testimonies. They may be admitted in perfect consistency with the scheme of necessity, and are admitted and insisted on by those who are practically advocates of that scheme. Of some of these it is proper to make mention.

It does not of necessity imply that we are morally free and responsible, when it is admitted that we have all the elements that go to make up a free being. A mill may be perfectly constructed so as to be adapted to run; but if there is no motive power that can be applied, the capacity for running amounts to nothing. A steam engine may be complete in its mechanism; but if the walking beam be so effectually chained up that no available force can move it, it cannot reach the results for which engines are built. A man's muscular system may be adapted in its construction to rapid movement or to the lifting of heavy weights; but if the nerves are paralyzed, or

the limbs are loaded with chains, it cannot be used for such purposes as are suggested by its construction. So the mind may have all the elements of freedom; but if forbidden in any way to act freely, it is no more free than though its constitution were radically different. A slave has all the inherent elements of a citizen; but active tyranny and barbarous legal codes make citizenship as impossible for him as for the beast with which law has classed him. Not the *possession of an element*, but the *liberty to use a power*, is essential to freedom.

It does not guarantee freedom to preserve us from external restraint or constraint. Whatever fetters the soul robs us of liberty quite as completely as that which fetters the body. Because the constraint is spiritual and internal,—originating in, or allied with, the mind's own laws of action,—does not render it any less constraint than it would be if exercised by a force without ourselves. If there be *anything* that subjects our whole mental action to the law of necessity, we are no more free;—the source of this influence is a matter of no account, so far as the question of freedom is concerned. The frequent definition of freedom, viz., "*liberty to do as we will*," is faulty, for two reasons:—1st. Moral freedom lies in the *willing* if anywhere, and not in the external deed that follows it. 2d. There is no such freedom as is here spoken of; for men are perpetually willing things which they find themselves unable to accomplish. To will is present, but how to perform they find not.

It is not enough to admit that we have and exercise the power of choice. The question still returns,—could we have chosen differently in the case from what we did choose? If not, the choice had no proper freedom in it—it is only the freedom of the bee, which chooses the honey rather than any other quality of the flower on which it lights. There is no more freedom in a necessitated choice than in a necessitated form of action that involves no choice at all. It is only making the compulsory process more complex, but the compulsion itself remains as before.

It is not enough to admit that we choose in view of motives. All this may be admitted, and yet moral freedom denied.

The question still returns.—Is there freedom or option in the mind's action? If, as is sometimes alleged, the motives flow in upon us according to a fixed law of antecedents and consequents, each one having a definite force, and if the mind chooses and must choose, in view and under the impulse of the weightiest motive, there is still no room left for freedom. The choice in view of motive on this theory, implies only that the action of the mind is intelligent rather than instinctive;—that it studies and compares the reasons that are presented to it before it wills, but its choice is determined still by some positive and definite force which acts on it from without. It sees the path along which it is going, and partly, at least, comprehends the perils and the advantages of it, but it is impelled to tread it by the resistless hand of the strongest motive.

It is not enough to say that the acts of choosing and willing are perfectly unconstrained and free, if it is still claimed that there is something in the moral state of the mind, lying back of volition and choice, which determines and must determine what the choice shall be. If the tastes or tendencies existing in the mind, the habits that have been formed, the peculiar susceptibility to one class of motives, and the inability to feel the force and receive the influence of another class;—if these things, or such as these, really determine what any given choice shall be, the mental action is still necessitated, and there is no true moral freedom.

It is not enough to admit that *the first man* was free in his obedience and his sin, and that *we should have been* free if we had never sinned. Our inquiry has reference to beings such as we are, and not to other beings different from ourselves; the question relates to men as they now exist under the government of God, and not as their ancestor existed under other circumstances and under another covenant. It is not enough to prove that a slave, just sold from the auction-block, is a citizen, because his paternal ancestor fought as a free man in the struggles of the revolution. The question concerns the present freedom of ourselves, and not the bygone freedom of another.

It is not enough to admit that the grace of God is able to give the soul freedom, and that when he bestows it, it breaks

its fetters and becomes free to good, instead of being, as before, wedded to evil. We are not asking what man may be when reached and quickened by a supernatural visitation, but what he is in his natural constitution—not what a miracle may make him hereafter, but what Providence has already made him. And if this special grace is bestowed arbitrarily, according to God's sovereign and discriminating pleasure, then it follows that there is no proper freedom enjoyed except by a part of the race, while the rest are left in moral and hopeless vassalage.

If it be still said that this special grace of God waits to pass within all souls, and that it is only necessary to seek or receive it in order to the possession of the freedom which it brings; it is to be replied that just as large a freedom is required to seek and receive this special grace as is required by any work to be done afterward. If it be not previously free, the soul cannot truly seek and effectually receive this redeeming grace; for the act implied in this service is one of the highest and most difficult of all the tasks which a whole life lays upon us.

It is not enough to admit that the mind is conscious of its own freedom, and to fall back upon this consciousness as a method of justifying any scheme of necessity. It is true that consciousness bears this perpetual testimony to our freedom, and it bears it in spite of all logical proofs to the effect that every act is necessitated by the plan of God. But this only shows how resolutely consciousness protests against the scheme of necessity—not how readily it can harmonize with that scheme. That is certainly a singular use to make of this inward testimony, to compel it to give its endorsement to the false logic which it forever rises up to repudiate. It is as though the master should quote his slave's continued recognition of his rights as a man, to prove that chattel slavery is fully consistent with the exercise of an independent manhood. If the scheme of necessity be true, then the universal consciousness is a liar and a cheat, for action cannot be both free and necessitated at the same time.

It is of no avail to say that God *so* exercises his constraining influence in *determining* all our choices and volitions, that he

never infringes upon our freedom, that *he* can necessitate our acts and at the same time leave us perfectly free in performing them; and that it is our ignorance of God's resources and methods that creates the difficulty. This appeal to our ignorance and reverence is the merest evasion. There are doubtless many things in the Divine administration which we cannot comprehend; but it is perfectly safe to say there are no absolute moral contradictions and absurdities in it. God employs no alchemy by which he can make two and two four or five just as he pleases. Even He does not make truth and falsehood identical, nor mix up a genuine freedom and an iron necessity in the same moral act. The question is not one of *mode*, but of *fact and possibility*. We do *not* know all truth, but we *do* know that some things are falsehoods. We do not know all the elements that enter into the Divine rule, but we do know that the scheme of necessity and the doctrine of man's real responsible freedom cannot both be true.

Thus far we have sought to bound the significance of moral freedom on one side, and now it may require some limitation on the other. There has been an attempt to state what is and must be involved in it; it may now be needful to state certain things not involved, which are yet not unfrequently alleged as involved in it.

To be free does not imply that one may choose his own realm of life, and pass beyond the bounds of that domain within which God has chosen to put the human soul. Man's rank in the scale of being has been fixed. The bounds of his moral habitation are determined. He may not rise to the sphere and relations of the angel, by any indulgence of ambition, by any chafing against the barriers of his sphere, by any defiance of the authority which prescribes the limits of life. Nor may he throw off the restraints of moral law which apply to the human being, and, to avoid the responsibilities of an elevated sphere, descend to the companionship of inferior beings. He may act only within the limits of his appointed realm of life. He has his own moral domain to walk and work in, and his freedom is limited by the definite boundaries which enclose his powers.

To be free does not imply that a man may escape the influence and discipline of the laws under which the human soul has been placed. If they be kept, they distribute their rewards upon the obedient; if they be broken, their penalties will surely be visited on the offenders. God rules where man lives; he allows of no effectual defiance of his authority, and will not permit his statutes to be trampled down with impunity. He who uses his freedom well will reap a harvest of blessing; he who abuses it, will not be able to escape retribution. The Lawgiver is still above us, and in all our waywardness we do not get beyond his control.

To be free does not imply that there can be choice without objects, nor volition without motive, any more than there can be vision without light, or locomotion without muscles. Objects and motives are the occasions of all action—they afford stimulus to the mind, and rouse its powers to service. All free action takes its rise in the view of something to be gained, and all volition takes place under the influence of certain considerations addressed to the soul.

To be free does not imply that one is able to break up all the moral habits, and subdue all the moral tendencies, which have grown strong and controlling by long indulgence, by a single volition. The freedom pertains to the present act of the will; it does not enable one to prevent the inward and legitimate effect of a long-continued course of indulgence in wrong. The conscience will grow dull under such a way of life, in spite of volitions to the contrary. The passions will increase in strength, the moral sensibility will be blunted, the sympathy with righteousness will become feeble, the appreciation of fidelity will be less deep, and the reverence for God will decline, in spite of the strongest counter purposes, so long as the soul yields itself to evil. And even when the heart turns itself decidedly toward righteousness, it cannot repair all these losses, and bring back that higher moral tone to the soul, by any single effort of the will, however vigorous it may be. Cause and effect are still coupled in the life,—the harvest must be determined by the seed-sowing.

To be free does not imply that, by an effort of the will, one

may bring himself to believe absurdities, or to perform impossibilities. . There are some things which a free soul cannot do ; for freedom does not imply all sorts and all degrees of ability.

To be free does not imply such a direct and absolute control over intellect or taste or emotion, that it can absolutely determine all the perceptions of the first, the affinities of the second, or the movements of the third. Again we say, that freedom has directly to do with action, and not directly to do with thought or sensibility. Indirectly the will may modify opinions, influence taste, and arouse and subdue feeling ; but it does not sit above them in the capacity of an absolute sovereign.

Between this scheme of freedom and the doctrine of necessity, we are compelled to choose. Any proper freedom implies all we have set forth ; and he who denies this to men, gives them over to the domain and rule of outside and absolutely determining forces. Without stopping to argue this question of moral freedom directly, let us simply put down the legitimate consequences of denying such moral freedom, and asserting, in any proper form, the doctrine of necessity. Our action is either really free, or really necessitated ; for two antagonistic elements like these cannot mingle in an act, both giving their character to it. What, then, are the consequences flowing from a denial of moral freedom ?

This necessitated action, which alone remains when freedom is denied, must either result from a sort of natural fatality,—from an all-comprehending series of antecedents and consequents attaching somehow to the mechanism and movement of the universe ;—or it must result from the controlling influence of an infinite will, which allows no freedom outside of itself. The first supposition destroys at once the idea of a personal God,—for whatever is called God in such a scheme is only a vast link in the fatalistic chain,—only one great term in the infinite series,—only one great item in the catalogue of necessary phenomena. And this is to substitute the old heathen doctrine of fate for the scheme of one infinitely wise and perfect God as taught in the Scriptures.

The second theory implies that God is the ultimate, efficient, voluntary and intelligent cause of all human action, of every kind,—the right and the wrong,—the sinful and the holy.

It implies that he has given us such a nature that our consciousness is forever asserting a radical falsehood when it pronounces us free.

It implies that the feeling of blameworthiness, arising within us in view of certain forms of action, has no just foundation in truth.

It implies that, though God may have commanded men not to sin, and punished them for sinning, it is still his will that they should sin, and he causes them to do so by his own volition.

It implies that there is no real difference in the moral character and conduct of men. All alike are doing the will of God; for to this they are compelled; while none of them are rendering any voluntary or meritorious obedience, because there is no obedience except that which is absolutely necessitated by his compulsory influence.

It implies that, so far as conformity to God's will is concerned, every man is equal even to Jesus Christ; and that this will of God finds as clear and exact expression in the life of Ahab and the death of Judas Iscariot as in the consecrated service and the predicted and redeeming death of the Messiah. According to this theory, it is God's will that works freely through the life of every man, determining all purpose and giving character to every deed.

It implies that all the ideas of liberty, duty, right, wrong, praise, blame, sin, punishment, &c., which have obtained among men in all ages, have no proper foundation in philosophy, theology, or fact. Every government is an anomaly, human censures are unjust, penalties and prisons and courts and capital punishments are only a farce. If the scheme of necessity be true, men are no more responsible for a transgression of law than for a transit of Venus,—for a theft than for a thunder-clap,—for envy in the heart than for an earthquake in Honolulu. A clock might as well be complained of for striking, or the sea for engulfing a vessel, as a man for doing what he is

ordained and compelled to do by the absolute authority and infinite might of God.

It will not answer, as a reply to this, to say that God does not will and induce sin *as* men commit it; or that his motive in inducing it is good, while man's motive in committing it is evil; or that he overrules it so as to promote the ends of righteousness, when its natural tendency is to evil and injury. For, if men *act* in committing sin, as God wills them to act, it is difficult to see how he can disapprove the action which he has determined; and if men do *not* act in committing sin *as* he wills them to act, then it follows that they sometimes act against his will and agency; and this involves a denial of the doctrine of necessity. And as to the motive of men in committing sin, this doctrine of necessity alleges that the motive which controls action is chosen and sent by God for the very purpose of inducing that very act;—so that if it be bad, man has no responsibility in reference to its presence and character. And in respect to the overruling providence of God, which is said to convert that which tends to evil into an instrument of good;—it is to be replied that, on this theory, sin, just as men commit it, is a thing of God's own begetting,—it is an element of life which he has put into the world, and it has just those tendencies, and no others, which he has given to it in the system which he frames and administers.

These are specimens of the consequences which legitimately flow from the doctrine of necessity. And if the character of any system is to be judged by its fruits, there is most serious reason for distrusting and rejecting a scheme whose products are such as these. And, in rejecting the scheme of necessity, there is nothing left but to adopt in its stead the doctrine of freedom and responsibility, as it has been already defined.

A few brief statements on the points that remain to be considered, are all for which time and space are left us.

The responsibility of men hinges obviously upon their freedom. No man can be responsible for doing what he cannot avoid, nor for omitting to do what he is unable to accomplish. It makes no difference *how* the compulsion is applied;—if it be

compulsion really, that is sufficient. It does not matter where the inability lies;—if it be really inability, that fact settles the question. It amounts to nothing to say that it is only *moral ability* that is lacked,—that a complete *natural ability* is possessed. It is conceded by those who make this distinction, that no specific action can take place unless *both kinds* of ability are possessed; and if the second kind is a sovereign gift of God, no man is responsible for not performing an act till the necessary element of power is supplied. If it be said that this last species of ability can be secured by the free act of the man, that proves that he is really free in his whole moral action,—and so the scheme of necessity and the plea of moral inability fall to the ground together.

Moral responsibility implies the possession of the faculty that develops the idea and cognizes the element of right or wrong in action.

It implies an apprehension of the authority and sanctity of right, as superior to all else.

It implies that there shall be nothing which necessarily and effectually hinders from moving toward the right in choice and volition.

The clearer the view of duty, the deeper the sense of obligation, the more distinct the apprehension of the moral tendencies and consequences of an act, the larger is the responsibility connected with moral life.

Men are responsible for the dulness of the moral eye, and the stupidity of the moral sense, so far as that dulness and stupidity result from a past false life.

And yet men are *not now guilty* in failing to see the moral truth which they lack the capacity to apprehend, nor in failing to do what they lack the ability to accomplish, however this state may have been brought to pass.

In a word, men are responsible for the constant and right exercise of just what ability they may possess. If light increases or diminishes, if the moral power grows larger or smaller, if the opportunities increase or lessen, if the perceived reasons for given action be more or less weighty, the responsibility of men is correspondingly enlarged or contracted.

The laws which regulate the life of moral and free powers are simple.

A will left listless, and largely inactive, is roused to a decisive movement with greater difficulty, and its action is likely to be irresolute and feeble. Habits of right and resolute willing increase and give promptness to the voluntary power.

Leaving the powers, by which we discern moral qualities and distinguish between moral and immoral principles, unused, blunts the moral vision, and confuses the mind's moral judgments; their legitimate and constant employment, on the other hand, renders the discrimination close, and the verdicts clear and decisive.

The indulgence of evil tendencies and habits increases the difficulty of conquering and breaking them up; the prompt laying of decisive restraints upon them in their incipient stages, makes the mastery over them the easier and the more complete.

The only theological aspect of this subject, which requires a word farther, is that which respects the extent of our indebtedness to special Divine influence for the ability to repent and believe and obey, and become and continue Christians.

In a sense we are indebted to God for all we are and all we can do. He formed us as we are; He sustains us in being; He preserves the powers he imparted; He continues to us the freedom we derived from him; and surrounds us with the influences and appliances by means of which we may build up a character and go successfully about the proper work of life. Without all this we could do nothing; any more than the husbandman could fill his granaries without soil and seed, sunshine and shower;—or than the navigator could reach a foreign port without an ocean for his highway, or winds for his motive power. But these are the furnishings of the world,—they are parts of that great system of appliances which God puts into the hands of men, saying to them,—“Here are the facilities, there are the ends, go to now, and work.” So, too, these free powers of the soul, and this universe full of truths and stimulants, are the furnishings of this spiritual realm; and to the soul

longing for salvation, God is evermore saying,—“ Within you are the forces of a glorious life; yonder is the heavenly goal; here is the path of duty which leads, like Jacob’s ladder, from here to yonder; mount upward and take redemption.”

But what is to be said respecting God’s special influence that works to save men,—breaking inward fetters, and bringing the captive out of his moral durance as the angel brought Peter out of the Syrian prison? We can now only answer in these few words.

Of course this question has nothing to do with any governmental expedients which may be involved in the atonement. They belong to the Divine side of redemption, and we are dealing with the human side.

The obedience which God calls for is the obedience that is measured by our ability,—the call is to love him with all *our* heart, *our* mind, *our* strength; not the heart and mind and strength of an angel, of a redemed nature, or even of a stronger and nobler man than we. It is an asserted claim gauged by the nature and ability of him over whom it is asserted.

God’s influence, as he promises and gives it, does not come to relieve us of the responsibility or the necessity of strenuous effort. Our work remains ours as fully and really as before. The gospel is full of precepts and warnings even for justified men.

It does not suspend our freedom, and substitute its forces for that freedom. Its impulses do not, in any proper sense, supplant the volitions of the human soul.

It is rather an influence that coöperates with our own free powers, giving added force to their action. It makes the perception of the intellect clearer, it awakens the sluggish sensibility, and adds to the vigor of all righteous purpose. As a strong and noble human mind may act on us, ennobling all our life, though only doing it as we welcome the influence and render it helpful; so God comes down to us and offers his larger aid, helping us on to a nobler life, a larger service, a higher standing-place, a richer attainment, than, without his assistance, could ever be ours. And as that influence is freely offered, and waits to come in and aid us whenever we make a right use of

our own powers, so the high Christian ends we are set to seek after may become our attainments, while our failure to reach them is the proof of our guilt.

This view exalts God, by showing him ready to aid us in what is a great and serious and difficult work of life, where the obstacles are many, and the inward weaknesses expose us to the danger of failure. The other view which represents that we have no adequate ability to accept the gospel and become God's children till he sovereignly makes the needed addition to our power, turns his commands into solemn mockery, and impeaches his sincerity when he tells us he would have all to be saved, and yet does not bestow the grace which makes them reach salvation.

Between these two theories we must choose, for there is no third. We accept freedom as our answer to the question,—
“ Shall not the Judge of all the earth do right ? ”

ART. III.—THE MUTUAL RELATIONS OF THE SABBATH SCHOOL AND THE CHURCH.

God has ever provided for the exigencies of the Christian church. No new danger has menaced it without some adequate power being given to meet that danger. Peril has brought added manifestations of a loving Providence to the reassured heart of the believer. The fagot, the rack, the keenness of inquisitorial torture, have been met with a heaven-imparted strength and fortitude. Scientific discovery, long a source of disquietude to the faithful, by overthrowing the presumptions of science, becomes a defender of the faith.

Danger still threatens the church; conquests are before it as momentous in their issue as those of the past. In every land it is imperilled, and needs to keep close watch and ward, lest beleaguering hosts put it to shame in its citadels. Especially

may this be said of the Christian church of America. Peculiar perils threaten it; responsible tasks are before it—labors which demand the earnestness, faith and energy of every Christian heart.

The American church is in danger of losing America! The nature of our government and institutions brings to us much of this danger, and fosters its growth. Here are met the representatives of every clime. Europe, Africa and Asia, each furnish some proportion of our population. The fertile West gives a home to the majority of these emigrants. They come with little or no sympathy for the institutions of the nation that welcomes them. Their old national prejudices sway them. The tastes and habits of their former home cling to them here. The German cherishes his conservatism, and refuses a more enlightened policy. He is usually opposed to evangelical religion; he turns the Sabbath into a holiday, and clings to intemperance and atheism. The Irish, bigoted and suspicious, full of petty jealousies, help to give a more unfavorable character to society. The French liberalist rejects both the Bible and the God it reveals, while he has no patience with a staid republicanism. All these elements are obstacles to the progress of truth, and banish, to a fearful extent, morality from the fairest portion of our land. A thirst for wealth prompts their settlement there, and also allures thither a tide of native emigration, to mingle with error and darkness. There irreligion flourishes at will.

Into the midst of these active, evil influences, the emigrant goes from his quiet New England home. He may have been skeptical and irreligious here; but there, without his customary restraint, he is far more so. He may have been a religious, or a moral man at home, but in his new abode, no cessation of business or of pleasure tells of a Sabbath and its sacred worship. The community about him easily insinuates its own carelessness, and earlier principles and upright motives are forgotten. Infidelity and ignorance, hand in hand, unrestrained by scarcely a thought of truth, range through many a community to spoil and desolate. These same communities help to form our

frontier States, which modify, already, our political policy, and in future will control it still more.

From this comes our danger as a nation. Ignorant men will not choose wise rulers, neither will wicked men be represented by sterling integrity and honor. The western emigrant, however profane and ignorant, has an equal vote with the intelligent Christian mechanic of the older States. This same West of to-day, neglected by others and self-neglecting, must soon be the centre of our population, as it is in position the centre of the country. From it, will constantly radiate the power of those principles which have entered into its character in its formative period, of what kind soever they may be. They are to exercise an important influence upon our national destinies. The principles which have made our progress thus far glorious, can alone ensure to those destinies a future beauty and glory. If we are happier than other nations, it is because our institutions were the offspring of piety; because Christianity presided at their birth, and promised them her aid; because this aid, vouchsafed at the outset, is still keeping guard about them. Truth has been hitherto a sure aid and minister of strength. We rest down upon it as sufficient to counteract all the evils to which we are exposed. Only religious truth can avail anything in this time of need. Only the power that has thus far smiled in favor upon us can impart to our government, our plans for national prosperity, the elements of perpetuity. Our religious institutions alone can counteract the dangers which imperil them. They must be kept in vigor and purity. On this our welfare hinges. The work, we know, is great. Iniquity seems to forestall the usual efforts of the church. It is only able, seemingly, to keep alive in the communities of the older States scarcely more than a religious consciousness, while precocious vice seems to be wasting even that. No inconsiderable labor is to be done even where religion claims to be most strongly guarded. Not only is the church to perform this labor, but the dark, ignorant places are to feel her influence.

Is it said that the agency of that church is too feeble for the performance of such a vast task? Let it look to its prom-

ised strength, and it cannot faint before the foe; let it cherish the means for conquest which God has placed within it; let it examine its resources, look to its weapons provided in the heavenly armory for the conflict with all this evil. In this exigency, God has provided a precious aid. A new force is made available for the church; a glorious future awaits it if that force be appropriated with a willing and zealous heart.

What, then, is this new power which marches to our relief, which gives promise of overcoming the coldness of the church, of bringing into subjection the discordant elements of our population, wedding them to principles of virtue? We reply, "*The Sabbath school.*"

From its past work, we may prophesy such a result. It is no longer an experiment, but a fact; no more a trial but a reality. The fruit it has borne at the outset is but the earnest of a still richer ingathering. Already it has dispelled, to a great degree, denominational bitterness and sectarian narrowness—powerful obstacles to the mission of the church. It has united large and influential bodies of Christians in itself, when otherwise there would have been no union. They have united in promoting the Sabbath school enterprise, even though they disagree in all things else. There has been formed, within the churches, a strong desire to extend such an institution over all our land, to plant gardens of virtue in all its moral wastes.

The Sabbath school has resolved the church into more unity of spirit and endeavor. Men have spoken theoretically of the power of Christian love, but this acting of the spirit of love alone has power over the heart. Men who labor in a common cause like this must necessarily cherish the spirit of fraternity. The church needs this element to make its conquests available. So do its Sabbath school labors impart a needed blessing.

Let us turn for a moment from the consideration of the benefit accruing to the whole church, to that which is bestowed on each church that enters with zeal upon its Sabbath school labors. We shall thus be enabled to account for the general re-

sults by examining the ministry it performs for a single parish. The force of the whole depends upon the power which each school may exert.

The tendency of the Sabbath school is to materially modify the life of every church with which it is connected. It does this by carrying into operation the aim of the gospel, which is, to induce within the heart a childlike spirit. The word comes to us: "Except ye become as little children, ye cannot enter into the kingdom of heaven." The Christian church has but recently understood that, if the result of religion is a childlike spirit, then childhood itself will be most likely to welcome the truths of religion; that the trust and the simplicity of childhood are nearer than selfish maturity to the spirit of the kingdom. As in the earliest childhood of the race, it held closest communion with God, so, in the childhood of the man, there is more than maturer years may realize. The church has found, too, that the more it has come into contact with this spirit of childhood, it has become more sympathizing and earnest. And now, when it sees the magnitude of its work, it takes fresh courage, because it rejoices in this new ministration of strength and joy.

It is, when brought into contact with religious truth, that the real spirit of early youth is seen. It views truth without prejudice, and imparts that needed lesson to the church. Childhood is patient and teachable, so that they who sit down to instruct and win it, must be, in a measure, possessed of a similar spirit. We patiently theorize; but childhood, with one bound of its simple heart, calls a truth its own.

The Sabbath school duties of a church, if faithfully performed, will banish cold formality from the heart. An unfeeling spirit cannot long endure the presence of a class of sprightly, youthful minds. It must flee from what will prove a place of torture for it, or become changed. Unselfish prayers go up from a church for blessings upon its Sabbath school. In that sphere of labor, the toiler is met by a confiding spirit, which disarms him, for a season at least, of prejudice and mistrust. The attempts of our equals to remove an error from the heart, may

result in rooting it there the more firmly, but let the heart of a child present its own new thought, and there may be a new direction given to our own.

Again, those who give most meaning to the existence of a church, are its Sabbath school laborers. Their position causes them to cherish those qualities of heart which give strength to church action, and harmony to its policy. They are more apt to gain that quietness and cheerfulness of heart which give efficiency to all church effort. They must be prayerful, else labor becomes irksome, and soon abandoned. Truth must be steadily and carefully sought, that it may gain access to hearts full of cheerful and earnest instincts. Then, at times, the child becomes the more effectual teacher, inasmuch as its thought is not unfrequently more satisfying, nearer the great reality, than that of erudition. Who that has appealed to youth and seen the tear start in the beaming eye, emotion quiver upon the lip in answer to words of love and truth, has not felt a breaking down of his own pride of heart, the melting to a like tenderness, till there has come a clear spiritual atmosphere about that heart, setting in bold relief the cross and its Divine Sufferer? From such mounts of privilege the Christian descends with higher purposes and truer aims. They tinge his life; and that life carries to his brethren its new found power, and all are blessed.

Many may forget that the gospel is to have a controlling power over passion, but not so the Sabbath school toiler. The very presence of the class is a rebuke to a passionate heart. Confidence comes into contrast there with mistrust, patience with disquietude, benevolence with selfishness, ready forgiveness with unyielding pride. The Christian grows into that commanded meetness for the kingdom of heaven by such communion with a truth loving childhood.

But this picture of youthful tenderness and waiting willingness is not an universal one. There are youth in our lanes and streets without amiability, or anything which by a most charitable heart can be called a teachable spirit. They are not found there full of tenderness and love for truth. Oaths,

passion, weakness, filth, impudence, characterize them. Ah! to these very ones the church must feel that she holds a most sacred relationship. They are representatives of itself before grace redeemed it. It must be its mission to love those that do not love it. The Master led the way in that he sought the humble and weak, the sinful and stricken ones. The church must be reminded never so strongly of that example, as when it looks upon such uncared-for sufferers. Whatever brings to the heart a trace of the Master's spirit, let it be welcomed. In dealing with the more refractory, the higher discipline results. Faith must cling more closely to her promises, hope kindle her fires anew by preventing the dawn in prayer. The heart's murmurings must be quelled in the presence of wretchedness. Tears of grief can but fall often and freely over those who know no lovely thing, to whom life is a living weight of woe. Then, too, in the approach of such luckless ones to views of truth, there may be even higher pleasure experienced than in the less remarkable drawing near of comparative innocence.

From an efficient Sabbath school the church receives the greater proportion of its accessions. These bring a discipline of heart and mind, a vigor of opening Christian thought and purpose to resuscitate it. The chances are comparatively few that a man will be converted in maturity. The direction which years have given to inclination, thought and purpose, has become the bent of the spirit, and is still followed. "The nurture and admonition of the Lord," has a meaning in youth which no after years may know. Hosts of evil encamp about a youthful soul. Enticement, strategy and threat are employed to win it from its stronghold of innocence. Unless angels of truth guard with ceaseless vigils every avenue of approach, the enemy will gain the fortress and subject its garrison to an unrelenting despotism. What probability, then, that, after years of such subjection, when every rising of virtue is smothered by jealous guards, when the works of the fortress are well-nigh demolished, when the enemy is ever present to pervert and destroy—what are the probabilities, when evil has fully entrenched itself in the heart, made of it uncleanness and reduced it to

almost helplessness, that a man will become possessed again of strength and virtue? A cold understanding yields no such encouragement to effort as a trusting, cheerful spirit. A selfish manhood seldom knows how to bend, while youth follows more closely its purer reason.

We wish to notice particularly another of these relations. A pastor cannot do without the encouragement which the Sabbath school gives to his labors. Every teacher is a coöperator with him,—an aid in the same work of conversion. Sabbath school instruction prepares the way for a more efficient teaching from the pulpit. No pastor can safely ignore this department of Christian toil. There is the most intimate connection between that and his own. The teacher is a pastor, only in a less extensive sense than the teacher in the pulpit. He prepares homes for the reception of the minister. He goes before him, making a way in the heart for a more extended understanding of truth. The teacher comes into personal familiarity with each member of his class. The pastor cannot do this; his work in the Sabbath school must of necessity be more general. The pastor must not venture to neglect this form of effort. By a friendly recognition, each Sabbath morning, of the teacher's work, if it be but a smile of appreciation of the service performed there, it should be given. The teacher is the most faithful coöperator with the pastor. It will not be enough to see that suitable teachers and superintendants are secured. The pastor must do even more than express his confidence in the Sabbath school laborer, he must seek to add by his encouragement, by the inspiration of a ready, cheerful presence to the teacher's energy and the teacher's inspiration. Let a pastor look in upon his school every Sabbath morning for a few months, with a loving, sympathizing spirit, and he will be reluctant to forego that pleasure afterward. It gives him a needed inspiration for toil. The thought that so many laborers are toiling jointly with him, however dear it might have been before, will be impressed the more by his weekly visits to their place of Sabbath toil. Then, too, a school is made more efficient by the frequent presence of the pastor.

The teacher feels his work recognized, and is cheered, while the children never weary of his presence and pleasant words. So the pastor becomes strengthened for his labor, and, too, the church receives new aid through him by the ministry of its Sabbath school. So that the church is a recipient from two sources. Its membership, actively employed, meet its necessities more adequately by the aid of their labors of love, and the pastor affords higher and richer instruction.

We have thus traced, to some extent, the reciprocation of benefits between an individual church and its Sabbath school. If such be the result in one case, the general result must correspond. Let us, from this frame work for our basis, trace the effects of those influences up through their promised history. As the leaven, "hid in the three measures of meal," leavens the whole mass, so do these influences go forth among the churches. Church after church is awakened to a higher type of existence. They have felt the power of the Sabbath school, and they become earnest in the cry: "We must sustain it. We need it. It is bringing us more life. We need it for ourselves, we need it for the West; let us carry it to every needy spot." And so the churches have determined to extend it, to cherish it as a fruitful source of hope to itself and of good will to men. Mature minds, bewildered by doubt and skepticism, may reject and spurn it; but the heart of childhood will bid it welcome.

If the children of the next half century are brought under its influence, if the truth may only spread in efficiency among the youth of our land for that period, then the crisis will be forever past. The church will be relieved of the dark picture which meets her anxious eye. Our land can but be bright and beautiful in its spirit and in its influence upon the nations. Infidelity will not stint our growth, nor skepticism breathe its deadly blight over fair regions and pure hearts. Let the present West become established as a stronghold of truth, and the darkness can never so gather again, or the danger be again so imminent. With such a reserve force as this will bring to her, the church will save America.

But not America only. Already are we a dominant power in the earth, and our development will render us still more so in the future. Already are we a light to the nations, but by the furtherance of the same principles of integrity which have saved us thus far, these confederate States will become a stronger, truer light. A mighty destiny are they to accomplish in the history of the world, either for good or for evil. If for evil, then there is no other field, no other undiscovered, virgin land where free institutions and gospel power may so write their own new name of peace on earth, good will to men. "Time's noblest empire is her last;" but truth alone can make it noble, and truth must be spread by the churches of America. No other avenues of help are open; aid must come from those sources, or not at all. The work is all before our churches in its most urgent form, but that work is not impossible. The future may look ominous, but it shall come out into a free and pure present, by God's help. He has given to the churches this added means of success, of which we have written. Let us gladly and faithfully appropriate the good and the promised deliverance it brings to our waiting hearts, cherish the lessons it has taught and is still teaching us, further its development and extension, and leave the result with God; and in his own favored time, he will bring the salvation of Zion to a bright and gladsome issue.

ART. IV.—THE MERITS AND DEFECTS OF THE REFORMATION OF THE XVI. CENTURY.

To analyze the Reformation of the XVI. century, it is necessary to make ourselves familiar with both its antecedents and its consequents,—to examine the state of Europe preceding and also succeeding that great event. To understand its character, we must know the causes which produced, the agencies which developed, the circumstances which modified, and the results which flowed from it.

For a thousand years the mantle of Papal superstition, idolatry and wickedness had covered the nations of the earth. Rome had either quenched or absorbed nearly every star of literature, science and morals, that appeared above the horizon. True, here and there a ray struggled through the darkness, in spite of the thunders of the Vatican, but they only served to make the darkness still more visible. The sacred Scriptures were neglected, despised and trampled upon by the clergy, and rigidly withheld from the laity.

As a consequence, the doctrines of the gospel were almost wholly unknown, and their saving influence almost wholly unfelt. Religion became an intolerable superstition in its faith, a contemptible farce in its worship, and a stupendous fraud in its ambitious scheme to exalt a mercenary and corrupt priesthood at the expense of the degraded and subjugated masses. The mother of harlots reigned supreme. Kings and emperors prostrated themselves at her feet, trembled at her anathemas, and zealously obeyed her behests. A splinter from the cross, a link from the chain of St. Paul, or a bone of some defunct saint was a sufficient reward for the most difficult service.

Nor were the crowned heads of Europe, in the beginning of the XVI. century, so weak as this degrading vassalage to Rome would seem to indicate. Charles V. of Spain, and Francis I. of France, two of the mightiest monarchs of any age, were in the zenith of their power, Henry the VIII. swayed the sceptre on the English throne, James V. was king of Scotland,

Maximilian I. was Emperor of Germany, Emmanuel the Great was king of Portugal, Christian II. of Denmark and Sweden, and Sigismund I. of Poland. These potentates, men of acknowledged talents and princely resources, men who gave law to Europe touching its social, political, and religious sentiments, were, without exception, wedded to the Catholic faith. Rome guaranteed to them the Divine right by which they held their crowns, and they in turn filled her coffers with gold extorted from the people she had sold to them.

A single fact will illustrate the insatiable cupidity of Rome, and the manner in which popes and kings played into each other's hands in the disposal of those even professing the Catholic faith. In the XII. century, Pope Adrian III. sold Ireland to Henry II. for the annual payment of a penny for every house on the island, and then authorized him to invade the country, conquer the people, and compel them to pay the price for which he had sold them to the horrors of war,—the loss of liberty, and the servitude of a foreign yoke.

These brief statements will indicate the circumstances of Europe in the beginning of the XVI. century,—circumstances which seemed to preclude all rational hope of a reformation. But God, who is wiser than men, who can bring light out of darkness, who can harmonize the most discordant elements and make them subservient to his plans, was preparing the way for that great work which has left its impress, not only on the century in which it occurred, but upon all succeeding ages.

Let us examine, briefly, some of the main causes which produced the Reformation.

One of its most obvious causes, so far as human influence is concerned, was the revival of learning among the nations of Europe. Early in the XIV. century, the clouds began to lift from the long dark night of the ages. Stars of literature, science and art, one after another, came out, heralding the dawn of a brighter era. The crusades, wicked and suicidal as they were, tended to promote independent thought and to quicken the mental activities of the world. The invention of the mariner's compass extended commerce, and led on to magnificent discov-

eries, which revealed a new world to the enterprise of the nations. The art of printing gave a new impulse to learning. Books were multiplied, universities established in all the principal cities of Europe, and education placed within the reach of the middle classes which had recently sprung up. Mind, awakened from its long lethargy, rejoiced in its newly-found power and gave some splendid proofs of its genius. Raphael, Michelangelo, Titian, and Correggio, seized the brush, and the ear was glowed with celestial beauty; Copernicus grasped the key to the universe, and unlocked the mysteries of the solar system; and architecture exceeded itself in the magnificent pile of St. Peter's. These giant strides of intellect, this marked progress in the arts and sciences, this great revival of learning gave to the XV. century a voice as of one crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight."

Another cause which led on to the Reformation was the religious character of popes and priests. Instead of being, at the best, they were, with few exceptions, the worst men of the age. The celibacy of the clergy, established by Gregory VII. produced a fearful harvest of licentiousness. A historian declares that all the clergy kept mistresses, and all the convents at Rome were houses of ill fame. Erasmus relates that, in many places, the priest paid the bishop a regular tax for every woman with whom he lived, and for every child he had by her. A German bishop said publicly, that, "in one year eleven thousand priests presented themselves before him for that purpose." The papal chair was frequently occupied by men known to be guilty of repeated murders and continued adulteries—men the blackness of whose characters darkens all the pages of history in the age in which they lived. Purity of heart and conscience were neither believed in, sought for, nor preached by the clergy, and their deluded followers found it easier to pay for indulgences than to cease from sinning.

Now it is impossible for any religion, whose teachers and expounders are known to be no better than the generalitv of men, to retain its hold on the popular mind, especially where that mind begins to think for itself. Thus these vices, im-

alities and excesses of wickedness prepared the way for the Reformation, by revealing to the people the deep depravity of the system under which they groaned, and the unmitigated wickedness of those who scrupled at no means, however base, to keep them under the yoke.

Another cause which operated still more powerfully in arousing Europe to the necessity of a reformation, was the worldly, selfish, ambitious usurpations of Papal Rome in temporal things. Not content to hold the keys of St. Peter, she sought to sway the sceptre of universal empire; and, like her great prototype, heathen Rome, to be mistress of the world. When the northern barbarians, in the VII. century, took the crown from the head of the Greek Emperors,—the legitimate sovereigns of Rome,—they placed it on the altar of St. Peter. But it could not remain there; for, in the next century, the Pontiff was compelled to vacate the throne of the Cæsars, and place the crown on the head of Charlemagne, whose father, Pepin, Mayor of France, at the solicitation of Leo III., drove from the gates of Rome the Lombards, who were threatening destruction to the Eternal City. Charlemagne, however, bequeathed far more power than talents to his posterity; and, consequently, in the IX. century, the aspiring horn of the seven-headed beast was enabled to regain the crown.

But such were the enormities of Papal misrule, such the sufferings of the people that, in the X. century, the German emperors took Rome, purged it with the sword, and placed men in the Papal chair better adapted to the functions of Christian bishops.

But this forced humility did not accord with the ambitious spirit of the Papal church. Not one iota of her arrogant claims was abated, and when, in the XI. century, internal troubles had weakened the German Empire, Gregory VII., the celebrated Hildebrande, took the crown, ascended the throne, and reigned supreme in temporal as well as spiritual matters.

From this time until the Reformation, a period of four centuries, the Popes were independent of their former rulers,—the Greeks, Franks and Germans,—and held almost unlimited sway over the nations.

Kings and emperors knelt at the feet of the sceptred, mitred and purple-robed representative of the poor fisherman of Galilee, received their crowns at his hands, and meekly heard their policy dictated by his lips. Rome became the oracle of Christendom,—tribute was poured into her coffers, and honors lavished upon her shrine.

This state of things, however, could not continue. Vassalage to Rome was felt to be degrading; the grounds on which it was predicated were seen to be false, and the men who imposed it possessed neither the respect nor love of those they assumed to govern. The Popes were confessedly incapable of exercising any such exalted functions as such extensive jurisdiction implied. In fact, no country in Europe was so sadly misgoverned as Rome, under these very men who claimed to be the vicegerents of God, and the legitimate sovereigns of the world. Indistinct murmurs at first began to be heard, presaging the coming storm; and then the lightnings of indignation and the thunders of rebuke flashed and rolled from the throne of Europe. Hapsburgh led the van in this war of words: Maximilian said openly, of the treacherous Leo X., "This Pope, also, in my opinion, is a scoundrel. Now I may say that never in my life has any Pope kept his faith or his word with me. . . . I hope, God willing, this will be the last of them."

But mere words did not satisfy the fiery temper of Louis XII., or the warlike spirit of Charles V. The first inscribed on a medal *Perdam Babylonis Nomen*,* and the last marched an army against Rome, pillaged the city, shut up the Pope in the castle of St. Angelo, and compelled him to capitulate on the humiliating terms of remaining a close prisoner until he should fulfil the stern conditions imposed upon him. True, the Pope, through the aid of Francis I., regained his liberty and his crown, but the prestige of his power was gone, and gone forever.

France, with her Pragmatic Sanctions, decreed the freedom of the Gallican church; and England substituted for the Pope

* I will destroy the name of Babylon.

Henry VIII., as head of the Anglican church. These governmental movements, with many others of a similar character throughout Europe, were not the Reformation, but they prepared the way for it, led on to it, and aided in its progress.

The last cause to be here mentioned, the one which, under God, had the most to do in producing the Reformation, was the influence and labors of those faithful men whom God raised up, from time to time, to witness to his truth.

From the very commencement of Roman apostasy, men were not wanting who characterized it as Anti-Christ, and sought to overcome it by the word of their testimony and the blood of the Lamb. As early as the II. century, a class of dissenters arose at Rome, called Novatians. These faithful Christians separated from Rome, planted gospel churches, and, in a few centuries, spread over the empire. In the IV. century, they had become so numerous and respectable that Constantine endeavored to unite them with the Catholic church; but, failing in this, he persecuted them with extreme cruelty. This murderous policy being continued by the Catholic emperors, they were finally destroyed or driven into exile. In this century, the Donatists arose in Carthage, and, for three hundred years, bore a decided testimony against the aggressions and corruptions of the Roman church. In the VII. century a new sect arose in Asia Minor, denominated Paulicians, from their regard for Paul as an inspired teacher. In spite of Romish persecutions, they extended over all Asia Minor, the land of Paul's abundant labors and rich harvests. In the IX. century, they were destroyed by Theodora, the Greek empress, who caused one hundred thousand of them to be put to death. In this century, Claude, an eminent scholar, Christian and divine, was appointed to the See of Turin. Although a Catholic, he set himself zealously to the task of reforming the abuses of Rome. The valleys of Piedmont, which belonged to the bishopric of Turin, were filled with his disciples. Some half century after his death, his followers, who took the name of Waldenses, separated from the church of Rome, and established churches on the plan laid down in the word of God. Persecution scattered them abroad, but they went everywhere preaching Jesus. So

numerous had they become in the XII. century, that Egbert, a monkish writer, says, "They are increased to great multitudes, throughout all countries." Another tells that, "They sorely infested France, Italy, Spain, and England." In different countries they were known by different names,—as Albigenses, Vaudois, Paulicians, Paternes, Puritans, &c. Many eminent men were produced by this holy brotherhood, among whom we notice Peter Waldo and Petro DeBrys of France, Wickliffe of England, Jerome and Huss of Bohemia, &c.

Thus the light of the gospel was kept steadily, though dimly, burning through the entire period of Roman apostasy, even down to the Reformation of the XVI. century. The elements were all prepared, and that great event was a moral necessity. Romish domination was felt to be an intolerable burthen to the potentates of Europe; her persecutions had well nigh worn out the patience of the saints, her senseless mummeries no longer satisfied the popular mind, which felt the necessity of a more rational, if not a more holy, faith, and the light of truth was already shining in the altar fires of those devoted men who would not receive the mark of the beast in their foreheads nor in their hands.

Early in the XVI. century, Luther, whose name is so associated with that event, that it has become a synonym for the Reformation, began his labors as a reformer, at the University of Wittemberg. Instead, however, of his developing the Reformation, that event developed him. While he, a poor benighted monk, was counting his beads in the hermit's convent of St. Augustine, others were actively engaged in the work of reform. Already had Renclin and Erasmus swept the dust of ages from the sacred Scriptures, and opened them to the people of Germany. Already had Frederic III., Elector of Saxony, founded the University of Wittemberg, and dedicated it to reform. In 1502, we find this enlightened prince proclaiming the doctrines of the Bible to Staupitz, Vicar-general of the order of the Augustines, for all Germany. Even before this, in the year 1473, ten years before Luther was born, the doctrines of evangelical truth had been taught in the University of Paris, by John Weissel, surnamed the Light of the World. It was at

this University that Renchlin and Erasmus were fitted for the important services which they rendered in this great work. These men, and others connected with the German universities, did much to raise up and qualify those men whose names are so intimately associated with the Reformation. Melancthon owed his conversion to Renchlin, and Luther his also to Stau-pitz, who was at this time head of the University of Wittem-burg, to a professorship, in which Luther was called by the Elector in the year 1508.

About this period, or a little earlier, several eminent reform-ers arose in Switzerland, at the head of whom was Zwingle, preacher in the Cathedral of Zurich. Also, in several other countries, faithful advocates of reform were found to meet the crisis which Papal corruption and tyranny had precipitated on the world.

This brief survey of the state of Europe, prior to the Refor-mation, and also of the causes which produced this glorious work, will prepare our minds to understand its character and estimate its worth. This, however, is a somewhat difficult task. The work was so extensive, originating in such different coun-tries, and carried on by men of such different temperaments, views and feelings, that it could not be uniform in its charac-teristics.

Amid the absolutism of Germany, the Reformation would naturally be monarchical; while, nurtured in republican Switzer-land, it would as naturally be democratical. It would also bear the impress of the different classes to which, in different coun-tries, it owed its development. In Germany it was essentially the work of the nobility, in Switzerland of the yeomanry, and in France of the peasantry.

Again, the Reformation would naturally reveal the charac-teristics of those eminent men through whose influence more especially it was developed. No two of these were precisely alike. The learned Erasmus was a theologian of the schools; the amiable Melancthon was a conservative philosopher and gentlemanly courtier; and the impetuous Luther, in spite of his plain, practical common sense, was somewhat of a transcenden-tal mystic. Thus we find scholasticism, conservatism and mys-

ticism represented in the three leaders of the Germanic reform. Of the Swiss, Zwingli, with his intellectual clearness, logical power, and firmness of purpose, was a radicalist; the mild, peaceful Œcolampadius, with his spiritual meekness, was a conservatist; and the learned Genevan, whose theological system has impressed itself on the world more deeply perhaps than any other, uniting in himself the characteristics of the two former, and superadding an executive power for organization seldom equalled by any other man, may be denominated,—to coin a new word—a practicalist.

This brief classification of a few of the leaders, together with the circumstances which surrounded them, and also of the different classes and peoples among whom and by whom the Reformation was developed, will account for any discrepancies or seeming contradictions in its characteristics.

In the doctrinal sentiments of the Reformation we find much to approve. Mainly they were evangelical, embracing the great cardinal doctrines of the Trinity, the Atonement, Justification by Faith, Future Rewards and Punishments, and the Inspiration and Authority of the Holy Scriptures.

On these points the Reformers were united. They were agreed, too, in rejecting the Romish doctrines of Penance, Purgatory, Masses, Indulgences, Monastic Vows, Auricular Confession, Invocation of Saints, and the Celibacy of the Clergy. They were generally, though not uniformly, agreed in rejecting the traditions of the Elders, the decrees of the Councils, and the authority of Popes, Cardinals, Bishops, and even of the church itself, in matters of faith.

Still the Reformation was not complete. Many of the erroneous doctrines and superstitious ceremonies of the Papal church were continued by the Reformers. Especially was this true in Germany, where the Reformers endeavored to compromise with Charles V. so as to meet Rome on middle ground, and thus prevent any schism in the church.

Although this scheme, so earnestly supported by the Emperor and also by the Reformers, failed through the incorrigible obstinacy of Rome, yet the concessions made to effect it at the celebrated Diet at Augsburg, made the Augsburg Confession of

Faith to incline towards Rome more than it otherwise would have done. Hence the Lutheran church differs less from the Catholic than does any other which is called Protestant. It holds to the doctrine of Consubstantiation, which is equivalent to Transubstantiation; to the use of the wafer in administering the Lord's supper; to private confession; to Pedobaptism; to exorcism, and to the use of images, incense, crucifixes, and lighted tapers in their churches.

In Switzerland, however, the work of reform was much more thorough, being less tinged with German influence, and less controlled by the great Catholic powers. But one rite, essentially Papal, was retained here, and that was infant sprinkling as a substitute for Christian baptism. Touching this doctrine, the Reformers made common cause with the Catholics against those ancient, persecuted Christians already mentioned, who held, with the Bible, that immersion is the only mode, and believers the only subjects, of Christian baptism.

Another serious defect in the Reformation was its denial of the Freedom of the Will. With few exceptions, the Reformers were Calvinistic in their sentiments, holding to the doctrines of total depravity, unconditional election and reprobation, final perseverance of the saints, &c. On these points Luther was accustomed to express himself even more strongly than Calvin. It should be borne in mind, however, that Luther was not a theologian. He was not adapted to such a sphere. He had neither the critical analysis of Erasmus, the learned polish of Melancthon, the strong logic of Zwingle, nor the philosophical mind of Calvin. The flow of his mental powers was tumultuous, but not deep—active, but not strong. He reached his conclusions slowly, but what he lacked in time, he made up in zeal. The same remarks will apply to Luther as a controversialist. His triumphs over the champions of Rome in the arena of debate, were owing more to the weakness of his adversaries than to his own powers of argument. And when he entered the lists with his brethren, the Reformers themselves, against the Freedom of the Will and in defence of Consubstantiation, he owed more to his strength of lungs and to his

indomitable will, than to any ability he possessed of making the worse appear the better reason. These things are not said to detract anything from the well-earned fame of the great Saxon Reformer. He was well fitted for his especial work, and, doubtless, more ability would have made him less efficient.

If his mental perceptions had been clearer and stronger, it is doubtful whether the German mind could have kept pace with him. The people needed a leader just like themselves, and Luther was the man. He was intensely German, embodying the peculiarities of the German mind as developed, not only among the nobles with whom he associated, but also among the lower classes from whence he sprang. This gave him an influence with the people, and also with the rulers, greater, perhaps, than that of any other man of that age, or of any other. In fact, he carried Germany, and the only wonder is, that his pace was so rapid.

We will now notice briefly the ecclesiastical policy inaugurated for the government of the Reformed churches.

Luther, as we have already intimated, was a monarchist; hence the government which he established for the churches which bear his name, partook more or less of that element. Wherever Lutheranism is established, the supreme head of the State is the supreme visible ruler of the church. It is made his duty to appoint consistories, composed of men well versed in both civil and ecclesiastical law, to watch over the interests of the church, and to govern and direct its affairs. True, the Constitution of the Lutheran church differs in different countries, but nowhere does it seem to recognize the idea of church independence. This was a serious defect in the Reformation in Germany; yet Germany was prepared for nothing better. Another system had been tried once, which effectually divorced Church and State, leaving each independent of the other. This was in the dominions, of Philip, Landgrave of Hesse. Although it had the sanction of this most enlightened and evangelical of all the German princes, yet it was not received outside of his jurisdiction, and, finally, was superseded even there by Lutheranism, which harmonized more fully with the German mind.

Among the free and independent Swiss, another form of church government was established. In the council at Zurich, in 1523, Zwingli distinctly asserted the doctrine of church independence. "The universal church," said he, "is diffused throughout the world, wherever faith in Jesus Christ has spread, in India as well as in Zurich. And as to particular churches, we have them at Berne, at Shaffhausen, and even here. But the Popes, with their Cardinals and Councils, are neither the universal church nor a particular church. This assembly which hears me is the church of Zurich, and may rightfully decree whatever it shall see to be conformable to the Scriptures."

This eminent Reformer also proclaimed the doctrine of Christian equality in the churches. "Christians," said he, "are the brethren of Christ and of one another, and they have no fathers upon earth; away, therefore, with religious orders, sects and parties." In harmony with these views, Presbyterianism was inaugurated as the government of the reformed churches in Switzerland, in France, and in several other countries. This system is greatly to be preferred to Lutheranism, though not quite so simple nor so favorable to the independence of individual churches as that laid down in the Gospel of Christ.

Finally, let us notice the spirit of the Reformation; for, after all, it is in respect to this that we gain the clearest insight into its character. From what has already been said, we may expect to find diversities of spirit as well as of operations on the part of the Reformers. This is natural, and hence unavoidable. As in the great geological epochs of our globe, each new order of things bears the marks of the mighty throes attending its birth, so in this great moral and religious transition we find evidences of the upheavals and convulsions attending its development. As, in the former case, many fossils remain, and occasionally a living representative of the old reptilian dynasties survives, just to show, by way of contrast, the superior excellencies of the new creation; so in this, many fossils of a ruder type are scattered over its beautiful fields, and occasionally a monster swims the deluge and makes hideous footprints on the Ararat of the Reformation. These, however,

are the exceptions. Our only wonder is that so little of the old leaven is found in the new lump.

The spirit of the Reformers was eminently devotional. They were men of strong faith and earnest prayer. This was the hiding of their power. Through this they waxed valiant in fight, putting to flight the armies of the aliens. In their intellectual discipline they also cultivated a spirit of enlightened piety. In this we see the hand of God. Such is the tendency of the human mind to swing from one extreme to another, that, if the Reformers had not been guided by God's Spirit, in leaving the ignorance, superstitions, and degrading mummeries of Papal worship, they would have gone quite over into the cold philosophies and heartless speculations of Infidelity. That they did not do this is their highest praise. It shows that they were under the influence of that Saviour who came not to destroy the old, but to inaugurate a new and better faith.

For similar reasons the Reformers were eminently conservative, using the word in its best sense. All that was good in the old system they endeavored to retain in the new. The fact that Rome had abused a thing was not a sufficient reason with them for rejecting it.

With few exceptions the Reformers also possessed a spirit of charity. This enabled them to fraternize in the great work even where they could not harmonize in sentiment. So much can truthfully and cheerfully be said in behalf of the spirit of the Reformers.

Truth, however, compels us to state that there is a darker side to this beautiful picture, and justice to the injured demands that we present it. The spirit of intolerance which the Reformers possessed is a sad comment on the weakness of human nature. It cannot be denied that they persecuted their weaker brethren with much bitterness. The Protestant legislature of Zurich, in which the influence of Zwingli was more powerfully felt than perhaps that of any other man, passed an edict, in 1530, against the anabaptists, as bloody as any that ever issued from Rome. And this cruel law was enforced with rigor. The blood of martyred saints stained the garments of

the Zwinglian church. It is true Luther would never consent to call to his aid the sword in his war against Rome, yet he did not scruple to use his influence with Protestant princes to induce them to suppress by force those peace loving Christians who presumed to worship God without asking leave of either church or state. This was the darkest feature of the Reformation, and the deepest stain on the character of the Reformers.

We should, however, notice the circumstances which palliate, in some measure, the guilt of the Reformers in this regard. The age in which they lived was not favorable to religious freedom. Indeed, this sentiment was hardly realized except by those despised sects who were regarded as fanatics, disorganizers, &c. Again, the exceedingly bad odor in which these persecuted sects were held, on account of the intemperate zeal and wild fanaticism of a few of their leaders, and still more on account of the base calumnies and malicious slanders circulated by their enemies, tended greatly to prejudice the minds of the Reformers against them.

Though we cannot justify the Reformers in their persecutions, still we may hope that their grievous error originated in their heads rather than in their hearts. Their self-sacrificing labors in behalf of the truth precludes all rational doubt as to their honesty of purpose. However much they were mistaken, they were sincere, devoted, conscientious disciples, and, as such, while we condemn their errors, we would honor their virtues.

Of the Reformation as developed in other countries, in England, Scotland, Ireland, Denmark, Norway, Sweden, &c., but a single word need be said. In each of these countries the work possessed similar characteristics to that in Germany and Switzerland. In every case it is fitly styled a Reform; for it was a long step in advance of Rome.

In summing up the merits of the Reformation, we find much that calls for devout gratitude. The Reformation was the generous and efficient patron of learning. It gave the Scriptures to the masses, and revived a taste for their sacred truths. It aided largely in disenthraling the nations of Europe from Papal domination. And in its mainly evangelical sentiments, and in its devotional, conservative, yet progressive, spirit, its influ-

ence was felt throughout the world, and will be to the end of time, making it wiser and better. Christendom to-day is reaping rich harvests from the seed-sowing of the XVI. century. All honor, then, to those faithful men whose praise is in all the churches, whose memories are fragrant with Christian labor and whose footprints on the sands of time are deep enough to be seen across the ages. Let us follow them as far as they followed Christ, and endeavor to be as faithful in our day and sphere as they were in theirs.



ART. V.—POSITION AND DUTIES OF THE CHRISTIAN SCHOLAR.

All persons are not scholars, nor ought they to be, since they have various wants to be provided for. Some employ themselves in the cultivation of the earth—a department of labor ever to be honored. Man primeval was an agriculturalist. Many of the noblest statesmen in different ages, like Cincinnatus, and Agricola, and Washington, have been called from the plough to the cabinet, and returned with pleasure from the cabinet to the plough.

The home of others is on the deep. The boundless expanse of waters around, the azure canopy above, the winds, the waves, the storm afford them a congenial element. Nor are the obligations of society light to such, not only for many of the comforts and luxuries of life, but also for the influence of commerce, which has done so much to promote the brotherhood of man. No one knows, but to admire, the bold, hardy, generous sailor. Many blessings upon the sailor.

The vocation of the artist is also a noble one. Art is in its main a copy of nature. Nature is God at work; and it meet that man, made in the image of God, should work as God works.

Some institute comparisons between the different professions

and pursuits of men, telling us that this or the other class lies at the foundation of society, and is the only independent one. But this is to little purpose. God never made an independent class, or an independent man. All are mutually dependent.

It is not surprising that all do not appreciate the department of letters. To say nothing of the common tendency to magnify our own calling, even to the depreciation of those of others, it is not to be denied that among those devoted to literature, as well as elsewhere, there are those who do not honor their profession. Some are only nominal students, others mere students. And there are students besides those trained in the schools.

Whatever is employed directly for the improvement of the mind, belongs to the sphere of the scholar. Now we find great diversities of mental power and excellence in society. A Burke sways the British parliament. A Webster guides the American senate. What is the depth, the grasp, the reach of such a mind! Another can scarcely frame an intelligible proposition, or comprehend the simplest train of thought. What power of mind was requisite for the production of Newton's Principia! On the other hand, we are referred to rational men who could not count higher than five. Compare the devout Brainerd with a South Sea cannibal, who has no proper conception of God, or right or wrong.

We do not claim that all these diversities are to be ascribed to the influence of education on the one hand, and the neglect of it on the other. There are doubtless original differences. "God hath made of one blood all nations." "All men are created equal." These maxims do not mean that there is an exact uniformity in powers of mind, any more than in the features and other physical organism; but that all are by nature endowed with the essential elements of humanity, and therefore equally entitled to the rights of man.

It is impossible to determine how far existing differences are to be ascribed to nature, and how far to education; though few will doubt but the latter has much the most to do with the result. It is a matter of no trifling importance, whether the mental powers lie dormant, or are depraved through life, or are

disciplined and elevated by appropriate culture. It makes no slight difference whether one be in the condition of the savage, the serf, the slave, or enjoy the advantages which surround the philanthropist, the statesman, the scholar. It was not nature alone, it was no chance or magic that made a Bacon, Locke, or Wilberforce. Whatever were their native powers, their eminence was attained by diligent, earnest, protracted discipline and culture. And this is the only path to real eminence. Surely the vocation of the scholar needs no eulogy.

In estimating the position of the *modern* scholar there is a tendency in many to indulge extreme views. Some contemn the past, and have no eye but for the glowing present, and the glorious future. Others live only in the past. All their enthusiasm is drawn out towards its loved and revered associations, in the vein of the following from one of Milton's admirers :

“ While this book lies on our table, we seem to be contemporaries of the great poet. We are transported a hundred and fifty years back. We can almost fancy we are visiting him in his small lodging: that we see him sitting at the old organ beneath the faded green hangings: that we can catch the quick twinkle of his eyes, rolling in vain to find the day: that we are reading in the lines of his noble countenance the proud and mournful history of his glory and his affliction! We image to ourselves the breathless silence in which we should listen to his slightest word; the passionate veneration with which we should kneel to kiss his hand and to weep upon it; the earnestness with which we should endeavor to console him, if, indeed, such a spirit could need consolation, for the neglect of an age unworthy of his talents and his virtues; the eagerness with which we should contest with his daughters, or with his Quaker friend, Edward, the privilege of reading Homer to him, or of taking down the immortal accents which flowed from his lips.”

Or return to remote antiquity. There is a *charm* to many a scholar in the old classic scenes. He goes to Athens in the days of its renown, enters the groves of Academus, and its beautiful temple, and sits with the enraptured throng at the feet of Plato. And this is his ideal of an earthly Paradise. In comparison with this position, that of any *modern* scholar is, in his esteem, ignoble indeed.

Now, without detracting aught from the high and deserved

estimation in which the past is held, it must be admitted by the candid critic that the teachings of its most honored names were not always free from grave imperfections and errors.

We have alluded to Plato because he is one of the noblest representatives of the past—the representative of ancient philosophy; who discoursed as no other uninspired man ever did, before or since, upon some of the highest themes, especially the doctrine of our immortality; so much revered for the purity of his life, the elevation of his sentiments, and his great influence. Still *he* was not faultless.

The *objection* to his system is, that however noble it was in other respects, it neglected to *apply* science and literature to practical purposes. And this we must regard as a grand defect. The Idealistic philosophy not only ignored, but contemned the real and the useful.

Plato might well be called the philosopher of the abstract. He proposed as his object the search for *pure*, i. e., *abstract truth*. He would have science studied solely for this end, and not at all for the practical uses to which it is applied. Thus for instance Arithmetic. "Study it," said he, "not to enable you to reckon or compute in business, but that you may learn to withdraw your minds from the visible world, and fix them on the immutable essence of things." So with Geometry. Plutarch said that Plato considered Geometry as degraded by being applied to any purpose of common utility. He remonstrated with his friend Archytas for having constructed machines of great power on mathematical principles, and convinced him that he was degrading a noble intellectual exercise into a low craft.

Of Astronomy the great philosopher thus discoursed :

"The use of Astronomy is not to add to the vulgar comforts of life, but to assist in raising the mind to the contemplation of objects of the pure intellect alone. A knowledge of the actual motions of the heavenly bodies is of little value. We must attain to an astronomy which is as independent of the actual stars as geometrical truth is independent of the lines of an ill-drawn diagram."

The art of writing he compared, in its operation on the mind, to the use of the go-cart in learning to walk, or of cork

in learning to swim. It was a support which soon became indispensable to those who used it, which made vigorous exertion first unnecessary and then impossible. The powers of the intellect would have been more fully developed without this delusive aid.

The science of medicine appeared to him of doubtful advantage. The exercise of the art might be tolerated so far as it served to cure external injuries, or the occasional disorders of men whose constitutions are good. "As to those who have bad constitutions," said he, "let them die, the sooner the better. Such men are unfit for war, magistracy, or the management of domestic affairs. That, however, is comparatively of little consequence. But they are incapable of study and speculation. If they engage in any severe mental exercise, they are troubled with giddiness and fulness of the head, all which they lay to the account of philosophy. The best thing that can happen to such wretches is to have done with life at once."

These references are sufficient to show how the old philosophy regarded the application of science to the practical purposes of life. True, under its influence there arose men of profound minds, of refined and elevated sentiments, under whom large advances were made in science and art. Yet, as such use of knowledge was considered *degrading*, much of this science was never practically applied, and the noblest arts discovered were lost.

But such was not the only consequence. It removed the mind from the sphere of real life into the region of speculation. It made acute mental gladiators, dialecticians, sophists; mighty at hair-splitting, air-castle building, distinguishing between tweedle-dum and tweedle-dee. Such questions as arise from the appliance of the principles of Geometry, Astronomy, Language to the uses of common life, were too vulgar; but they could wrangle forever over the disputes of the Nominalists and Realists, and discuss with the greatest zest such questions as "Of what kind of wood was the club with which Cain killed Abel?" "Which is greater a possible angel or a real man?" "How many angels could dance on the point of a cambric needle?"

Such being the character and influence of the predominant philosophy and learning of the Middle Ages, as might be anticipated, an easy victory was gained over the literary world by the Northern barbarians in their irruption upon Southern Europe; and a dark pall settled down upon the world. This was the consequence of divorcing science from its proper connections and applications—the legitimate fruit of the old speculative philosophy.

Slowly, very slowly, has the world recovered in a measure from these consequences, and only by removing the perversion, and reinstating science in her appropriate sphere of beneficence.

That what has been said may not stand as mere assertion, revert to the condition of the world but a few centuries back. Not only was nothing known of the electric telegraph, the steamboat, the railroad car, the cotton gin, the safety lamp, the telescope, the lightning rod, the mariner's compass, and the printing press, but most of the common appliances and usages in agriculture, architecture, machinery, commerce, and intercommunication were equally unknown. Our coaster's schooner is better than were their best ships; and the log cabins of our Western wilds are better furnished than were their palaces of kings.

Let us in this connection refer to a few facts. Less than two hundred years ago, on the best highways in England most heavy goods were conveyed along with the passengers on stage-wagons. On other roads goods were carried by long trains of pack-horses. The roads were intolerable. The markets were often inaccessible for several months. The fruits of the earth were sometimes suffered to rot in one place, while in another place, only a few miles distant, the supply fell short of the demand. In some of the best districts the carriages were generally drawn by oxen. A coach and six then had quite a different significance from the present usage. It formed no gay pageant. Then people travelled with six horses, because with a smaller number they were in danger of sticking in the mire.

Most roads were infested by highwaymen, and travellers were in constant danger of being *robbed* by night and by day.

The public authorities were often at a loss to know how to deal with these marauders. At one time an announcement was published that several persons, strongly suspected of being robbers, but against whom there was not sufficient evidence, would be paraded at Newgate in riding dresses, with their horses, that all gentlemen who had been robbed might inspect the exhibition, claim their property, and expose the offenders.

The houses of *London* were not numbered, as very few of the coachmen, porters, &c., could read. At night the streets were not lighted, but presented a gloomy and fearful scene of theft, robbery, and every crime.

The revenue of the post office at that period was about £20,000, which now amounts to about £2,500,000 annually. In 1685, there was not a daily paper in London. No paper was issued oftener than twice a week, and these were small and poor. Books were few, and private libraries extremely meagre. The education of the masses was wholly neglected, and that of the nobility often very defective. Specimens are exhibited showing that even members of the royal family could not write a line in their mother tongue without committing gross blunders in Grammar and Orthography.

It would, of course, be easy to find cases parallel to the above in our own country. One hundred and sixty years ago there was not a single newspaper published in America. The first, viz.: the Boston News Letter, was commenced in 1704. In 1775 the number had increased to thirty-seven. But many bitterly opposed them. Said Gov. Berkley of Virginia: "thank God that we have no free schools nor printing presses; and I hope we shall not have for a hundred years to come."

The roads and facilities for communication were of course bad enough. Amusing anecdotes relating to embarrassment thence arising extend down to a comparatively recent date. A late writer, in speaking on this point, remarks:

"Not till after the revolutionary war were roads opened between Boston and the valley of the Connecticut, and goods were transported upon pack horses across the country to the river, and then by teams up on the ice. So, few could afford glass for their houses, or sugar for their tea; and at the early day of which I am speaking, ten bushels

wheat were often exchanged for one of salt! A traveller who arrived at the settlement with letters and news from friends at the East, created a greater sensation than the arrival of a Collins steamer does now.

At one time the proclamation for a day of Thanksgiving did not reach them till the appointed time had passed, and the minister proposed that a day should be set apart and kept, notwithstanding. But when he mentioned the next Thursday as a proper time, a member arose, and with the utmost sincerity and gravity proposed that it should be deferred a week, as there was not a drop of molasses in the country, and of course they could not think of keeping Thanksgiving without molasses! stating that his boys had gone down the river, and would be back in a few days with molasses and other necessaries. So the good minister put off the joyful occasion, but the molasses did not arrive, and after waiting still another week, they were obliged to keep Thanksgiving without molasses."

The ancient philosophy was idealistic, speculative. Modern philosophy, on the other hand, has been denominated *utilitarian*; and surely, after the result and tendencies of the speculative systems were so fully developed, it is not strange that society should require something different and better. The demand of the present age is for the application of science to practical and useful purposes; and most science is now esteemed more or less, according as it may be and is practically applied. The issue is what might have been expected, though the extent of it was never anticipated. What are some of the physical results of applying science to useful objects?

It has lengthened life, mitigated pain, extinguished or rendered nearly harmless various fearful diseases; it has increased the fertility of the soil, given new securities to the mariner, furnished new arms to the warrior, spanned great rivers and bays with bridges of form unknown to our fathers; it has guided, without injury, the thunderbolt from heaven to earth; it has illumined the night as with the splendor of day, it has extended the range of the human vision, multiplied the power of the human muscle, accelerated motion, annihilated distance; facilitated intercourse, correspondence, all friendly offices, all despatch of business; it has enabled man to descend to the depths of the sea, to soar into the air, to penetrate securely into the noxious recesses of the earth, to print in a minute a book

which once cost the labor of many years; to traverse land and sea propelled by steam; and converse at the distance of the sands of miles by lightning.

The moral results have been no less distinguished. Through the press, the school, the pulpit, and other appliances, the advantages of education are widely disseminated among the masses throughout Christendom. Facilities for the extensive cultivation of science, and its application to useful objects are amply furnished through universities, observatories, and learned societies, at numerous points throughout the world.

More than *two thousand* Christian missionaries have been sent forth, and are now laboring in heathen lands. Within a few years the Scriptures have been translated into about two hundred different languages, and more than FIFTY MILLION copies of the Bible distributed.

The modern scholar has the resources of antiquity spread out before him, together with the accumulated advantages of successive ages. The light of ancient learning is reflected upon him. He has the benefit of the labors and experience of the old sages, with all the additional facilities which modern inventions and discoveries have introduced. He is thus placed in a very high and favorable position.

But we may be told that these are not advantages after all—that they only tend to enfeeble the mind—that the renowned men of antiquity owed their eminence to the fact that they possessed them not. If this be so, then all we have to do is to neglect them, and each scholar for himself commence his studies *de novo*. If refined society is an obstacle to the acquisition of good habits, we have only to adopt the life of the savage, and bring us back to nature, and to the best mental and moral state. If books and other facilities are in the way of original genius, we have but to let them alone, and we may be as original as we please.

But so did not the ancients. Plato was the diligent student under Socrates. Pericles, the general, owed his strength of mind to the study of Thucydides. Each one then, availed himself of the best facilities within his reach. Each one who b

came eminent made all ages, and the whole world, contribute to the aid of his genius. We need to do the same.

It is true that one may take such a course as to render these advantages to him useless, if not pernicious. If he make them an excuse for the neglect of earnest effort on his own part; then, however elevated his position, he will accomplish little. It is not to be denied that in the multitude of books and other facilities for improvement, there is danger of undue reliance on them to the neglect of vigorous application of the individual powers. The position of many of the old scholars was one sublime and noble. The helps, now so abundant, they had not, but were shut up chiefly to the resources of their own minds. But what they had they faithfully employed, and thus secured that mental development and strength which won for them the homage of the world. The modern scholar, by neither despising nor abusing his advantages, but making them an incitement to his most diligent improvement and highest usefulness, will show himself to be not unworthy of his rich inheritance.

We mentioned the position of the *Christian* scholar. Christian scholar? Are there, then, scholars who are not Christians? Surely there ought not to be. The phrase Christian scholar ought to be as tautological as that of the shining star, the glorious sun. But facts and usage form the law of language. Young said that an undevout astronomer is mad; yet there have been undevout astronomers. Many have well nigh looked through nature, yet discovered no God beyond.

Time was when science was, in a measure, arrayed against the Christian religion. Attempts have been made to oppose astronomy, chronology, geology, and various scientific researches to Christianity; but the attempts have utterly failed, and the issue has been greatly to illustrate and confirm the Christian revelation. It may now be safely affirmed, that if any scholar is not a Christian, it results from the fault of his heart, rather than of his head. And it may also be safely affirmed, that he who is not a Christian does not and cannot, in the highest degree, honor his mission as a scholar. Knowing what he does of himself and of man, and of the wants of man; in the full light of science and literature, and with the Bible in

his hand; he must be wilfully blind to the highest well himself and his fellows, for time and eternity, if he refuse to respond to the claims of the gospel.

We pass to some of the duties devolving upon the Christian scholar; duties arising from his present favorable position which the needs of our times demand of him.

1. He should aim to be *thorough*. The true scholar loves study. Do you find study a task, sigh for the pleasures of other professions and employments? Do you have mistaken your calling. Never spend ten years of the bloom of life in disagreeable, thankless toil over musty books when so many avenues are open to pleasant, honorable employment. It is paying too dear for a mere diploma. But love to study, and can, study. The frail body may soon become weary, but the *mind* of the true scholar never.

But this very love of study, where so many inviting paths are spread out before him, may lead the student to be superficial. There is so much to learn and to enjoy, and so little time. He can scarcely enter on one path ere he is allured to another. Thus he may become what is called liberally educated, yet have little more than a smattering of anything. Each has a sphere in which he may succeed and out of which he cannot. Plato, in early life, attempted to be a poet, but finding he could not win the muses, he devoted himself to philosophy, and there found his element. The necessity of a division of labor is seen to be essential in commerce. There none but the veriest quacks aim to do everything at once. But the reverse is often practiced in school training. In the brief period allotted to the object, the student must pass through the whole encyclopædia of science and literature not only so, but with an extravagant notion of rendering science once available, he must in the same time be acquainted with the whole circle of art. The studies of a profession, or of the professions, must be crowded into his elementary together with all the various theories of agriculture, mechanics, commerce and politics.

It is to be remembered, however, that such are *fast schools*. Who can endure the mortification of being ignorant of an

at any time? Is it not better to know a little of everything, than much of a few things? Though it is the prerogative of the fast scholar to know everything of everything.

Others are plodders. They are weak enough to be governed by that old maxim of Newton about *patient thought*. They are not satisfied without a careful analysis, a minute and full investigation of the subject before them. And strange as it may seem, these plodders usually hold on their way; and when the fast scholars, universal geniuses, dashing meteors, have expended their brilliancy, and sunk in oblivion, they, like the quiet star, still shine on, with ever increasing lustre.

2. A prominent object to be sought in the course of school training, is *mental discipline*. There is, with many, a haste to plunge into the arena of professional and civic life. The courses of study formerly prescribed, and which were designed to be extended, as facilities for study were increased, are now culled and abridged. Each study is subjected to some material test; and unless the professor can determine how much *money* can be made out of it in ten years, it is marked obsolete and a bore. Some of our most respectable colleges and schools are yielding to this pressure.

Doubtless much of this is the result of a necessary reaction. Some past ages, in a great measure, ignored utility in the school, immured the scholar in his cloister, doomed him, year after year, to pore over huge folios, and exercise his powers on quibbles and subtilty. The universities of Europe have not yet divested themselves of the scholasticism of the dark ages. In our age and country we are little subject to the laws of usage, we have no extraordinary love for antiquity, and in the freedom and elasticity of youthful energy, we are going to the other extreme.

Some would discard at once the study of what are called "the dead languages." But we should pause before casting away the old classic models of Greece and Rome. They have borne no small part in the culture of mind in every former age; then why are they so suddenly to be superseded? To say nothing of the advantages they afford for mental discipline; it is no light privilege to study the thoughts, the feelings, the ac-

tions of the ablest and best men in some of the most interesting periods of the world's history. No one can doubt but that, as models of taste, they have a place which cannot be easily supplied. And while it may be admitted that some study is disproportionately, we believe the more common fault lies on the other side.

Closely connected with mental discipline is the importance of acquiring correct *habits of study*. All eminent men have these habits of close application to study through life. Charles Sumner, with all his public responsibilities, is a closer student than he was in college. Demosthenes, even in his palm days, never ventured to make a speech, until he had fully prepared it. Now, almost everything depends on acquiring these habits of vigorous, patient, persevering application. The student who, in the years allotted to school training, has thoroughly acquired them, has not spent his time in vain, and has made a mean acquisition.

3. *Comprehensiveness*. This is not incompatible with thoroughness. No student, in the brief period spent in school can become perfect in any science; but he can do what he can do well. It would not be conformable to the laws of mind to devote one's whole attention to a single science. All the powers need culture, hence a wide range is allowed in the process of mental training. In this way, no faculty need be neglected, none unduly tasked, but all receive due attention. This tends to furnish well-balanced minds, not controlled by a hobby or a single idea, but able, and disposed to be discriminating, candid, and to take large and exalted views.

4. The scholar should be *practical*. With many the term scholar signifies a theorist, one who concerns himself little with the duties of life. Some scholars have given occasion for reproach. Dr. Emmons would not leave his study to turn the cows that had broken into his garden. But the most eminent scholars have rendered the highest practical service to the world. Witness a Franklin, a Newton, Edwards, Milner. Why should not the scholar be a practical man? Who furnishes such facilities for investigation? He is not immured in a cell, but is in the midst of Nature's great laboratory.

bright heavens are over his head, the green earth under his feet. He is surrounded by the works of nature and of art. Science opens before him all her treasures. The results of the most elaborate researches are at his disposal. In every study in which he engages, he has the means of making the most ample experiments. And nature has provided for this in the necessity she imposes on every one to take physical exercise. Those who will not yield to this necessity pay for their neglect dearly, as their pale faces, nervousness, impaired health, broken constitutions, and premature graves so often attest. Students should be one of the healthiest classes in community. And the illustration, by practical experiment, of the principles acquired, would contribute greatly to this result. Then when they leave the halls of learning, they would be, in a good measure, prepared for active life, instead of needing to enter upon a long, mortifying, and often unsuccessful apprenticeship to fit them for it.

5. *Originality.* By this we mean that every one should have a mind of his own; not take all his views second hand; but think, investigate, decide for himself. Not, of course, that one is never to repeat an old thought; but have all his thoughts original with himself. That is not possible, and not desirable, if it were. Old truth is better than new error. To reject a doctrine, principle, or idea, merely because it is old, or adopt it merely because it is new, betrays great weakness. But some will never express an opinion until they know what A, B, or C, thinks of it. For one to be a mere channel for the conveyance of others' thoughts, is not to be an original thinker. The aid which the true scholar derives from the labors of others, never supersedes the exercise of his own powers. From the mingled mass of truth and error, it is his to eliminate the truth, and adapt it to existing wants. Thus there will be a fresh application of it to ever varying circumstances, the best kind of originality.

6. Connected with this is *firmness for truth and right.* The true scholar is far from setting aside authority, precedent, or any valid evidence; but he demands what is appropriate to the case. In vain you cite to him authority, precedent, where rea-

son is demanded. In this sense he calls no man master.—
Brute force will not avail. In vain with him do men at—
tempt

“ To prove their doctrines orthodox,
By apostolic blows and knocks.”

The Chief Justice of England once tried this experiment on Richard Baxter. For some sharp words he had used in his religious works touching the persecutions of his Puritan brethren, he was suddenly arrested and brought to trial, without being allowed a moment to prepare for his defence. After his counsel had failed to obtain a hearing before the court, he attempted to speak in his own cause. But the notorious Jeffreys immediately put him down, with an outburst of ribaldry: “ Richard, Richard, dost thou think we will let thee poison the court? Richard, thou art an old knave. Thou hast written books enough to load a cart, and every book as full of sedition as an egg is full of meat.”*

Baxter was silent, for silence was the severest rebuke to such brutality. It fell harmless at the feet of Richard Baxter, and his persecuted associates, but recoiled fearfully upon the heads of the then dominant party.

Behold Martin Luther at the Diet of Worms. The entire power of the Papacy was combined to crush the rising heresy. The ecclesiastical council of the empire was assembled. There was Charles the Fifth, the most potent emperor of modern times, with numerous princes and nobles, and the representatives of the Pope. Now the obstinate monk must retract, or the fate of John Huss is before him. He was allowed to speak at length in his own defence. At the close the spokesman of the Diet addressed him angrily: “ You have not given any answer to the inquiry put to you. You are required to return a clear and distinct answer: Will you or will you not retract?” There was the brute force of an empire and a hierarchy attempting to crush the honest opinion of one honest man; and if not the opinion, then the man. Luther knew that his life

* Macaulay.

was in their hands. But he unhesitatingly replied: "Since your most serene Majesty and your Dignitaries require of me a simple, clear, and direct answer, I will give one. I cannot submit my faith either to the Pope or to the Councils. If I am not convinced by proof from Holy Scripture, or by cogent reasons, I neither can nor will retract anything; for it cannot be right for a Christian to speak against his conscience. I stand here and can say no more; God help me."* There and then was laid the corner-stone of the Reformation.

God gave us the noble faculties of reason and conscience to be exercised. We are not required to believe the Bible even, without reason. Jehovah deals with men on this principle. "Come, now," he says, "and let us reason together." We are not to expect to comprehend fully all about which we exercise belief,—we comprehend fully scarce anything. Nor are we to refuse to take anything on trust. He who should refuse to believe that there is such a city as London, because he had never been there; or that there will be an eclipse of the sun on a given day, because he had not calculated it, or that the coal formations, deeply imbedded in the earth, once composed trees and other vegetables on its surface, because he had not seen them in that state, would be acting a most unreasonable part.

Give the lover of truth and right, evidence of any kind appropriate to the circumstances, and he is teachable as a child. Withhold that, and you may *break* his will, but you can never make it bow.

7. The scholar should give to each faculty, study, and duty its appropriate place. The objects about which the human faculties are employed differ in value. Lowest in the scale are the material. However valuable these are in themselves, however important and essential, they are yet inferior to the intellectual, as matter is below mind. Still high above the intellectual rise the moral. Now the scholar may be justly expected to apply his powers to their appropriate objects. And for one possessing noble intellectual and moral endowments to debase them

* D'Aubigne.

to low passions and sensuality, is to degrade man below the brute.

Unworthy, also, of our rational and immortal nature are pride, ambition, selfishness, in all their forms, to be the stimulants and guides of life. Vain under their direction are efforts for greatness. Under the guidance of pride, ambition, selfishness, the greater the power and influence are, the more are they to be deprecated, not only for others, but also for the possessor.

Besides, most visions of earthly greatness are but romances. It may be questioned if any truly great man ever anticipated his destiny, or even realized it when attained. Merit is usually unobtrusive and self-distrustful, often unappreciated at the time. The copyright of Milton's immortal poem was sold for twenty-five dollars. So with the Father of poetry.

"Seven wealthy towns contend for Homer dead,
Through which the *living* Homer begged his bread."

Many of the noblest minds, owing to circumstances, gain little prominence among men, while the inferior are often floated high on the tide of fame.

But the true, the beautiful, the good, is worthy the aim and within the reach of all. The noblest quality in action is the right; the best quality of motive is the right. The highest faculty of mind is the conscience. The only infallible guide for man is the Bible. Conscience, in connection with reason, and both enlightened and sanctified by religion, should direct the course of every man, and preëminently that of the scholar. Every scholar should be a Christian scholar. Not only a Christian, but a Christian scholar. Religion and science should ever go hand in hand. Intellectual and moral culture should be combined throughout our education. Among all our classical and text books, the Bible should be first, being the Prince of literary productions, as well as the fountain of religious truth. The Bible, in the imperishable translation in our own vernacular; the Bible, in the purity, elevation, sublimity of the original, is worthy of a very large place in the attention of an and every scholar. To say nothing of the study of other works

in the department of Christian literature; it may suffice to repeat, that we should *ever* study with Christian aims, and make a Christian use of all our scientific and literary attainments. This it is to be a Christian scholar.

And such scholars the present times demand. Men of thorough mental discipline, of practical ability, of large and comprehensive views; bold, firm; of elevated principles, motives, aims. Never were the responsibilities of the Christian scholar greater than now. He can, and ought to, and does, exert a wide and mighty influence among men. The most vital questions relating to individual and social welfare depend, for their decision, upon the position he sustains. The character and prospects of the community, the state, the world, are in his hands. Let our religion and literature become imbecile and corrupt, and, with all the vicious tendencies at work in society, what foundation of hope is there for the moralist, the patriot, the philanthropist? But dark and ominous as may be the clouds lowering about our horizon, give us in the seats of learning and religion, men upon whose Christian principle and integrity we can rely, and we shall outride the storm. Christian principle will then rule in the councils of the nation, and diffuse itself through community; and an intelligent, virtuous people can but be prosperous, and strong, and happy.

A thought, in closing, upon the Christian scholar's reward. It will correspond to his aims, his motives, his life. He has not sought to amass material wealth, to gloat over his broad acres, his flocks and herds, his stores of merchandise, his stocks, and his gold. Nor has he sought renown on the gory field, to pave his way to greatness by oppression and fraud, or to be wafted thither by human blood, and tears, and sighs. Whatever may be the judgment of the world, a life devoted to such objects, is, in his view, spent unworthily. *A failure*, said the merchant prince of one of our great cities, as he came to die. From a poor boy, he had been borne on the wave of fortune to the possession of twenty millions of dollars. Yet, after all, his life was to him a failure.

So thought Napoleon, as, after vainly endeavoring to satiate his ambition, he pined in solitude on the storm-beaten cliff.

So thought the proudest Emperor of Germany, when he exchanged the royal ermine for the garb of the private citizen.— So thought Alexander, when, after conquering the world, he sat down and wept, that he could conquer no more. A failure, alas! a failure!

But he whose mission we have endeavored, though so imperfectly, to set forth, will succeed. His is a mission of goodness and love. The aim of the true Christian scholar is to improve his powers, and make the best of his means, that he may be useful. His life is devoted to the promotion of truth and right. He may not, at least in this world, obtain high distinction and renown. These are the lot of the few, and not essential. But he will do what he can, and do it well. Though he may not have as much influence as some others, what he has will be on the right side. He will triumph. His own heart and conscience will be to him a fountain of peace; the blessing of the objects of his beneficence, and of all the good, will rest upon him. God will own him as his true and faithful servant.

ART. VI.—THE GENERAL CONFERENCE OF THE FREE-
WILL BAPTIST CONNEXION.

The General Conference of the Freewill Baptist Connexion commenced its seventeenth session in Paige street church, Lowell, Mass., October 5, 1859, seventy-nine years after the organization of the first Freewill Baptist church, composed of seven members, at New Durham, New Hampshire, by Benjamin Randall, and thirty-two years after the organization of the General Conference at Tunbridge, Vermont, Oct. 11, 1827.

Standing at this point, we naturally turn our eyes backward, to count some of the memorial stones which have been set up in the track of our denominational progress by hands, some of which are still employed in gathering sheaves into the garner of the Lord, but more, alas! are mouldering back to dust.

The first Quarterly Meeting was organized at Little Falls, [Hollis] Maine, Dec. 6, 1783, three years after the organization of the first church at New Durham. The infant sect had now increased to thirteen churches and four ordained ministers, Benjamin Randall, Pelatiah Tingley, Daniel Hibbard and Samuel Weeks.

The first Yearly Meeting was organized at New Durham, N. H., June, 1792. The records of those times are dim and shadowy. It appears that two years before there were fifteen churches, eight ordained ministers and ten licentiates. The first decade embraced a period "said to be the most dark and trying time that these people ever experienced." At the time of the organization of the General Conference, in 1827, there were seven Yearly Meetings, namely, New Hampshire, Maine Western, Kennebec, Vermont, Holland Purchase, Susquehannah and Ohio, with an aggregate membership of 15,504, showing an average yearly increase of 330 for the first forty-seven years.

At the present time (1859), the denomination is composed of thirty Yearly Meetings, with an aggregate membership of 59,832; excess over 1827, when the General Conference was organized, 44,328; average annual increase since that time, or for thirty-two years, 1385.

The present number of churches is 1301; excess over 1825, (we have not the number of churches and ministers in 1827), 1028; average annual increase, 30. Present number of ministers, 1050; excess over 1825, 860; average annual increase, 26 nearly. Our denominational growth has been slow; to some it may appear contemptible, and certainly we have no disposition to boast of it, but we are far from discouragement in view of it, when all the circumstances are considered. Nay, we are full of heart and hope for the centennial summing up in 1880.

We trust we may be pardoned the expression of our belief that our growth, whatever it is, is the growth of a pure Christianity. It will not be charged, we think, that any considerable number of ministers or laymen have joined the denomination from any other motive than a conviction of duty.

He has certainly made a great mistake who has sought worldly honor or emolument by such a connection. The denomination has had no loaves and fishes with which to tempt people to her communion. When she started out, it was not under the patronage and influence of great names. She has no long line of reverend fathers in God, great in learning, and whose ponderous tomes grace the libraries of colleges and seminaries on both sides of the Atlantic, to whom she can point those who would become her children, and thus flatter their ancestral pride and vanity. Indeed, so little real pretension has the denomination to anything of this sort, that it may be questioned whether it will add anything to her respectability to attempt to canonize the humble brother who first organized the little church at New Durham. In fact, it may be questioned whether the zealous efforts of religious denominations to manufacture patron saints are very creditable to Christianity any way.

It has been very difficult to recruit the ranks of the Freewill Baptist ministry with competent men, and of course the denominational growth has been to that extent retarded, that facilities for educating young men for the ministry have not been enjoyed.

The work of educating has, from necessity, been farmed out, and what is worse, on shares, and sometimes the little denomination has been compelled to give up the lion's share. But perhaps a more damaging effect has been caused by the total inadequacy of ministerial support.

It is safe to say that, till within a few years, scarcely a minister in the denomination received half enough salary to support his family. Very few who had not abundant opportunity to say with Paul, "These hands have ministered unto my necessities, and to them that were with me." Add to this that other necessities, nearly as vital to a minister, as bread for his children, were left wholly unprovided for; we mean books, and time to read them.

This has been the bondage under which Freewill Baptist ministers have groaned. This is compelling a man to make brick, and find his own straw. Thrust him into the ministry

without giving him time or opportunity to make the requisite preparation, and then stint his salary to such a degree that he must devote half his time to tent making or something else, to obtain the necessaries of life, and still expect him to preach two or three times on the Sabbath, and some evening appointments in addition, to say nothing of visiting the sick, attending funerals, and weddings, (would there were more of the latter, for ministers get better paid for that service than for anything else), besides keeping pilgrim tavern and being a sort of *fac totum* for all the temporalities of the church.

All this while, he is getting more and more behind the times in his appropriate calling. Indeed, he was never up with *any* times, for he never had the means of owning, nor the time for reading, the standard authors in his profession, nor can he obtain or read the current issues of the press upon subjects most important to him, to be informed upon.

How far this state of things still exists, it is not to our present purpose to inquire. We fear, however, that investigation would reveal the sad fact, that many of our ministers are not only destitute of a well-selected library, but find it difficult to lay aside a dollar for our own Quarterly even, without seeing a great many ways in which it could be expended for their families.

In such a state of things, is it wonderful that the progress of the denomination has been slow? We think it wonderful, that with only this single embarrassment, supposing it were all, the denomination should quadruple its membership in thirty years. Another cause which, although it has not been less potent in keeping the denomination small in numbers, we still mention with pride and satisfaction. The denomination has always been upon the unpopular side of the great moral issues of the age. This has repelled those who wished to gain this world as well as the next. The denomination has never been a stepping-stone to worldly preferment. No more fatal step could be taken by an aspirant for political honors than to join the Freewill Baptists.

Thank God that, in the battle between truth and error, right

and wrong, the denomination has never occupied a doubtful position, for the sake of numbers. She could have gained a host of followers by striking her colors, but she spurned the bribe. She has not waited till it was safe to speak out, but in the darkest and most perilous hour, her clear tones have been heard for God and humanity.

We refer the world to the denominational records, and ask when and where she has faltered?

But the limits of our article do not allow us to answer further the question why we are so small.

We proceed to mention some of the hopeful signs which lead us to expect enlargement in the future greatly exceeding the past. This brings us to the contemplation of the present condition of the denomination as represented in its different aspects in the late General Conference.

It will appear that heads and hearts have been occupied in laying the foundations for wide and permanent usefulness. Much of this work, like the labors of the coral insect, has been performed unnoticed by the world, in the minister's little seven by nine study, in the class room, and through the agency of those little missives which Uncle Sam carries from the Atlantic board to the Rocky mountains for three cents. The first auxiliary we mention, and which has grown up during the last thirty years, and which is certain to accomplish much under God, in the future, is the Printing Establishment. A press the denomination had not during the first, and more than the first, half of its existence, and since its establishment, although it has done great things for us, whereof we are glad, it has, much of the time, had to struggle for its own existence. But now we have a press not only able to pay its own way, but to do more than this, and if there is power in "The Press," the denomination will reap the advantage of it in the time to come.

This interest is still presided over by the "honest and capable" brother, (long may he occupy his chair,) who has been part and parcel of the concern from the beginning.

The Establishment is constantly enlarging its operations. According to the report made to General Conference, it has issued, during the last three years, 20,000 Hymn Books, 36,000

Registers, 14,400 numbers of the Quarterly, 1,053,000 copies of the Myrtle, and 1,716,000 copies of the Morning Star. Various other works are published, and in press, of which we cannot here speak. There are, in particular, three respects in which the Printing Establishment has been, and in which it will continue, eminently serviceable to our cause. 1. As we have already hinted, by being a direct contributor in cash to the funds of the benevolent operations. We are not prepared to say how much, but at least some thousands of dollars have been contributed from this source to the Mission and Education Societies. 2. As a disseminator of truth. Every week 11,500 numbers of the Star are sent into as many family circles, as so many preachers of righteousness. Has any one an important truth with which he wishes to bless the world? He has only to commit it to paper, and send it to Dover, and soon, with the assistance of the Star, he is preaching to an audience of 50,000 persons.

Every alternate week, 13,500 Myrtles commence their visitation of the Sabbath schools from the Atlantic to the Pacific. Like leaves from the tree of life, they drop the balm of Heaven into thousands of young hearts, and in eternity shall be gathered a harvest of joy. In other and more permanent forms, facts and principles are preserved, and will be perused with interest when the present generation shall be slumbering under ground.

But perhaps the Printing Establishment serves no more useful purpose than as an educator of our people. Not only will it assist in making us a reading people, but by furnishing a ready channel for the transmission of thought, it will set a thousand pens at work, which else had never traced a line for the public eye. Not more surely will the sun, on his return to the tropic of Cancer, arouse the slumbering energies of nature in the North Temperate zone, than will the Star and Quarterly call into useful activity the latent powers of many minds which, but for this stimulus, would remain hidden forever.

Another thing which promises much, is the present position of the denomination in respect to education. Up to 1832, the

denomination had established no school of any sort. During that year, an academy was opened, and several similar institutions were established in the course of years. A school for the particular benefit of those preparing for the ministry, was commenced in 1840, and denominated, "The Biblical School." Experience of a few years, however, demonstrated that academies alone, with a Biblical school to match, could never answer the purposes of denominational upbuilding. The struggles to keep them up were labored and painful, and despite every effort, most of them gave up the ghost, and sunk to dishonored graves. The fault was not in the schools, but in the attempt to make them fill a place which it was impossible for them to fill.

In their appropriate sphere, as feeders to higher institutions, they could have been eminently serviceable, but emptying them directly upon the wheel, no wonder the ponderous machinery refused to stir. Things could not remain thus. It was believed that, although the denomination refused to support a partial system, they would, nevertheless, cheerfully sustain a system involving an outlay ten times greater, when they saw it would meet the denominational want. This led to the establishment of a higher grade of institutions, and to efforts to elevate the Biblical School to the standard of a first class Theological Seminary.

The response to the question, Shall we have an educational system adequate to our necessities? has been prompt and hearty. Whitestown, New Hampton and Maine State Seminaries already occupy intermediate ground between the academy and college, and are destined, as the wants of the denomination shall require, to expand into the latter.

One hundred and twenty-five thousand dollars, including the expense of the building, have been subscribed towards the establishment of Hillsdale College, and the subscription for the founding of a third professorship in the Theological School is rapidly filling up. The deep and wide-spread convictions of the denomination upon this subject, found expression in the action of General Conference.

There was the most cordial agreement among the represen-

tatives of the different schools, and earnest enthusiasm pervaded the entire body.

We select the following Resolutions from the Report of the Committee on Education, which show the point already reached, and what may reasonably be expected to be accomplished during the succeeding three years :

Whereas, the Freewill Baptist Biblical School, in order to secure its highest efficiency and success, needs a building with suitable accommodations for its use ; a large increase of its library, and the endowment of an additional professorship,—Therefore,

Resolved, That it is the duty of our denomination to coöperate in providing for these wants of our Biblical School at the earliest practicable period.

Whereas, The Trustees of Hillsdale College have undertaken to meet an imperative want of the denomination by establishing a college adequate to give an education on the liberal scale adopted in the colleges of our country,—Therefore,

Resolved, That we cordially recognize the establishment of Hillsdale College as a denominational movement of vast importance.

Resolved, That we fully approbate the Trustees of Hillsdale College in appealing to the entire denomination for aid in endowing the institution by scholarships, and also in furnishing it with apparatus and library.

The Resolutions, we believe, not only reflect the sentiments of the members of the General Conference, but of the entire denomination. We believe, further, that our brethren have both the will and the way to carry them out, and, if God please, we will go into the next General Conference, and report the Biblical School as provided with a building, an additional professor, a well selected library, and pecuniary resources sufficient to enable it to accomplish its high mission;—also, Hillsdale College, as placed upon a foundation securing it from the possibility of failure or serious embarrassment, well furnished in all its departments, so that it may not only, on the pages of its Catalogue, but in the recitation room, compare favorably with other colleges of the land ;—and further, that the other institutions are out of debt, and in efficient working order, pouring their streams through the College into

the Biblical School, and thence upon the denomination and world.

We must not omit to mention the Education Society, which undertakes to aid indigent young men in preparing for the ministry. Already it renders substantial assistance to a considerable number, and we trust the time is not distant when its funds will enable it to relieve every case, as circumstances may require. Such, in brief, is our educational scheme. Was it conceived and brought forth for nothing? No, the energy and consecration which have laid the foundation and reared up the walls will not leave the noble structure incomplete. As the Lord lives, the head stone will be brought forth and elevated to its place, the whole denomination, with hearts uplifted to God, crying, "Grace, Grace unto it."

Another sign, which hangs like the bow of promise over our prospects, is the still deepening interest in the cause of missions. There is nothing that encourages us more than this. It must be true that prosperity will attend any people in proportion as they sympathize with the Redeemer in His compassion for the souls of men. Our Mission Societies constitute the advanced guard in our aggressive attacks upon the kingdom of darkness. Of course the work must be excessively unpleasant and discouraging. This has been peculiarly so in our Foreign operations. The labors of the missionaries in the far off field have been very trying, and sometimes faith has been put to its utmost tension.

The distance is so immense, that when missionaries embark, it seems to their friends like a living burial, and when once they are on the ground the overwhelming necessities of the work, on account of the fewness of the laborers, and the continually exhausted state of the Society's Treasury, have induced, in some instances, too protracted a stay.

But there is no disposition on account of discouragement and trials to abandon the work. The determination to persevere was never stronger than now, as evinced at the Society's Anniversary in connection with General Conference.

There was the toil worn missionary, just returned from the land of Pagan night, to tell her tale of horror; and there wa

the youth, born amid those desolations, his heart bursting to return and take his father's place, whom twenty years of toil and privation have disabled and cast aside a premature wreck.

Tears and money flowed together, till the contributions of sympathy and cash, testified in language plainer than words, that our mission cause, Home and Foreign, shall see a golden future.

We can only mention one more, and it is by no means the least important evidence which the General Conference furnished of denominational vigor, and which leads us confidently to expect that more and harder blows will be struck in future for God and the right.

This is the reëffirmation, with emphasis, of the sentiments of the denomination, as repeatedly expressed in former General Conferences, upon those social and political sins which constitute our national danger and disgrace. God save us from ever falling under the terrible infatuation, that we can abate our testimony on these things, and still retain our hold upon the public conscience.

There are many, many, other things to say upon the General Conference. We should love to linger upon its religious and social aspects,—the memories of the past suggested by seeing, near our respected moderator, the venerable Place, the associate of Randall, and moderator of the first General Conference, and other veterans sitting round, who bore the heat and burden of the day in the infancy of the denomination,—the sweet thoughts of the dead, whose voices were once familiar as household words in the denominational councils—the warm greetings of old friends, and the forming of new friendships to be ripened in heaven—the melting seasons of prayer and praise, and the sitting together around the table of the Lord—but we must forbear, and speak of these things by and by. With fresh courage we address ourselves to the Master's work, and look forward with high hopes to the denominational festival in Hillsdale in 1862.

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March 20, 1835, Conference Meeting, N. Providence.

“ 22, “ preached twice, “

This may serve, also, as a specimen of the records he kept for many years, only in another column he indicated, by figures, the number of miles it cost him to go from one service to the next. If the service was a funeral, the name and age of the deceased are most always noted, and also anything of special interest. It is a matter of regret that these records do not cover all the years of his ministry, but we are grateful that generally where these fail, we have details in another form.

Among the places mentioned as scenes of his frequent labors, are Cranston, Graystone, Woolen Mills, Philip Allen's Factory, Pond Factory, Pawtucket, Greenville, Nightengill's Paper Mills, Appanauug, and Scituate Academy. He less frequently extended his labors to Blackstone, Rehoboth and other places in Massachusetts. Though laboring thus abroad, he nevertheless usually preached two or three times on Sabbath at home, besides attending missionary concerts for prayer and other religious meetings during the week. Funerals taxed him much. His life must have been, while in Rhode Island, very full of cares, as it continued to be to the last.

To many, it would seem that this mode of life was entirely opposed to study, and otherwise inconsistent with preparation for his pastoral duties. But we must remember that he had been preaching almost daily for ten years before settling as a pastor. Perhaps, in his case, with the habits of reading and reflection, formed while an evangelist, the course he pursued was more favorable to mental development than two sermons, with five or six days' confinement to the study each week. Active services in preaching and dealing with souls during the progress of conviction and conversion, prepares the mind to gain, with great rapidity, the resource most needed in preaching and in other departments of pastoral duty. Be this as it may, his "passion for souls" would not let him rest.

In looking over his memoranda, one who knows what it is to bury wife or child, will need this clew to his character to reconcile himself to the fact that an affectionate and doting husband and father scarcely omitted one public duty when his son

died; nor yet, when his wife, after a distressing illness, was called away. In the same spirit Hutchins, on his dying bed, told his friend Burr not to stay from the Vermont Yearly Meeting on his account. Love to God with him was supreme. Nothing he could do or suffer for Christ's sake seemed to him worthy of the name sacrifice. The language of his heart and every act was, "after all, I am an unprofitable servant."

His son, and then only child, Samuel Ambrose, died March 3, 1835, aged seven months and twelve days. Even the name of that first-born was doubly dear, by association, to those parents. To the one it was the remembrancer of the father, and to the other of that dear uncle, the spiritual father. Unexpectedly, that child closed its eyes in death, the attendants supposing it had only fallen asleep. "On attempting to wake him to give him his medicine," says the father in the affecting account he has left us, "they found, to their astonishment, that he was dead. He took his departure while lying in the lap of one of the watchers, unknown to all, except the ministering angels that attended on the occasion." Rev. Martin Cheney, pastor of the Olneyville church, with whom and whose people Hutchins was on terms of peculiar friendship, attended the funeral. The tall, intellectual man, then about forty-three years of age, stood up by the little coffin, cheerful and hopeful, but with a heart full of sympathy, he opened the Bible, and, with his accustomed skill in adapting himself to the various occasions a minister must meet, read the words of Jesus: "*What I do thou knowest not now; but thou shalt know hereafter.*" He "preached an interesting and comforting discourse," wrote the man who was comforted.

Notwithstanding he was so abundant in labors outside his special charge, his church flourished. "By his amiable deportment and Christ-like example," writes one who was then a member of that church, "he soon won the confidence and esteem of all with whom he became acquainted. By his intimate friends and loved brethren and sisters of the church, he was almost idolized. The blessing of God was with him, and accessions to the church and congregation were almost continually made. The house became too small for the people, and an ad-

dition was contemplated. But the Lord, who seeth not as man seeth, ordered it otherwise."

Did the pastor fail to preach the word of God? Did his growing zeal for Foreign Missions so absorb his thoughts that he forgot the welfare of his own land? Was he too much absorbed in labors abroad to give the portion in due time and duly divided? His fault was that of serving his Master too faithfully. "Two or three of the leading men [pretty leaders!]* took offence at his plain, practical sermons, and wished to seal his lips on the temperance and slavery questions. He felt constrained, however, to proclaim the whole gospel, trusting in the God of his salvation, and fearing Him rather than man. Then commenced a series of annoyances that resulted in a spirited opposition; the meeting house was closed against him; he repaired to the school-house near by, where, from Sabbath to Sabbath, he broke the bread of life to an attentive audience, that would have followed him to a barn, an open field, or any other place where they might hear his loved voice and look upon his sorrow-stricken face." So continues the account of these trials by the pen above named.

Mild and "sorrow-stricken" as he was, no threats could cause him to forget those wronged by intemperance and oppression; no flatteries and blandishments could induce him, even by silence, to favor the oppressor and the vender of poison. "In his noble testimony," continues the same witness, "he had the sympathy of a large majority of the people, and it was daily increasing. Could he have felt a clear conviction of duty to remain another year, he would have gotten the victory over his enemies, and made them his friends. But, as his trials had been so deep, so truly heartfelt as to affect his physical strength and lead him into despondency, he thought he had filled his mission to the place, and must go work in some other part of the Lord's vineyard. In August, 1838, having dissolved his connection with that church and people, he removed to New Hampshire, taking with him the tears and prayers

* These men were not members of the church, but of the society, and controlled the house of worship.

of God's people, and, I believe, the good will and wishes of all."

The April preceding his removal to New Hampshire, he closed his labors in Rhode Island, with the exception of preaching a few times in later years when revisiting the State. From that time till he went to Hampton, he preached mostly in Lowell as an assistant to Rev. N. Thurston, then pastor of the Lowell church. He, however, visited Boston, Charlestown, and other places in Massachusetts, for the purpose of preaching Christ. During this period he also visited and preached in Sandwich, Meredith, Deerfield, Hampton, Nashua, and several other places in New Hampshire. He speaks of enjoying in a remarkable degree his opportunities in preaching to the people of Lowell. His strength and spirits rapidly recruited there, and on the 5th of August (1838) he commenced his stated services as pastor at Hampton. Here, as in Rhode Island, he preached in all the places about him, in many of them very frequently, as Amesbury and Little River. In the latter place, as well as in Hampton, it was his privilege to witness a revival of much power.

He was greatly attached to the people at Hampton, and though his labors were much blessed, yet there was one thing that seemed to render him uneasy, even among a people that had become warmly attached to him. The church, though agreeing in views with the denomination, it seems for some reason had not then joined it. His views of the far reaching and beneficent results of organization seemed to make him feel that it was inconsistent with the highest usefulness for him to remain there longer than he did. Perhaps in this matter it had been well, if he had persevered a little longer. At all events, that church has, since he left it, become identified with the denomination, and now gives denominational objects a hearty welcome, as the writer can testify. In our visit to that church, a little before the death of Mr. Hutchins, it was pleasing to find in almost every family a grateful and affectionate remembrance of their former pastor, notwithstanding nearly twenty years had elapsed since the close of that pastoral relation. Just after

the sad event of his death, we found a similar testimony of his permanent usefulness in the church at New Market. Most fully did Mr. Hutchins reciprocate the kind feeling of those two churches, and till his labors on earth were done, he counted it a great privilege to revisit them.

He removed from Hampton to New Market the 6th of April, 1840, having spent at the former place about two and a half years. Of his sojourn in this new pastorate we can mention only a few events, though to give an adequate view would require the whole space of this article. Scarcely had he become settled in his new home when he was called to mourn the death of his wife. In his memorandum we find it written: "July 8th, (1840), my beloved and respected wife died, aged 38 years, 11 months, and 13 days." Again: "July 22d and 23d, carried my motherless babe to Sandwich." Again: "August 1st (1840), broke up house-keeping." Again: "Jan. 4th, (1841), went to Sandwich to inter the remains of my beloved wife, which had been entombed six months." These brief sentences are expressive of experiences that made as deep impressions upon him as their like would upon any who may read these lines. Of his wife's death he has left a full and affecting account, but as we cannot give it complete we must pass it.

"The motherless babe" that he carried to Sandwich as mentioned above, was only a month old at the mother's death. Rev. Silas Curtis preached that mother's funeral sermon. From his obituary notice for the Morning Star, and other sources, we gather the following:

Lucy Ambrose Hutchins was the daughter of pious parents, whose house was long a home for ministers. Among those they were accustomed to entertain were John Colby and David Marks. Thus had she been surrounded by influences that served to prepare her for the station she subsequently filled so creditably to herself and so satisfactorily to her friends. She was baptized in the winter of 1829, and received into the church in Sandwich. She was the eldest daughter of Captain Samuel and Mrs. Lucy Ambrose of Sandwich, where she was born July 25th, 1801. Her death was a very severe blow to

her husband. Her cheerful disposition and sunny countenance had often encouraged and cheered him amidst adverse scenes. Now he must meet them alone.

“With the utmost anxiety she had watched over the feeble state of her husband’s health, and had been unremitting in her efforts to promote his happiness. Nor did her solicitude for his welfare cease till disease overpowered affection. Few women were more industrious and economical; not from a desire to hoard, but from a wish to make the most of their means and to spare something for charitable purposes. With a small income they were able to live above embarrassment. She loved the house of God, the Bible, and the closet. Often she prayed with her husband at the family altar, and frequently took part in the exercises of the prayer and conference room. A little before her death she said: ‘The Lord is a sun and a shield. I have a house not made with hands, eternal in the heavens.’”

Though crowded for want of space, how could we by further abbreviation injure the portrait of so excellent a specimen of the pastor’s wife? Is there any wonder she spoke in her departure of a heavenly home? By her virtues she had made a *home* on earth, the nearest like heaven of earthly things. The Son of Mary will give her a more honored place in the mansions he is preparing, than most churches have yet learned to expect is to be assigned to the faithful wife of a pastor.

The general course of Mr. Hutchins in New Market was very similar to that which he pursued at Hampton and North Providence. While at Hampton he more frequently preached on the subjects of temperance and anti-slavery than while he was in Rhode Island. He delivered discourses on these subjects in the various localities he was accustomed to visit. This class of his labors became still more abundant in New Market. He had a church, too, that warmly seconded his efforts of this kind. By prayer they stayed up his hands; by resolutions passed without a dissenting voice they gave him the moral support of an out-spoken and noble position. Yet, contrary to the slanderous doctrine of the abettors of the systems of wrong against which he warred, the spiritual state and progress of his church was exceedingly encouraging. During his pastorate of

about five years, he received to his church 135 members; peace and harmony abounded throughout his congregation, and most reluctantly did they part with him. His labors in surrounding places had been greatly blessed with revival influences. At home a lengthy discussion with Universalists had resulted in the progress of evangelical sentiments.

From the time Mr. Hutchins settled at Hampton till his failing health admonished him that his work was about done, his labors outside of his pastorate, especially of a denominational character, continued to increase. Often was he called to act on councils, whose objects were to remove trials and restore harmony. Nights as well as days these taxed him, and to him in a large degree fell the blessing of the Saviour upon the peace-maker. He served on various Boards to promote education and benevolence. His interest in foreign missions beginning a little previous to the time of Sutton's first visit to this country, increased year by year till he was called to the heavenly home. He was conscientiously punctual in his attendance at Quarterly and Yearly Meetings, and other denominational gatherings. He was a member of seven sessions of General Conference. In all these meetings it usually fell to his lot to serve on committees. No man more courageously and conscientiously went through these duties than Hutchins. While at New Market, in 1841, began that long series of years through which he performed gratuitously the duties of the Corresponding Secretary of the Foreign Mission Society.

Despite these extraneous cares, no pastor was ever more attentive to the poor and the sick of his parish. His affection and deep sympathy always caused his presence to be especially desirable in the sick chamber and at funerals. In looking over his memorandum one is amazed at the amount of labors which was imposed upon him by funerals alone. It is stated, for instance, that during his pastorate in Dover he attended about 800 funerals. Besides all this, a mere glance at his preparations for sermons will convince one that they frequently cost him much time and study. It is difficult to understand how a man of so comparatively feeble health under his disadvantages could get through so much labor year after year. Nothing but

love for the Master, with a wiser outlay of his strength and time than men usually acquire, enabled him to carry such burdens so many years.

In looking over his various reports for the Foreign Mission Society, we find considerable that is illustrative of his sentiments and character, but we must pass by all that, as well as many of his characteristic sermons which may yet meet the reader's eye in another form. But we must recall some parts of two addresses issued through the Morning Star, in 1842, on the subject of benevolence. God grant that the soul of every reader may be filled with the spirit that dwelt in the heart whose promptings pulsate in these addresses.

“The Bible informs us that the Lord loves the cheerful giver, and it is your privilege to be classed with such. The more one gives, if he does not part with what he needs for his family, the more pleasure he has in giving. This is one reason why some never neglect an opportunity to communicate. The less one gives for benevolent purposes, the worse he feels when he is called on for aid, and the less satisfaction he enjoys in the little he does communicate. Therefore, if you would avoid the unhappy feelings of the covetous, give freely of what God has given you richly to enjoy.

Christianity is a system of benevolence: hence covetousness is a foul blot on the character of its professed followers. It is a sin so hateful that no one is willing to be charged with it, and yet so blinding that many guilty of it are not aware of their state. A lack of liberality in a professed Christian is at utter variance with his profession.

Multitudes part with their money for fashion or pleasure. One quarter of what is wasted, even in our own denomination, would support many more missionaries, both domestic and foreign, than we shall for many years be able to employ. While sinful calls are so promptly obeyed, shall the calls of the gospel receive a faint and grudging response? Forbid it, O thou benevolent and compassionate Jesus!

Of the rich, I would inquire, has God given you wealth either to be hoarded up or to be used for your own aggrandizement? Timothy was directed to “charge *the rich* to do good, *to be rich*

in good works, ready to distribute, that thereby they might lay up for themselves a good foundation against the time to come, that they might lay hold on eternal life." If Timothy were now alive and giving you this charge, how would it affect you? Those who do good with their riches are honored in life, honored in death, and remembered with affection when they are laid in the grave. But the covetous are neither honored by God or man. They are unhappy in life, miserable in death, and their memories are associated with all that is odious in the character of the miser. Shall your name be registered with the benevolent or with the covetous? * * * * *

It is hoped those who can do but little will not withhold their offerings. Let such never forget that we are mostly dependent upon them for means to sustain our missionaries, and let them no longer wait for the more wealthy, for it is a known, a humiliating, an alarming fact that covetousness generally increases with wealth. If those more able have no desire either to enjoy the *love* that God bestows on a 'cheerful giver,' nor to be up with the benevolent spirit of the age, let not their example hinder you in this good work. The greater sacrifice you make, the greater will be your reward. Should sickness this year increase your expenses to the amount of \$20, you would find means to pay that amount. As you are not called on to pay this sum on account of sickness why not consecrate it to the cause of God, thus not only showing your gratitude to him, but investing your money where it will be doing good long after you shall have gone to render an account of your stewardship. Remember if the rivulets fail, our small missionary stream must dry up."

In the second address he said: * * "My mind has been distressed by the present state of things. The treasury of our Foreign Mission Society has been much exhausted, and demands are soon to be made upon us. It is said of Washington that he was never despondent during the darkest hour of the Revolution. The present time calls for faith. The lack in our Treasury is owing, perhaps, to a number of reasons. * * * But I need not speak of the causes of the deficiency, as it is far more important to consider what can be done for the re-

moral of the evil. We must have a spirit of self-denial abroad through the churches—otherwise 'our enterprise will fail and we shall be mocked—' They began to build, but were not able to finish.' We are known in other lands. Our missionary operations are connected with others. Hitherto our missionaries have occupied a respectable position among others. How great will be the reproach if we are under the necessity of recalling them! Beloved brethren, we must be more entirely consecrated to this work. I must. We must be willing to lay down our lives for the cause of God. * * An occurrence, an account of which I read not long since, will illustrate this point. Two men had prepared to blast a rock in a mine in Cornwall, England. The train, on being laid, accidentally took fire, and in a few minutes a terrible explosion must take place. Both miners jumped into the bucket and called to the man at the surface to draw them out of the mine, but to their inexpressible horror he could not raise the bucket with both of them in it. In this dreadful crisis one of the men said to the other: 'You shall live and I will die, for you are an impenitent sinner and if you die now, your soul will be lost, but if I die, I know that through the grace of the Lord Jesus, I shall be taken to himself.' Without waiting for a reply, he leaped from the bucket, and his companion was drawn safely to the surface. A terrible explosion followed. On searching for the heroic Christian, he was found arched over by pieces of broken rock, unhurt, and rejoicing in God. If a spirit like this were to pervade our churches, how quickly would our exhausted treasury be replenished, and means for enlarging the mission be afforded."

So wrote Hutchins, whose practice always, and especially on benevolent subjects, exceeded his preaching. So wrote the man who left an income of over \$400 a year in New Market to preach in Dover on a salary of \$300, hoping thereby to become more useful. So wrote the man who, from a slender income, gave, after he became a pastor, for charitable and benevolent objects, over \$3000. His life was one of rigid self-denial, though he was no ascetic. The essence of his life was to do good unto others, though he fully believed the just live by faith. But faith with him had a body animated by a soul. His faith

was a tree that bore plentifully of good fruit. He was the man who, when the care of the Rill and Myrtle were on his hands, said, when failing health required him to relinquish one: "Let me keep the Rill, as the labor for it must be gratuitous, but as the Myrtle pays its editor, enough can be found to take charge of that."

In the full maturity of life, after an experience of ten years as an itinerant minister, after an experience of twelve years in three pastorates, and when his known piety and other powers of usefulness made him acceptable everywhere throughout the denomination, he went, despite the tears of a dearly beloved people at New Market, and, despite opportunities to become pastor of large churches with increased salary, to Dover, to the pastorate of the Washington street church, at a sacrifice of over \$100 a year. He went to this, his last charge, in May, 1845. In this new field his labors every way were more abundant than ever before. We have already spoken of the great number of funerals he was here called to attend. His missionary labors increased. His connection with the Myrtle and Rill, and more lately with the Quarterly, brought new duties. His calls to attend various denominational gatherings were also more numerous. Nor were his duties in his particular pastorate any less, to say the least, than in any previous field. His labors among the poor in Dover will long be remembered. In fact, to a considerable extent, he performed the duties of a city missionary, visiting the sick, and attending the funerals of a class that frequented no religious meetings, and for whose souls no man seemed to care. There were widows' families, and individuals, whose wants he looked after during almost the entire years of his pastorate, besides many others whose necessities he saw supplied for a shorter period. Far from confining his charities to the worthy and deserving, he frequently softened hardened hearts by exhibitions of that *higher* benevolence which bestows its benefactions on the evil and the unthankful. That he might save means for his charities, he practiced the most rigid economy as well as self-denial. Some times when urged to provide himself garments necessary for his personal comfort he would reply: "I can get along better without them than the

poor this cold winter can without fuel and food." When his own purse became exhausted, he would resort to the treasury of the city Benevolent Society, and when the funds of the Society failed, he called on individuals for their aid in his labors of love. Thus, from year to year, were the abodes of sorrow and destitution made glad by his presence, and the hearts of widows and orphans caused to sing for joy. Nor did he fail to improve these opportunities to minister to their spiritual necessities. It has been justly remarked of him by one of the ministers of Dover, that "Christ came to him veiled in the lowliness of service to the sick, the poor, the naked, the oppressed." As further testimony, we quote from the Annual Address before the city Benevolent Society:

"Since our last yearly meeting, such a sense of loss has fallen on our community, and especially on the needy class, as no mere contributions of money can make good. The poor of Dover will miss, this winter, the presence of one who gave into their treasury more than many wealthier men, for he gave his time, his personal interest, and the Christian sympathy of his heart. In the death of Mr. Hutchins, God has called into a higher sphere of action an earnest and consistent soul—one whose hand was 'open as the day to melting charity'—whose Christianity was lodged in his heart and life rather than his head and creed; with whom the doctrine of human brotherhood was no sentimental phrase, but a perennial and sacred instinct. * * May he, being dead, yet speak to us of the beauty of a true human life lifted high above the miserable lust of money-getting and money-keeping, a life of right-doing, of conscience, and of God's higher law."

But our space will not allow us to follow him through the years of his last pastorate. Suffice it to say, that his church flourished almost continuously under his care, however numerous and pressing his other duties might be. Peace and harmony abounded. To accommodate his increasing congregation, his house of worship was enlarged. Revival influences were enjoyed from time to time, and for months previous to the close of his labors, his people were blessed with a season of refreshing from the presence of the Lord. His connection with his Dover

charge terminated in March, 1858. Of several events in his life from this date to its close, we spoke in our last. We must, however, allude to one more, so illustrative is it of the spirit that dwelt in the subject of our sketch.

In the fall of 1858, while confined to his bed with bilious fever, his sympathies were painfully enlisted for those noble brethren who were bearing crushing burdens in planting the Maine State Seminary. His spirit could not rest. But what could he do? He had no salary, and no money beyond his immediate necessities, at command. He had, however, a home and credit. So he decided to hire \$500. from the bank for their use, and agreed to mortgage his home, taking for his own security such a note as the Trustees of the Institution were then offering. He sent for a friend to do the business for him, who proposed that instead of giving a mortgage, he offer the bank, as security, his note from the Trustees, which offer the bank accepted. Since the good man's departure, Rev. O. B. Cheney, Principal of the Institution, has written the following: "Bro. Hutchins was a dear friend to me. He was one of the few men whose life I have labored to take as a pattern. When I heard of his death, I spoke of it before our students, saying to them that the Seminary had lost a true friend, one who was a friend in *time of need*, mentioning the fact, as I did, of his being ready to mortgage his house to furnish the means of relief to the Institution. Others had money, and they acknowledged they had it, but they would not loan it on *any security to their brethren*, and yet would trust it with worldly security. Bro. Hutchins was not such a man. His money, his house, his signature to notes, his interest, his sympathies, his prayers, his tears, his all, were ready. God blessed him, I have no doubt, for what he did. Thank the Lord, he never lost a dollar by it, and I never feared he would."

In 1854 we find, by his own statement, he had "baptized 550 in various parts of the country." This number but faintly indicates the results of his labors. The first ten years, those converted under his labors were, for the most part, baptized by others. In many of the revivals that occurred through his instrumentality in after years, the same is true, as they were in

churches in which others officiated as pastors. He was also untiring in promoting the temperance cause. In New Market many hundreds signed the temperance pledge under his influence and those coöperating with him. His anti-slavery lectures, especially in New Market and regions round about, were numerous and effective. To him these labors were as sacredly religious as any he performed. His efforts in the various Benevolent Societies of the denomination, especially in the Foreign Mission Society, taxed his time and powers more than all other labors outside of his pastoral duties. Yet few men among us, with his opportunities, have done so much with the pen as he, through the Star, Myrtle, Rill, and Quarterly. Who wonders that he wrote in 1854: "Being pastor as well as Secretary, and not enjoying good health, his labors were often harder than he felt able to endure." He presented himself a whole burnt offering upon the altar of gratitude and love to Him by whose precious blood he had been purchased from the thralldom of sin. His zeal in the Lord's cause utterly consumed all his powers of mind and body.

In our former article, we referred to various testimonials, and cited in full the one voluntarily offered by his friend, the Hon. John P. Hale. We might give many others, but we must pass nearly all without so much as naming them. The resolutions of the Dover Ladies' Anti-slavery Society, of which he was for nearly fifteen years an honorary member, very properly testify the worth of the departed, and delicately sympathize with the bereaved wife and daughter, the only survivors of the immediate family. Without our exhortations, these deeply afflicted friends will not be forgotten in the prayers of our readers. The Clerk of the General Conference, in his Minutes of the recent session, duly notes the painful loss occasioned by the absence of Mr. Hutchins. Appropriately did that body resolve to pause in its "holy convocation to drop a tear on the grave of the sainted Hutchins." Especially would we gladly give the outlines of the last of his sermons on the characteristic subject of Christian philanthropy.

It does not come within the scope of our article to present a full formal analysis of the character of the precious life of

whose manifestations we have scarcely been able to give the reader a glimpse. That is befitting when details suggest to the reader the principal points. We are able, perhaps, without passing the bounds thus suggested, to point out a few characteristics that might be illustrated by a multitude of incidents.

But first a moment or two in the way of preliminary. In person, Mr. Hutchins was almost a perfect specimen of the average size, with such proportions as it is not easy to suggest a change by way of improving them. The characteristic expression of his face, and general appearance of his person, are well preserved by the artist in the portrait which appeared in the former number of this volume. Though it was engraved from an ambrotype taken only three or four years before his death, the picture, without careful attention, is, we think, younger in appearance than the man. Study the picture. Do you first mark that benevolent expression shaded by sorrow, rather than lighted up by cheerfulness? The mild expression does not conceal from you, if you look attentively, the unmistakable indications of a positive will and earnest purpose. Does he seem to conceal with design a natural dignity, that, despite his effort, shields him from anything like rudeness in the familiarity with which he can be approached by the most needy and humble of mankind? Do you say there is nothing striking in either feature or attitude, taken singly, and yet that, taken as a whole, they impress you more than any combination of their like ever did before? Then is the picture, true to nature.

Look once more. Do you observe the phrenologist can find no great defect and no "faculty" and class of "faculties" over-towering the rest, indicative of eccentricities? The phrenologist, like others, without close study, is more likely to under-rate than overrate the mental force of Hutchins. Analysis is not able to give the clew to his character. He that understands *that*, must be able to rise from analysis to synthesis, he must be able to comprehend the effect of numerous equal forces acting freely and constantly from such points of advantage as to render geometrical ratio, rather than arithmetical, the law by which the aggregate result must be com-

puted. In addition to this, he must be able to distinguish between physical and mental forces, and to apprehend Christ appropriated by faith as a supernatural stimulus to mental forces. He must combine with those conditions the fact that the devotion of Hutchins to Christ is rarely surpassed.

He suffered much through life from ill health. His mental activity always led him to exert himself beyond his physical strength. This, probably, was the source of his strong tendency to dejection. It was more of the body than the mind. However despairing he might be as to near results, especially as connected with his own labors; as to the ultimate results of all things undertaken for Christ, he was most hopeful. The ultimate success of truth over its opposite was a matter so certain as to serve him as a present motive to action. Hence, without observation and experience, he was inclined to a severity in judging of the actions of others. It was more from experience than from nature that he called up palliations to stimulate his exertions for the redemption of the transgressor.

It results from the above statements that Hutchins, considered in any *single* view, was not what is called a striking character. To appreciate him, you must attentively consider how he blended divine elements into a symmetrical character. You must, indeed, apprehend a divine life within the human, and the former through native defects, as well as native excellences, working its way to perfection, and yet, you miss the clew, if you do not keep in mind that by nature his powers were remarkably well balanced. You must have the impression from him as a *whole*, to have a just impression. You are impressed favorably by the dress of some persons, yet have no recollection of details, and, even if you were to attend to them, you would find nothing remarkable. It is the combination that makes the peculiar impression.

He excelled as an evangelist, his usefulness in this field continually increasing for a period of ten years. Many highly useful evangelists fail as pastors, but Hutchins could add to his successful life as an evangelist that of a more successful pastorate. To these two he could add still a third public life.

that of the philanthropist, the third itself being that which well entitled him to be President of the Benevolent Association of the city of Dover.

He had a sensibility so susceptible to the impression of things unseen and eternal, that he often wept over the impenitent around him, as Christ wept over Jerusalem. Still he could hear the wail of the distant bondman, and the agonizing cry of the more distant idolater. At the same time, he did not forget to visit, in his own parish, the abodes made wretched by poverty and drunkenness. Though to-day he helped to clothe and feed a destitute family, to-morrow he manages to spare something for Foreign Missions. This week he helped to forward the interests of seminaries and colleges, the next week sent a few dollars to encourage some decaying church in New England. One month he lent a helping hand to the Western pioneer, striving to supply himself with a preached gospel; another, he sent a contribution to some struggling band of Christians making a similar effort in Bangor or Boston. Many good men in the same pecuniary circumstances would count it great sacrifice to do as much as he did for institutions of learning, even if they entirely neglected all other calls; but he could remember, in addition, Missions, Home and Foreign, the planting of churches in cities, the poor at his own door, the slave, the indigent student, and many other cases, with an equally liberal hand. Though so devoted to denominational objects, he would be counted among the liberal and enterprising as to objects of general interest.

Some good men, engaged as he was in public life, are forgetful, it not negligent, of the claims of their social nature both in society and their own families. But no kinder husband and father than was Hutchins can be named. No man could more unaffectedly perform the duties of Christian hospitality, nor could any, when a guest, receive such attentions with a more grateful heart. What are regarded the more trivial and delicate attentions in society or domestic life, some excuse themselves for not remembering at the right time and place. He could not forget them if he tried. You are not surprised, therefore, to find him writing as follows: "From the first of 1834 to

November, 1854, he gave some more than \$2145 for charitable and benevolent purposes, besides purchasing pews in five meeting houses to the amount of \$526. *His second wife, by whose means he was furnished with a considerable portion of the above sums, heartily approved of his appropriations of this kind, as his first wife did those he made while she lived with him.*" The part we have emphasized, we say, does not surprise us. The statement was made by the request of the Committee on denominational history. He whose ruling passion in life was to sacrifice his own comfort for the welfare of others, is careful that justice to others, after his death, shall do something to detract from his own merits, or, at least, that they shall not be over-estimated.

It was the full development of his social nature, his attachment to home and friends and Christian society, that caused him so fully to appreciate the sacrifices of those who devote themselves to Christ as foreign missionaries. We have all lost much in his death, but none beyond his immediate family will so deeply mourn as those who constitute that brave and sacrificing band in India. They whose associates are the heathen of strange tongue, know, as none others, how to prize a letter from home. They know, as none others, the deep anguish of disappointment, when the mail arrives, time after time, without letters from friends in a distant native land. They know, also, as none others, the worth of the friend whose own joys and sorrows never prevented him from sending monthly, and sometimes oftener, words of cheer to those dearer to him than any by mere ties of kindred. Just now has come a "winged message" from that far-off land, saying: "As missionaries we have great occasion to mourn, for we feel that our mission has lost one of its *firmest* friends in the death of our much esteemed Secretary. We remember with gratitude his kind attentions and untiring toils for us as we were embarking for India, the scene of our labors the last ten years. We remember how careful and anxious he was that we should have everything as pleasant and comfortable as possible for human forethought to make it. And then his monthly epistles—we could always count on them. Whether other friends wrote or not, seldom were we disappointed in hearing from Bro. Hutchins. Never shall we forget the many

words of advice and encouragement we have been permitted to receive from him during our many years of labor in India amidst trials, and discouragements, and hopes. But no more of those encouraging letters shall we be permitted to greet! He has gone to return no more to earth! His ransomed powers are turned to higher, nobler work, and rich is his reward for all his efforts, sympathy, and cares for our feeble mission, during so many years. O that we could be assured of as an abundant entrance into God's kingdom as was no doubt his."

We never knew this part of that man's nature till we saw him welcome the returning missionary to his own house. How unaffected and yet how affecting! How it made the very heart ache with uncontrollable emotion to witness it! Such a welcome by such a man, whose skeleton hand seemed to be released from death's grasp for the occasion, was not dearly bought by nine years' toil and sacrifice among degraded heathen. It betokens a welcome from the Master who was dead, but is alive forevermore, and whose opened lips that spake as never man spake, shall pronounce the award for eternity, **WELL DONE.**

Behold a poor illiterate boy; endowed by no uncommon powers; beset by all our weaknesses and temptations; thoroughly converted to Christ, and so, no more looking back to the beggarly elements; serving thirty-five years in the ministry, and each day acquiring some new power or influence to be laid daily at his Master's feet; accepted and strengthened by that Master so to bless others that the degraded child of Papal superstition and the enlightened Senator mingle their tears at his grave, and that the pioneer in Oregon, and the Santal in India, just beginning to pronounce the name of Christ, will hear of his death and resolve to meet him in heaven; from small resources contributing to benevolent purposes at such a rate that it would cost us as a denomination, with our present number and resources, eight or ten millions of dollars to imitate him in this regard for a single generation. Behold a man genial, kind, and devout, beyond the common lot, yet so obedient to Christ that he rebuked the great crimes of our land with such power and earnestness that the aiders and abettors of Rum and Slavery cannot forgive him in his grave. Look at him as a minister; blessed with more success in winning souls

than falls, on an average, to the lot of successful ministers who set out with all the advantages of education and position; a man who made his way without a single eccentricity to attract the multitude, and with a modesty that almost seemed to crave the pardon of the good *at every step, for doing good. The views from these stand-points, in some measure, indicate what Elias Hutchins was in life, and what things, being dead, he yet speaketh.

ART. VIII.—CONTEMPORARY LITERATURE.

THE CONCORD OF AGES: Or the Individual and Organic Harmony of God and Man.
By Edward Beecher, D. D. New York: Derby & Jackson. 1860. pp. 681.

The religious public have not forgotten the volume which appeared, a few years since, from the pen of this same author, entitled the "Conflict of Ages." It arrested attention, invited and secured study, and called out both the higher and the lower forms of criticism. It was preëminently "a sensation book," in a most significant sense. The social and theological standing of the author, the understood fact that the subject discussed in his volume had occupied much of his time and thought for twenty years, the strength of statement and closeness of reasoning, the earnest protests against the prevailing theology, and especially the startling theory proposed as the way of relief from the terrible conflict which was portrayed, all operated to make a profound impression upon the mind of the religious public. Few converts were gained to the theory therein presented, but the work of the author was not unnoticed. The Conflict set forth in the book was not inaptly symbolized by the conflict it awakened among the theologians.

The present volume is partly a defence of, and partly a supplement to, the other. The author himself says in his "Exposition:"

"There is a vital connection between this work and **THE CONFLICT OF AGES**. That was designed to prepare the way for this, and the results secured by it are here used for the ultimate ends at which I have ever aimed. Moreover, though this work is not controversial, I have, as occasion has called for it, vindicated the positions of my former volume."

The theological views prevalent in the world are here regarded as radically wrong. God's real character, it is said, has been all along misconceived. Men have hidden God behind the plea of mystery, instead of studying him in

the clear light of his chief manifestations. Too little has been made of the statement that man is made in God's image. The power by which God rule in the realm of moral life, has often been conceived and spoken of as though it were mere force of will; whereas, it must consist in intellectual teaching, which minds may logically endorse, and in moral influence which operates in harmony with a free and appreciative soul. The correlation of the Divine mind to the human, making all human experience an outcry for needed help till the supply has come from above, has been largely overlooked. There has been an almost total failure to recognize the element of suffering as essential to any elevated, vigorous and heroic development of character; so much so that the perfection of existence has been sought in a being or a state from which suffering was of necessity excluded. The system of the universe has been set down as incomprehensible; and so the consenting ignorance of the great plans of Jehovah has paralyzed effort, or robbed it of intelligence, consistency and success. The relation sustained by one class of created minds to the redemption of another class, to which they are intended to become mediums for the redeeming forces of God, has been largely overlooked.

These are alleged as the fundamental defects in the theology of the church and the conceptions of the human race. The blindness comes of sin, and is perpetuated by the direct agency of Satan, who preserves his power by perpetuating it. He succeeds by veiling God's character, and misrepresenting his plans. He seeks to mystify plain things, and to induce an indolent, luxurious, self-indulgent life, and so cheats men of the discipline which alone has power to enable and save. It is said, indeed, that in the developments of God and the extension and culture of the moral universe, it at length became necessary for the beings already existing to accept suffering and self-denial as the essential condition of effecting the great good proposed; and that the Satan objected to it, drew others after him in his opposition, and so organized a force against God on the contrary principle of self-indulgence. And this was the origin of sin. This has always been its radical element, and is still. Self-indulgence, on the one hand, and voluntary self-denial and suffering for the good of the universe, on the other, are the great antagonistic forces, forever pitted against each other. Satan has thus succeeded in disorganizing the universe;—through Christ, God is intent on reorganizing it. In his Son he has brought forward and exalted the reorganizing principle,—viz., voluntary and beneficent suffering. Few, however, perceive the meaning of this exhibition and effort. Dr. B. is a favored observer, and calls on the church to behold the vision. But God, who is bent on reorganization will soon make such a disclosure of himself to men and to the universe, that his character can no more be obscured even by Satan; and this disclosure is the signal of Satan's overthrow, and the dawn of the world's redemption, which henceforth makes haste.

Such are the leading positions taken in the volume. Into the argument against the prevalent notion of the Divine impassibility, he puts his whole strength of argument and heart and expression; and we doubt whether an opponent will find it easy to answer him. As a whole, the volume is less strong, less studied, and less impressive than its predecessor. It will excite

less attention ; it has less novelty ; and we must be frank enough to say that it has less of Christian modesty and of the Christian temper. It seems to us that there is something of the bitterness of disappointment, something of the indignation of the advocate in view of the mental resistance of the jury, as well as a good deal of apparent grief over the blindness that is not anxious to see. He seems astonished as often at the audacity as at the logic of his reviewers ; and sometimes assumes the lofty tone of the oracle and the reprovcr. We do not see the necessity of giving the book any formal review ; and we cannot predict for it a very wide or lasting influence. And yet it contains much strong thought, valuable information, and grateful mental stimulus. The sweep of the author's mind is comprehensive ; his concentration is sometimes intense ; his theological learning ample ; his independence worthy of the family to which he belongs ; his experiences evidently profound, and his piety has the stalwart vigor which reminds one of Cromwell and the Puritans of Plymouth. It is eminently a book for theologians, and will richly reward their close and careful study. Even the criticism it may provoke, and the opposition it may call out, may involve a vigorous culture of the understanding and heart of the reader.

LIFE OF JESUS. A Manual for Academic Study. By Dr. Carl Hase, Professor of Theology in the University of Jena. Translated from the German of the Third and Fourth Improved editions, by James Freeman Clark. Boston: Walker, Wise & Co. 1860. 12mo. pp. 267.

German scholarship has given us not a few valuable works in theology within the last quarter of a century, as well as many whose ministry has been of doubtful value to the cause of true religion. Nowhere else is there to be found more thorough and patient study, more extensive and accurate learning, more vigorous and thorough and fearless criticism. The speculative spirit is often rash and sometimes irreverent ; not a little religious discussion appears in the attitude of antagonism to the accepted faith of Christendom ; and not a few eminent writers seem more interested to demolish than to construct. And yet German authorship is laying the whole Christian church under an increasing debt of obligation for its important service.

Dr. Hase has already a high and extensive reputation for scholarship and ability, acquired through his previous publications. The work before us will justify that reputation among many new readers. It is remarkable for its conciseness. The thoughts are wonderfully compressed, and every page is full of suggestiveness. It shows ample reading, thorough historical and critical research, and a fearless spirit. His reverence for Christ is real and deep, but he deals with the narratives of the evangelists in a way that is not very common, and will prove to many somewhat startling. He rejects the miraculous element from not a few of the incidents recorded,—such as the birth from a virgin, the guidance afforded to the magi by the star, the story of Herod's cruelty, and the flight into Egypt under special Divine direction ; he will not allow the accuracy of the story of the transfiguration, of the tribute money, &c., &c. Many of his criticisms are full of value ; his expositions are striking and full of stimulus, and his arguments are always calmly and fairly put.

To ministers and theological students it would be of great value as a sort text-book ; we could hardly commend it with confidence as a book to be indiscriminately by young and unfortified minds. We may add, that the view of Christ which it presents seems to us really defective. The highest qualities and ministries of Jesus, as they are brought out in the New Testament and in history, do not appear to have been apprehended. Indeed, the Christ of this volume is a somewhat misty, undefinable, unclassified being. His preëxistence seems to be denied, his acknowledged and unapproached greatness and goodness are not adequately accounted for ; his plans appearing lacking in definiteness and completeness, and his procedure fails of self consistency.

Generally the style of the author is lucid, direct and vigorous. Now ; then, however,—and often just where precision and simplicity are looked for—there is a sort of transcendental vagueness which perplexes and dissatisfies the reader. Take this as a specimen. The author is dealing with the question touching the Divinity and Divine mission of Jesus :

“ Both by thought and action he elevated the popular notion of the Messiah to the highest religious idea ; the idea of his life being oneness with God ; his Divine life, and his aim being the education of humanity to the same unity Since Jesus recognized himself as the Messiah, he was Divine in the highest national meaning of the phrase ; and since he made God his order of the world his own, he was himself Divine in the highest religious meaning of the term The Divine consciousness in Jesus is original revelation which God makes of himself in the experience of His Son.”

The philosophical type of thought which prevails among Unitarian clergymen will render the volume eminently acceptable to them ; and no one longing to orthodox circles accustomed to independent thought, and willing to look fairly in the face the historical and philological criticism which is being applied to all religious opinions and venerated documents, could well be of profit in the study of this treatise. Faith may be disturbed by being touched ; but it is hardly wise for Christian scholars to shrink from the ordeal which cannot be wholly escaped.

THE HOLY BIBLE, Containing the Old and New Testaments ; Translated out of the Original Tongues, and with the Former Translations Diligently Compared and Revised. In which all the Proper Names are divided and accented as they should be pronounced, and a copious and original selection of References and Marginal Readings is given : together with Introductions to each Book, and numerous Tables and Maps. New York : Carlton & Porter. 1860. Royal octavo, pp. 1017.

This edition of the Bible was evidently prepared with a view of facilitating and rendering accurate the pronunciation of proper names, and so relieving the common reader of the difficulties which are so often found and imperfectly got over. It is admirably adapted to this end : the division of the words into syllables, and the marks of accentuation enabling the most ordinary reader to pronounce the longest and hardest names without difficulty. The brief and comprehensive account of English translations is well prepared, the references and marginal readings are equal in value to those of any other edition.]

brief introductions to the several books condense no small amount of needed information, and the mechanical features of the volume are every way creditable. The publishers have shown an appreciation of a general want, and they have met it here in a most grateful way. This edition of the Holy Scriptures needs only to be seen to be welcomed heartily, and freely used.

SKETCHES OF NEW ENGLAND DIVINES. By Rev. D. Sherman. New York: Carlton & Porter. 1860. 12mo. pp. 443.

The ecclesiastical history of New England offers a rich field for philosophical and critical explanation, and there are many who are entering it with zeal, and patience and enthusiasm. Nowhere else in all the world, perhaps, has there been so vigorous and influential a company of preachers, appealing to so sturdy a class of hearers. The pulpit preaching has possessed a rare strength, and it has been listened to by congregations more distinguished for logic and conscience than for taste and sentiment. The New England pulpit has both fashioned and indicated the moral and social life of the people. Though the congregation has generally decided who should expound religion to it, it has nevertheless always recognized the authority inhering in the sacred office, and respected it. And more than at any previous period, the religious mind of the present day is turning back for instruction and stimulus to those earlier times, when the pulpit giants were plying their varied and vigorous forces amid the elements of our by-gone life. Dr. Sprague's "Annals" show the strength of this retrospective tendency, and indicate how much there is in our earlier religious life to reward the labors of the careful and critical student.

The author of this volume has no such comprehensive plan, and there is nothing in the book going to show that he has devoted any great amount of time or study to our earlier ecclesiastical life. He has made himself familiar with the characters and labors of certain men who stand out prominently in his eye among New England divines, and has drawn their portraits in these sketches in a way that shows appreciation and skill. The whole number of men here portrayed is twenty-one—a good share of whom belonged to the Methodist denomination, and some of whom were not very widely known outside of that communion, and appear to be drawn out here somewhat larger than life. There seems to have been a sort of intention to present the various types of ministerial character, which have appeared as elements in our religious history and culture. On the whole, the group is an interesting one, and the various members are fairly set before us. The finest sketch, by far, is that of Jonathan Edwards, whose character is truly conceived and happily presented. Next to this stands that of Dr. Emmons. The author's power of analysis is very fair, his talent at description higher than the average, and his appreciation of all really noble qualities is genuine and hearty. The style of the book lacks neither directness, vigor nor pleasantness, though it now and then shows a little literary ambition, and is not wholly free from self-reliant nonchalance and flippancy. Though the book does not promise to become a classic, or give assurance that it is to be widely quoted as authority, it is nevertheless a very readable and instructive volume.

AUTOBIOGRAPHY OF DAN YOUNG, a New England Preacher of the Olden Time. Edited by W. F. Strickland. Same Publishers. 1860. 12mo. pp. 380.

Dan Young was a character, such as one takes pleasure in meeting ;—fresh, vigorous, spontaneous, positive, always recognized, and never failing to make a mark. Without much technical culture, but abounding in shrewdness and common sense ; not always discreet, but forever honestly and earnestly sincere ; thoroughly resolute in his purpose, and devoted to his calling and his Master, he rode the circuit with unflagging zeal, and preached with a power which multitudes recognized as the instrument of their salvation. The story of his life is told in a simple, straightforward way, without any pretensions to literary excellence, and perhaps not always with any very clearly defined motive. The life had been full of interest to him ; he knew that many passages of it had been to others ; and so he draws it out in these pages for all who may wish to inspect it. The volume exhibits Life in the Itinerary, as it was forty years since, with great vividness. One can excuse readily the absence of literary finish in view of the moral tone, and pardon the outcropping egotism out of regard to the heroic faith.

THE GUILT OF SLAVERY AND THE CRIME OF SLAVERHOLDING, Demonstrated from the Hebrew and Greek Scriptures. By Rev. George B. Cheever, D. D., Pastor of the Church of the Puritans. Boston: John P. Jewett & Co. 1860. 12mo. pp. 472.

Dr. Cheever's name has become the synonym of hatred to slavery, in all parts of the land. For the last four years his pulpit has been a battery where the most terrific cannonading has been kept up against the whole system, and his pen has been like a two-edged sword, whose movements have been earnest thrusts at the very heart of our American oppression. No man is more vehement in utterance ; but it is always the vehemence of a soul whose convictions are too clear and strong to let it be wholly calm. He uses logic, but it is usually logic glittering with white heat. He reminds one of Mrs. Stowe's Dred, vocaling the terrible passages of the Old Testament prophecies amid the tree-tops in the darkness ; except that Dr. Cheever never seeks concealment, and there is no madness in him but the indignation of a Christian soul, whose highest elements are outraged by the oppressions of the land.

Many, doubtless, think of Dr. Cheever as simply a fiery prophet, whose utterances owe their strength to the intense moral emotion which they embody and awaken. He is supposed to have gained his power to arouse at the expense of his power to convince and instruct. He is set down as powerful in a harangue, but untrustworthy as a teacher.

This volume will correct such impressions. The basis of the critical argument here was laid in a couple of articles published in the *Bibliotheca Sacra*, during the years 1855 and 1856 ; but in the work before us the argument is expanded and carried far more fully into detail. The scholarship, the learning, the critical ability, the breadth of view, displayed in it, will strike many readers with surprise. Dr. C. will not allow that the Bible affords any evidence that slavery proper was ever tolerated among the Jews, or allowed a place in the apostolic churches ; but, on the contrary, insists that it is strictly forbidden by the Divine statutes, and is historically proved to have been unknown in

these religious circles, so far as a negative may be proved. It is by far the completest discussion of the subject we have met,—the ablest also ; and it seems to us quite conclusive. It will be the standard work on this subject among scholars ; and is not to be answered by ridicule of his alleged extravagances, or a sneer at his imputed fanaticism. Besides the large critical learning and the high logical ability of the volume, there are not a few passages of lofty and indignant eloquence, which stir the deepest emotions and make the pulses of the reader leap with new life.

LECTURES ON THE BOOK OF REVELATIONS. By Rev. C. M. Butler, D. D., Rector of Trinity Church, Washington, D. C. New York : Robert Carter & Brothers. 1869.

The author says the Revelation was given, doubtless, to be studied with profit. He does not, however, write for the theologian, but for the humble Christian to whom the Revelation has hitherto been a sealed book. There is no dogmatism in the work. It is modest and devout. Some parts of it will do any mind good. It encourages the struggles of faith.

We will try to be as modest as the author. We are not able to give a true exposition of this book ; but we trust we are able to see that he has utterly failed to give a true exposition. His theory utterly fails as a whole. It has some good points. He adopts principles, if principles they may be called, which can never lead to a true exposition.

“ We do not expect to find the truth of prophecy,” says the author, “ by adopting any particular system of interpretation, derived from a supposed uniform meaning of symbols, or, as it is sometimes called, of symbolical language. Each prophecy is to be explained by itself—by the application and correspondence of its language, or figures or signs, to the events which it predicts, which have fulfilled, or are to fulfil it. In that explanation, indeed, light is to be gathered from prophecy already known to be fulfilled, or already explained by Scripture. If we can not arrive at satisfactory conclusions by *this method* of study, I think it plain that no better or other *method* remains.”

If we understand the author, he calls that a *method* which is utterly opposed to all method. If there is no meaning to the language, how is it ever to be understood ! If all the quantities in the equation are unknown and variable, how is the solution possible, or if possible, how can it be of any service, for it may mean one thing or another of how many thousand things ! If we have no quantities of known and fixed value, what possible hope is there of ascertaining the value of the unknown.

If the author simply means that he rejects all systems of symbolical language yet published, he may be wise ; but if he assume that it is a language without definite meaning—if the signs are not signs of definite signification—he wastes his time in trying to decipher them, and he discourages all study wherever the assumption is accepted as truth.

LETTERS FROM SWITZERLAND. By Samuel Irenæus Prime, Author of Travels in Europe and the East, &c. &c. New York : Sheldon & Company. 1860.

The substance of this volume appeared, we believe, sometime since, in the form of letters in the New York Observer. The author is well known, not

only as a pleasant writer, but as the most inveterate pro-slavery editor of the North. In this last regard if in profundity he is inferior to Dr. Lord, he is superior to him in activity and suppleness to do the lords of the lash good service. He has been to Switzerland; he has lived in the model Republic; he still fails to appreciate liberty, and may be given up as incurable. The reader will find a time or two when the mountain air of Switzerland and reminiscences of William Tell, produced some faint indications of convalescence, but they soon gave place to the old symptoms.

The book, however, is a pleasant one. Its descriptions are clear and easily followed. We do not know the writer who leaves a more distinct impression of scenery than Mr. Prime.

ELEMENTARY ANATOMY AND PHYSIOLOGY, for Colleges, Academies and other Schools. By Edward Hitchcock, D. D., LL. D., of Amherst College; and Edward Hitchcock, Jr., M. D., Teacher in Williston Seminary. New York: Ivison, Phinney & Co. 1860.

This is the best book for schools on the important subjects treated that we have seen. The illustrations are numerous and superior to those we have ever met in a school book. It is well that it enters upon comparative Anatomy and Physiology. These features give peculiar interest. The book is excellent for private study. Its cheapness and excellence will give it a wide circulation.

THE INTUITIONS OF THE MIND INDUCTIVELY INVESTIGATED. By the Rev. James McCosh, LL. D., Professor of Logic and Metaphysics in Queen's College, Belfast, author of "the Method of the Divine Government, Physical and Moral," and joint Author of "Typical Forms and Special Ends in Creation." New York: Robert Carter & Brothers. 1860.

Mr. McCosh is well known to the reading public in this country by his former works. He comes forward on his present themes with the favorable impression of the public to be addressed. We are of the opinion, however, that he fully sustains himself in this volume.

On several of the points that Mr. McCosh dwells upon with emphasis, and as he supposes peculiarities to himself, the reader will find Mr. Mahan of our own country has preceded him, and we believe with greater philosophic exactness than our author. This, we believe, will be found especially true on the doctrine that the mind is constituted to know objects directly and in marking the characteristics of innate principles in the sense McCosh uses the term. The book must command a wide influence by its manifest candor and distinguished ability.

We must not deny the reader a paragraph or two on the doctrine of the Will.

"The will is free. In saying so, I mean to assert, not merely that it is free to act as it pleases—indeed it may often be hindered from action, as when I will to move my arms, and it refuses to obey because of paralysis. I claim for it an anterior and higher power, a power in the mind to choose, and, when it chooses, a consciousness that it might choose otherwise."

The doctrine of freedom of the will, as our fathers in the denomination maintained, is here positively asserted by a philosopher of the highest authority in what was then regarded an opposite theological school. Upon the above quotation we need hardly direct the reader's attention to the fact that the author unnecessarily admits that the will may be hindered in its action. In the example he gives, the will, so far as itself is concerned, acts as freely as if the arm movement followed the volition. The arm is hindered in its action, but not the will.

He rests the truth of the freedom of the will upon the true basis, the testimony of the consciousness.

" This truth is revealed to us by immediate consciousness, and it is not to be set aside by any other truth whatever. It is a first truth equal to the highest, to no one of which will it ever yield. * * * It is a truth which may be expressed in words. It is so expressed when we say the mind has in itself the power of choice. But it cannot be drawn from any deeper fact, or resolved into any anterior principle. Any attempt to reduce it to simpler elements, will only perplex and confuse the whole subject."

The author vindicates this freedom in the presence of those doctrines usually urged against it. Though the intellect and sensibility are found in the chain of cause and effect the will is truly free and alone free. " It is in the sanctuary of the will that freedom alone is to be found." * * * " The difficulties which encompass this subject do not arise from freewill itself, but from its connection with other truths. First, there is the doctrine of Divine Foreknowledge and Divine Sovereignty, doctrines which recommend themselves to high reason, and which are found in the Word of God. Secondly, there is the appearance of causation in the mind, even in its voluntary acts." But as he proceeds to state, these do not overthrow the freedom of the will. He wisely concedes that this connection is not to be cleared up by the human intellect, but just as wisely refrains from denying facts as facts if he cannot explain their mode of existence.

Time is a wonderful avenger of those slandered and injured. Of this the book before us is a striking illustration. When our fathers came forward and boldly asserted upon the simple authority of consciousness the doctrine of " free will," that term was used by way of reproach to designate them, but the successors of those who used it by way of reproach, are now coming forward to assert its honor and truthfulness. After so long a time they join in the language of this author in taking up their oft reiterated declaration, made despite the dogmatism of the learned and the derision of bigots. " The possession of a free will is thus one of the elements which go to constitute man a moral and responsible agent."

LECTURES ON THE EPISTLES OF PAUL TO THE THESSALONIANS. By John Lillie, D. D., Pastor of the first Presbyterian Church Kingston, N. Y. New York: Robert Carter & Brothers. 1860.

If one thing more than another is at this time wanting in the American pulpit, it is expository preaching. By expository preaching we do not mean mere running comments made at random on a portion of the Bible. We mean

discourses prepared in such a way as to contain the results brought out after the most thorough study of a given portion and its parallels and other scriptural affinities. Then we do not mean that these results should be presented merely from a verbal connection with this and that verse, but presented in well studied order with reference to imparting to the hearer's mind the exact thoughts of the Holy Ghost. However the words of a sermon may be selected, its chief excellence is always its power to communicate God's thoughts.

The book before us presents in its main features a good specimen of what we mean. The study of such works affords the double advantage of acquiring a knowledge of a particular portion of the Bible, and of good modes by which to impart the same to others. We take pleasure in commending such works to our brethren in the ministry as of much more importance to them than any volumes of sermons. The study of the Bible affords both variety of subjects and vigor of thought.

THE ELOHIM ELOHIM REVEALED IN THE CREATION AND REDEMPTION OF MAN. By S. J. Baird, D. D., Pastor of the Presbyterian church, Woodbury, N. J. Philadelphia: Lindsay & Blakiston. 1860.

It is desirable to obtain a view of the cardinal doctrines of Christianity from any given stand-point. This is especially useful to the minister. If from a given point he can study and arrange all the leading doctrines into a system, he is better prepared to examine other systems and is more likely to have more force and consistency of thought in his own communications.

Then there is a great preference as to stand-points themselves. That taken by the author is the unfolding of the attributes of God in creation and redemption. From this progressive manifestation of Deity, he studies human wants and the Divine provisions to meet them. A better stand-point could not perhaps be chosen, nor one which is every day asserting anew its own importance. He has prepared a volume of service in the way of aiding others to form a system for themselves, and in the way also of affording some excellent materials. Thus far, irrespective of our agreement or disagreement with the author's conclusions.

We think, however, the author has most signally failed to make the most of the advantages of so good a position for forming a system. We think this is chiefly owing to his attempt to form a system to sustain certain conclusions which he had before accepted on trust. Those conclusions being those of the more rigid school of Calvinists, seem to have prevented him from taking proper cognizance of important facts that he could but meet. Still the study of the volume will amply reward the laborer.

The Introduction, itself large enough for a small volume, is devoted to "a historical sketch of the doctrine of original sin." This is chiefly a compilation. With its ideas, we can much oftener agree than we can accept the terms as legitimately employed in expressing them. It greatly tends to confusion of thought, to use the same terms without qualification to express different phenomena of any kind. Much more is this the case when voluntary and involuntary phenomena are placed together under the same category.

THE LIFE OF THE REV. ADAM CLARKE, LL. D., F. A. S., M. R. I. A., etc., etc. By J. W. Etheridge, M. A., Doctor in Philosophy of the University of Heidelberg, and Member of the Asiatic Society of Paris. New York: Same Publishers. 1859. 12mo. pp. 487.

This reprint of an English book is an admirable and grateful work. The great commentator and scholar deserved a biography that should be adapted to yield stimulus to other minds, and bring the story down to the comprehension of ordinary readers. It is here furnished by the pen of one amply qualified for the undertaking, and no labor has been spared to make it in every respect worthy of the subject, of the author, and of the great ecclesiastical body to which Dr. Clarke belonged. It is one of the finest pieces of biographical writing that we have met in all our reading. The plan is distinct and admirable; the grouping of incidents judicious and happy; the greatness of the massive character is brought out without a particle of fulsome panegyric; a happy medium is preserved between tediousness of detail and hasty generalization; the outward life and the inward character are everywhere seen, thoroughly interpenetrating each other; and one lays down the book when the reading is finished with a view of the man so distinct and full, that he seems little less than a personal acquaintance, with all whose ways and heart there had been a long familiarity. It is a most welcome addition to our stock of biographies,—not many of which compare with it in skill, fidelity and instruction. Our view of the eminent man has been somewhat modified by the perusal of this volume, and it has not taught us to esteem him less than before.

THE CHRISTIAN LAWYER: Being a Portraiture of the Life and Character of William George Baker. New York: Same Publishers. 1859. pp. 320.

An affectionate testimonial to a young man who kept himself unusually free from the peouliar besetments connected with his profession, and who preserved the warmth of a Christian heart, and seemed to keep ever before him the true ideal of a man and a disciple of Christ,—struggling with real earnestness to honor his Master where he is so often betrayed. The affection of the biographer seems to us to have colored the portrait somewhat above the point which a calm criticism would approve;—the purpose to make a hero out of the man seems both obvious and strong; but the character possessed not a few elements of moral beauty and genuine nobleness. The friends of the lamented subject will doubtless pore with mournful interest over these pages, and no candid reader could fail to appreciate the qualities which are here embalmed, or to be stimulated to a truer life by the Christian simplicity and honor which the biographer has brought out.

HIDDEN TREASURE: or the Secret of Success in Life. By Miss Sarah A. Babcock, author of "Itinerant Side." Four illustrations. New York: Same Publishers, 16mo., pp. 264.

THE STORY OF A POCKET BIBLE. A Book for all Classes of Readers. Ten illustrations. New York: Same Publishers. 16mo., pp. 412.

The first of these volumes is intended to set forth the law and the profit of Systematic Beneficence, by means of contrasting characters and lives, strung

on the thread of a pleasant story, the tone of which is elevated and healthy and the lessons mostly correct and sound. Some of the conversations rather magniloquent,—they smell of the study and the lamp, and suggest elaborate essay instead of the free talk of animated colloquists. The author is not a matured writer, she has no marked genius; her insight is not deep nor her discrimination careful; but her aim is high, her motives eminent, praiseworthy, and her book quite readable.

The second of these volumes has more solid merits, and more varied lessons to teach. It represents a Bible as telling the story of its varied experiences among a great variety of owners. The narrations are always instructive, interesting, varied, impressive—the sentiment is eminently evangelical, and some of the pictures which set forth the adaptation of God's Word to all classes of men, are full of pathos and power. It is appropriate to all classes of readers, and few could rise from its careful perusal without realizing anew how sadly the human soul is suffering from wants and experiences which the volume of inspiration is waiting to relieve and sanctify.

CHRIST IN HISTORY. By Robert Turnbull, D. D. New and Revised Edition. Boston: Gould & Lincoln. 1860. 12mo. pp. 540.

The first edition of this work was noticed at some length in these pages on its issue some years since. It has great merits and some defects. The theme is a noble one; the argument is always strong; the illustrations varied and ample; and the impression produced by the volume eminently grateful. The charge of pedantry might, however, be brought against the author with some show of reason; the style is heavy, now and then with excess of ornament; the argument is almost buried on some pages beneath the verbiage; and there is manifestly quite a strong love for the terminology of German metaphysicians. The revision, however, seems to have issued in some improvements, and the fact that a new edition is demanded shows that the discussion has been somewhat appreciated.

ANNUAL OF SCIENTIFIC DISCOVERY: or Year-Book of Facts in Science and Art, for 1860. Exhibiting the most Important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineralogy, Meteorology, Geography, Antiquities, etc. Together with Notes on the Progress of Science during the year 1859; a list of recent Scientific Publications; Obituaries of Eminent Scientific Men, etc. Edited by David A. Wells, A. M., etc. Same Publishers. 1860. 12mo. pp. 430.

The "Annual" has become a fixed fact; and is meeting a great and general want in a most admirable way. Year after year, the competency of the editor, the fidelity of the record, and the value of the publication, have all been increasingly apparent. The present volume is in no way inferior to its predecessors, and that is sufficient praise.

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THE
FREEWILL BAPTIST QUARTERLY.

NO. XXXI.—JULY, 1860.

ART. I.—INSPIRATION.*

If we had found a man in the possession of a chart of the ocean, which, by historical and internal evidence, could be clearly demonstrated was six thousand years old, and on which was marked with such accurate precision all the islands, all the shore indentations of the continents, all the reefs, quicksands and currents, that the most scientific investigations, from that time to the present, have not been able to discover the least error, however trifling, the conviction would be pressed upon us, with a certainty as sure as mathematical, that that chart was not an invention of the imagination, but that it was the result of research, of practical knowledge.

Man has a chart of moral and religious truths. The principles of that written chart, there are internal and historical proofs abundantly sufficient to demonstrate, have been in his possession for, at least, four thousand years. And during this time, there have been men of great learning, giants in intellectual power, who have turned their attention to morals and religion, and with the most intense application to these subjects, have given their whole lives up to their study, and yet they have never discovered one false principle in this chart, or, by their most thorough research, added to it a new one. During

* This article is only the merest outline of the subject here presented.

this time, also, prophets have sung unerringly of the future, teachers have instructed the people, divine truths have been uttered by the lips of Jesus, the apostles have gone forth on their holy mission, everywhere preaching the gospel of love and peace, and their successors, from generation to generation, have followed in their footsteps; and yet even these have not added a single new principle to that old moral and religious chart given to the world by Moses. By their utterance they have removed the veil that nearly concealed them, and by the light which they have shed upon them, they have disclosed them clearly to the eye of the world, and caused them to appear like new truths; but if we go back and examine, we shall find, though very dimly in some instances, that every principle they taught had already been given to the Hebrew nation.

This is emphatically true at the present. We boast of our great religious light, still, notwithstanding all the advancement that has been made in the arts and sciences, literature and civilization, notwithstanding all the progress of moral and religious light, the deep thinkers of the whole world may be boldly challenged to show that we possess one moral or religious principle not already enunciated in the Bible.

It is true there has been great progress in the religious world, but man's progress here has been in his understanding of the truth, in his interpretation of it, in his application of it to the every-day affairs of his life, and not in adding new principles to it.

One step farther. These principles of moral and religious truth found in the Bible could not have originated with man. Our proof of this is the fact, that they are wholly unknown to man in all those nations where the Bible has not been received. There has never existed a people where the light of the Bible has not shed its effulgence that understood the unity of God. This is so familiar to us that we are often oblivious to the fact that in large portions of the world it is entirely unknown. The Greeks and the Romans, the most advanced nations of antiquity knew nothing of this great central truth of our religion. They had deities by the hundreds, and adored and sacrificed

to them all by turns. The powers of nature were their gods. They knew nothing of the sublime doctrine of one God. Even Socrates, the noblest and purest and most enlightened of the Greeks, in his dying moments requested his friend to offer for him, after his departure, a sacrifice which he had vowed to make to Esculapius. The Hindoos, the wild Africans, the unenlightened islanders of the sea, all, at the present time, in like manner, have their gods many.

The spotless purity, also, of the Deity, has never been known in those countries where the Bible is a stranger. The gods of the most intelligent of the heathens have been beings with like passions to man. Jupiter, the most powerful of their gods, is represented as being often engaged in earthly amours; and, at one time, of transforming himself into an animal, that he might abduct a beautiful young lady, with whose pretty form and face his godship had become much enamored. The quarrels of the celestials on Mount Olympus were the subjects of every poet's verse. Jupiter dethroned his father Saturn, and took the reins of supreme government into his own hands. The abandoned lives of their gods and goddesses could hardly find a parallel in the most benighted nations on earth.

The heathens also understood nothing of love to God. The fear of their gods constituted the very essence of their piety. Their sacrifices were always offered to appease the wrath of their divinities, or to propitiate their favor in some selfish undertaking. They knew nothing of the forgiveness of sin. If they offended their gods, they must either buy off punishment by their offerings and labors for them, or suffer it to its fullest extent. Hence there was no occasion for love. And besides all this, they and their gods were bound in the chains of an unalterable, blind, resistless fate. No love to God was asked, and none was given. The worse the god, the more they feared him, the more careful they were not to offend him, the more they sacrificed to him. The same is true of heathens now.

The doctrine of loving one's neighbor as himself, has been and is entirely unheard of among every people to whom the Bible has not come. Heathen nations offer up their children, and each other, in sacrifice to their offended divinities; they

often destroy their aged parents, or leave them to die from want; they reduce woman to the degradation of a beast; they enslave each other, kill each other with as little compunction as they would an animal, and when dead, in some countries, devour one another like beasts of prey. In all their systems of religion, the Golden Rule of Jesus, as a religious duty in theory or practice, cannot be found to be inculcated. Nay, its great truth seems never to have entered their minds and hearts. Therefore, the duty to love one's neighbor as himself, a Bible doctrine as old as Moses, is all unheard of among the heathens.

And so we might proceed and render evident of the other principles of religious truth which we cherish, that they did not originate with man; for we find them among no people unless carried there by those who have learned them from the Bible.

Our argument, then, stands thus: For four thousand years man has been in the possession of a chart of religious principles which are so complete that, during all this time, the combined wisdom of the world has not been able to discover any error in them, or to add anything valuable to them; and which could not have originated with man, because among all people where this chart is not received, they are entirely unknown, and unknown, too, among those where scientific truths, which are discovered by man's wisdom, have been the most familiar. Therefore, they must have come from some source higher than man, and must have been given to him by inspiration, as they claim, there being no other way for accounting for his having them in his possession. Here we rest the argument for the certainty of the inspiration of the Bible.

We will now turn and endeavor to show the nature of this inspiration, or in what manner these Divine truths were communicated to man.

And here we may add, that God always works by means, and in established methods. There is no irregularity with God. There is no violating his own methods of action. If the miracles recorded in the Bible appear to be in violation of law, it is only apparently so; they are all in accord-

ance with laws as fixed as those which govern the planetary system.

Taking this view of the subject, we are led to the conclusion that God has fixed methods and means for communicating Divine truth to man. Of these, as we understand them, we would now speak.

One method employed by God in giving his truth to man was by the agency of angels.* This is stated directly in very many places in the Sacred Writings.† The law of Moses was given in this way. There are several ways in which angels might communicate the Divine Mind to man; and these all appear to have been used.

An angel could appear to a man's natural eye in the form of a man, and talk with him as friend talks to friend, as one did with Abraham before the destruction of Sodom. Portions, certainly, of the law of Moses were given in this way. The prophet, or historian, or whoever he might be, that thus talked with the angel, as he would with a man, simply wrote down what was spoken to him,‡ the angel, perhaps, looking on, the meanwhile, to guard against mistakes. If it is asked how an angel could appear to us in the form of a man, while we are consciously in our natural state, we reply, by the unsealing of the spiritual eye, so that we could see spiritual forms as the servant of the prophet saw them at Dothan.

But God might also cause a man to fall into a deep sleep, or a state unconscious to the scenes around him, in which state he could say with Paul, he knew not whether he was in the body or out, and while in this partial separation of the spirit from the body, his spirit might hold converse with angels. The Apocalypse seems to have been received by John in this way. From this state he would awake as from a dream, and while the words of the angel were yet fresh in his memory, he would write them down. If, by any means, he should make a mistake, the next time he was in this state, the angel would correct it.

* Josephus Antiq., b. xv., ch. v., § 3. Heb. 2: 2. † Acts 7: 38: 53.
‡ Jere. 36: 1.

Another way in which angels might declare God's will to man, would be by completely taking possession of the faculties of the prophet, and speaking by them, so that the listeners would suppose that the prophet himself was speaking. It seems that an angel thus spoke through Balaam's beast, and afterwards in the same manner through Balaam himself; who, notwithstanding all his strong will and desire, could not utter a single curse against the Hebrews. He used his faculties of speech, but what he tried to say, that he said not—his organs of speech uttering words of which he had never thought.

In this case, it was like a man touching the keys of a musical instrument, which ought to give forth the tones of Old Hundred, but which, by some strange cause, gives those of the Marselles Hymn.

Other cases similar to this are also mentioned in the Bible.* The body goes into a peculiar state, not entirely unconscious, and in this state an angel takes possession of the organs of speech and utters the truths God would communicate to the people.† Or he takes possession of the hand and writes by it as an instrument, the Divine will to man—the prophet being as unconscious of what he is to write as those to whom his words are addressed.

In all of these ways, by angelic agency, God seems to have spoken to the world. It is very likely that the angels themselves, in fulfilling their commissions to men, were under the influence of the Holy Spirit to prevent them from making mistakes. The agency of angels, in communicating Divine truth to man, is a reasonable and Scriptural doctrine. Yet it would be reasonable to suppose that other agencies were used, and the language of Scripture makes it certain that other agencies have been used.

God has communicated truth to man by the Holy Spirit.‡ A spiritual impression of the truth to be spoken is made upon the mind. The prophet, speaking after the manner of men, knows not why he feels as he does. His faculties of mind and

* 2 Sam. 23:1. Jere. 1:9. Luke 1:70. † 1 Kings 22:22.
‡ Zech. 7:12. Acts 1:16. 28:25. 1 Cor. 2:13. 2 Pet. 1:21.

heart are exceedingly active; his mind is clear; the truth he is to utter is so plain to him that it is a living reality; he never doubts; he knows it is so; and the impression to speak and write is so urgent that, morally speaking, he cannot resist its influence.

In this way, probably, the most of the four gospels and the epistles of the apostles were written. To be inspired in this way requires, spiritually, a higher order of men than that in which angelic agencies are employed. For the spiritual nature of the prophet, or apostle, or historian, is so developed that he can receive the Divine communications without the aid of an angelic interpreter. The most of the Psalms were undoubtedly written while under the influence of the Holy Spirit in this manner. The same may be said of portions of the book of Job. The man is conscious all the time; but he sees the truth so intensely that his attention is completely kept from wandering to other subjects; and in this state he gives utterance to what seems to him to be truth, and what is truth, because impressed upon him by the Holy Spirit.

There are moments when the poet and orator approximate to this state of mind, with this difference only: their inspiration comes from their own mind, working more powerfully than usual, because in a high state of excitement; while the inspiration of the "holy men of old" came from the Holy Spirit's quickening their faculties and then impressing upon them the Divine truths to be uttered.

Another method employed by God to communicate his truth to man, was to picture before his mind the scenes he would have him describe.

The prophet, then, seems actually to see countries and people at a distance, both in time and space. This kind of inspiration differs from the others mentioned very materially in one important part. The prophet uses his own language. He has presented before him what he is to describe, and is left to select his own words. In the other methods mentioned, the very words were inspired. In some cases they were dictated word for word; in others, the words used were spoken through the organs of speech; while, in others, the words were impress-

ed upon the mind. But when a picture of a future scene, or a scene at a distance, is presented before the prophet's mind, which he is required to describe, all that is necessary, is that the description should be correct. By taking this view, we obviate many difficulties which arise in the Bible from the different language used by different persons claiming inspiration in describing the same event.

In very many places we find the prophets as claiming to be gazing upon the very scenes, far in the future, which they are describing. They were probably in a state unconscious to the objects around them. The picture was so vivid before them, that its impression remained in memory till they wrote it down.

Persons in dreams often see men and countries and other things just as clearly, and, seemingly, just as much a reality, as those they gaze upon by day in a state of consciousness. How these scenes are painted before the mind we cannot tell; but we all know the fact that they are.

In times of old, then, when God wished to teach his people what might be about to take place, he painted the picture of it before the mind of his prophets, and then, by his Holy Spirit, impressed them to write what they saw. In this way, undoubtedly, were given to the world the most of the prophetic writings in the Bible which relate to the future.

Sometimes, however, God communicated the future by symbols. His prophets saw great beasts and birds and ill-formed monsters, and other wondrous things, which were symbols of kingdoms and wars, and changes yet to be in the world. These they were impressed to describe, sometimes with the interpretation of them, and sometimes without.

We find samples of this kind of inspiration in the book of Daniel and of John the revelator, as well as in other portions of the Bible. And no prophecy is so difficult of interpretation. God has simply made known to the world great revolutions which are to take place, without revealing the time when, or the country where. To understand these revelations, another revelation is just as much needed as Divine help was needed by Joseph in the interpretation of Pharaoh's

dreams. All human searching into their hidden mysteries is vain.

One other method has been used to communicate religious truth to the world. Jesus Christ in the flesh, in the form of a man, has made revelations to men. He spoke with authority. He spoke of what he knew. He spoke of the future, which he foresaw. For past, present and future were alike to him; and things seen and unseen were alike open to his view. He needed no agency of angels; he needed no pictures painted before his mind; he needed to be in no unconscious state; but like a man he spoke to men of the great truths of the Father, which were able to make the world wise unto salvation, and of heaven, and of those great events which were about to occur to his nation in the ordinary conversation of daily life with his disciples. Also, after his death, we have a few instances of his communicating with man in the flesh; but probably not to man in his conscious, natural state.

Such, in our view, are the methods which God makes use of in communicating religious truth to man. He may employ others, but, if so, they are not very manifest. These apparently are sufficient.

The true doctrine of the inspiration of the Bible, as thus set forth, becomes simple and intelligible. The plenary inspiration of the Scriptures admits of no question, if, by this term, is meant that these writings were originally communicated from God to man; but if by it is meant verbal inspiration in all cases, we see that it cannot be true; for, in those cases where pictures of future scenes are painted before the mind of the prophet for him to describe, there is no necessity that the words should be inspired, and if no necessity, then God is too much of an economist to use it. The same remark will apply to much of the historical part of the Bible. The men were simply impressed by the Holy Spirit to write what they actually knew. If, however, their knowledge was deficient in any respect, the complete scene was pictured before their minds.

It is a sublime doctrine. The simple realization of its truth is elevating to man. It is a proof to him of the

existence of a God. It is also more than this; it is an evidence indisputable of the love and care of that God for mankind, not only in the past and present, but through all coming time.

ART. II.—THE TWO COVENANTS.

From childhood, we have known that the Sacred Book is divided into two general parts, called the "Old" and the "New Testament." We have not failed to observe a marked difference, in many respects, between these two parts of the Bible; but the full import of the division, and the exact object and relations of the two, were not as readily apprehended. Both seemed to be treated by our teachers as equally binding upon us, and hence were appealed to as authority, to guide our religious acts, and inspire our hopes, and comfort the heart, and we could not discern the exact bearing of this general division, while but one covenant seemed practically to be admitted.

But the Holy Spirit is very specific in declaring that there are *two covenants*, the "old," and the "new," the "first," and the "second," the "former," and the "latter."

Gal. 4: 24, "These are the two covenants."

Heb. 8: 13, "In that he hath said a *new* covenant, he hath made the first *old*."

Heb. 9: 15, "For this cause he is the Mediator of the new testament, that by means of death, for the redemption of transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Matt. 26: 28, "For this is the blood of the new testament, which is shed for many for the remission of sins."

These frequent allusions to two covenants, a first, and a second, an old and a new one, very conclusively prove that the organized government of God over men, is divided into two

general parts. To understand the nature, extent, and relations of this division, must have a vital bearing upon a correct interpretation of any portion of the Divine record.

A covenant between men is a mutual contract between parties, each of which is bound to discharge duties, confer benefits, or refrain from injuring his fellow. Anciently, when a covenant was of a more than usually solemn character, and of lasting force, it was confirmed by a sacrifice, which was divided into halves, and both parties passed between the parts, and pledged themselves to fulfil the terms of the compact. God uses the same word to declare his covenant, that anciently represented this most sacred form of contract. And when he made covenant with Abram, Gen. 15: 1—18, he directed him to slay a sacrifice, divide it, and watch it, until the covenant was confirmed. Soon the Lord passed between the parts, and a fire consumed them, and the covenant was established. But God alone passed between the parts, for he alone could fix both sides of the compact, that which he would do, and that which Abram and his descendants must perform.

Of course God may properly establish a covenant with a single person, a particular tribe, or nation; or with the whole human family, just as he shall elect. The agreement which he made with Noah, when the flood was assuaged, he called a covenant. The constitution and laws of the natural universe, he calls a covenant. Sometimes, specific promises, decrees, or counsels, are spoken of as the covenant of God. But in the discussions of the apostles upon the Divine institutions, they recognize only two covenants. These must be two leading, prominent institutions, that God has appointed, which can be easily discovered, and well defined, and which stand out with peculiar significance in the history of the Divine administration.

It is a fact that God has established among men two organized, well-defined systems of government. One was given to the Jews, a particular nation; and the other he gave to the whole world. And these are what the Spirit calls the two covenants, as distinguished from all others. Their importance in the history of the Divine government; their formal organiza-

tion; their extensive influence; the objects designed to be accomplished by them, justify their being denominated *the covenants*, by way of distinction.

Covenant, when referring to these institutions, has a high and comprehensive meaning; answering to "constitution," or "fundamental law," and is more solemn and comprehensive than a promise, or a personal agreement.

These two covenants constitute the distinguishing characteristics of the Divine government as embodied in revelation. They are tangible, systematic, well-defined, and afford a key to unlock and systematize the whole scheme of God's administration over men. If we can master this question of the covenants, we have an open field, and may explore, with profit and satisfaction, the realm of God's revealed truth. But failing in this, we have no land-marks, no lines of compass, no boundaries to guide us; and we shall read, moreover, with a veil over our eyes, and profit but little.

It shall be our object, in this brief article, to set forth a few facts in regard to the old and the new covenants, and inquire after their beginning, nature, object, and relations, and, if possible, stimulate the reader to investigate the wise and beneficent schemes of God's administration over us, as set forth in the living oracles.

THE OLD COVENANT.

This began to be organized in the days of Abraham, and was completed by Moses. God called Abraham, and told him to go forth into a land that he would show him. Abraham obeyed. The Lord afterward appeared to him, and promised to give him the land, and a very numerous seed, to bless and prosper him, and to make his seed a blessing to the whole world. Gen. 12: 15; and 17: 9, 10. "And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised."

The Lord said to Abraham: "Know that thy seed shall be strangers in a land not theirs, four hundred years; . . .

And afterwards came out with great substance." "In the same day the Lord made a covenant with Abraham, saying, Un-to thy seed have I given this land, from the river of Egypt unto the great river Euphrates."

Here the organization commenced; circumcision was the first organic act. In four hundred years, the descendants of Abraham were led out of Egypt by Moses; then the organization was completed, and the people established under it, in the land which the Lord promised to Abraham. The covenant with Abraham and his seed was filled up and carried out by Moses, and the Mosaic and Abrahamic institutions are therefore one and the same—parts of one system, embraced in the same covenant, a unit. This is proved beyond a cavil by the testimony of Christ himself. John 7: 22, "Moses, therefore, gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the Sabbath-day circumcise a man. If a man on the Sabbath-day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the Sabbath day?"

If the Abrahamic covenant, and the Mosaic covenant are not the same thing, if they are two separate and distinct covenants, as some contend, how can Christ be right in testifying that Moses gave them circumcision? These words of the Saviour plainly declare the Mosaic administration to be inseparable from the Abrahamic covenant; the mere filling up of that covenant, and an essential part of it. To neglect circumcision, was to break the law of Moses. How could this be, if circumcision was not a part of that law or institution, established by Moses?

The apostles always treat the Mosaic institutions as identical with the Abrahamic covenant, and refer to them as synonymous. Paul says, Gal. 5: 3, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

How did circumcision make a man a debtor to the law, if it was not a part and parcel of that law? If circumcision was the first organic act of the law or "old covenant," there is force and point to this argument of Paul's. But on the opposite supposition, it has not the least force whatever.

He argues again on this point, Gal. 4: 22—26, 28, "For it is written, That Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise, which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children." "But Jerusalem which is above is free, which is the mother of us all." "Now we, brethren, as Isaac was, are the children of promise."

Paul says there are two covenants. Not three, as some would have it,—one of circumcision, one of law, and one of grace. He recognizes but two. Agar and her son represent the old covenant and those who lived under it. This is called Sinai, because it was completed at Sinai by Moses. Agar's son was born first; and the son of Sarah, long promised, long delayed, represents the new covenant, promised long, and now established. The allegory is plain. The old covenant, and Sinai, and the law, mean the same thing, represent the same identical institution. Can it be that Sinai is the old covenant, if it does not include circumcision? Circumcision was instituted 400 years before Sinai, yet some call Sinai the old covenant, and the covenant of circumcision the new, or the covenant of grace. But Sinai and circumcision are parts of one and the same covenant, and are represented as the "law," "Sinai," "old covenant," "first covenant," "Moses," &c., all meaning the same thing. While this old covenant was first made with Abraham, it was not fully organized and put in force until after his descendants became a nation. Then it was filled out, and various legislation employed to carry it into effect, and make of the Jews a separate people, give to them the promised land, and train them to become a blessing to the whole world.

THE BASIS OF THE OLD COVENANT.

This is, of course, the moral law. Every form of government which God may institute, must be in harmony with his own moral nature and government. Moral principles never change.

The mode of developing, applying, or administering them, may change; but underlying every form of administration, the same eternal principles will always be found. The Saviour states this in a very simple and positive way. Matt. 22: 40. A lawyer asked him: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. *On these two commandments hang all the law and the prophets.*"

This is beautifully plain and simple; and should never be forgotten in our discussions of the covenants. The basis of the old covenant, so far as moral law is concerned, is just the same as the basis of the new. Both rest upon the "common law" of the Divine government, the eternal principles of supreme love to God and equal love to men.

As pardon was administered through the old covenant, it was also true that the Divine scheme of atonement was the basis of this favor. The subjects of the covenant may not have understood the ground of pardon, but they knew that God had devised *some* plan, which would yet be developed, by which he offered pardon. The fact of offered pardon, they understood, but not its basis; for this was not revealed. But God knew all about it, and acted in harmony with it, waiting the proper time to reveal how he could "be just and the justifier" of sinners.

Now the organization or covenant is not to be confounded with the basis upon which it rests. God may have a dozen systems through which to administer the same principle and blessing. Just as the "common law" may be the basis of a dozen constitutions of as many states; but that does not prove that the constitutions are all alike, because all are based upon the same principles. The constitutions may be changed a thousand times, and still rest upon the same principles. The moral law, and the scheme of pardon, did not begin with the old covenant; it was not the first plan of administering them;

it was one plan which God adopted for a certain purpose, and for a certain time, and through this organic system, "the law," "Sinai," "old covenant," "circumcision," he administered his law and mercy, being at liberty to change, or repeal the system, and retain the basis in other forms and organizations, at will.

THE OBJECTS TO BE SECURED THROUGH THE OLD COVENANT.

1. *To accumulate testimony in proof of a Divine revelation.*

The prevalence of sin made a revelation necessary; and at the same time inclined the world to unbelief, and every form of delusion. The human family had turned away from God, and were disinclined to return and seek his favor. The prevalent depravity made it very difficult to institute and administer a Divine government over men, and without the most formidable accumulation of testimony, they would persist in their licentious rebellion, and reject any written revelation of law or religion, which Jehovah might be willing to give them. The resistance to the claims of Christ and his gospel, though supported by the remarkable proofs which were accumulated during two thousand years of preparation, shows that it would have been impossible to set up the gospel kingdom at all, had not this proof been provided. The question, then, for decision, was: What is the best way to provide convincing testimony of the divinity of revelation, and especially of the gospel system?

God's plan was, to make his revelation, and present his demonstrations of its divinity, in a definite locality, and to a particular tribe or nation, so as to give to it a unity; make it accessible, easily examined, and readily tested by fair and full investigation. He chose one small nation, located them in a central position, separated them from all other nations by conventional rules and usages, so that they might not become intermingled with them, and becoming lost themselves, lose the record of God's revelation; he interwove the revelation, the miracles, the prophecies, with the institutions, the current history and local peculiarities of this nation, so as to fix the date,

locality, and circumstances of each and every division of testimony presented, so that all might be preserved, and be open to an easy criticism and triumphant vindication.

To Abraham he gave circumcision to separate his family from all others, and he added a promise, that this separation should prove a blessing to all the nations of the earth. By Moses he fixed other laws, that separated the people from intercourse with other nations; and added promises of great blessings, if they would faithfully perform the part of a "peculiar people." Miracles and prophecies began to accumulate, and were put on record, and memorials of them set up, and everything arranged so that "all the nations of the earth might be blessed," by reviewing them in after time, and believe that Jesus is the Christ.

The testimony of Christ and the apostles upon this design of the old covenant, is specific. Christ appeals to the testimony of Moses; and Paul affirms that the great design of the old dispensation was to establish the oracles of God. Rom. 3: 1, 2, "What advantage, then, hath the Jew? or what profit is there in circumcision? Much every way; chiefly, because that unto them were committed the oracles of God."

Gal. 3: 19, 24, "Wherefore then serveth the law? (the old covenant.) It was added because of transgressions till the seed should come to whom the promise was made." "Wherefore the law was our school master, to bring us unto Christ."

"Because of transgression," this long discipline was necessary, this large collection of testimony, this deep foundation for faith was laid, so that the gospel might prevail. The "school-master" did his work; the school was organized, the lessons began with the lowest conception of Divinity, that of power; and after proving, by the miracles in Egypt, that Jehovah was Almighty, where Pharaoh was made an historic character, "raised up," "that God might show forth his power in him;" they were led on to higher truths, as they could bear them; they were taught to reverence and guard the word of God, as the most sacred of treasures; were cured of idolatry; were led to expect the Redeemer; and prepared to receive him when he came, and become the propagators of the new covenant.

The first disciples, and the most successful advocates of the Saviour's mission, were scholars from this school; they were "taught of God," "believed Moses," and therefore believed in Christ. They preserved the oracles of God, and the testimony in proof of their Divinity, and gave them to the world, and, by this means, all the nations of the earth are blessed.

2. It was also a design of the old covenant to awaken expectation of the coming of Christ, and to supply proof of his divinity.

So God told Abraham, after he had offered his son Isaac on the altar. Gen. 22: 18, "And in thy seed shall all the nations of the earth be blessed." This is a supplement to the previous promise, that his seed should be as the stars in number; in this case, seed is in the singular number, and must refer to some one person, who is to bless the world. The Jews believed that it referred to Christ, and Paul argues, Gal. 3: 16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

And Jacob's prophecy to Judah, the Jews believed, had direct reference to the Messiah. Gen. 49: 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

Judah was now an obscure family in a strange land; but he was to become a royal tribe, and hold the sceptre, until Shiloh should come. As history attested the truth of the first item of the prophecy, and the people saw Judah holding the sceptre, they confidently expected the Shiloh. Moses said, Deut. 18: 15, "The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken."

Moses was a peculiar prophet; he not only foretold future events, but he also gave a law, organized institutions, and set up a government. There was no prophet like this, that arose after Moses, until Christ. He gave law, and organized a new institution, and was like unto Moses in this respect. It was to him that the Jewish teachers looked as the object of this prophecy.

We mention these prophecies to illustrate our point. They answered their design; the Jews were led to expect the Messiah; and these prophecies did constitute a satisfactory testimony to his divinity when he did come; and have been much relied upon in every generation since, convincing unbelievers and affording great comfort to believers.

The more we reflect upon the subject, the more we shall be impressed with the wisdom and goodness of God, exhibited in this plan. The prophecies are given to one people, are made local, and so intermingled with the history of that people as to silence cavil respecting their date or genuineness; they gain a current interpretation hundreds of years before their fulfilment, become a treasure in the estimation of the Jews, to be guarded with jealousy and care; the very tribe and family from which Christ was to arise was fixed; the place and time of his advent decided; his dignity and poverty, his glory and shame, his joy and sorrow, his death and victory over death, his royal mission and success, were all minutely described to the people under the old covenant, and they expounded and guarded the history with great care, and gave it as a legacy to the world; and thus in them "all nations of the earth are blessed."

3. *The old covenant was also designed to afford a guarantee to all generations, that God's promises and plans will certainly be accomplished.*

All who review his plans, and study the history of the old covenant, must be convinced that they can safely commit the keeping of their souls to God. He proposed to make the seed of Abraham a great nation, but Abraham and Sarah were old, and had no children. Four hundred years the promised seed were slaves in Egypt, and the powers of earth were against them. They had themselves become servile, and preferred the "flesh-pots of Egypt" to liberty, at the expense of a little hardship. God was to make them a blessing to the whole earth, but in the very presence of Sinai they relapsed into idolatry, and its loathsome sensualities. During the many years and generations of this trial, the skeptic might have laughed and derided the soul who believed that God would accomplish the great things that he had proposed. Sometimes the land of

promise is full of idolatry, sometimes the people are in captivity, and the land is desolate; sometimes all rally to the worship of the Lord. The "school-master" still prosecutes the work, though difficulties accumulate on every hand, but the great plan is all the time being evolved; there is constant, steady progress, even when to the eye of man all would seem hopeless—all would appear to be lost. Here is a lesson for the ages. As Paul says, 1 Cor. 10: 11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

In the same spirit he writes to the Hebrews, chap. 6: 11—
"And we desire that every one of you do show the same diligence, to the full assurance of hope, unto the end; that ye be not slothful; but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swear by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein, God willing, more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, that by two immutable things (i. e., the promise and the oath,) wherein it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."

The argument is conclusive. There is a firm foundation laid for our faith. There is a reason for the long and tedious mission of the old covenant, that we, who live under the new covenant might have "strong consolation," might know that God will not be defeated in his plans or promises, that whatever may oppose, whatever discouragements may arise, the word of the Lord will never fail. What a treasure to all generations is the history of the old covenant! Who can read it without feeling secure in his faith in the gospel! Does it not

afford a ground of confidence full of consolation, in respect to the future triumph of the Christian kingdom? What scenes can be more gloomy than some out of which God brought the old covenant, and made it glorious? The gospel will triumph. "Of the increase of his kingdom there shall be no end."

4. *The old covenant was also designed to be the medium of spiritual blessings to the Jews.*

The Divine provision for an atonement is, of course, the meritorious cause of pardon, and spiritual blessings to men, in all cases. But while the meritorious cause of blessings may remain unchanged, the medium through which they are conveyed to men, may change. God will appoint such institutions as he pleases, through which he will confer his blessings. For the Jews, and for them only, he appointed the old covenant, during the period of its authority, as the medium of spiritual favors. Those who conclude that the old covenant brought only temporal blessings, have been very inattentive to its provisions. Because Paul argues, that no one in his day could find salvation in the law, it does not follow that there was never a time when sinners could be saved through that institution. After the gospel was instituted, of course, all must gain life through its administration, whether they be Jews or Gentiles, but before the new covenant was inaugurated, the Jew found pardon through the administration of the law; though the procuring cause of pardon was not in the typical sacrifices of the law, but in the Divine provision of atonement, but the medium through which they reached this blessing, was the law dispensation:

Such men as Job and Melchisedek were neither saved through the administration of the law, or the gospel, for they lived under neither. Abraham was justified before the old covenant was instituted, and hence was not justified through the law; but those who lived under the law received mercy through the law.

It was written on the tables of stone, "I the Lord thy God, am a jealous God, . . . *showing mercy* unto thousands of them that love me, and keep my commandments."

This was not addressed to those who had never sinned, for there were none such; but to those who should repent and be-

come loyal to the institutions which God was then establishing. When these tables were rewritten, after Moses had broken them, it was declared, Ex. 34: 5, 6, "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, *merciful and gracious long-suffering, and abundant in goodness and truth. keeping mercy for thousands, forgiving iniquity and transgression and sin*, and that will by no means clear the guilty."

So Moses declares, Deut. 7: 12, "Wherefore it shall come to pass, if ye harken to these judgments, and keep them, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers."

Ex. 20: 24, "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in all places where I record my name I will come unto thee and I will bless thee."

It is often asserted that "faith in Christ to come" was necessary in order to gain spiritual blessings under the law, but this is a mere assumption, for which there is no evidence. So far as the record goes, if the Jew was loyal to the institution under which he lived, God gave to him mercies full and free though the Jew did not understand the meritorious cause upon which that mercy was conferred, which cause was then not revealed. It was enough for the Jew to know that God would pardon him. If he had faith in the wisdom and goodness of God, he would be satisfied that all things would be well done and that the Divine honor, and the harmony of the Divine government, would be maintained. He could, therefore, go up to the place where God had written his name, present his offerings, do the things written in the law, with the firm confidence that his sins would be forgiven, his prayers heard, and his soul saved, and at the same time realize, that the meritorious cause of the mercy received, was not in the things that he did, the rites observed, and that the blood of beasts could not take away sin, and yet that he could reach and enjoy this mercy only by doing the things commanded. It was through them that God blessed him, and by disloyalty to them God's curse was upon

him. We see no disagreement between the propositions "that those who did these things should live by them," and Paul's argument that sinners were not to be justified by the "deeds of the law." There was a time when the Jew could find pardon by loyalty to the old covenant, but that time had passed, and now *all* must be justified by the deeds of the gospel. Of course there never has been a time since the fall, that man could be justified by the moral law, for all have sinned, and pure law does not pardon sin, but "the law" when the Jewish, or old covenant institution is meant, was not purely moral law, but a system of discipline through which mercy was conferred.

What became of the old covenant when the new one was instituted?

All reason is against both covenants being in force, over the same people, at the same time. The word of God is specific upon the destiny of the old covenant. It is superseded, repealed, done away. It served its purpose, accomplished its mission, and the new covenant has taken its place. As a system of religion, or an administration of authority, it now has no force. We are bound to do nothing that is commanded in it, because it is there commanded. Upon its promises we are not at liberty to rely. We may not seek any blessings through its ordinances, nor expect to please God by observing its behests. It is now profitable to us only as a record of the past, and a depository of testimony in proof of the divinity of the new covenant.

Thus the Holy Spirit testifies, 2 Cor. 3: 7—11, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which was to be done away, how shall not the ministration of the Spirit be rather glorious? For if that which is done away was glorious, much more that which remaineth is glorious."

The old covenant is referred to by title, just as any law containing several different enactments is known by some one prominent feature or provision of the law. So this law is called the "covenant of circumcision," "the law," "the ministration written in stone." It was one prominent feature of the

dispensation that a part of the law, the fundamental principles of it, were written in stone. The ministration, or covenant, referred to is perfectly potent. It is the old covenant. But the Spirit saith it "was done away," and that the ministration, or covenant peculiarly characterized by the gift of the Spirit, "remaineth."

Moreover, it is written to the same import in Gal. 4: 22—31, "Abraham had two sons, the one by a bond-woman, the other by a free-woman; but he of the bond-woman was born after the flesh, and he of the free-woman by promise. Which things are an allegory, for these are the two covenants." The allegory is explained. The two women and their sons represent the two covenants, and those who live under them; the old covenant and its subjects are represented by Hagar and her son; the new covenant and its subjects are represented by Sarah and her son. And what became of the old covenant? Verse 30, "Nevertheless, what saith the Scriptures? Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman," i. e., the old covenant shall not coalesce and intermingle with the new, the old garment shall not be mended by the new cloth, the new wine shall not be put into old bottles, but all shall be new. So the old covenant was "cast out," "done away."

Heb. 8: 6, 7, "But now hath he (Christ) obtained a more excellent ministry, by how much also he is mediator of a better covenant, which was established upon better promises." "For if that first covenant had been faultless, then should no place have been sought for the second." What, then, is done with the old covenant, since Christ has established a better one? Verse 13, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away."

So, also, it is testified in Heb. 7: 12, "For the priesthood being changed, there is made of necessity a change also of the law." 18, "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." So there was "a change of the law," and "a disannulling of the commandment going before." If there was a disannul-

ling, then the force and authority of the old covenant must have been taken away, it was repealed.

And when did this great change occur? When did the old covenant lose its force, and the new come into authority? Heb. 9: 16, 17. "For where a testament is, there must also be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." In Col. 2: 14, we are also told just when Christ effected this change. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." And there it hangs, and will hang to the end of time.

Now the law of our religion, and the medium through which we are to seek the Divine favor, is not the old covenant. There is now no life, or spiritual comfort, to be sought there. There is no authority or virtue now in those old rites which were once so full of meaning, and profitable to the honest observer of them. Our religion, the law of our religious life, the way to God, pardon and peace, are to be found exclusively in the new covenant, over which Jesus personally presides.

SOME POINTS OF DIFFERENCE BETWEEN THE TWO COVENANTS.

1. The first covenant was local and national. The second is universal in its authority and blessings. None but Jews could participate in the privileges of the old covenant. Ex. 12: 48. "No uncircumcised person shall eat of the passover."

So prominent was this feature, that it was very difficult to reconcile the early Christians to the idea that the gospel could be free to all. But the gospel is full and free for all people. There is no difference between Jew or Gentile, bond or free, every man is welcomed to all the privileges of this religion, on precisely the same terms.

2. In the first covenant the rewards and punishments, and the general interests discussed, pertained mainly to this life.

But in the new, immortality and eternal life, and the spiritual and eternal interests and responsibilities, stand in the foreground. The motives and persuasives of the new, are drawn

from the everlasting and immortal world, the new Jerusalem, the Canaan above, the eternal rest.

3. The old covenant offered blessings on the basis of redemption yet to be revealed. But the new sets the whole system, with all its glory, and power to move the heart, fully before us.

Heb. 9: 1. "Then verily the first covenant had also ordinances of Divine service, and a worldly sanctuary." 24. "For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." We have a revealed and living Saviour, God manifest in the flesh, the full glory of salvation before us.

4. Fleshly relation was the essential condition of membership in the old; but conversion, a voluntary acceptance of the gospel, is the condition of membership in the new covenant. Every child born of Jewish parents was by virtue of that birth a member of the covenant, and was to be circumcised as a seal or witness of that fact. His parents may have been idolaters or atheists, and the children might grow up in ignorance of God, yet all this made no difference, he was still a Jew, a member in legal standing in the covenant.

But God said, Jer. 31: 31, that he would make a new covenant, not like unto the old one. How shall it differ? "I will put my law in their minds, and write it in their hearts." The terms of admission required conversion; and intelligence and instruction are necessary to conversion; the law must be put into the mind by teaching, "faith comes by hearing, and hearing by the word of God," and in this way "they are all taught of God." This peculiarity of the new covenant excludes all infants who cannot understand the gospel, and all sinners who will not embrace it. Birth, fleshly relations are ignored as totally foreign to the nature of the covenant. That fleshly element is repealed. Now the title to membership is in the mind, rather than in the flesh.

And what shall be the result of this new arrangement? "And they shall not teach, every man his neighbor, and every

man his brother, saying, Know the Lord, for all shall know him from the least to the greatest."

This was not, and could not be the case, where a fleshly relation was the condition of membership. In the old covenant, some were too small to know God, and some were so wicked that they would not know him; and hence they were obliged to teach every man his brother and neighbor, the knowledge of God. But in the new covenant, there were to be none so small that they could not know him, or so rebellious that they would not; and hence all would know him from the least to the greatest; for this very good reason that the rule of admission is that the law shall be first put into the hearts; they must first be disciplined, in order to membership.

Many have foisted the fleshly feature of the old covenant into the new, and produced a mongrel religion, a mixed establishment, such as God never made, and a flood of corruption has followed. The growth of Papacy, and the horrors of persecution from professed Christians, are the natural outgrowth of this perversion. This bringing in of infants, and those who have not the law written in the heart, has resulted in an intolerable curse to the church and to the world.

5. In the old covenant, the Spirit was only given to inspired persons, or those who had some special mission to perform; but in the new he is the guest and comforter of every disciple. Joel prophesied of this glory of the new covenant. Joel 2: 28, 29, and this prophecy was fulfilled on the day of Pentecost, Acts 2: 17, 18. The Saviour spoke of this as the distinguishing feature of his administration, that the Spirit should be sent, and should "abide with them (the disciples) always." Hence Paul calls this the administration of the Spirit, 2 Cor. 3: 8, in contrast with the old ministration of the letter. This is an occasion of joy, that the disciples are "Delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7: 6.

Every member of this covenant is a temple of the Holy Spirit, as truly as the Shekinah dwelt in the temple over the

mercy seat; and this guest abides continually in this new temple, redeemed by the precious blood of Christ.

6. The old institution was merely provisional, and was never designed to be universal nor perpetual, and therefore was not suited for it. It was in this sense that God found fault with it, called it imperfect. It was exactly fitted to the object for which it was constituted. But when some proposed to make it perpetual and universal, God found fault with it, said it was not suited to this purpose, was never made for it, and proposed to have a new one, adapted to all people and all time. This is the case with the new dispensation. It is a more complete revelation of God, and his plans of mercy; it is portable, not cumbered by ordinances that can only be observed in certain localities, and is backed up by the testimony and discipline of the old covenant. This, therefore, is an everlasting and universal covenant; there will be no more change of covenant in this world; all men may come into it, and all must be saved through its provisions, if saved at all.

So far as organized government is concerned, we see that God has established two specific forms of administration, widely differing in many particulars, but each most wisely adapted to the objects for which it was constituted.

While these two systems differ in many particulars, in object and mode of operation, they are also intimately connected in many respects, and dependent upon each other, so that the loss of either would be an irreparable damage to the other.

But those who confound the two, and treat them both as authoritative over us, must fall into interminable difficulties, and fail to understand and properly use either the old covenant or the new.

Since the new covenant has superseded the old, we of course must resort to it exclusively, for the law of our religion, and the blessings which God proposes to bestow. If we ask, What we must do to be saved? we are not to search the old testament for a reply, but resort to that which is now in force, and the answer which bears the present endorsement of Jehovah will be found. Would we know how we may please God, and

how we should conduct as disciples of the true religion? The new testament is our standard. What is there commanded is obligatory. We are not bound, and have no right to go back to the old covenant, for a single precept or rite of religion. We have no more business with the laws and rites of the old covenant, as a law of religion, than with the Koran, or any other system which God has never imposed upon us.

We have abundant occasion for gratitude that we live under the new covenant. It was a great blessing to stand as a member of the old, but God has prepared better things for us, and calls upon us to discharge higher responsibilities to our fellow men, and give them all a knowledge of this "better covenant" which is for all people.

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THE REVIVAL IN IRELAND.

It is supposed that in the early ages of Christianity, Ireland was pervaded by its pure principles and practices. But Popery took root there, and for centuries it has been one of the strongholds where that system, so blasphemous to God, and so injurious to man, has held its iron sway; and a cunning priesthood has held an ignorant people in bondage to superstition.

Ireland is divided into four provinces, Ulster, Leinster, Munster, and Connaught. The inhabitants of the last three, especially the poorer classes, are of Celtic origin, and are probably descended from the original inhabitants of the country; but Ulster, which is the Northern province, and contiguous to Scotland, contains a large number of persons who are descended from emigrants from that country, and hence the people, to some extent, partake of the Scotch character. It will be, therefore, readily supposed that Popery is more extensive in the other provinces than in Ulster. Here there are a large number of Presbyterians, and some of other evangelical denomina-

tions. Yet, notwithstanding this, probably one-third of the population even in this province, are papists.

Much has been done for the religious welfare of Ireland. Various denominations have had missions there, and considering the obstacles in the way, the efforts made have been accompanied with pleasing success, so that many hopes have been cherished that Ireland would be finally delivered from Popish thralldom and darkness; but it was one of the last places we should have expected to be the scene of an extensive work of grace, of a revival of an extraordinary character. But God's ways are not as our ways, and for several months our hearts have been gladdened from time to time with intelligence respecting the progress of a wide-spread and most glorious work. For the information of our readers, and for their stimulation and encouragement, we present a condensed review of this revival.

First, its commencement and progress. With reference to its commencement, there is some uncertainty. It is supposed however, that at the time some families in Kells, in the county of Antrim, were suffering bereavements, the intelligence of the revival in this country in 1858 reached them; that this being blessed to some men in those families, they went to Ballymena to tell their unconverted relatives what they had felt. Others give a somewhat different version. But general attention was not attracted to it till the end of last May. At that time considerable interest was manifest in Belfast, the principal seaport in the province of Ulster, and containing 120,000 inhabitants. Berry Street Presbyterian church was then the centre of the movement. On a Wednesday evening a woman, unable to restrain her feelings, screamed out; and shortly afterwards men and women, to the number of about twenty, did the same. Next evening another meeting was held, but hundreds could not gain admission. Much feeling was manifested, and at one time the shrieks of those in distress were so loud and numerous that the person offering prayer was obliged to cease. On Friday evening the streets were almost impassable from the crowds flocking to the meeting, and the church would not con-

tain one-fifth of those who sought admission. Three other churches were opened, and religious services held in them, large numbers were stricken in a peculiar manner, and general attention was excited. The religious interest continued. Meetings were held in many different churches in the city, and the same results followed in all; sinners were convinced, and many of those previously affected, obtained a hope in Christ.

But it was not only in the meetings that strange things were seen. On Tuesday morning, June 7th, in one of the factories, nearly twenty of the girls were struck down in the course of two or three hours, each in an instant, at their work; several becoming apparently insensible at once, and others uttering agonizing cries for mercy. They were conveyed home, and the work rooms were ordered to be closed for the day; but as the other operatives were leaving, others were affected in the same way. Some of them sought medical, but most of them spiritual, advice, and in connection with the latter, and prayer, the majority found speedy relief, both from physical and mental suffering. As the work progressed, persons were affected in their homes, in the fields and work-shops, and even in the drinking houses. There was a poor, wretched, hoary-headed drunkard, who had pawned his coat to obtain some whiskey. He went into a shop, and found a girl on her knees, crying for mercy. He left the place, saying he could not take his whiskey there; but after leaving, he felt constrained to return, and shortly fell on his knees in front of the bar. A carman drew up, went in, and was affected in a similar way, and after him two others, so that there were five persons in the whiskey shop calling on God for pardon.

As the numbers attending meetings in Belfast were so numerous, open air meetings were resorted to, and were largely attended. Short meetings during the dinner hour of the operatives were also held, and numbers spent a portion of the time allotted for that meal, in religious exercises. A meeting of three hundred children was held in Berry street church, and it was supposed that one-third of these had been awakened to a sense of sin, and had found peace in believing on the Lord Jesus Christ.

This work has not been confined to one class of society. It began among the poorer classes, but it rose upward from them, and reached the hearts and homes of the rich, if not the noble. The Presbyterian, being the most numerous denomination, has received the largest accessions, but all denominations have had them. Rev. Dr. Massie, Secretary of the Irish Evangelical Society of London, stated to the Congregational Union of England and Wales, held in September, that he believed more had been converted in the province of Ulster during the year, than in all Ireland for the last fifty years. It was estimated sometime ago, that in the city of Belfast alone, there had been ten thousand conversions. Of these, one church had received seven hundred to its fellowship in three months, and another church had received four hundred in the same time. But the work was not confined to the city; it speedily extended to numerous towns and cities in the province, including Ballymena, Londonderry, Coleraine, Armagh, Eaniskillen, Lisburn and Malone, so that the greater portion of the province of Ulster appears pervaded with the revival spirit, and the professed converts are numbered by tens of thousands.

Secondly. We notice some of the characteristics of this work.

Its unsectarian character deserves notice. Ministers of different denominations, including a bishop of the Episcopalian church, have labored together. They have so labored with a common object in view, viz., the glory of God, and the good of souls; and as in the recent revival in this country, there has appeared a singular freedom from petty jealousies. They have acted as if one was their Master, even Christ. So, too, among the visitors who have borne public testimony to this work. They have been of all evangelical denominations, and while they freely admit that there are some things connected with it for which they cannot account, they generally bear testimony to the genuineness of the work itself.

So also, like our own revival, the exercises in connection with the numerous meetings have been mostly of a devotional character, and prayer has been largely employed, and greatly blessed.

The diffusiveness of the work has been already referred to, reaching all classes, and widely extending over the province of Ulster. The profligate and profane have been arrested in their course; the cold and careless attendants on religious ordinances have been awakened to consideration; and that portion of the population who are usually so hard to reach, viz.: the Roman Catholics, have largely shared in the work. And they have immediately lost all confidence in their priests, and all trust in the Virgin Mary, and the Saints, and have gone to Jesus Christ alone for help. One Romanist girl threw every vestige of the mummeries of her previous faith out of the window. A young man went to visit a young Catholic woman who was in great distress of mind on account of her sins. He tried to soothe her by advising her to ask the intercession of the Virgin. But she continued to pray to Jesus Christ alone. This arrested his attention, for he knew that she had been carefully instructed otherwise. He could not get it out of his mind, he became himself deeply convinced of sin, and rested not till he found peace by believing in Jesus. As an earnest Bible Christian, he has a great desire for the conversion of Roman Catholics.

But the most peculiar characteristic of this revival, and that which has excited the most attention, are the "Physical Manifestations" connected therewith. A large number of persons have been suddenly stricken down in meeting or elsewhere, with entire physical prostration and weakness, so as to be utterly unable to attend to business. This weakness has not been attended with pain, but appears to be a mental affection, acting in a peculiar manner on the physical system: hence those affected have spoken of "a weight about their hearts," and "a weight of the consciousness of sin." Some have appeared as if in a mesmeric sleep, others have lost their sight, or the power of speech; while some appear to be in great agony of mind, outwardly expressing themselves in moans and cries, while profuse perspirations, wild contortions, and other signs of terror and alarm are manifested. A few of these cases we subjoin.

Rev. H. M. Gunn speaks of being taken to the home of a young man who was not only under deep conviction of sin, but

unable to speak. He had written a few of his wishes, but seemed to prefer quiet reflection. His face was a picture of misery, and he refused to be comforted. In this state he remained four days, confined to his bed by utter weakness, when he was led to exercise faith in the Lord Jesus, and became happy. In another house in the same street was a young woman lying in bed, pale as death, and incapable of taking notice of anything since she was seized with an overwhelming sense of sin. In an alley adjoining, was the daughter of a poor woman, powerfully impressed with her sinfulness, and filled with great distress on account of it. Her mind had been awakened by an address to which she listened at an open air meeting.

Another witness tells of a young man who stated that he had been living a wild and godless life, when a letter from his sister, who had been recently converted, so impressed him that he was overwhelmed by a sense of his state. He was obliged to leave the store in which he was employed, and go into a yard adjoining, and there he fell on his knees and implored mercy. He found peace in Jesus, and went on his way rejoicing.

The same witness says: "Most of the persons who have been 'struck,' that I have seen, appeared as if they were in a placid mesmeric sleep; but one, a fine, robust young woman, was apparently in great mental agony for a considerable time, with intervals of rest, during which her countenance lighted up as if she were beholding some beautiful vision, and she kept stretching out her arms." After lying apparently insensible for two hours, she opened her eyes, and began bemoaning her great sinfulness. Christian friends sang, prayed, and conversed with her, and at length she was able to rest on Jesus.

A Roman Catholic lady fell into the usual sort of trance, in which she continued for a long time. Her husband and daughter sent for the priest as soon as she recovered her speech, but she refused to listen to him, saying that he had stood between her and her Saviour. Her views of her past sinfulness were very clear, and so, after she obtained peace, was her assurance of salvation.

These physical manifestations have, of course, excited much

attention. With some persons they have been used as an argument against the Holy Spirit having anything to do with the revival. Others, not doubting that a good work is being performed, believe that these manifestations are evil and injurious in their tendency. Some ascribe them to Satanic agency, while others attribute them to hysteria, mesmerism, &c.

But the majority of judicious ministers, who have been eye-witnesses of them, including many who have never been suspected of inclining to the marvellous, or of being favorable to excitements, have no doubt that, however inexplicable they may be, they are connected with the genuine work of the Holy Spirit, and that they have some important purpose to serve in connection with his plans.

With reference to the ascription of them to hysteria or mesmerism, it should be remarked that the subjects of them are not merely females, or persons of nervous temperament; but strong, healthy, and robust *men*, have, to a large extent, been affected by them. For instance, a tall, powerful, discharged soldier, was struck down at a meeting, as if he had been shot. Being well known as a profligate and violent man, his neighbors looked on with great interest, while he writhed in awful agony for an hour or more. After this he became calmer, stood up, referred to the presence of the Saviour in the meeting, and proceeded to bewail his past wicked career, confessing that he had even gone so far as to lay in wait for the purpose of shooting a neighbor with whom he was at enmity. This neighbor, providentially, did not pass the way he was expected, and the soldier had now an earnest desire to be reconciled to him.

With reference to Satanic agency, a car-driver, who drove Rev. Wm. Arthur, (a Wesleyan minister of London, who visited the scenes of the revival,) said to him, "The Catholics say it's the work of the devil, but I always tell them, Would the devil teach people to pray? Sure, if it was the devil, or glamoury, that was put on the people, it's drinking and swearing they would be, and not praying and doing good."

Another man, a Roman Catholic, who had seen much, and felt a little of the influence exerted in this revival, on return-

ing from the Catholic chapel, where the priest had been describing the whole matter, in its inception and results, to the devil, said to his companions, "My friends, all I have to say if the devil has done this, there must be a *new devil*, for very sure the old devil would n't do it at all."

However inexplicable these things may be to us, it should be remembered that on the day of Pentecost, the people were so far excited as to cry out with audible voice a visible alarm, as do some of these affected ones. And Jonathan Edwards, in his "Thoughts on the Revival of Religion in New England, 1740," gives some intimations of physical manifestations somewhat similar to those now occurring in Ireland. While we should not place dependence on any outward manifestation, and should discourage it in any case where we perceive it to be voluntary, it is not for us to limit God to any particular mode of working. They may, perhaps be somewhat accounted for by the peculiarity of the Irish temperament, but more especially, God may be working in this way to call special attention to spiritual things. Two facts illustrate or give force to this suggestion. The one is, that at a large prayer meeting in Berry street church, Belfast, attended by Rev. H. M. Gunn, the only instance of any physical manifestation was in a little girl, "who lost her sight, and fell quietly to one sitting beside her, 'I am going to lose my speech for twenty minutes.' She was then led into the vestry, where I was close at hand, and remained unable to speak for the time she had named. On recovering her sight and speech, she said 'This has happened from no want of faith in me, but in some of the others.' A gentleman present immediately observed, 'I have no doubt of it, for I have had a want of faith, but I can be believing no longer.'"

The other fact is, that as the work progressed, these outward manifestations became less numerous, while the interior evidences of the work of the Holy Spirit were extending to every hand, and appeared to be deeper than before. The writer likens it to the "still small voice," which "stole on the prophet's ear, when the fire, and the earthquake, and the whirlwind had passed away." And he adds, "These observati

apply with full force to the present state of the religious movement in Belfast. The excitement of bodily manifestations have been succeeded by calmness and deep solemnity. In the most crowded meeting the stillness is like that of the grave—every face bears the impress of solemnity, every ear is open to the word spoken, and every heart engages in earnest prayer.” After all, these physical manifestations are a fact, and whatever opinion we may form respecting them, the principal thing we have to inquire is, Do persons thus affected afterwards give evidence of real conversion? On this point the answers in the affirmative are numerous and conclusive.

It must not, however, be forgotten, that in many of the cases of those said to be stricken, nothing more is intended than keen conviction of sin, leading the subject of it to cry out in alarm and terror. And in a large majority of the conversions, more than two-thirds, the work proceeds in what we should call the ordinary way, i. e., deep conviction of sin, arising from the teaching of the Holy Spirit is quietly felt, prayer is offered, advice is sought of those able to instruct, and these means being blessed, faith is exercised in Christ, and peace is obtained in believing. Yet, on account of the frequency of the physical manifestations, some who do not experience them are led to question the reality of their conversion.

Thirdly, we notice some of the results of this revival. The first of these is the general attention attracted to it. The public press seems to have given considerable space to it. The statements respecting this remarkable work came out in the local papers, and gradually attracted the attention, first, of the religious press generally, and afterwards of the secular, so much so that the London *Times*, accounted the leading paper of Europe, dispatched a “special correspondent” to the scene, and has published his letters from time to time. True, some of the papers, and the *Times*’ correspondent with them, affect to ridicule the work, but this only calls forth counter testimony, and unimpeachable evidence in its favor.

Ministers and intelligent laymen of all evangelical denominations in England, Scotland, Wales, and the continent of Europe, have had their attention attracted to it. Ministers in Ireland

were at first inclined to doubt the genuineness of the work on account of its peculiarities, but they have most of them come to the conclusion that it is the work of God, and have resolved to be "workers together with him," doing what he points out for them to do. And they have labored night and day, till some of them are almost disabled by excessive labors. Numerous ministers and others have visited these interesting scenes. We have read the testimony of nearly thirty of these, belonging to different denominations, and in giving their impressions of the work, they express their belief that it is of God. Not only so, it has had a reciprocal influence, and when these ministers have told their congregations what they had seen of the grace of God, these congregations have in many instances been led to seek the outpouring of the Holy Spirit, and good results have followed.

Another of the results is the excitement of opposition. This is nothing new or strange. When God has been at work, there have always been those who complain that the world is being turned upside down, and the preachers of the gospel have long ago been called babblers. And if the miracles of Jesus were ascribed to Satanic agency, we need not be surprised if the manifestations of the power of God are still ascribed to the same cause.

First among the opposers of this work we may reckon the adherents of the "Man of sin." It is so calculated to interfere with their impious system, and to lead men to forsake their mummeries, that it would be strange indeed if they did not oppose it. Priests have said at the altar that it is the work of the devil, and have warned their people against it; and in some mills owned by Roman Catholics, the operatives have been told that if they attended revival meetings, they would be discharged from their employment. And this, to an Irish factory operative, would usually be a serious matter. Other attempts have been made to keep the people out of the way, and to hinder their being influenced by the work. But there are Roman Catholics who have taken a different course. Among these is the Right Hon. Chief Baron Pigott, one of the judges of Ireland, who, at the Down Assizes, took occasion to refer to the religious

movement in the North as having extinguished all party animosities, and produced the most wholesome moral results upon the community at large. He "spoke in the most favorable terms of the movement, and expressed a hope that it would extend over the whole country, and influence society to its lowest depths.

The Unitarians and some of the Episcopalians have disparaged the work. It was to be expected that the former, not believing in the need for conversion, would see nothing good in a movement of this kind. Yet, at the London Unitarian Quarterly Meeting, held the beginning of December, it was generally admitted to be a work of God, and deserving of regard. Those Episcopalians having Romanist tendencies, or those not acquainted with vital godliness, would not be likely to endorse it. And some really good men would find the scenes now enacting so contrary to the habits in which they have been trained, that they would view it with distrust, and be disposed to disparage it.

"Nothingarians" are also to be found everywhere, who, being by such events disturbed from their slumbers, and thus having their attention forcibly called to spiritual things, will immediately begin to decry them, and try to cast ridicule and opprobrium upon them. But those of this class who have spoken or written against the movement, have shown, not only in their opposition to this work, but in their general tone and manner, that they are unacquainted with vital religion.

The abatement of party feeling is a striking result of this work. Strong party feeling is an evil which manifests itself at times almost everywhere. But in Ireland this is conjoined with religious partisanship, and has often led to deadly strife. All have heard of Ribbonmen, and of the Orange lodges and processions, which have so often led to disastrous results. Belfast, containing so large a number of professed Protestants, has been especially exposed to such scenes. One of the great occasions for the manifestation of this party feeling has been the twelfth of July, the anniversary of the decisive Battle of the Boyne, fought in 1690, between William III. and James II. For this anniversary, preparations are usually made weeks before-

hand. But last year it was early evident that no such pro-
 rations were to be made. The Orangemen were differ-
 employed. They met, but not as of yore, for drinking and
 other evils, but for prayer. And when the grand day arrived,
 it passed off quietly, for the people were too much engaged in
 spiritual things to find time for their usual processions, and pe-
 ty demonstrations.

Immorality, and the incentives thereto, have largely decreased.
 Even those opposed to the work admit this. The London *In-
 quirer*, a Unitarian paper, says, "We have no faith in revivals
 as a means of spiritual, moral and religious progress, but we
 cannot but view with interest a movement which, for the time
 being, seems to stir the pulses of religious emotion to an al-
 most uncontrollable height. * * * We cannot but grant,
 however, that in many localities, previously notorious for the
 drunkenness and profligacy of the people, the revival has led
 to practical results which entitle it to a certain measure of re-
 spect, however we may deplore the fanatical manifestations with
 which it has been accompanied."

Among the converts are a large number of abandoned wo-
 men, who, having given up their wicked course, have thus
 ceased to tempt others.

Drunkenness, the great vice of Ireland, has decreased. The
 testimonies to this fact are manifold. One writer says, "Vis-
 iting some large manufactories, both principals and overseers
 told me that the conduct of their work-people had become en-
 tirely changed; oaths were never heard, drunkards had become
 sober, whiskey shops were closing, and quarrelling and fighting
 had given place to prayer and praise. One employer, a county
 magistrate, told me it had long been his duty every Sunday
 morning to adjudicate in some four or five cases of assault and
 drunkenness, which had occurred the previous Saturday after-
 noon in his village, but that for some time past he had not had
 one." This same magistrate stated in September that he had
 not had a single case of this kind to attend to since May.

At Coleraine it was intended to have a ball in connection
 with a grand opening of the new town hall; but when the time
 came, it was found that nobody would patronize the ball, the

people being too serious, and instead thereof, it was opened with a prayer meeting, which continued the whole night, and in which thirty persons professed to find peace in believing. A fortnightly market is held in this town, and at the tap house, they used to take from \$150. to \$200. in a day for whiskey. But on a market day, since the commencement of the revival, they had not sold a single glass at three in the afternoon. And the head constable stated, that the first market day after the commencement of the revival, was the first, in an experience of eighteen years, in which he had not to bring up a single culprit for being drunk and disorderly.

Rev. Thomas Rees, of Wales, states that during his four days' stay in Belfast, he did not hear an oath, nor see a drunkard. This would be a remarkable fact anywhere in a city of 20,000 inhabitants, but it is especially so in Ireland.

Rev. J. Graham, of London, spent nearly three weeks traveling from place to place in Ireland, and says he does not remember seeing one drunken person during the whole of his stay there.

The trade of the spirit dealers seems almost broken up. At the beginning of October, ten publicans declined to seek renewals of their licenses, for the reason that the revival had so injured their trade, that they could not make it pay; and six others sought renewals, in order that they might have time to dispose of their stock before they gave up their ruined business. A publican in Ballymony, County of Antrim, stated that he did not take a shilling where he used to take a pound. A brewer in the same place stated that his business was destroyed, and it is affirmed, on reliable authority, that in the Excise district of Coleraine, comprising a radius of ten or twelve miles, the falling off of the duty paid on spirits in June, was early two thousand dollars. The distillery owned by the Messrs. Mackenzie, in Belfast, said to be one of the most complete in Ireland, and capable of turning out 1,200,000 gallons year, is not only advertised for sale, but, in the event of its being sold as a distillery, it is to be dismantled and sold piecemeal. The distillery at Hillsborough is also for sale.

At the annual races held at the Mase, Belfast, in October, only five hundred persons attended, although it had been usual to see from ten to fifteen thousand persons. And among those who did attend, not a single case of drunkenness was seen.

But the most important result of all is the large increase of converts to true Christianity. Testimonies to this fact are almost universal; and even those who entirely condemn the physical manifestations,—Archdeacon Stopford, for instance,—bear decisive testimony on this point. Rev. J. Graham says:

“I met several young men, formerly noted in their localities for licentiousness and profanity; since, however, they came under the power of the revival, they are equally noted for gentleness, purity and zeal. Individual cases throng on my recollection. One notably wicked youth came to a meeting at Newtonlimanady, having his pockets full of stones to throw at his praying companions. He was suddenly stricken with conviction of his guilt, and after hours of literally agonizing prayer, when he found peace, a stone was still clenched in his hand. He became, in the language of Scripture, ‘a new creature in Christ Jesus.’”

Rev. Wm. Arthur, a celebrated Wesleyan minister, says:

“Many Roman Catholics spoke of it (the revival) with dread and aversion, but all took it as a settled point, that the love of whiskey, and the habit of cursing the Pope and ‘Papishes’ had got such a check as was never known in Ireland. * * * I asked a woman from Ahoghill, ‘Do you really believe that the revival has made any change for the better?’ She replied, ‘I’ve lived there ten years, and it is no more like the place it was, than this is like Africa. * * * I attended a prayer meeting in a public house. I heard masters tell of the change in their men, boys in that of their comrades, women in that of their brothers; heard gentlemen, doctors, merchants, shopkeepers, tailors, butchers, weavers, stone breakers, dwell with great wonder on the improvements going on amongst their neighbors. I knew the people, and believed my own eyes; but I came to London to learn that it was all a conspiracy of friends, strangers, and appearances, to deceive one.”

Rev. Jas. Spence, of London, says:

“Wherever there is real coin, there will be counterfeits. The devil tries to mar God’s work, and doubtless he is trying to do so in Ireland;

but that God is working, I cannot doubt. How could I doubt this, when I heard young converts saying that their chief joy was in the thought of a Saviour's love, their chief desire for more of the Spirit's power to make them like their Lord? when I heard the voice of praise and the sound of prayer from lips and in homes unaccustomed recently to such utterances? when I was assured that sanctuaries half empty before, were now filled with devout and attentive worshippers? when I was told by leaders of the public press that the columns given to the reports of Orange and Ribbon riots on the 12th of July, were this year given to reports of religious meetings, and of the progress of the revival, and that that day passed off quietly? I say, with all this, how could I doubt that God must be working his own work in that region? Let the doubter go and see for himself, and he will be prepared to magnify the grace of God."

Rev. E. A. Stopford, Archdeacon of Meath, who condemns the physical manifestations, says, that all with whom he has conversed in Belfast, clergy, laity, persons of all classes in society, and holding all varieties of views in respect to the physical phenomena, all agree that there is widely awakened a serious attention to religion in the minds of thousands who never thought seriously of it before; that there is an access to men's minds on the subject of religion, a readiness and desire for instruction, and for joining in the worship of God, such as was never known there before; that instances are numerous of persons whose outward life is changed; that in some places the outward face of society is changed by a visible reformation; all this is admitted without question by those who see most to blame in the conduct of the movement."

One feature of the work is the great increase of family worship; another the large increase in the sale of Bibles and good books. In Londonderry, 5400 Bibles were sold in three months. A bookseller, who employs a large number of travelling agents, told Rev. Thos. Rees, that "previous to the revival movement, he used to sell weekly in the province of Ulster, above 120,000 copies of novels, non-religious periodicals, &c., but that the sale of such literary trash is now reduced to less than one-third, while the demand for religious books has increased proportionably."

But we might go on with such testimony to an almost unlimited extent. We will only add that the thousands who, after due examination by sober Christians, have been admitted to fellowship in the various evangelical churches, some of which, in Belfast, Coleraine, and other places, have received hundreds of members, is a further testimony to the reality of the work. And also in reply to the statement that the revival is making many lunatics, the fact that during 1858, eight persons were admitted to the Belfast Lunatic Asylum, as suffering from "religious mania," and that in 1859, up to the middle of July, only three had been admitted on this ground.

We close with a few reflections:

1. In this great and remarkable movement, we see a striking exhibition of the sovereignty of God. He has his own plans, and his own ways of working. Although we do not attempt to explain, or profess to understand the physical phenomena which have occurred in connection with this revival, we have no hesitation, in view of all the testimony, and numerous opinions we have seen on this subject, in expressing the conviction, that after making allowance for a few cases of simulation, and a few others of sympathetic affection, that these manifestations are directly or indirectly the work of God; and that they have awakened an amount of attention, and in this way have accomplished an amount of good, incalculable in extent. And if God chooses to work in this way, who shall object, or attempt to hinder? And of what use would be such an attempt? As well may we attempt to stop the clashing of the electric clouds, with the vivid flash, the rattling thunder, and the pelting showers connected therewith, and decide that the necessary moisture for the earth shall only distil as the dew, or descend as the small and gentle rain.

2. We have evidence that God is still at work, converting men to himself. There are those who, with Rev. Geo. Gilfillan, of Dundee, are millenarians, and believe that till God sends his Son, there may be partial awakenings, but no large or lasting change, either upon the world or the church. But our own revival of 1858, and this glorious work in Ireland, rebuke such views, and assure us that God is still making

known his grace, and, in a remarkable manner, bringing unparalleled numbers out of darkness into his marvellous light.

3. In this revival, we see hope for all classes, and all places. There are thousands of Irish in this country, and the majority of them being under the influence of Popery, are exerting a bad influence. They are generally looked upon as the most difficult cases to meet in respect to spiritual things; but God is teaching us that their hearts are in his hands. Should we not pray and labor for this class of our population, and hope that the intelligence of this mighty work in "Erin's Green Isle," to which they often look with fond remembrance, may be the means of leading numbers of them to Jesus, the only Mediator? There are also other persons whom we think so depraved, or so buried in worldly things, that we fear the gospel will not reach them. And there are places which seem to us as if given up to sin and wickedness. But in view of this work, should we not dismiss our fears, and repeat with reverence and earnest expectation, "Is anything too hard for the Lord?"

4. We see in this work an earnest call to persevering prayer and untiring effort. We cannot limit the Holy One of Israel. We see that he sometimes works where no special effort has been put forth. But while he has his extraordinary, he has also his ordinary, modes of working. And these extraordinary manifestations, instead of inclining us to neglect, should induce us to more fervent prayer, and earnest effort in behalf of our several spheres, believing that he will answer those prayers and bless those efforts. "What thy hand findeth to do, do it with thy might."

ART. IV.—FORCES IN THE FORMATION OF CHARACTER.

We are, to a great degree, the creatures of circumstances. They are daily giving direction to our thoughts, forming our tastes, habits, and characters, and stamping our destiny for time and eternity. To the casual observer, many of these may appear of small moment. But to the man of thought, no event of life is trifling or unimportant. All are parts of one great whole, and each is working out its own legitimate results.

The circumstances which exert the most powerful influence in the formation of character, are those of birth, education, and of a social and moral nature. Of these none are so entirely beyond our control as the circumstances of birth; for the evils by which we are surrounded are the results of other and previous lives. That the sins of the fathers are visited upon the children to the third and fourth generation, is fearfully illustrated by the physical, intellectual, and moral condition of thousands around us; it is seen in the weak and puny form, in the low order of intellect, and the depraved moral sentiment.

We are strongly affected by our outward surroundings. In Lieut. Maury's noble work—"The Physical Geography of the Sea,"—we obtain a view of the forces which exert so powerful an influence in forming the climate, and giving peculiar features to the different parts of the globe. This diversity of climate, soil and productions, would seem to be a cause of corresponding diversity in the character of its inhabitants, as seen in so marked a degree in the Bushman of Africa, as compared with the Caucasian race. The one so low in the scale of being as to be regarded by many as the connecting link between man and the brute creation; the other, represented by the towering intellects of Newton, Locke and Franklin. Other influences have aided in producing this diversity of character, but the primary cause is to be found in the circumstances of birth.

We find another influence of great power in the circumstance of Education. We would not be understood to mean by educa-

tion the simple routine of the schools; but that process which commences with the infant in its mother's arms, and goes on into eternity itself; that process by which the mind is expanded, thoughts suggested, opinions formed and adopted, that are to become the governing forces in life.

And how grand and sublime the operations of this force when employed to cultivate and expand the powers of the mind; to teach men to think, independently and strongly; to seek the truth, in the love and for the sake of the truth; to abjure all dogmas, however venerable, unless founded on reason and revelation; to avoid a credulous superstition, on the one hand, and a blind infidelity on the other; to trace the footsteps of infinite power and wisdom in the varied and wonderful works of nature—whether in the simple flower by the wayside, the towering mountain, or the heaving, restless ocean! But when its tendency is to dwarf, rather than expand, the intellect; when it leads men blindly to adopt the teachings of others, instead of exercising for themselves the powers which God has given them; when its effect is to blind the mind to the sublimest truths, and teach it to embrace old dogmas in preference to living, vital principles; to place a false estimate upon the great aims and purposes of life; to choose the pleasures of sense rather than those of the intellect; to prefer personal ease to the satisfaction of doing good; a vain show to solid worth; the admiration of the giddy multitude rather than the esteem of the wise; worldly wealth and honor rather than durable riches,—then it becomes a fearful power for evil.

Another force is found in circumstances of a social nature. Man seeks society; and not only is this conducive to his happiness, but it is necessary to the full development of his powers. The influence exerted by circumstances of a social nature in the formation of character, are, to a great extent, overlooked. This influence meets us in every department of human labor and responsibility,—in the nursery, the school room, the street, the social circle, the political gathering, the halls of legislation, the courts of justice, and the solemn religious assembly; and its effects are seen in the architecture of our dwellings, in the style of our furniture, the fashion of our garments,

in our habits of thought, our religious belief, our employments, and even our recreations.

Science reveals to us the fact that the natural world is governed by laws which are certain and unerring in their operation. Nothing is so minute as to be left to chance; cause and effect are to be seen in the production of a blade of grass, as well as in the upheaving of a continent. In the depths of the Pacific, insects have, from materials "quarried from the waters of the ocean," constructed the most grand and stupendous works of masonry which man ever beheld. Silently and unseen they have continued to labor, and we behold the result, as the coral island rises above the surface of the ocean. And we can trace the operations of the same law, in the workings of the social system. The simple every-day occurrences of life are constantly shaping our characters and destiny; the life of the individual does not consist of a succession of stirring, thrilling events; but is made up, in the aggregate, of those which are apparently trifling and unimportant. A word of sympathy, a cup of cold water given as an act of kindness, may call into action the better feelings of our nature, and exert an influence which shall extend through our whole lives.

But it is in the family circle that circumstances of a social nature exert the most powerful influence; there the foundation is laid and the forces are set in motion which have so much to do in moulding the future destiny of the individual. A mother's kiss, given as a token of approbation to the timid boy, made an artist of Benjamin West; while the want of sympathy, the stern command, the harsh expression, from well-meaning but injudicious parents, has often soured the mind of the child long before he has been brought into contact with a cold and selfish world. Sidney Smith said, "mankind are always happy for having been happy; if you make them happy now, you make them happy twenty years hence by the remembrance of it." If parents could be made to understand and appreciate the importance of this principle,—if, instead of assuming a false and unnatural dignity, of devoting all their powers to the acquisition of wealth, and the gratification of pride and ambition, they would cultivate the social principle, would seek to

make home cheerful and inviting, would surround it with trees and flowers, and cultivate in their children the spirit of gladness and beauty, how richly would they be repaid in the blessings which would be showered upon them! And how precious would be the remembrances which children would carry with them from such homes as these! It would be the Mecca to which their thoughts would make daily and loving pilgrimages; it would lighten the burdens of life, and give strength for its trials and conflicts; it would be like an angel's presence in the dark hours of trial and temptation; and should they wander in distant lands, far from the friends and scenes of childhood, with what earnest longings would they turn their faces towards the place of their nativity, and in the last trying scenes, with none but the stranger to wipe the death damps from their brows, how would their eyes brighten, and their pulses quicken, as memory carried them back to those loved and well-remembered scenes. And as they crossed the dark river, as they walked through the valley and shadow of death, how would their hearts be comforted with the hope of meeting the loved ones again. O, what a wealth of earnest love and affection do we divert from us, by neglecting to cultivate the social principle.

We are aware that the circumstances of birth, education, and of a social nature, of which we have already treated, possess moral quality to a greater or less degree; and this may, with equal propriety, be said of every influence which is brought to bear upon us. But besides this moral quality which pervades all the influences by which we are surrounded, there are those which are not so general in their nature, which it has seemed to us appropriate to treat of as circumstances of a moral character.

Right and wrong are the two great antagonistic principles which are struggling for ascendancy in the world. We might speculate in regard to the introduction of evil, but all such speculations are idle and foreign to our purpose. It is sufficient for us to know that evil exists, and that the life of every individual is a history of the warfare waged by conflicting principles. At the foundation of all moral influence is the belief in

a Great First Cause,—a power which controls and directs the affairs of the universe. The moral influence of a belief so universal as this must be great.

But while this belief in the existence of God is so universal, there is a great variety of views entertained of his character; consequently the moral influences resulting from this great primary truth, are often in direct opposition to each other. If we view God as a being of infinite holiness and purity, omnipotent and omnipresent, whose justice is tempered by the tenderest love, and who governs his creatures with reference to their highest good here and hereafter, would not such views tend to expand and strengthen our moral principles, and quicken our aspirations for a higher and nobler life? But if we regard him in the light of ancient mythology, or of the heathen deities worshipped at the present day, devoid of every principle of holiness, arbitrary and selfish in the government of his creatures as the natural result of such a belief, the moral sentiment will become depraved; for the stream can rise no higher than its source.

We see the same diversity in the operations of conscience,—a faculty given us to determine the moral quality of actions. Under this influence one man will give his entire life to religious duties; another his child as a bloody offering to his deity. The martyr will walk to the stake with a firm tread and an unblanched cheek, while his bloody persecutors will verily think they are doing God service. No form of religious belief, however unreasonable, no superstition so absurd, but brings to its aid this powerful moral influence. That great truth of revelation, that we are to live again in other scenes and under other circumstances, would seem to be one of thrilling interest to us; but the desire for present gratification, the scramble for wealth, and ambition for distinction among our fellow men, almost banish this great truth from our minds, and the influence it does exert is greatly modified by the widely different views we entertain of that future life.

The Indian, regarding it as comprising pleasant hunting grounds, abounding with every variety of game, would not be expected to cherish any higher aspirations in this present life.

The easy, indolent man, who anticipates a state of glorious inactivity as his highest experience of future bliss, will naturally desire to enjoy a foretaste of heaven here on earth.

He who looks forward to it as a condition of progress and intellectual development, where, freed from the encumbrances of flesh and sense, the mind will expand and drink in knowledge from the source of all wisdom, will embrace every opportunity to add to his store of knowledge and to cultivate and improve his faculties in their present organization. So also of those who regard it as a place of moral perfection, purity and holiness. The influence of such a belief will be purifying in its effects, and will increase and strengthen their aspirations for higher moral attainments.

We have thus endeavored to show the important influence exerted in the formation of character by the varied circumstances with which we are surrounded. It is done imperfectly; for no human intellect, no power of analysis short of the infinite, can comprehend it to its full extent. We know that the earth, watered by the falling showers and the gentle dews, with the combined influence of light, air, and heat, gives us the trees of the forest and the flowers of the field; but how this combination can be made to produce such widely different results,—such endless variety and beauty of form, such delicate coloring as we behold on every leaf, is more than we can comprehend. And so of the influence of circumstances in the formation of character. Our knowledge is limited to general laws and the application of the most common principles, but the result is seen in the different phases of human character which present themselves to our view.

In this connection there arises a question of deep interest. Is this the true development of character, one answering the great ends and purposes of life, and satisfying the cravings and aspirations of our natures? Has our Creator left us a prey to circumstances, which would be only another term for chance? Have we been created with these deep yearnings for intellectual development, and the power to appreciate the beauty of moral character, only to be mocked as with the view of some far off, and to us unattainable, good? Does God clothe the grass of

the field, dress the flowers in beauty, and so arrange the laws of nature, that the showers which water the earth shall not return again void, but all are made to accomplish the great purposes of creation, while man, the crowning glory of the whole, is left to drift on the dark river of uncertainty and doubt? Such a belief is a libel on the Creator; it does violence to the intuitions of our being; it is contrary to the teachings of nature, and is disproved by facts in the life of every true and earnest man.

We do not deny that there may have been cases where circumstances have led to a true development of character, but we war against the too prevalent idea that character is to be dependent upon, and developed by, circumstances.

True development of character can only be obtained by making circumstances subservient to the great purposes of life, rather than by allowing life to conform to circumstances. The man who is virtuous because his surroundings have been favorable, cannot be said to possess a truly developed character. In the hour of trial he may be found wanting. The butterfly and humming-bird are beautiful, as they flit from flower to flower in the glad sunshine of the long summer day. But it is the eagle, nurtured amid the storms which surround the mountain's height, that has strength and nerve to soar above, and calmly look down on the conflict of raging elements. It is the tempest, as well as the sunshine, which gives strength to the mighty oak; and it is by severe discipline, and often painful efforts, that we attain to the dignity of true manhood.

And this great work is not to be accomplished in a day. It comes not by idle wishes, and crude, unmeaning resolutions; it is a life-long struggle, and one that will call into action all our moral forces.

That there are foes to meet and perils by the way, is fearfully attested by the bleaching bones of those who have fallen in the contest; and by the many gallant and richly freighted barks which have gone down beneath the dark waters, or have stranded on the rocks of ambition, avarice, and sensual gratification.

There may be beauty and grace of form, but no adornment for the soul. Ambition may lead us on until we climb the

dizzy height and gain the applause of our fellow men; but with no established principles or self-control, we may be under the influence of all the passions which agitate the human heart. We may give ourselves to the acquisition of wealth with an earnestness which will ensure success; our coffers may overflow, and we may add land to land and house to house, and yet be compelled to acknowledge that life with us has been a failure.

On the other hand, we often find, under a forbidding exterior, the true and unfading beauty of a well developed character; and in the humbler walks of life, we meet those who display a heroism more worthy of our admiration, than they who have waded through seas of blood, or by political scheming have attained to places of trust and power. We find those who are poor, as men count poverty, and yet are men of intelligence, of deep thought, of cultivated taste, and perfection of judgment, and who may well excite our envy in comparison with those whose wealth consists in gold and silver, stocks and lands, and piles of brick and mortar.

We often apologise for ill success, and charge our failures on the adverse circumstances by which we have been surrounded. But could we not say with greater propriety:—

“ O, what glorious records
Had the angels of me kept,
Had I done instead of doubted,
Had I warred instead of wept !”

For life is a warfare in which the battle is to be renewed day by day, and the ground contested inch by inch. Nothing that is truly valuable is to be obtained without earnest, severe, and often painful, effort.

We come now to the consideration of this important question, How is this great work to be accomplished? How are the fetters by which we are bound to be broken? By what power are the adverse circumstances which oppose our progress to be overcome; so that, freed from the influences of sordid ambition, of narrow-minded prejudice, and the shackles of

ignorance, we may stand forth in all the dignity of true manhood?

We shall present but two simple ideas, which we believe to constitute the only satisfactory answer that can be given to these important inquiries. First, by the energies of our own wills, and second, by the power of truth.

We behold a wonderful system of compensations in the operations of nature, and the laws which govern our being. A celestial body, flying off under the influence of centrifugal force, is brought back to its elliptical orbit by the force of compensation. The constant evaporation which is going on under the tropics would soon disturb the equilibrium of the ocean, and its waters would become so dense as to destroy the organisms with which it now abounds; but this is beautifully compensated, and the balance restored, by the system of currents which pervades all parts of the ocean.

There may seem to be a great diversity in the social condition of mankind; but a closer inspection, a view behind the scenes, might convince us that this is to a great extent in appearance only. The blessings of life, and the means of enjoyment, are more evenly distributed than we generally suppose. The man of wealth, with his showy equipage and splendid dwelling, surrounded by broad domains, with noble parks and beautiful landscapes, may at times excite our envy, and yet of themselves they are of little worth; and to be counted their possessor is but a poor compensation for the care and anxiety which often attend them. And this will be the more apparent to our minds when we remember that the man who has developed his faculties and cultivated his taste, poor though he may be, as he gazes on the calm beauty of the morning hour, the gorgeous sunset, or the countless hosts of heaven; upon the beautiful landscape, the flowers arrayed in more than Solomon's glory, the fields of golden grain and sweetly scented clover, and drinks in the beauty of the scene, can claim all these in a far higher sense than many a sordid man of wealth.

We regard great mental powers with feelings akin to idolatry. We look upon men of genius as superior beings, who have been highly favored of heaven; but the flights of genius

are often erratic and uncertain, and when we come to estimate men by what they have accomplished, we find the want of these godlike gifts has been more than compensated by the industry and untiring energy of those who can lay no claim to genius or great mental powers. So, also, of moral development. We raise questions in regard to the introduction of evil into the world; we indulge in hard thoughts of Adam the first; we often become disheartened in view of the efforts we are required to make, and the temptations which assail us; and thus lose sight of the fact that, in the energies of our wills we have a compensating force of great power to aid us in overcoming these evils.

Without this power there can be no true development of character. And there is no condition so abject, none so well calculated to excite our sympathy, as the aimless, dreaming individual who, with no established principles, and no settled purpose in life, is afloat on the sea of uncertainty and doubt. But there is moral sublimity and grandeur in the true and earnest man, as he goes forth with unconquerable will to engage in the conflicts and perform the duties of life, daring to do and suffer, devoting himself to the accomplishment of some great object, in the pursuit of which he scorns the allurements of pleasure, the temptations to personal ease, and meets adverse circumstances with an unwavering confidence of ultimate success. And such examples are not few or far between. The records of the past are, to a great extent, the history of such men. A large proportion, it is true, have been under the influence of a sordid and unworthy ambition, yet we can but admire the firmness of purpose and power of endurance with which they sought to accomplish their ends. These examples all go to show what may be accomplished under adverse circumstances by the power of a resolute will. It does not remove obstacles from our path, but enables us to overcome those that exist; it does not increase our resources, but it calls them into action, and brings them all to bear upon the object we have in view; it gives us no new strength only as it comes as the natural result of exerting that which we now possess; it saves us from becoming disheartened because it contains within itself the el-

ements of faith and hope. In a word, it is a mighty power which has been given us by our Creator, as a preparation for, and a means to, the accomplishment of the great purposes of life.

We come now to our second element—the power of Truth. We speak of truth, not as a theory or an abstraction, but as a mighty power, a living, active principle. We have been accustomed to associate in our minds physical forces with the idea of power, as the volcano, the ocean, the tempest, the preponderance of numbers, mighty armies, or great ecclesiastical or political organizations. But truth is mightier than all these. The throes of the volcano, the restless heaving of the ocean, the terrible energy of the tempest, in their effects bear no comparison with the operations of the still small voice of truth. Mighty armies in all their pride and power have been vanquished and scattered like the autumnal leaves, but truth is never defeated; it may at times be retarded, but, like the pent up waters, it only gains new strength from the very obstacles which oppose its progress. Huge ecclesiastical and political organizations have for a time succeeded in blinding the eyes of men, and, strong in the power of numbers, in the prestige of wealth and hoary antiquity, they expected to retain the ascendancy they had acquired over the multitude; but as truth dawned on the minds of men, at first like the faint flush of morning light, and gradually brightening to the more perfect day—as they began to reason for themselves, those influences by which they were so long held in darkness and superstition were broken, and they stood forth a noble vindication of the power of truth; and at no period of the world's history has this vindication been more strongly made than at the present time. The light is breaking on minds which have long been darkened; seed which has been sown is springing up; nations which have been down-trodden and oppressed are asserting their rights, and the idea that power gives authority is slowly yielding to principles of truth and justice. The dark system of Hindooism is declining; the followers of Mohammed mournfully concede that the religion of the Prophet is to give way to another, a stronger and a better faith; the true principles of Christianity

are becoming better understood, and its disciples grow more tolerant in the views which they entertain of each other. The Papal throne is upheld by the bayonets of a mercenary soldiery; and that far-seeing and most remarkable man of the present age, Napoleon III., finds it necessary to prosecute his gigantic schemes under the pretence of advancing the cause of liberty. Austria is contemplating extensive reforms, without which her very existence is threatened. Russia is preparing to liberate her millions of serfs, and the "irrepressible conflict" is going steadily on in our own country.

But how do these mighty movements originate? Whence comes the decline of Hindooism, and the mournful forebodings of the Prophet? Why the necessity of bayonets to sustain the Papal throne, or for a tyrant, like Napoleon III., to use the pretence of liberty in the execution of his schemes? Why this change in Austria, whose stern and settled policy has been determined opposition to all reforms? Why the attempted liberation of the serfs of Russia, and why the "irrepressible conflict" in our own country?

It comes by the silent operation of truth on individual minds. There are men who stand in advance in every great movement. As some one has, in substance, expressed it, they are like the mountain, towering far above the valley and plains around them, and catching the first glow of morning light, while all below is buried in darkness. These men, in their first appreciation of truth, have stood comparatively alone; they have not been understood; they have met with bitter opposition, and been held up to scorn and ridicule; but as truth has permeated the masses, and men have come to understand the great principles for which they have been contending, tardy justice has been awarded them, and monuments have been erected to perpetuate the memory of those who, in their lifetime, were discarded as visionary and fanatical. Our hope for the world, for the ignorant and degraded, the victims of superstition, and the down-trodden and oppressed, is not in kings and princes, or mighty armies, but in the power of truth.

This is the foundation of all true reform; and every system having for its object the amelioration of men, and the raising

them in the scale of being, which ignores this principle, will certainly fail. But while our hearts warm with honest indignation at the wrongs which afflict society, and beat with sympathy for those who are under the influence of ignorance and superstition, we must not neglect our own individual wants. The deep yearnings of our own natures must be satisfied, our intellectual and moral powers must be expanded, our passions subjected, and our minds imbued with the principles of truth. If the circumstances of birth have been unfavorable, if our education has been defective, if the social and moral influences surrounding us have tended in a wrong direction, the principles of truth must be our reliance for correcting these great evils.

It is now more than eighteen centuries since, in a cavilling and skeptical spirit, the question was raised, "What is truth?" But how many earnest men, struggling amid the darkness of their times, have continued to make this important inquiry.

What is truth, and how is it to be made available in the formation of character?

Truth unfolds itself to us in the history of the past, the teachings of nature, and the words of Revelation. Sad, indeed, would it be for us, if the knowledge obtained, and the progress made by each individual, were to be lost to mankind and buried in the grave with him; but such is not the fact. We resume the thread of life where our fathers left it; we profit by their labors and carry forward their unfinished work to completion. We make their experience the foundation of our investigations; we profit alike by the failure or success of what they undertook. Every new thought which has been developed, every truth, though but dimly shadowed forth, is so much material, ready at hand, with which to erect our own structure. The history of individuals and nations, their rise and fall, their struggles for existence, and the bloody and cruel contests waged for principles or place and power, the fearful retribution which has often overtaken those who have oppressed their fellow men, the social and intellectual development of mankind, their advancement in the arts and sciences, the slow but onward progress of justice, and the gradual recognition of the principles of equal rights—all these are important truths,

are taught us in the history of the past, and to be used in the formation of our own characters.

Nature teaches us great and important truths in her varied wonderful operations—in the simple and minute, as well as grand and sublime, in her system of compensations and wonderful adaptations of means to ends; in the law of supply and demand; in the changing seasons, the beautiful spring; winter teeming with life; autumn with its falling leaves; and winter with its cold and dreary storms; in the constant recurrence of seed-time and harvest; in the gradual unfolding of the life of vegetation, “first the blade, then the ear, and after that the full corn in the ear;” in the fact that as we sow so we also reap, and the influence which the kind and quantity of seed sown, and the amount of care and cultivation bestowed upon it has upon the harvest which shall be gathered; in the limited extent of her wealth, and the severe toil which is necessary to secure it; in the proof we have in the discoveries which are daily being made that her powers are inexhaustible, in the fact that the tides and currents of the ocean, the zephyrs which call forth the glad shouts of childhood, the smiles on the cheeks of toil—Nature is always teaching us that these are under the influence of, and occur in accordance with, fixed laws, always certain and unerring in their operation; it is in the words of Revelation that we find the embodiment of all truth in a form so simple and practical that all can stand. No other history so faithfully delineates character—nowhere else is human passion so strongly portrayed, and virtue and vice so effectually contrasted. Nowhere else do we see such promises for those who are struggling for a higher destination, such expressions of sympathy for the fallen and dejected, rules of conduct so plain and comprehensive, morality so pure, and teachings so grand and sublime. Shadowed forth in the story of the past—in the struggles which men have made to immortalize their names, or reasoning by analogy from the lessons of nature, but brought to light with clearness and certainty in the words of Revelation, is the great truth of immortality—the fact that we shall live again in other scenes. This glorious truth, with its connections, is one of great power

and influence in the discipline leading to the formation of character. Before its magnitude, how do ease, wealth, pleasure, honor, and ambition for place and power, fade into insignificance; and how often, under the adverse circumstances of birth and education, and the social and moral barriers which obstruct our progress, our strength would fail, and the energies of our wills would become paralyzed, did not our expectations extend beyond this present life. But when we regard this as but the beginning of our existence, and all the strength and discipline we are able to acquire here as so much capital with which to commence a future life, then do we feel our energies quickened, and a new importance attaches to our efforts to attain to a well developed character.

These two leading forces are beautifully illustrated in the character of Him who lived our example, and in the form of our common humanity, walked this earth opposed by the same adverse circumstances which we are meeting. As we contemplate the life of Jesus, while we examine his character as developed here on earth, the spirit of kindness, gentleness, and loving sympathy are so prominent that we lose sight of the fact that his was one of the noblest examples ever given of the entire energies of the will devoted to the accomplishment of some great object. From the utterance of the first words which we have recorded as spoken by him, "wist ye not that I must be about my Father's business?" to those of the solemn closing scene, "It is finished," there was no wavering, no faltering in the path of duty, but through poverty and the scorn and contempt which men expressed for the despised Nazarine, through temptations, the strength and fierceness of which we cannot know, surrounded by a changing and fickle multitude, who would listen with breathless interest as he scattered the bread of life among them, and then accuse him of being possessed of a devil, who would be moved at one time to take him by force and make him king; at another to lead him to the brow of a hill to cast him down headlong; who would cry, "Hosannah to him that cometh in the name of the Highest," and then shout, "away with him, crucify him, crucify him," he kept in view and labored for the accomplishment of his one

great object. And at the close of those fearful scenes, as he was taken from the cross and laid in the tomb, how sad was that little group of loving disciples who had hoped through him for the redemption of Israel. But they knew not the power of truth; they understood not that through his life, yea, rather that through his death, was to dawn a new and better era; the commencement of that rising, spreading glory which should fill the whole earth. They understood not that his teachings, and the truths which he promulgated, were to extend to all coming time, that through their power and influence the fallen, the degraded, and the lost were to be restored, the victims of ignorance and superstition to be enlightened, the bonds of the oppressed to be broken, and the power and dominion of sin to be destroyed.

We have thus endeavored to show that circumstances exert a powerful influence for good or evil in the formation of character, but that this is not to be regarded as a true development. We have also endeavored to show in what true development of character consists—the greatness of the work, and the means by which it is to be accomplished; and with such means none need fail. Our Creator has laid no requirements upon us which we have not the ability to meet. Obstacles of the most formidable character may oppose our progress, circumstances may all seem to be adverse and to forbid all hope of our attaining to any considerable success; and yet how many noble spirits have triumphantly met the same obstacles and contended successfully with the same adverse circumstances! Many of these noble spirits have passed on and entered upon a higher state of existence, but an unfading glory illuminates the pathway by which they ascended. If we would profit by the inspiration afforded by these examples, we should remember that an appreciation of moral beauty and a desire to obtain it, while we suffer ourselves to drift with the tide of circumstances, will not accomplish the object; it will require time and an honest strength of purpose to overcome our appetites, early prejudices, and wrong habits of thought. The strong effort must be made. Our eyes may become dim with such constant watching, our feet weary with this continual struggle; but

victory will at last crown our efforts. If tempted to falter, we have only to consider that the opposite of success is failure; and in such a contest who would consent to fail?

“ For of all sad words of tongue or pen,
The saddest are these : *It might have been !*

Ab, well ! for us all some sweet hope lies
Deeply buried from human eyes ;

And, in the hereafter, angels may
Roll the stone from its grave away !”

ART. V.—UNIVERSALISM.

No question justifies and calls for more serious consideration than that which respects the relations and destiny of the human soul. To a thoughtful man it stands above every other. The highest and largest and most enduring of human interests are involved in it. And, so far as the answer is allowed to depend in any degree on voluntary conditions, no man can be consistently or innocently or safely ignorant, with his own consent. Neither its seriousness, its difficulties, its unwelcomeness, nor the varied answers returned, can justify indifference. Only a well-grounded and settled conviction that nothing can be learned by study, or that the results to which we are tending are definite, positive and inevitable, can excuse the dismissal of the whole subject from human thought. If there be any reliable testimony, it should be sought; if any trustworthy teacher has spoken, he should be reverently heeded.

To this question concerning human destiny almost every religious system gives a reply, and almost every philosophical system offers a theory. The solutions are various, and contradict each other. We are promised extinction of consciousness, either for the whole race or a part of it; absorption into the Divine nature, an endless series of transformations and trans-

migrations; a sudden and supernatural development into a heavenly image; a dropping off of all that originates sin or carries its taint, at the grave; a spiral ascent to celestial nobility along the highway of natural progression; and at length we are pointed to an utter loss of moral consciousness and individuality, and a reduction of being to a mere *monad*, in the case of those who persist in the way of evil.*

The question is eminently a practical one, calling for a definite and true answer. It is the last subject to be committed to the hands of mere theorists. We need, not changing conjectures, but reliable knowledge. No man should be willing to be satisfied with the maintenance of a plausible theory, as though this were an arena for the display of dialectical skill. It cannot be allowable to adopt a desired conclusion and then commence an eager search for proofs. The exact truth should be sought eagerly, and promptly accepted when found. Our real interests here never lie in the way of deception; and no man should be willing to be deceived. False opinions, however widely diffused, or strongly cherished, or resolutely held, or stoutly defended, should be cheerfully yielded to definite testimony or inexorable logic. The facts should be at once accepted, however painful may seem the process, for their acceptance is the only way to a wise and true solution, or a profitable use.

Moreover, this is a subject on which we have need to seek information from without ourselves. Intuition finds this question lying beyond its sphere. No interior oracle responds authoritatively to the querying of an anxious soul, peering eagerly into the realm of its coming life. Our hopes are not trustworthy prophecies. Our sympathies are no sure index to our lot. Our prejudices annul no law having its foundations in our nature, and they can break down no plan which enters into the Divine government.

And even unaided Human Reason is at fault when grappling with this question. It has shown itself unable to frame any clear, well-considered and acceptable verdict on the simple

* This position is taken by the author of a vigorous article in the "*Christian Examiner*" for July, 1859.

question of immortality. It has been longed for, and partially believed; but the old question: "If a man die shall he live again?" is one which even the sage of Athens discussed with many misgivings, and hoped over with the most serious fears. And since Christ has brought life and immortality to light, they who have attempted to determine the qualities of that immortality by philosophical processes, have come out with the most dissimilar results. As with many other subjects, so with this, the wisdom of men lies in the frank confession of their ignorance, and in the diligent search for light amid the teaching which waits to be appropriated around us. Our survey is yet comparatively narrow, and our insight is not profound. The whole scheme of the universe is not readily deducible from the elements found within ourselves; and we cannot pronounce with certainty on all the ways of God by a brief survey of the tendencies and constitution of man. We are apt to misinterpret our premises, to omit or misarrange some elements belonging to the problem, or make our processes illegitimate. Depending upon ourselves exclusively, by rejecting all aid *ab extra*, our conclusions are almost certain to be false, both because the task undertaken is too large for our ability, and because the very presumption implied in our rejection of assistance dims the eye and multiplies stumblings in our career.

Besides, it may be added that our position is not favorable to our perception of the exact truth respecting our desert and destiny under a moral government. We are criminals before the law—rebels in the eye of the Ruler—wayward children, disregarding the obligations and straying from the sanctities of the Father's house; and for this reason we are not precisely in a state to decide upon our desert, or pronounce upon the discipline that awaits us. Few prisoners, arraigned at the bar of civil justice, could be trusted to furnish the testimony in their own case, and interpret the law, and charge the jury, and point out the mitigating or aggravating circumstances, and frame the verdict, and pronounce and execute the sentence. To say nothing of the blinding influence of their crimes, their self-love and dread of discipline would be likely to put sophisms for arguments and prejudices for convictions; and pleas for justice and

good order would be supplanted by a struggle to escape. Nearly all the infatuated nations and persons that have afforded the most signal and startling examples of Divine retribution, have denied the justice of an overthrow, or disbelieved its coming, or defied its approach.

Two sources of information are opened whence one may draw testimony respecting the future life. The first is the moral administration of God, as now carried on in this world. The second is the special revelation which is contained in the Scriptures. Of course, no testimony from this first source would be accepted by those who deny the existence of God and reject the whole doctrine of the future life. And no one denying the authority of the Bible would be affected by anything taught on the subject in that volume. Such unbelievers could not be reasoned with in this way. There are other questions to be settled, and to be settled in other methods, before they could be expected to sit down to such a discussion as we propose. We write now for those who believe in a personal God as the Ruler of the world, and for those who accept the Bible as a Divine and authoritative revelation.

We know perfectly well that the same facts in the moral economy of the world are differently interpreted; and that contradictory views are drawn from the same passages of Scripture. A positive theorist, who goes out hunting for confirmations, will seem to find what he is searching for; and a desperate religious partisan will draw out all sorts of teaching from St. Paul by the help of his pliable exegesis. It shall be our aim to use only great and obvious principles, drawn from the Divine procedure, and to take the manifest tenor of the Bible instead of hanging a doubtful meaning upon isolated texts.

So far as God's administration in this world exhibits his real character, principles and plans, and so far as we can perceive the legitimate tendencies and definite results of this administration in human character and experience, we have the basis of a judgment respecting the whole future of moral beings. For God never changes in his own nature nor in the moral principles in conformity to which he acts; and the human soul,

in order to the preservation of its identity, must forever illustrate the same laws of life and development, and show the same connection between cause and effect. If God is not thus unchangeable, then we can know nothing whatever, by means of reasoning, of the future life; and logic is but a torture and mockery. And if the same laws of moral life are not to operate in the next world as in this, then for us there is no future losing our moral identity we shall cease to be.

And, admitting that God could convey knowledge respecting our future state by means of a revelation in language, and that he has undertaken to do it, it must be presumed that this revelation in language is to be interpreted according to the laws which regulate the use of language every where else. Words here will be used in their ordinary signification; their meaning will be put as far as possible on their very surface, and the natural and obvious sense of any statement is likely to be the true sense. Such is the simple basis upon which we put our inquiry. We shall not seek for novelty, but for clearness of statement; not for ingenious, but for fair, argument; not for a verbal victory, but for a right conclusion.

The one great distinguishing feature of Universalism, considered as a religious system, is its unequivocal assertion that all the human race will certainly become holy and happy. It will not allow the perpetual straying and sinning, and the consequent suffering, of a single human soul. Sooner or later, by one process or another, the last wanderer is to be brought back to the Father's house; the most resolute and hardened rebel against moral law and duty will penitently submit and joyfully obey; the guiltiest sinner is to be pardoned, purified, and admitted to intimate sympathy and fellowship with God; sin is to end in the everlasting and loving obedience of all souls; the jar and friction of the moral universe is to be finally over, and the whole circle of life is to be full of harmony and glory.

This is the distinctive feature of Universalism, separating it widely from every other religious system. Universalists differ very materially among themselves as to the time and manner and circumstances of this great and complete restoration; but they all alike hold to the fact. The larger portion of the in-

telligent and cultivated among them accept now the notion of a limited future punishment, either positive or negative, which is to operate as a disciplinary or reformatory agency. The view formerly held by many among them, viz.: that whatever change might be necessary to enter heaven, was in some way immediately effected at death,—is now rarely advocated. Nor is it just to charge them generally with holding that the worst criminals, at death, are at once saved and made happy in heaven without any change of spirit or character or moral relation. That view is not widely held by thinking men, and is not involved in Universalism. Most of those who are intelligent, readily admit that holiness must precede, or accompany and measure, future happiness, and that there is no real salvation without this. They insist that only the pure in heart shall truly and savingly see God. But, claiming that all are to cease from sin and become holy, they claim as a consequence that all will cease from suffering and become morally happy. They admit no doubt of this result. They claim that every moral being is thus to be recovered in the plan and by the influence of God; that the result is as absolutely certain as any result which God has proposed to bring to pass can be. In a word, most Universalists hold to the theory known as Universal Restoration. They may hold many religious opinions common to Christians generally, but that is really no part of their Universalism. And it is of this theory of the future state of men, which gives to Universalism its distinctive character, that we are now to speak. We deal with the system, and not with its advocates; and we are to try that as a question of fact or probability, drawing testimony from the sources already indicated, as the only ones which offer us aid.

Is that theory of the future life correct? Is the evidence in support of it satisfactory and conclusive? Do the principles on which God is administering his moral government suggest and imply it? Do the Scriptures teach it by distinct statement, or by plain and necessary and repeated implication? Were they manifestly given for that purpose, and do they serve that purpose in the case of every candid and earnest and unbiassed and devout reader? Is the contrary doctrine clear-

ly repudiated; and is it foisted upon this sacred record only by partisan students and violent methods? Our answer can be only partial; and we will endeavor to make that as brief and plain as possible.

1. The general convictions of men in all ages and nations have been against it.

We do not anticipate any denial of this statement, and so adduce no proof; nor do we propose to make more of this consideration than is allowable. There are many hoary lies that have passed down through the centuries with scarcely a challenge. The progress which is both our privilege and our duty consists largely in emancipation from old errors and the discovery and application of new truths. No great lie, however abominable, has written its history in the world without showing us many suffrages in its favor. As men have worshipped monsters, calling them gods, so they have revered falsehoods and absurdities as great truths. All this is freely admitted. But there are strong and weighty reasons for attaching importance to the testimony of general opinion in such a case as this.

The belief of Universalism would always have been so grateful a thing to men, that we can hardly suppose they would voluntarily and resolutely reject it. Strong and unconquerable convictions have evidently kept it at bay. Men do not readily admit that they have lived falsely, incurred guilt, are exposed to punishment, that justice forbids them to hope for pardon, and that they are going on to a sad destiny. The rejection of Universalism involves self-condemnation and self-depreciation; and yet men reject it notwithstanding the unwelcomeness of such a judgment. The belief that souls may be forever "wandering stars," carries with it a terrible impeachment of human nature and character; but the belief has been generally held to, nevertheless. It would have afforded unspeakable relief to accept the sentiment that the eternal welfare and happiness of all men was surely provided for; and yet, though men have longed for relief, they could not find it in such a sentiment. Why not? except that it contradicted analogy, experience, tradition, and the inner voice? By cultivated nations and un-

cultivated ; by those living where the light of special revelation has streamed in upon their darkness, and those who have seemed to get no heavenly answer when they queried respecting the future ; by philosophers, classifying facts and expounding law, and by men on the plane of common thought who saw truth only in fragments ;—by all these the distinctive doctrine of Universalism has been generally ignored or rejected.

The rejection, moreover, has often been positive and decided. For the sentiment is not one which has only recently been propounded. It has sprung up in the field of thought many times ; it has been broached over and over again ; it has asked for human confidence and human hope all along the years ; it has been scrutinized by criticism, weighed in the scales of analogy, taken in pieces by the analyst, measured by intuition and tested by its tendencies and fruits, and then men have put it from them, though not without reluctance and pain. Though grateful to the sympathies, it has been false to the convictions of men. Let into the heart of the race now and then through reveries and dreams, the moral nature has aroused itself to expel the intruder. And this testimony, thus drawn from human opinion, is not without its weight.

2. The uniform tendencies of moral life, as we discover them in the world around us, are manifestly not in the direction of universal holiness and happiness.

The movement of the soul is not always upward. Men are frequently found developing toward evil and not toward good. Growth is often abnormal rather than normal. Moral feeling is, in many cases, strongest in early life, and character grows more and more defective as it becomes more definite and fixed. Virtues, once cherished and venerated, are at length left without culture or given over to die by violent hands. The moral principles to which the heart was for years loyal, are afterwards sneered at and trampled under foot. Light increases, but the heart is more wayward ; duty is better interpreted, but more defiantly set at naught. The tendency to sin gains strength and secures larger indulgence ; the barriers of restraint are more and more overleaped or broken down. The heart repels holiness with increasing decision, and accepts the

fellowship of sin with less reluctance. The passions grow strong, and the will yields to vassalage with less hesitation. Time, instead of correcting the evil habits, only confirms them; new knowledge works not reformation, but deeper guilt; suffering, instead of purifying, rather makes desperate. The farther the soul goes on in its downward path, the greater is its momentum. Each wrong step makes the next easier and more certain. Warnings, which once sounded fearfully, are heard without emotion; restraints, once strong, like steel-cords, snap now like threads of gossamer. And when we catch the last glimpse of such spirits, their downward movement is rapid and decisive beyond what it had ever been in the whole previous history.

We are only stating obvious facts, such as every observer has met. Characterize these facts as we may, explain them in any manner, as facts they still remain, confronting blindness and forbidding denial. Now, if they occur under the administration of God, and illustrate his moral rule; if they take place in accordance with the inflexible laws of the human constitution; and if the future is to be inferred from the history of the past and the manifest tendencies of the present, it is difficult to see how we are to be assured in this way of the ultimate holiness and happiness of all. The same Sovereign is to rule hereafter as now; the same moral principles are to underlie his government; the same law is to bind cause and effect inseparably together. Outward circumstances cannot wholly explain these facts; for the same circumstances have aided to build up other natures into goodness, and the resolute offender charges himself with the responsibility of his wrong. And unless it can be clearly shown that death shall change the mental constitution, or introduce the soul into a new moral realm, or bring new appliances that shall absolutely overpower all wayward volition, and revolutionize both tendency and taste, the confident assertion that all souls shall be redeemed may show a brave hope or an obstinate credulity, but it is one which discards evidence and will not listen to reason. Of the grounds supposed to exist for such relief in the future, we may say a few words hereafter.

3. The Bible contains no plain and unequivocal statements that all men shall be finally holy and happy;—at least it contains no such statements as might be reasonably expected if God had given the Bible in order to reveal that sentiment to the human race. (Such passages as,—“As in Adam all die,” &c.; “Every knee shall bow,” &c.; “Who will have all men to be saved,” &c.; cannot be claimed as clear and decisive statements *per se*, and few Universalists do claim so much in their behalf.) On the other hand, there is a great deal in the Bible which, appealing to a race already persuaded of the truth of the contrary doctrine, could apparently be understood in no other way than as a confirmation of it as true.

In giving the Bible, God knew it was coming into the hands of those who had all along held to the eternity of rewards and punishments, who were holding it still, and who would generally so interpret such a revelation as he has given that they would find their previous opinions endorsed there. If, then, the doctrine of Universalism is a fundamental truth, which the race of men had either lost or never possessed, and the Bible was given to displace fundamental errors by radical truths, it is natural to look for the most unequivocal statements repudiating the one and asserting the other. The falsehood, it would seem, should be singled out for the sake of open condemnation; and the opposite truth should be lifted up into authority by the clearest announcements. And especially should we expect this, in view of the fact that this is precisely the method which God has adopted in respect to other prevalent errors and needed truths. How clear was his protest against polytheism and idolatry, and how earnestly does he insist upon his own unity and the confinement of human worship to him alone! How clear are his statutes against murder, and how strong his assertions of the sanctity of human life! How he thunders against promiscuous intercourse, and exalts the law and the relations of marriage! These were the errors and wrongs which imperilled the welfare of men, and against these he lifted up his voice. And if the general sentiment of men touching the future life was radically wrong and fearfully mischievous, as is now claimed, why should not the Bible have put it under ban in

such forms of speech as would have left no room for misapprehensions? Could not God testify thus clearly? No Universalist teacher fails to make his most illiterate hearer understand him when he asserts his dogma and decries "partialism:" and no reader of the Bible ever yet found a license for idolatry.

But to any unprejudiced reader of the Bible, not already a Universalist, the import of its teachings would seem to be of a contrary character. It is no part of our design to multiply proof-texts at this time. In a critical Biblical argument they must furnish the testimony, and questions of exegesis would come under careful consideration. Our method is a different one, and, hence, we only classify passages according to the principles around which they naturally range themselves.

From beginning to end, the teaching of the Bible presupposes that men are morally free, choosing good or evil, without absolute coercion or restraint from any quarter; and that God is unalterably the Friend and Supporter of the right, as he is the everlasting Opponent of the wrong. Denying either of these propositions, moral government is an absurdity, and the Bible a farce.

Now the Bible teaches that men have sinned against God's wishes as well as against his law; and that they consequently suffer in their sin to his deep regret; and that they thereby lose the great good which he is desirous they should acquire and enjoy. Nevertheless, he leaves to them the responsible freedom which they abuse, and does not avert the legitimate consequences of right or wrong living,—though expressing regret at their sins and grief over their sufferings. It teaches that God is concerned in this retribution which overtakes transgression,—that he warns of its coming and provides for its infliction. It represents that the moral life and condition of those who continue in sin tend to a fixedness in evil. It sets forth the differences in human character as being radical; and also indicates that the relations of these opposite classes of minds to God and his government are radically different. It teaches that the righteous and wicked have, and shall have, opposite moral treatment and experiences. It asserts that certain classes of persons, whom it describes, shall not

and cannot enter the kingdom of God. We have quoted no passages, both because of the space they would occupy, and because we cannot suppose any intelligent reader of the Bible would raise any objection to this statement of its contents. They who refuse it both their faith and their study, would hardly profit by any array of testimony drawn from its pages.

Now what we wish to say is this: Whatever may be done in the way of subjecting texts to verbal criticism, the scheme and principles of moral government underlying such a Bible as this, suggest no rational ground for asserting the necessary or certain holiness and happiness of all men. "Life and death are set before" free and responsible beings. They are urged to "choose life that they may live." They are told that "the soul that sinneth shall die;" and that God "will by no means clear the guilty." It is brought as a charge against men that they "have rebelled against him." They are complained of as having "destroyed themselves." It is said that if they had "hearkened unto his commandments, their peace had been as a river." Man is told that "his own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." When men "did not like to retain God in their knowledge," it is declared that he "gave them over to a reprobate mind." And it is added that "these shall go away into everlasting punishment."

Now the whole scheme of moral government, set forth by these representations, utterly fails to suggest any fixed purpose on the part of God to use a species of power which shall make all human life and experience conform to his requirements, in spite of human opposition, and in defiance of law and freedom. It is a moral government over moral beings, which is here indicated; and such a government cannot admit coercion, nor prevent a continued sinful career from issuing in ruinous consequences. The tendency of sin to perpetuate itself, and render its work more and more disastrous, till self-recovery is no more to be looked for, and the time for return has finally passed by,—this tendency cannot be destroyed without undermining the whole fabric of moral government. And it is this very system of moral government which the Bible everywhere suggests and

reveals, and exalts, as showing alike the perfections of God and the responsibility of man. And all this implies the very opposite of certain and necessary salvation for all sinful and wayward and rebellious souls.

But this Scripture argument may be put in a more specific form, and illustrated by a definite example. Universalism claims that it has the Bible on its side, and especially that the New Testament unfolds its leading doctrine, and sets forth its cheering faith. Christ is claimed as its expounder in his teachings, as he is said to be the perpetual diffuser of its spirit in his life. He is called Saviour of all men, and the Revealer of the Father, chiefly because, it is said, he came to assure all men of salvation, and unfold the impartial love and the triumphant grace of God. In other words, Christ is claimed as the great Teacher of Universalism to the human race,—and as thus furnishing the highest authority for confiding in and teaching it as the true system now. Is that claim well founded? Did he so teach? Was he so understood by his immediate hearers? Does it appear that he meant to be so understood? Did his language authorize that inference from his teachings? We select an example or two with a view of finding an answer, as an answer to this question is full of force.

That the people among whom Christ spent his time on earth were not believers in Universalism, is as well certified as any fact of this kind can be. The two leading sects of the Jews in the time of Christ were the Pharisees and Sadducees. Their religious opinions are partially stated in the New Testament. The Sadducees were skeptical materialists; the Pharisees fully believed in a soul separate from the body, and in future retribution. Their views are stated in detail, and with great clearness, by Josephus, who was a cotemporary with Christ. (These stated views are so easy of access, and must be so readily conceded, that we save our own space and the reader's time by omitting to quote them.) Their doctrine of a future life is unfolded fully and unequivocally. They held to future retribution, and to the eternal separation of the righteous and the wicked; to the happiness of the former and to the misery of the latter. They held to no final and complete restoration of

these wayward and condemned souls. These views were generally prevalent, they were endorsed by the highest authorities, and accepted by the masses of the people.

Such was the settled theology of the people among whom Jesus came, and to whom he spoke with wisdom and authority. Moses, whom they venerated, had said, "Unto him shall ye hearken, in all things." John the Baptist, whom they had hailed with gladsome wonder, had cried, "Behold the Lamb of God!" Multitudes crowded to catch his words, and "the common people heard him gladly." Nicodemus owned him as a "teacher sent from God." He himself claimed to have come in the name and authority of the Father, declaring himself to be "the way, the truth, and the life." His congregations are believers in eternal retribution; they reject the dogma of universal salvation. The mischiefs alleged as springing from this false sentiment, they are constantly suffering; the joy and profit arising from a belief in the final holiness and happiness of all men are denied them by their error. It is natural to suppose that he will hasten to correct their radical error and substitute for it the needed fundamental truth. He openly convicts the Sadducees of ignorance and absurdity. Thus he deals with other errors,—stripping off the garb of sanctity thrown over them by tradition and the local law, denying their authority and bringing forward the true doctrine in the simplest and clearest forms of speech. Over and over again he quotes their opinions by specification,—"*Ye have heard that it hath been said by them of old time,*"—and then proceeds to annul and legislate anew,—"*But I say unto you,*" &c. How reasonable to expect that he will inaugurate Universalism in the same way, if that carries with it a fundamental truth, and must supplant a radical and pernicious error! But the Sermon on the Mount closes without a syllable of this new theology; and the last few sentences, wherein the application is made, exhibit, in startling contrast, the fate of the obedient and disobedient hearer. The everlasting stability of the interests pertaining to the dutiful, who is like the wise man building his house on the rock, and the terrific overthrow awaiting the undutiful, symbolized by the crash of the dwelling erected on the sand,

would hardly send such a congregation away assured of the eternal safety even of the worst transgressors.

So far, however, the argument is indirect. It is hardly left so by what followed in the course of his ministry. The two instances selected for illustration are recorded, the first in Mark 10: 17—27;* the second in Luke 13: 23—30.† Here the interested hearers of the Great Teacher bring forward the deepest question of the heart and of all ages. "*What shall I do that I may have eternal life?*" is the query of the heart, feeling

* And when he had gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved, for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

† Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; and there are first, which shall be last.

its necessities and longing for relief. "*Are there few that be saved?*" is the outburst of a soul pressed with the interest it feels over the prospective destiny of the race. They are the very questions which Universalism professes to answer in its own peculiar way, and in a way, too, which shall set all anxiety at rest by a positive and trustworthy assurance of redemption to all. It assumes that the old replies are false and mischievous, that the old speculations had all gone astray, that the old fears were groundless, and that Jesus is the Divinely authorized and perfect teacher of a truer and more cheering doctrine. If this be so, now is certainly the time for him to make the announcement. His mistaught and anxious hearers call for instruction on this point, with deep emotion, with startling earnestness, and with unequivocal words. Can he hesitate? Can his language be ambiguous? Must he not reply in such a way that all fear shall subside, all anxiety disappear, and the relieved hearts bound with gladness as they hear the sure word of prophecy foretelling the whole race's certain redemption?

Were a preacher of Universalism to visit a community holding the "partialist theology," for the specific purpose of teaching them the truth, and were he to be asked by his eager audience these very questions, is it conceivable that he would fail to reply in a manner which would set every doubt at rest respecting the import of his answer? Would he not take pains to point out, that he might repudiate more decidedly, the doctrine of eternal retribution; and would he not state that the questions themselves were grounded in radical misapprehensions? Would he not assert the distinctive sentiment in which he glories as the characteristic of his faith and of his sect? Would charity or justice or consistency allow any other reply? Would not even an ambiguous statement of his faith impeach both his sincerity as a theologian and his honor as a man?

Now if Jesus was, in this sense, a Universalist, the reasons for *his* clear utterance at this time were stronger than they could be in the case supposed, by so much as his knowledge was larger and more exact, his authority greater, his position higher, his influence more decisive, and his character more exalted. Now, if ever, may his teaching be expected to be

explicit, and his words be pregnant with the clearest meaning, as he opens the gate of salvation, and shows the whole human family marching in with a welcome. *Is his reply a distinct and unequivocal assertion of the certain final holiness and happiness of all men?*

We do not stop at any length to analyze his words. They do not need such service performed in their behalf. There they stand, simple, significant, calm, and almost fearfully sublime. Make all proper allowance for eastern metaphors, give to a carping verbal exegesis all it can ask and more than it can justly claim, and we do not see how an assertion or even an implication of Universalism can be tortured out of them. Nay, we do not see how the querists or the hearers could go away with any other impression than that Jesus meant to say that the conditions of salvation were even more difficult and radical than their theology had made them,—that worldly ambition closed effectually the avenues to the sympathy of Heaven, and that many a presumptuous believer in his own moral security would wake up at length to find that a ruined soul is sometimes most confident of its redemption. Such answers can only be explained on several such suppositions as these. Either, though Universalism was true, Jesus did not know it to be so; or, knowing it to be so, he chose to cheat the people with ambiguous words that seemed like a denial; or, intending to state it, he failed for want of verbal skill; or, lacking practical faith in it as a power for good, he prudently kept it out of sight; or, not recognizing it as correct, he intended to frame his reply so as to convey an endorsement of the opposite sentiment, as it manifestly did convey it. We leave each reader his choice among these only possible solutions.

4. The grounds on which Universalism is based are inadequate and unsatisfactory.

These grounds are varied, as they are brought forward by different advocates, and are often inconsistent with each other. We can only present a few of the principal ones, and award them but a brief notice.

It is said that what we call sin is only an element in human life and experience, introduced by God himself as needful to

the accomplishment of his object. It is only a remote chord in the music of existence, and essential to the perfect harmony into which it will at length be resolved. It does not involve a disregard of God's plans, but rather illustrates them; it does not thwart his purposes, but subserves them; it is no disturbing force entering from without, but the balance-wheel, put by the Creator's own hands into the mechanism of the universe; and is, therefore, not a real evil, but an appointed means of the highest good. And, hence, it is added, they who seem to be multiplying and extending sin, are really contributing always and vitally to the ends which God is seeking, in the appointed way, and aiding to bring all life into true and final harmony.

The replies to this theory are obvious; and, indeed, its bare statement is little less than an adequate reply. On what authority do men assert this to be the true theory of the universe? Has God anywhere so revealed it? Does it accord with the moral intuitions of men? When human sin operates so as to wrong us,—to injure our persons, waste our property, wrest away our rights, does any one show a practical faith in the theory? Let the noisiest advocate of it find his reputation attacked before the public, let a partner play the rascal with him, let a desperado fire his dwelling,—and then if he can apply the theory, and earnestly plead for the offender as for one who is engaged in doing an essential part of the work of life, and ought to be commended for his large contribution of the needed remote chords in the psalm of existence, it will be time to admit that this theory of sin can be practically believed. Till then it is proper to regard it as simply a pretence and a screen.—Besides, the theory makes God guilty of duplicity and self-contradiction, and turns the moral sense of men into a cheat. God protests against sin everywhere and in all degrees,—in his providence and in his word;—warning against it before its commission, condemning it at the time, and punishing it afterward as involving guilt. Is it to be believed that God would put an essential force into life, give it a sphere and a mission, and then exhaust language in denouncing it, multiply expedients for arresting and punishing it, and pursue it with an energy that showed a determination to hunt it out of the

universe? Would he commission it to exercise a most beneficent ministry, and then arm every man with a conscience with which it was to be scourged? And yet again, what is sin? An imponderable agent like electricity?—a blind force like gravitation?—an unreasoning impulse like instinct?—a malaria in the air like cholera? Nothing of the kind. It is the abnormal act of a free being;—the breaking of a law which ought to be kept;—the practical and voluntary disregard of a sacred obligation;—the defiant resistance of a free will to the authority of duty and God;—it is the answer of a rebellious soul to the mandates of Heaven, crying out, “Who is the Almighty that I should serve him?” And yet, in the face of all this testimony, men will make sin the work of God, and attempt to relieve its commission of responsibility and guilt.

It is said again, that sin is the inevitable result of the weakness and ignorance which pertain to partially developed natures; it is the fruit of those mistakes which we are not yet wise enough to avoid; the outcropping of the animal nature not yet subordinated and disciplined; the deviation from the true path which the pressure of circumstances occasions; but, it is added, we shall in time outgrow these frailties, learn how to avoid these mistakes, get rid of the animal nature, and acquire strength to resist the pressure of surrounding influences, or reach a sphere where hostile influences will cease, and all forces become helpful.

To this it must be replied, that God treats sin, both in his providence and word, not as weakness and ignorance, which demand pity, but as crime that merits punishment; and the presumption is, that he treats it according to its real character;—that he deals with it as it deserves;—that his policy expresses justice instead of mocking duplicity. Besides, many men develop in the direction of increased sinfulness. Knowledge and power, instead of diminishing sin, augment it. Instead of living better, many live worse, as the work of culture goes on; for the culture itself is vicious. Instead of growing out of transgression and its consequences, they grow more and more into it. The explanation of all real sin is a wayward heart,—not a feeble intellect, nor a huge body, nor a wrong

life around us. These neither constitute sin nor necessitate it. In many a man's life childhood is the only portion that possesses moral beauty; each step onward is a plunge into transgression, and gives a darker hue to the soul.

It is said again, that the sphere of sin is in the flesh;—there only is the law transgressed and the penalty suffered;—the soul receives no taint; and, hence, when the flesh shall drop off, sin and its consequences will drop with it, leaving a pure soul ready for a high and heavenly career.

We reply thus: If this were so, there ought always to be a correspondence between the state of the body and the state of the heart. A healthy brain should always indicate a noble thinker; a vigorous circulation should denote a steady and solid moral purpose; a free digestion should beget a promptness in Christian duty; a muscular frame should symbolize a martyr-like heroism; every Goliath should be a champion of righteousness, and a genuine conversion should always be preceded by a radical change in the physical organism. On the other hand, every diseased body should be the receptacle of moral poisons, a fever should be the prophet of a crime, every dispeptic should be set down as a rascal, and a physical dwarf should prove in every case a moral abortion. Nay, if this theory be correct, the only way to improve character is to bring back bodily health;—the physician is the only real moral teacher, and Aconite and Belladonna, Ipecac and Painkiller, are the genuine gifts of grace. That many temptations come to us through the fleshly appetites, is true; but not all, nor the most important of them originate in this way. Through what sense comes the pride of power, the unsubmissive independence which spurns God's authority, and the ambition for preëminence that would "rather rule in hell than serve in heaven"? These are forms of sin of which the flesh is innocent, and which the flesh rather hinders than helps. Besides, it is the soul that sins in yielding to temptations coming to it through fleshly avenues. Nobody holds either bone or tendon, muscle or nerve, responsible for wrong; the inner spirit is always recognized as the only real criminal. And for this very reason are we assured that *every man* shall be judged and disciplined according to

the deeds he has done *in the body*—not the deeds done *by* the body.

It is said, again, that all human sin will be punished just what it deserves; that this deserved punishment must be justly limited both in amount and time; and that, when it is ended, the soul will be delivered, and so saved.

This theory makes salvation wholly of debt, not at all of grace; and so contradicts the counter statement of St. Paul. Besides, it ignores and contemns, the whole doctrine of forgiveness;—the very doctrine that constitutes the pith and marrow of the gospel, revealing the condescension of God, and giving hope to man. But, while punishment is being inflicted for the sins of one period, the soul may be multiplying new transgressions, which will call for another period of punishment, and so on, period after period, *ad infinitum*. In other words, the soul may always continue to sin, and so will always require to suffer. The theory, therefore, affords no relief, but rather aggravates the perplexity,—hiding the very hope it proposes to offer.

It is said, again, that the design and office of punishment is to purify; and so this limited punishment of sin is held as a sort of purgatory through which the soul passes, and from which it comes out cleansed for a celestial sphere and life.

But has God ever said or intimated that he only appoints punishment as a purifier? Is that its only recognized office among men? Is that manifestly its sole design when it is administered through the laws of God? It may be said that the punishment of pain, which follows the act of a child when it thrusts its hand into the fire, is meant to teach an avoidance of that indulgence, and so the punishment saves the hand from future and fatal injury. But when one takes arsenic, and pain and death ensue, what salvation does that punishment bring? Besides, punishment often hardens rather than subdues. It purifies a submissive and loving and dutiful spirit, but it aggravates and sears and curses a wayward and rebellious one. Men sin and suffer here till the day of death; and the increasing fearfulness of the suffering, in more or less instances is ~~dis-~~ only to result in an increasing fearfulness of sin. To ~~clarify~~ effect hereafter precisely contrary to that which the cause has

produced here, may reveal a persistent confidence, but it shows also a baseless logic.

It is said, again, that God is infinitely good, wise and powerful; that his goodness would lead him to desire the holiness and happiness of all; that his wisdom will enable him to provide for it, and that his power will enable him to execute his plan; and so we may assure ourselves of this result.

The argument proves too much, and so proves nothing. God is as good and wise and powerful now as he will ever be. If these attributes are a guarantee of the holiness and happiness of the whole race, the race should be holy and happy now. These attributes are as prominent and active now as they will ever be. Sin and suffering should now be unknown. Nay, they should never have been permitted at all. If the existence of sin and suffering in the world for six thousand years is perfectly consistent with these attributes of God, then their existence may always be consistent with these attributes. Nor will it answer to say that, as men become better developed in experience and character, God may be able to accomplish in and for them what he cannot accomplish now in their infancy. For men often develop, morally, backwards. More intelligence, more knowledge, wider experience, are not necessary to Christian character. Weaker natures than the average yield and are redeemed; and many a man had far more sympathy with a holy life than now, when his knowledge was far less and his conscience had a much lower activity. Not a broad experience, but a submissive spirit, opens the kingdom of heaven; the humility of a little child, not the strength of a royal intellect, wins its way to the heart of God.

As to the idea that the next world will possess and offer appliances better and stronger than are afforded us here, there is little needing to be said. It is a gratuitous assumption; unauthorized by any word uttered in Scripture, or by any principle known to enter into the moral plans of God. By no appliances whatever can he coerce a soul into obedience, or force a sympathy, with holy enjoyments, without revolutionizing its constitution. What is needed is not so much additional influence from God, as a loyal spirit in us. He intimates

that he is now doing the best and highest thing in his moral vineyard. And there are many reasons for supposing that a wayward and undutiful soul, passing into the next life with confirmed affinities for evil, will find the evil which it attracts crowding around it in fearful strength, and find the good which it repels removing farther and farther away, until the door of deliverance is hidden from the blurred and blinded spiritual eye. Thoroughly joined to its idols, redeeming ministries may let it alone. God's desire for human salvation is bounded by these inflexible laws of moral life which he has himself established. As it has been well stated by the writer in the *Christian Examiner*, to whom we have already referred:—"God will have all men to be saved in the sense in which he wills that all fruit-germs shall become fruit, and all human embryos, well-formed, healthy men and women. But this destination is not always accomplished; resistance or defect in the stuff, collision of forces, or what not, produces abortions in the one case; and defect or contradiction in the will may produce them in the other. The world of souls may have its failures as well as the world of forces." And again, he thus states the conclusion which our discussion has reached,—“the Universalist theory concerning the future destination of the soul is pure conjecture, undemonstrated, incapable of demonstration.”

5. We only add that the general effect of preaching the doctrine of Universalism, as it is seen in its operations on bad men, lays it under the suspicion of being radically false.

We are not charging that only bad men are Universalists, nor that all the preaching of Universalists operates to make men worse. We neither make nor accept either of these allegations. We speak only of the preaching of what is peculiarly Universalism, viz.: that all men, no matter what may be their present character and life, are certain of being brought to a holy and happy eternity; and we speak now only of its influence on men who are habitually, consciously and voluntarily selfish and sinful. That there are such men, cannot well be doubted; that the effect of such preaching on them is disastrous, seems to us true to reason and to fact. Such preaching soothes instead of saving them. It induces presumption

instead of penitence. They deliberately risk postponement rather than hasten to be loyal. They take shelter under the plea of God's gracious impartiality, and are ready to set down the piety which rebukes them to the account of Phariseism. They are the noisiest defenders of this acceptable faith, and justify their laxity in morals by avowing their confidence in this creed. They glory in every perversion to it from evangelical ranks, and mingle sneers at orthodoxy with their profane praises of the last radical Universalist sermon. We take no pleasure in writing these things; we put them down as so many facts—painful, but seemingly obvious, facts—really belonging to the argument.

Now the gospel was never meant to bring peace to wickedness. It begins with such souls by a stern call to repentance; and it is never satisfied till they cry with terrible earnestness, "What shall we do to be saved?" It has no word of life nor beam of light except to the penitent, longing to be pure. Such, in spirit and result, was the preaching of Jesus, and of those who took the gospel from his lips and bore it through ancient empires, and then sent it on its redeeming way through the world. We do not learn that one hardened and defiant man caught a word of hope for his stubborn heart from Messianic or Apostolic lips. And the fact that this modern teaching produces contrary fruits, justifies the conclusion that it is the offspring of another gospel.

It avails little to doubt, to disbelieve, to deny, to oppose, to sneer at, to scorn, the doctrine of future retribution. All this will fail to change a single fact; it will not prevent the operation of one great principle in the Divine administration; it will not blot out or modify the real meaning of one sentence of the sacred word. In spite of it all, the hand of discipline is stretched out as before over every transgressor, and forevermore that old prophet-voice rings down the ages:—"Say ye to the righteous, it shall be well with him, for the reward of his hands shall be given him; Say ye to the wicked, it shall be ill with him, for he shall eat the fruit of his doings." And this statement sets forth an eternal and ever-operative law. Love, as

well as justice, was concerned in framing it, and is still concerned in its maintenance and execution.

Nor is there just ground for complaint. God's requirements are always gauged by man's ability. No impossible or impracticable thing is asked or expected. The message of mercy and life comes to all who will hear it. He who wishes purity may have it through the redemption that is offered, and purity is the only gate of heaven, and the chief element of its joy. The guilty may find forgiveness; the weak secure strength; the perilled are offered a perfect defence; a mighty hand waits to lift up the stumbling; the tempted have but to seek succor, and it is at hand; the sinking are safe if they will welcome the Great Deliverer. Standing in the presence of all these provisions, the Great Master lifts up his voice and cries,—“**BEHOLD NOW IS THE ACCEPTED TIME; BEHOLD NOW IS THE DAY OF SALVATION.**” And then, rolling down solemnly after that strain of Love, comes this sentence of Justice,—“**IF THOU BE WISE, THOU SHALT BE WISE FOR THYSELF; BUT IF THOU SCORNEST, THOU ALONE SHALT BEAR IT.**”

ART. VI.—ADVANTAGES AND DISADVANTAGES OF A PERMANENT PASTORATE.

1. The permanent pastorate is one great antidote to ministerial poverty. We do not say that ministers will, of necessity, be well cared for because they are permanently settled, but it is obvious that any well disposed congregation will do more for the permanent minister, in every respect, since they will be assured of reaping the fruits of their outlays in the service of a more efficient ministry. To illustrate:—a church of wealth and learning gives a call to a minister of ordinary attainments and limited means, and he accepts. The church feels that he is not equal to the existing wants, but they are opposed to frequent changes in the pastorate. They immediately rally

about him with their means. They provide him with books and other facilities for obtaining knowledge; they clothe and feed him and his family, and are not sparing in their outlays for furnishing his home in every respect, because he is to remain permanently with them. They could not purchase a library or furnish a house every year; or if they could, they might not be disposed to do it; but they might do such a thing once in ten or fifteen years. There is not a single Christian church that would feel justified in having a minister spend all his days with them, and at last die in poverty, if he and his family were prudent.

But if he simply spends three or four years of the best portion of his life with them, they feel less dissatisfied in seeing him turn a square corner at the end of his term. Thus he goes from place to place, gaining nothing for old age, and when this period arrives, he is thrown on the sympathies of friends, and they are sometimes so few that the asylum is his dying-place. The pastorate being more permanent, the fear that some entertain, that the ministry will receive more than it spends, would be removed; since what was accumulated would be a future benefit to them when their pastor was old and unable to preach.

Too frequent changes impose a heavy expense either on the minister, or on the church, or both. This will appear plain if we look at the Freewill Baptist ministry, now numbering 1,246 persons, and suppose they change locations, on the average, once in four years, and that each removal costs \$30,00, the expense of one general removal amounts to the sum of \$37,380; \$9,445 is every year expended in this way.

Here, then, is a great waste of means to advance the cause of the Redeemer. Allowing one-fourth of the changes to be productive of good, still there is quite a tax, to which many a minister's pocket book will bear testimony, to be paid for useless changes. But the pecuniary advantage is not the only one secured by a permanent pastorate. If it were, we might sacrifice this with less reluctance.

2. A permanent pastorate tends to stability of mind, both in the pastor and the people.

What is more ennobling to a single disciple, or to a body of disciples; than stability of character? A character not disturbed by every little rippling of the waters, nor by the rustling of every restless leaf; where the mind is not turned from its great purpose by every painting drawn from such imaginary fears as disturbed a sinking Peter. A permanent pastor has a fixed object for which to labor; a work of years is before him; he places his mind upon the object, and patiently labors to secure it; and he concentrates the minds of his charge upon the attainment of the same end, and they become stable in their undertaking, and stand by his side, facing the common foe. But let the ever-changing process go on, and methodical thinking is at an end, and the mind becomes so unstable that "itching ears" are numerous. Some new thing must be supplied each Sabbath, and if novelties come not fast enough, changes in the pastorate must come the oftener, to make up the deficiency; and idle curiosity,—a desire to hear almost every new minister, makes them seldom satisfied with any. If, eventually, such a church obtains a pastor, and he drops a sentence not congenial to the feelings of his auditors, or a small portion of them, he is soon informed that a few desire a change, and that a change is quite needful to the unity of the church, &c. The case is soon decided, at once and again the field is open for strife.

Some of our churches seem to depend upon what they call "supplies," and these have so multiplied in our day, that a fastidious church can have a new minister as often as they desire. Frequently this is carried to such an extent that they pass by honorable ones in their own denomination, and employ, to meet their fancy, men from other denominations. Sometimes they gratify this instability by engaging a number of young men from some institution of learning, to give them a discourse in turn, filling vacancies by others, as they may chance to find opportunity. This is done, even though they are left destitute of pastoral labor and instruction through the week. And one of the worst features is, that it strikingly resembles the condition which the Lord's prophet rebuked, when he said—"And my people love to have it so." There are known to be some churches that virtually ignore the pastoral office from choice,

and annually renew the ministerial contract—if indeed they wish it continued beyond a year. This is a great and deplorable mistake, as well as a prolific source of evil. It encourages instability, and opens a yearly avenue for a few uneasy spirits to do their work of mischief. It is a sin against right, and every minister and church ought to protest against it as earnestly as they would against any other moral wrong. It is the cause of the weakness of many of our churches, as could be shown from their history. How often do we read,—Rev. Mr. A, B, or C, has accepted a call to the pastorate of a church in Iowa, or farther West, it may be; and hardly do you finish telling where the brother may be addressed, before you are informed that he has just taken the pastorate of another church in Maine. Who cannot see, at a glance, the ruinous tendency of such short-lived unions? It takes a good pastor more than one year to lay a reliable foundation for his work as a pastor, and generally a life-time to complete it.

3. A permanent pastorate deepens the affection, tends to mutual confidence, and usually forms a strong tie between the preacher and his hearers.

Very much of the efficacy of preaching depends upon the mutual affection and confidence existing between the pastor and his people. True friendship and confidence are not ordinarily the products of a few months' acquaintance. It takes time for so valuable elements of human nature to mature. It is not those plants that give us a rapid, mammoth growth, which generally combine strength. It is rather the slow maturing hickory and sturdy oak. So it is not the spontaneous affections of a church, springing upon almost any one that comes in its path, that are valuable; but they are the slow maturing and ever-growing ones that have strength and durability, and in which the pastor can confide. Neither are the elements of ministerial character, which may first attract the gaze of the multitude, always the ones in which the church can repose her highest confidence. Frequent changes in outward circumstances will bring out the hidden energies of the soul, and the deeper forces of the heart, and draw around it the affections of the people and strengthen the confidence they repose in their

leader. The more intimate and permanent this pastoral relation becomes, the better for both pastor and people; for until they are perfected in love, the highest ministerial influence cannot be exerted.

The too frequent change of the pastorate prevents the formation of such attachments, and gives narrow limits to our mutual confidence; consequently the highest ministerial influence is never exerted, and therefore the ministry is not fully appreciated as it would otherwise be. What attachment might grow out of a transient pastorate is often withheld, from the anticipated trial at the hour of separation. How often do we hear some loving disciple say,—“ I never intend to become so attached to another pastor.” “ And why not ? ” “ Because it is so hard to give him up.”

These are but testimonies to the progressive work of affection and influence going on in the heart, evidencing to the power that would be produced by a permanent pastorate; where time would bring prosperity and adversity, such as bring to view the secrets and sympathies of the hearts of their flock. Pastors must have opportunities to weep as well as to rejoice with their charge, in order to hold their hearts with a firm grasp. Being with one people a short life-time, will afford just these occasions, and if they are well improved, it matures confidence, and gives a weight to the pastor's words never before possessed nor felt. The idea that a faithful pastor will wear out his influence and usefulness in a place, is absurd. God never appointed an office in his church which cannot be sustained with success by those truly called to the office. And this fact will be developed, unless sin or ignorance blind the minds of the people, and they are left to mar the harmony of Christ's spiritual kingdom upon the earth.

4. A permanent pastorate is productive of greater harmony in the church and ministry.

True, a few might not like the pastor, and there might not be a perfect unanimity of feeling through the whole period. But it is seldom secured by a change of pastors, for generally attempts to introduce a new piece of cloth into the old garment, makes the rent worse. Under the

most favorable circumstances under which a minister is settled, there is seldom a perfect harmony of views, and often sore divisions arise. Some are for Paul, some for Apollos, and some for Cephas. Honest efforts are sometimes made for the purpose of producing union in this way, but almost invariably with the opposite result. If there is not a perfect harmony, let both pastor and people act like Christians, and seek to remove the cause. If the pastor is removed, the same unhappy elements are retained. It is better often to cleanse the church of troublers and retain the pastor, and in the end there will be a greater harmony produced and more good accomplished. If this is not done, the heart of God's people will be but slightly healed.

Besides, ministers are often set at variance by these frequent changes. Their interests, and to them, seemingly, the interests of Christ's kingdom, stand arrayed one against the other. Frequently several are desirous of the same place, rivalry springs up, and with it evil surmisings and jealousies. Confidence in each other is on the wane. The faults of each other are recounted, caught by the eager multitude, and placed under the magnifying glass, and then well circulated. Thus the ministry is shorn of its strength. Ought we not to pray, "Lead us not into temptation," and at the same time labor for a permanency of the pastorate, so that temptations should not so often arise? We look upon these frequent changes as a prolific source of division, unpleasantness and absolute sin; while one of the great advantages of the permanent pastorate is union and Christian fellowship.

5. A permanent pastorate is productive of self-respect, both in the pastor and the church, and, also, of a respect for the ministerial office.

We scarcely know of a more direct way for a minister to break down his self-respect, without intentionally sinning against the Lord, than to change his pastorate every few months. Such changing is proper for one who is called to the work of an evangelist; but dishonoring to one called to the pastorate. It would put a blush upon many an honest-hearted minister's cheek to be called upon to tell over how many

churches he has been settled,—if *settled* it can be called,—during the past twenty years? But why blush? Is it not because he feels dishonored by so many changes? Is there not a hallowed feeling which arises in the soul, crowning it with respect, from a long settlement? It is evidently regarded as honorable in communities, for the fact is mentioned by friends as a proof of the minister's high repute. The church, also, feels honored by the long continuance of their pastor with them. They say, "Yes, the ministers will preach for us when no other door is opened, but we are not the church of their choice. It is a compulsory marriage, and we shall be divorced when another calls." There is no honor in the union, and no true Christian self-respect grows out of it. The fact is, the church lowers her own self-respect each time she raises her hand to dismiss a pastor without strong, plain, Christian reasons, and feels self-honored every year she retains her pastor.

There is a respect for the office where it is permanent. It becomes a sacred relation, entered into by the laying on of holy hands, and to be broken up only for holy purposes. It is not to be interrupted by the blowing of every wind, nor the changing of every straw. God owns it as his arrangement, and the pastor and people regard it as such. It has a weighty importance. It is big with meaning. But let changes be very frequent, and for small causes, and the sanctity is gone, and respect for the office passes away. It is looked upon as a temporary arrangement, to be broken up at any time by two or three months notice, at the caprice of a few half-hearted individuals, or by a spasmodic fit of the pastor, and the solemnity and sacredness of the office pass away with these repeated changes, till any mischief-making clique dare assail the office and break up the relation without a word of rebuke from the church. These things ought not so to be. But if they be so, ought not the pastorate to be reinstated by seeking for it a greater permanency, and its primitive honor be restored? Why shall the pastorate go hobbling along, and the ministry stand as yearly beggars at the doors of the churches? It is not strange that some look to an Episcopacy for a refuge from

this state of things. But the true remedy is not there. The remedy is within the reach of the ministry and churches. Let there be light upon this subject.

6. A permanent pastorate gives a favorable impression respecting the Christian character of both pastor and people.

If a church is frequently changing her pastor, the outside world very naturally conclude that the church as a whole is a troublesome one, very difficult to please, and in need of more of Christ's spirit, destitute of Christian principle, or else they have been strangely unfortunate in calling such a long list of forceless or Christless ministers. Let the blame rest where it may, they fail to present the character that will exert a salutary and happy influence in the outside circles. But if the opposite course is adopted, though during the few first years all might not be so impressive, they eventually establish and confirm each other in the public mind, so that unitedly laboring they will make an abiding impression; for it carries the conviction to the outside circles that they discover in each other reliable characteristics and abiding principles. This is of incomparable value in making deep, strong and abiding impressions. Character gives force to inferior thoughts and weight to inferior measures. This influence is the more readily and certainly obtained by the permanent pastorate. For, let one possess ever so much of the spirit of Christ, and be ever so profound a scholar, if he has not learned to be permanent in this relation, he will soon find his influence is fading like the flower. This fact is not felt as it ought to be, either by the ministry or the church. O, that it were written as with a pen of steel upon the heart of every minister and every church! Then might we hope soon to see Zion clothed in beauty and strength, and become terrible as an army with banners.

7. A permanent pastorate affords opportunity for study and intellectual improvement which cannot be enjoyed by a transient ministry.

This is a very important item to be taken into account. Intellectual improvement must be of great importance to every educator of the public mind; for to instruct others well, one must first instruct himself. The good minister of Jesus must

feel the importance of laying up a full store of useful thoughts, incidents, &c. "Study to show thyself a workman that needeth not to be ashamed." A constant breaking up of the pastoral relation very much retards this improvement, since every move throws all his arrangements into confusion. His books, papers and other things are scarcely arranged before he is necessitated to take up his tent again, for there are a *few*—he is politely informed—who desire a change. Thus he is addressed:—"Very sorry to be under the necessity of informing you. We hope you will consider that we are your friend, and that it is not on our account that we make these suggestions. But Mr. Paywell, and Mrs. Smart Turn, and the whole family of Busybodies, and Mr. & Mrs. Fickle and their children are quite anxious, and it will be useless to attempt to reconcile them to a continuance of your labors with us." Of course the desire of the few must be gratified, or there will be a terrible commotion; and to stay under such circumstances will be considered very unwise. Ministers and all will cry out, "inexpedient to remain!" No matter how much the church may be injured by the change. No matter what evil may result to the pastor. No matter how much his arrangements for mental improvement may be disturbed. There is but one side to the question; at the will of the few he must be tossed to and fro in the earth. The rule of majorities is ignored, and the few are allowed to trouble Zion until the minority becomes the majority; for some, desiring peace, fall in with the troublers, and church democracy becomes a mere phantom. One of the prominent causes of barrenness of mind, in a large portion of the ministry, is short settlements. Besides having their arrangements so frequently disturbed, the minister soon feels less the importance of mental cultivation, and real discipline of mind ceases to be an object. He soon learns to be a superficial thinker. He runs over the ground and accomplishes but little, since he has no point. But, settled, he feels that he will have ample opportunities thoroughly to investigate every subject; and that everything is not to be said at one time. So he finds a point and presents and presses it home to his hearers' hearts. He is really driven to a critical course of study. How clear it is that permanency blesses him intellectually;—by giv-

ing him time which would be wasted in moving, to devote to study,—by delivering him from the excitement occasioned by frequent changes of the pastorate,—by pressing him into a critical course of study.

A minister at the present day is expected not only to present truth, but to explain and illustrate it, and thereby awaken an interest in the subject. To accomplish this, the faithful minister constantly endeavors to attain to a higher knowledge, and to be furnishing himself with ampler means to illustrate the different topics he may present. If, then, we would assist the ministry in this great work, we must make the pastorate as nearly permanent as possible, disturbed only by extraordinary circumstances.

The Congregationalists owe much of their mental development to this one cause,—the former permanency of their ministry. Their people are well educated by their ministry, and their ministry have been well educated through the advantages of their permanency; but we are sorry to add that they, too, are conforming now more to the spirit of the times, by having more frequent changes of the pastorate. By so doing they will deteriorate in mental strength. The ministry of the denomination that changes the least, thirty years hence, other things being equal, will be the leading religious force among us.

8. A permanent pastorate possesses a peculiar advantage in bringing out the latent powers of the church, and thereby adding to its real strength. This is a point greatly overlooked. It is generally supposed that, when numbers are added to a church, strength is added. This is not, however, always the case. Suppose a military leader has one hundred well disciplined soldiers; would the addition of one hundred new recruits insure greater success on the battle field? No! They ought first to be disciplined; or they will probably play the coward, dishearten their comrades, and lose the battle. So when material is brought into the church, in order to add strength it must be wrought into available forms. This is a portion of the pastor's work,—to take this material and make the most of it, by perfecting and developing the inner life of the soul, leading it on from one victory to another, just as the teacher does his pupils.

The false impression, that, when one has just commenced the Christian life, he is all at once perfected, and understands all things just as he should, is a doctrine absurd and pernicious in its influence, and is daily contradicted by experience, observation and the word of the Lord, but of it originates the idea that instruction from the pulpit is dictatorial. This impression is frequently so strong that a large amount of the ability of the church is never developed, and consequently spots and wrinkles are found where perfection and beauty ought to shine. It is the disciplining and perfecting of the saints that produces harmony and strength; for this purpose he gave some apostles, and some prophets, and some evangelists, and some *pastors* and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of faith, and of the knowledge of the Son of God unto *perfect men*.

Examine a company of soldiers when on a drill. How much labor is spent to bring out their powers. If by correct discipline twenty men can be so trained as to do the work of one hundred uncultivated, then there is the strength of eighty added. So, spiritually, twenty members can be so developed as to perform the work of one hundred without such a culture; and then there is the strength of eighty moral forces added to the real strength of the church. Man was made for growth, both mental and moral. The whole of creation is progressive. Nothing stands still. All flows on like a deep and mighty current of a broad river, and the soul's development is not an exception. It only remains to say how it shall flow. This is the pastor's work, to give direction to the ever changing currents of the soul; to infuse energy into otherwise sluggish spirits, and to give real aid in the upward progress, leading high in the Divine life, and into nearer communion with the infinite God. No transient mission can accomplish this high and important work. The transient minister may give the soul a start heavenward, and thereby do a good and *great work*. But this work must be followed up by the watch-care of the humble, faithful pastor, who is all consecrated to God, who is all given to his lofty task, who is so living and learning that he can, in spiritual things,

stand out from the mass and instruct them as to what is their duty, and inspire a pure enthusiasm, so that with energy and zeal they may perform the will of God. That such a work requires time for its performance, is evident to the thoughtful. Therefore the instructor ought to be more permanent that he may constantly teach men how to grow up into the stature of perfect men in Christ Jesus, and attain to the highest point in Christian life. To accomplish this, the pastor ought not frequently to be perplexed with the question of leaving or remaining. Rather let it be settled that he is in his field of labor, and let him stay there. The edification of our churches demands this, and their welfare will thus be greatly promoted. It remains to say a few words respecting the Disadvantages of a Permanent Pastorate.

1. It lacks the inspiration of new faces. Most public speakers are aware of the stimulus which new faces often impart to their minds and efforts. But, for the most part, the permanent pastor sees old and familiar ones before him, to whom he has presented truths in the most glowing colors, and with all the warmth of his soul's eloquence. He has seen no great results; and his repeated efforts to move them, appear to him signal failures. His congregation, under such circumstances, instead of imparting new animation, often takes much from his natural energy; while an entirely new congregation would inspire new thoughts, awaken new energies, bring out new ideas, and greatly aid in developing his subject. Neither is this disadvantage overcome by an occasional exchange of pulpit labors with some neighboring pastor; for then he exchanges but a small portion of the pastor's work. An entire new field of labor, with its new incentives to effort, has an inspiration not found in a Sabbath exchange. When he has well canvassed a new field, and met with new phases of human character, he finds a new train of thought rushing in, like some impetuous river seeking an outlet, and he really wonders at the freshness of his views and spirit. The permanent pastorate does not afford this new infusion of thoughts, which are entirely adapted to new phases of the mind, and hence his labors are liable to become monotonous.

2. Another disadvantage, closely allied to this, is the des-

ponding feeling that is liable to creep over the mind of the faithful pastor. He has long labored to bring the souls of his charge to his Saviour, but in vain; and to all human appearance they are as far as ever from embracing the truth; and he feels like the farmer who has worked incessantly day and night, to dislodge some offensive rock from his field, and who sits down to brood over the many discouragements and hindrances he has encountered. But let the farmer commence upon a new task, and how soon is he all animation; so with the pastor,—filled with sorrow, and disheartened, he turns from hearts over which he has long been weeping, to new ones, and new hopes of success displace all his despondency, and he again renews his youth like the eagle, soars high above all his discouragements, and all feebleness departs. But with the permanent pastor it is different. He digs about the same old trees, and casts around them the same enriching influences of the gospel, year after year; he watches for the good harvest, but they bear the same wild and useless fruit. Repentance, Faith, Love, Joy and Peace, are not found in their hearts. The great day will reveal more weeping Jeremiahs than the world supposes, and a great many books of Lamentations will be found recorded in heaven that were composed by desponding pastors while on earth.

The pastor, after a long acquaintance, becomes familiar with his people; he knows their habits of thought, their hearts are well understood by their constant fruit; the obstacles in their path are seen, their repeated calls and their repeated acts of resistance. The processes of hardening their hearts are all well known to him; their great wickedness leads him to despond, he calculates almost to a certainty that his hearers will not be converted, and this gives a shade to his sermons which increases the difficulty; for a hopelessness pervades them, the brotherhood imbibe the spirit, and their knees grow weak, and their hands hang down. Now, if he remains, he will labor under a disadvantage, but if he can change his field of labor for one where he is less conversant, though it be even a harder field, he will not be affected by this knowledge, and so will throw in more zeal and hopefulness. He will therefore be more likely to be successful, for old hindrances vanish like clouds before the wind.

3. Another disadvantage arises from the fact that the permanent pastorate affords but limited opportunities for the reiteration of the same truth, without a liability to the charge of great sameness in preaching. No matter if he has spent many weeks in collecting thought, and preparing it, if it has been once heard, especially, if it was before peculiarly impressive—it must be laid aside for a long time; and some discourses could never be repeated to the same congregation without their being recognized. Now if one is changing about, the same discourse will answer in every new place, and each repetition will improve the sermon, as a general rule, in both matter and delivery, if improvement is sought. This is one of the advantages of the Methodist Episcopal system; the preachers may go from station to station, with the same old arrangement of sermons, and for the most part, they are new to the people where they are stationed. In this way they avoid the charge of repetition, providing they have material enough to last a year or two, and sometimes acquire the reputation of being great preachers; whereas, if they were settled they might often be considered in a different light.

4. The permanent pastorate presents a disadvantage to such as have accumulated but a small amount of knowledge, and are not disposed, or are not so situated that they can add to what they have. Soon their power to instruct and interest the people, would come to an end; a new field would, to such, be very desirable, and very needful. No man can sustain his reputation as a teacher long, without a good fund of knowledge. The less we have, the less we can impart, and the less space of time is needful to impart it; therefore to men limited in knowledge, a permanent pastorate presents a disadvantage. And this class of men have been, and are still likely to be, in the ministry, many of them useful in their own sphere and way.

5. The permanent pastorate has its disadvantage as to spreading rapidly any particular truth which needs a special prominence. The roving ministry can take one truth and scatter it in all directions in a short time, while the permanent pastor only gets the same truth before a few minds at first, and the spread is slow in its progress. True, the settled minister will

send out others with his own image, but it takes time to finish off Ambrotypes.

6. Another disadvantage of a permanent pastorate is that it affords less time for visiting and direct personal effort. Since it demands more mental stock, it demands more time for investigation and accumulation; and hence, more time must be given to study, and less to visiting. Congregations demand two freshly written discourses, or, if not written, the more time must be spent over them, in order so thoroughly to mature them as to be able to extemporize with ease, rapidity, and correctness. This must be closely followed up, year after year. There is no profession in the world that lays such a tax upon the mind. Now to do justice to three discourses in a week, very few men will find much time to do promiscuous visiting. Where it is performed, it is often taken out of the value of the sermon, and the mass is made poor by the benefit bestowed upon the few. Now the changing of pastors helps the matter of visiting; for having a stock of sermons on hand, time may be given to visiting, and we might advocate frequent changes on this and other grounds.

But the highest moral education and spiritual profit will accrue to a true church by having the full strength of the pastor brought out in the pulpit instead of being frittered at the fire-side. And though there are some disadvantages growing out of a permanent pastorate, yet on the whole, these frequent changes, and this recognized instability of the pastoral office, seem to us a calamity which should be remedied if possible, and greatly diminished where it cannot be wholly controlled.

ART. VII.—WEBSTER'S AND WORCESTER'S DICTIONARIES.*

The appearance of these massive volumes devoted to English Lexicography marks a significant era in American book-making and literature. It might have seemed wiser to notice each of these works by itself; but any proper criticism bestowed upon either, will so materially, if not necessarily, deal with the peculiarities of the other, that we lay them side by side, and speak of them under a common head.

The body of Dr. Webster's work is the same that has been in use for some time past, and with which scholars have had ample opportunity, to make themselves familiar. The Pictorial Illustrations (1500 in number) cover 80 pages, and are prefixed to the body of the work. They are classified under certain heads; and the cuts are either explained in the adjoining letter-press, or reference is made to the page in the body of the work where the definitions regularly occur. The Table of Synonyms, prepared by Prof. Goodrich, immediately follows the Illustrations, and covers about 70 pages. An Appendix, containing a list of some thousands of newly introduced words, Pronouncing Table, Phrases from the French and Latin, etc., enlarges the work to the dimensions already indicated.

The work of Dr. Worcester is a new one,—first issued only a few months since. Its plan is homogeneous, natural and sim-

* **AN AMERICAN DICTIONARY OF THE ENGLISH LANGUAGE**: containing the whole Vocabulary of the First Edition, in two Volumes, Quarto; the entire Corrections and Improvements of the Second Edition, in two volumes, royal octavo, etc., etc. By Noah Webster, L. L. D., etc. Revised and Enlarged by Chauncey A. Goodrich, Professor in Yale College, etc. To which are now added Pictorial Illustrations, Table of Synonyms, Peculiar Use of Words and Terms in the Bible, Appendix of New Words, Pronouncing Table of Names of Distinguished Persons, etc. Springfield, Mass.: G. & C. Merriam. 1860. pp. 1747.

A DICTIONARY OF THE ENGLISH LANGUAGE. By Joseph E. Worcester, L. L. D. Boston: Hickling, Swan & Brewer. 1860. pp. 1854.

ple. It is said to be the chief product of 30 years' labor. It is by no means his first appearance as a Lexicographer; for he has long been an authority in this country; but all his labors in this department have only been illustrations of the plan, and preparations for the result which this volume sets forth. It is the one great work of a laborious life. He has investigated, revised, modified and waited, so that neither haste nor carelessness, nor needless ignorance, should mar the fabric. It is the last and best result which the author is able to bring out from the broad field of English Lexicography. He has studied as thoroughly, explored as extensively, elaborated as carefully, observed as closely, and waited as long, as he thought proper. He has evidently nothing of importance to offer in the way of emendation or addition, in order to a complete "Dictionary of the English Language." And, besides, he has evidently sought counsel and aid from others, without hesitation or stint,—drawing largely on the resources of not a few eminent, living scholars. He has, therefore, reason to ask, and does ask, only the justice which a manly criticism will award, and only the charity and generosity to which an imperfect human worker is always entitled. Here is his work, let it be tried; it offers itself to criticism, let an intelligent public judge it without prejudice or partiality.

In some sense, the two works are rivals for public favor;—whether they are so by the purpose of their authors, is not now our concern. "The war of the Dictionaries" has become a common and significant phrase. The competition does not seem to us always manly; some of the praise reminds us of the clapping and stamping with which an orator's allies in the audience, sometimes help him to be "effective," and more or less of the disparagement which is industriously circulated, shows more desperation of purpose, than depth of conviction. And yet, the rivalry is natural, and promises to issue in some advantages. The principles which underlie the discussion, will be clearly brought out, and carefully tested; and not a few persons will betake themselves to the study of the English Language, who have sadly neglected it;—and, though the study may not always originate in the highest motives, it will, doubtless, issue in some profit. We have looked over the two Dic-

tionaries with some care, and endeavored to compare them with candor, resolving not to conduct the inquiry in any partisan spirit, and to write in no partisan temper. We express the opinions frankly, which we have sought to form without prejudice.

Dr. Worcester's dictionary is a somewhat larger book than Webster's, both in the size and number of its pages, in the aggregate amount of its letter-press, and in the numerical extent of its vocabulary. Besides, its proportions are more harmonious, and its page has greater beauty to the eye. It seems to us also superior in the homogeneousness of its plan,—embracing in the body of the work, what appears of necessity in Webster, in the form of addenda. These are not essential things, but may be noteworthy.

The Pictorial Illustrations are more numerous, more varied, and much better executed in Webster; while their orderly distribution through the body of the work,—so that each appears in company with the verbal definition,—gives, in this respect, a superiority to Worcester. The Vocabulary is full enough in either work,—compounds and remote derivatives being multiplied sufficiently to satisfy any reasonable man's ambition. The list of absolute words is larger in Worcester, and those who have a special fondness for graveyards and epitaphs, will prize it for its careful preservation of this great mass of literary relics.

The orthœpy of Worcester seems to us decidedly superior. He gives us a full and exhaustive vowel scale, and yet one in which there is nothing redundant. The system of notation is as simple and easily mastered as any adequate system can be. He carefully distinguishes between the sounds of *a* in *fate*, and in *fare*, as Webster does not; he indicates the sound of *a* in *fat*, which Webster fails to do; gives us an intermediate sound of *a* in such words as *command*, *fast*, etc., where Webster authorizes the sound of *a* in *farther*; and notes, while Webster fails to recognize the sound of *a* as heard in the second syllable of *abbacy*. Similar defects may be pointed out in Webster's system of notation as it stands related to the remaining vowels. We are familiar with the argument by which this limited vowel

scale is sought to be defended, but we cannot endorse it. A complete English dictionary should afford a complete Key to English pronunciation; for accuracy in spoken language is scarcely less important than accuracy in written language. Indeed, a corruption of language usually begins at the lips;—afterward it is tainted by the pen. Simplicity is desirable; but an effort at simplification may push a virtue over into company with vices.

So far as we have been able to judge, both works exhibit great and successful research in the department of etymology. Dr. Webster, as is well known, devoted a large part of the time during ten years of study to this subject,—bringing forward as a result a large mass of information. His materials were not, perhaps, always very thoroughly digested, his learning was sometimes greater than his judgment was trustworthy; and he sometimes mistook his fancies for facts. Under his own hands, and the labors of his successors, his Dictionary has come to be of incalculable value to the student in Etymology; and while Dr. Worcester has omitted nothing in this respect which he deemed trustworthy and instructive, and has availed himself of the latest discoveries and criticisms, we discover, on the whole, no great advance beyond this edition of Webster. Both works are full and usually reliable.

On the whole, we award the superiority to the synonyms which Prof. Goodrich has furnished Webster. The discriminations are generally nicer, the analysis more exhaustive, and the illustrations more happily chosen.

But the chief objects of a dictionary are, first, to settle the orthography of words, and, second, thoroughly to define them. Is the orthography correct? Are the definitions lucid, accurate and full?—these are the questions whose answer determines the absolute or relative value of any dictionary to which they relate. And over the issues involved in these questions, the partisans of these rival volumes wage war; arraying arguments and multiplying words. We have only space to state the main facts, and briefly to indicate our views;—none to present the grounds of them at length, either in the form of discussion or illustration.

The differences in orthography are neither great nor numerous, —we will not say they are not important. They grow largely out of the fact that Webster appeals to what is usually accounted the progressive element in our taste and practice, and Worcester is allied to the conservative spirit of our scholarship. Webster is inclined to generalize; to find broad analogies and insist that they be respected; to modify the exceptional forms of spelling for the sake of fuller classification under principles and rules; to Anglicize words imported from foreign tongues; to get rid of irregular forms and silent letters; to control usage by the authority of law; and so secure philosophical consistency and simplicity. He has been called, for this reason, an innovator; a self-constituted autocrat, a lexicographical iconoclast and vandal,—attempting to coerce the English language into acquiescence in his dicta, as a pedagogue rules with his birch and ferule where he cannot satisfy with his reasons, or persuade with his advice. And this charge appears to us not wholly groundless. Webster did propound and attempt to secure very great and very numerous changes in English orthography, quite a portion of which were persistently rejected; and he subsequently withdrew such proposals as he saw must be spurned. Still holding to his principles, and avowing his preferences, he bowed to the verdict of general usage, and, accordingly, modified his orthography in subsequent editions,—content to “bide his time.” Some, doubtless, will praise Webster for this radicalism and fearlessness, while others will only half pardon him, in view of his reluctant retractions. It was chiefly through his influence that a general consent was gained in this country to omit the *u* in such words as *labour*, *favour*, etc., and also drop the final *k* from such words as *musick*, *physick*, etc. The omission of the *u* is not generally accepted in Great Britain, and the final *k* still flourishes in limited circles. Webster would transpose the last two letters in all such words as, in the French, terminate in *re*, and spell *center*, *meter*, etc., (excepting three words only to avoid mispronunciation); uniformly refuse to double the final consonant where *ing*, *ed*, etc., are added to the primitive forms having the accent on the penultimate syllable,—as *traveler*, *worshiping*, *benefited*;

preserve the double consonant in words taking these formations, when the accent falls on the ultimate syllable,—as *enrollment*, *enthralling*; retain the double consonant in such derivations as *fullness*, *skillful*, etc., substitute *s* for *c*, in *offense*, *license*, *defense*, etc.; drop the *u* from *mould*, to make it correspond with *gold*, *told*, etc.; omit the *e* in *height*, that it may compare with *highness*, *highly*, etc., etc., etc. These are specimens of Webster's peculiar orthography. The grounds on which he bases these forms are sufficiently apparent.

Worcester omits the *u* and *k* in the classes of words alluded to; but refuses a uniform substitution of *er* for *re*; will not rigidly apply the rule relating to the doubling of the final consonant quoted above; retains *u* in *mould*, and *e* in *height*; does not double the consonant in *skillful*, *dulness*, etc., etc. He perceives the principle, and acknowledges its force, but accepts what he accounts good usage as unquestionable authority,—regarding it as the proper business of a lexicographer to indicate the actual orthography rather than to legislate with a view of gratifying his preferences. The number of primitive words differently spelled by these lexicographers is small, though they are of frequent occurrence; and it may be added that both forms are given by Webster for quite a portion of them, though always with a preference for a conformity to his principles and rules.

We regard Webster's orthography as more philosophical and calculated to appeal more strongly to the popular mind, and to an unprejudiced foreign student; while it is doubtless true that the actual usage of the best scholars in Great Britain and this country is more nearly represented by Worcester. A large part of our educational text-books follow Webster; and his system, as now presented in this great Quarto, has been rapidly gaining ground during the last twenty years. The earlier English dictionaries, which our eminent scholars followed, had largely fixed the usage in the higher literary circles of this country, and the extremes propounded by Webster in his earlier editions tended to repel rather than win them; but his proposed changes, as they now appear, have been steadily working their way into the usage of our scholars. The great and

incomparable value of his work, in the department of definitions, gave it currency and power. The appearance of this great rival, recently issued by Worcester, is the signal for renewing the battle, which, in many quarters, is more fierce than generous. It may be added, that the methods of spelling adopted in early life are hard to be overcome; and there are many, even among the partisans of these rival works and systems, who follow neither authority fully. We confess ourselves to have been among the number of those who have jumped backward and forward over the dividing line;—sometimes consciously, and sometimes thoughtlessly,—never with malice or defiance,—never in the spirit of partisanship. The promiscuous words of doubtful or various orthography are arranged by Worcester in tabular form, which is a great convenience and gratification.

We have written so much already that our words on the subject of definitions must be few, though this is the great feature in a dictionary. We have compared the two works, at different times, and to a considerable extent,—taking different classes of words, and different words belonging to similar classes. The result we have reached may be simply and briefly stated. It is not difficult to arrange a series of definitions in parallel columns where one author will exhibit a uniform and manifest superiority; and then arrange another series where the rival author will equally take the lead. “Even Homer sometimes nods;” and Webster is now and then verbose, unphilosophical, and mystifying,—his various definitions sometimes fail of logical or natural order, his distinctions do not always reveal real differences, and one definition will sometimes involve or imply two or three others. And Worcester is at times loose, feeble, incomplete and unsatisfying,—very seldom unphilosophical, pedantic or wordy. Webster's definitions of theological terms are generally really superior; and, with some qualification, the same may be said of his legal terms. In dealing with the terms pertaining to science,—and especially to physical science,—Worcester seems to us to bear off the palm. Here he is wonderfully full, accurate and discriminating; and the range of

study from which his numerous illustrative examples are drawn, is as broad as the examples themselves are admirable. Generally, a student will be satisfied in going through the definitions of either work, and when both have been faithfully consulted, it is rare that verbal definition can go farther with profit.

And here we rest in our criticism upon the dictionaries. We have sought to tell the impartial truth in an impartial spirit, giving the facts where we could, and our conclusions where we must. It is useless to deny the great value of either of these works. The most resolute disparagement will fail of any great or permanent results. To deny that Webster made great attainments in the study of language is vain; to accuse him of lacking all the essential qualifications of a lexicographer will properly be accounted detraction. That he may have been sometimes rash and self-conscious and dogmatic, can be admitted with safety. But he lived to abandon his most objectionable experiments, and his successors have aided in bringing out a volume which is a proud monument, and a literary mine of priceless value. It is a library in a single book; and is itself worth more to a student than many well-filled shelves.

And this volume of Dr. Worcester may defy both competition and complaint. It will live as a noble testimonial to its author's liberal learning, great patience, unflagging zeal, and successful industry. He long ago entered into these labors, he saw adequate reasons for prosecuting them, and he has done well in piling up these splendid results. Though classed usually among reformers and radicals, we gratefully recognize the need and the value of conservative forces. We rejoice in every wise attempt to add to the simplicity and power of our noble language, and we appreciate every honest effort to guard its purity. We do not see what is to be the immediate issue of this orthographical controversy, and we are not greatly disturbed by it. We trust the publishers of these two great rival works will make money, and help us on to a wholesome harmony.

Happy is the man who owns and studies either of these massive books. Twice happy is he who writes and reads with

one of them always at his right hand, and the other at his left. Thus, and thus only, will any English scholar be adequately and properly armed. Whether he take one or the other side of the controversy he can well afford to spare neither of the dictionaries.

ART. VIII.—CONTEMPORARY LITERATURE.

THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS, Stated Anew, with special reference to the Doubts and Discoveries of Modern Times. In Eight Lectures, Delivered in the Oxford University Pulpit, in the year 1859, on the Bampton Foundation. By George Rawlinson, M. A., Late Fellow and Tutor of Exeter College; Editor of the History of Herodotus, etc. From the London edition, with the Notes Translated. By Rev. A. N. Arnold. Boston: Gould & Lincoln. 1860. 12mo. pp. 454.

Judging from the two volumes which have come to our notice, containing the Bampton Lectures of 1858 and 1859, the legacy of the Canon of Salisbury is likely to yield choice and abundant fruit. The Course by Mr. Mansel, which appeared a year since, at once took rank among the first-class of writings that bear upon the "Evidences." And the Course by Mr. Rawlinson, recently issued, while, perhaps, less profound, less philosophic and less original, is eminently worthy of a place among the works of Paley, Butler and Horne. He does indeed traverse much of the field of argument with which his predecessors have made us somewhat familiar, but he is a most careful and independent explorer in this well-trodden territory. And in addition to the work previously done, he has made the highest use of the materials for confirming and illustrating the Scripture records, which recent investigation has brought to light. Sir Henry Rawlinson, whose name is so prominently connected with the researches in Assyria, is a brother of the Lecturer—a fact suggesting in part the reason of his interest in this department of study, and promising large information and accuracy to the reader.

The work is both timely and valuable. The Scriptures have been openly and freely attacked on historical grounds, and it has been more than intimated that they were soon to be assigned a place similar to that into which Niebuhr has put the early legends of Rome. Indeed, not a few minds of rationalizing tendency, or ambitious of a reputation for bold and philosophic criticism, have already issued their interpretations of the Sacred Books—interpretations which deny half their statements, turn their plainest precepts into transcendental poetry, strip them of all superhuman authority, accuse the authors of duplicity, and graft such dogmas upon the words of Paul as would have saddened him not less than the idolatry of Athens. If it can be proved that our religion has no reliable historical basis,—that the Bible is to be dealt with as

a thesaurus of early legendary poetry, a set of unarranged fragments of a philosophical system, or a collection of ancient myths,—then its real claims are unfounded, and it is no longer the authorized expounder of God's will, or the legislator for human life.

Mr. Rawlinson thoroughly appreciates this state of the question, and he has shown himself thoroughly competent to deal with it. His historical knowledge is marvellously full and accurate; his study of the Bible has been reverential, profound and critical, and his acquaintance with the irreverent and neological school of critics, represented so well by Strauss and Schleiermacher, is too full and minute to allow the charge of one-sided study. In the investigation he shrinks from no difficulties; and his opponents can justly accuse him of no lack of fairness or generosity. He recognizes the valuable service of historical criticism, but recently elevated to a science; states its canons and corollaries with great clearness; and, instead of asking charity when they are applied to the Scriptures, insists upon their free use, and demands nothing but fidelity and justice. His reasoning is close and clear; he will use no special pleading, or pious sophistry, or invective, or declamation; and he asks no opponent to spare his logic because it deals with sacred themes. Nowhere else have we seen the historical evidences and arguments so fully, concisely and admirably stated, as in this volume; and nowhere have we met a more manly tone or a truer Christian temper in any controversialist. Unlike the lectures of Mr. Mansel, these discussions are adapted to all intelligent readers,—making no unusual demand upon the power of abstract thought, and not requiring any great familiarity with metaphysics in order to the ready comprehension of their aim, or the acceptance of their conclusions.

The abundant notes, carefully translated, occupying half the volume, are of great value; as they spread out before the reader's eye the very passages where profane historians bear their undesigned testimony to the accuracy and integrity of the sacred narrative. No one can rise from the careful perusal of the book without feeling anew that the Christian faith is founded upon a rock, and that though rains descend, and winds blow, and storms beat upon the structure, yet the foundation of the Lord standeth sure.

THE PURITANS: Or the Church, Court, and Parliament of England, during the Reigns of Edward VI. and Queen Elizabeth. By Samuel Hopkins. In Three Volumes. Vol. II. Boston: Gould & Lincoln. 1860. 8vo. pp. 539.

Once more we take pleasure in calling attention to this historical work, the second volume of which appears from the press of the enterprising publishers, possessing all the mechanical excellencies of its predecessor; and in its literary contents it more than fulfils the promise which has been made. It is learned and accurate, portraying the life of England at the period of which it treats with singular and almost dramatic vividness, until we seem transported back among the actors and intrigues of that significant period. If possible, it is more picturesque and fascinating than the work of Macaulay, while its solid merits give it a rank among works of the first class in modern historical literature. It must inevitably obtain a wide circulation, win a large respect, and secure a long life.

LEADERS OF THE REFORMATION: Luther, Calvin, Latimer, Knox, the Representative Men of Germany, France, England and Scotland. By John Tullock, D. D., Author of "Theism," &c. Boston: Same Publishers. 1859. 12mo. pp. 309.

The vigor and ability of Dr. Tullock as a philosophical and theological writer, was abundantly illustrated in his "Theism," issued a few years since in this country. The present volume will be found to possess all his characteristic excellencies, and will prove much more interesting than the other to the great body of readers. He conceives character with great clearness, and develops it with unusual skill. The relation of these sturdy Reformers to their times is brought out with philosophic amplitude of survey, and with a bold and independent spirit. A firm Protestant, he is, nevertheless, no mere partisan; detesting bigotry and Jesuitism, he is never blind to the excellencies that come out in Papal history; honoring the leaders of that great ecclesiastical revolution that gave us faith instead of flagellations, and substituted the Bible for the rosary, he does not hide their faults nor justify their errors. The sketch of Calvin, especially, is a most admirable and noble piece of philosophic biography, having few superiors even on the pages of Macaulay or Carlyle. We doubt whether the great German divine has ever been so fully apprehended or so justly and accurately interpreted by any previous biographer or historian. The other portraits are finely drawn, but there was less difficulty in bringing out their features than in faithfully representing him. The Sketches throw not a little light upon the civil and ecclesiastical life, in the midst of which these representative men stood, of which they formed so prominent a part, and which they were so influential in modifying. It is a species of writing which has become deservedly popular within the last quarter of a century; and has enlisted not a few of the most able and brilliant minds of both hemispheres. This volume will serve to add a new testimony to the interest and value of this element in our literature.

HUMAN DESTINY. A Discussion. Do Reason and the Scriptures Teach the Utter Extinction of an Unregenerate Portion of Human Beings, instead of the Final Salvation of all? Affirmative—By Rev. C. F. Hudson. Negative—By Rev. S. Cobb. Boston: Sylvanus Cobb. 1860. 12mo. pp. 478.

This somewhat novel discussion first saw the light in the *Christian Freeman and Family Visitor*, a Universalist paper published in Boston, and appears here in a volume. Mr. Hudson exhibits the more calmness, modesty, fairness, ability, learning and strength. He is a man of rare scholarship, of admirable temper, and clear discrimination; his style is lucid, compact, precise and vigorous. Preëminently he is a man of soft words and hard arguments,—differing, in these respects, very widely from most who are known as advocates of annihilation. Most of what is brought forward here has already appeared, in different connections, in his volume on the Future Life, noticed in these pages sometime since.

Mr. Cobb is the more enthusiastic, self-complacent, wordy and windy debator, not without ability, but hardly justifying such a flourish of trumpets as announces his onset, by any force or skill displayed on the battle field. He is always victor in his own estimation.

HOME AND COLLEGE. A Public Address Delivered in the Hall of the Massachusetts House of Representatives, March 8, 1860. By F. D. Huntington, Preacher to the University, etc. Boston: Crosby, Nichols, Lee & Co. 1860. 16mo. pp. 70.

Prof. Huntington speaks here by authority. His knowledge of College life is extensive, his experience of it impressive, his sympathy with it strong, his view of its influence discriminating, and his well-weighed words merit attention. The relation of the Home to the College, and the relation of home training to college conduct and experience, is here set forth in a most impressive way. It is a work to be put into the hands of every parent who is expecting to send out a boy to college, and through it into some one of the arenas of professional or business life. The same serious, earnest, reverent spirit; the same vigorous thought; the same affluent illustration; the same glowing and magnificent rhetoric, which distinguish all his public addresses, appear in this. Though containing little that is new in matter, it is a strong and admirable re-statement of sound principles often forgotten, and a powerful enforcement of obligations liable to be overlooked.

HISTORY OF THE GREAT REFORMATION in England, Ireland, Scotland, Germany, France and Italy. By Rev. Thomas Carter. New York: Carlton & Porter. 1860. 12mo. pp. 372.

It would at first seem that an attempt to put any adequate statement of the facts and philosophy of the Reformation of the XVI. century, as developed in all these specified countries, into a book of this size, must result in at least partial failure. The abstract might be expected to be very incomplete or very dry,—to consist in the presentation of a few salient features, or in a series of statistics which few could have the patience to read. The volume, however, has agreeably disappointed us. The author has studied his subject with care, and considerable thoroughness; and he has generally discriminated justly between the essential and incidental features of the work he describes. His historical statements are correct and lucid; he sees the principles which underlie the developments and mark their struggles; he groups the facts not without skill; sketches the chief actors for us in distinct outline; gives us enough of detail and incident to render his narrative animated, without diverting attention from the main course of the movement, and leaves on the reader's mind an impression both distinct and harmonious. To those who lack time and money to procure and master the fuller histories, this volume will be eminently acceptable; while, at the same time, it would constitute a good introduction to a fuller course of reading, or happily epitomize the results of a broader and minuter study.

THE HOMILIST: A Series of Sermons for Preachers and Laymen. Original and Selected. By Erwin House, A. M. New York: Carlton and Porter. 1860. 12mo. pp. 496.

Tastes differ; and the highest profit does not come to all minds in the same way. We have had a most decided aversion to "Plans," "Outlines," and "Sketches" of sermons, intended to show ministers how to preach and help them do it, without original investigation, skilful planning, and patient, zealous work. We abhor copyists; we cannot venerate human echoes; and

have always esteemed David the more for refusing to fight in Saul's armor, though it had symbolized the majesty of a king. These homilies, however, seem intended rather to be filled up in thought by the reader, than stuffed out and reproduced as sermons in the living pulpit. And we may go farther and say that it is really a better collection than we have elsewhere seen,—excepting Robert Hall and F. W. Robertson. They have variety, suggestiveness and force, and many of them impress the religious lessons they convey in a grateful manner. The average length is about seven pages, though a few of them are full discourses, well thought out and fairly written.

A COMMENTARY on the Gospels of Matthew and Mark. Intended for Popular Use. By D. D. Wheedon, D. D. New York: Carlton & Porter. 1860. 12mo. pp. 422.

This is the first of what is proposed as a series of volumes, three in number, which shall furnish a popular, cheap, and adequate commentary on the New Testament, for ordinary Bible readers, and teachers in the Sabbath school. Its style is not very simple and to us not very attractive. It is hard, and somewhat scholastic; technical terms abound, brief theological discussions are frequently introduced, abstruse points are brought up and sometimes hurried over, and the sentences lack Saxon point and vigor. The work, however, implies, without parading, large learning, careful study, and close criticism. It brings out the very latest information touching the topography and history of Palestine, and introduces these historical items with taste and skill. The maps and illustrations are of great value, and an unusually large amount of needed critical information is condensed in the "Introduction" and "Historical Synopsis." A reverent spirit runs through the work, and the reader is never allowed to forget that the proper application of Scriptural knowledge determines its moral value.

DISQUISITIONS AND NOTES ON THE GOSPELS. Matthew. By John H. Morrison. Boston: Walker, Wise & Co. 1860. 1 Vol. 12mo. pp. 538.

This is the modest title of a genuine book. Excepting Olshausen, we have seen nothing for a long time that seems so real and valuable a contribution to sacred hermeneutics as these disquisitions and notes. And yet it differs very widely from Olshausen, both in character, method and sign. It makes a nearer approach to our ideal of what a popular exposition of the New Testament should be than anything we have before met. There is no display of learning, no extended analytic criticism, no formal controversy with other and earlier expositors, no imposing array of argument, no bringing forward of complex and ingenious theories to meet difficulties, no torture of texts to get rid of verbal discrepancies. The utter absence of all these features is the first thing which distinguishes the volume. But the positive qualities that give it eminence are still more striking. The intelligent reverence, the quiet docility, the sympathetic heart, the satisfied trust, of the author, put him into the very spirit of union with his subject and work; and he only aims, therefore, to vocalize, in clearer tones, the utterances of our Lord and the narratives of his biographer. Most men seem to come to the Scriptures from without and afar, as to an enigma which they are set to solve, by the aid of their

learning and skill ; Dr. Morrison appears rather as one taking his position in the centre of the realm over which the spirit of the gospel broods, and, having breathed in the sacred air, he speaks like a simple interpreter whose lips are hallowed, and who feels there is no honor higher than that of bearing the full, unchanged and unabridged utterances of the Great Master to all who will hear them. It is this reverential and sympathetic spirit that imparts the chief value and charm to this volume. He deals quite as much with the heart as with the intellect,—recognizing the fact that right affections are not less essential to a comprehension of the gospel than an analytic vision. By ecclesiastical relationships, Dr. Morrison is a Unitarian ; but he has manifestly no sympathy with the school of interpreters represented by Strauss and Parker, and he could never follow the lead of Hase. He is intent on unfolding, in the simplest way, and in a loving spirit, the natural and real meaning of the words of the gospel as they were uttered by Christ or recorded by the disciple. One of the highest merits of the work is indicated by the fact that no one could find anything to indicate the school of theology to which the author belonged.

Only a conditional assurance is given that Dr. M. is to continue these labors ; but we trust the condition alluded to is already met, and that another volume will soon appear. We are specially anxious to get his notes on John ; for the present volume indicates a cast of mind, a habit of thought, and a permeating spirit, which will make him a successful student and an admirable interpreter of that unique evangelist. John must be understood and interpreted largely through the aid of spiritual affinities, and these Dr. Morrison evidently possesses in an eminent degree. There is also an intimation that Dr. A. B. Peabody, recently elected to the Plummer Professorship in Harvard University, will complete the notes on the New Testament in a volume on the Acts and epistles. It is an undertaking we are peculiarly anxious to see carried to completion.

KATHERINE MORRIS: An Autobiography. By the Author of "Step by Step," and "Here and Hereafter." Same Publishers. 12mo. pp. 363.

A well sketched history ; high in its moral tone, and impressing the lesson that self-conquest, through trial and trust, is the one great want of the soul, and the one great blessing of life, including every other that is essential or worthy of ambition. It exhibits no marked genius or unusual skill, when judged as a piece of literary art.

TEXT-BOOK IN INTELLECTUAL PHILOSOPHY, for Schools and Colleges ; Containing an Outline of the Science, with an abstract of its History. By J. T. Champlin, D. D., President of Waterville College. Boston : Crosby, Nichols, Lee & Co. 1860 12mo. pp. 240.

This is just what it purports to be—a text-book. The arrangement is systematic, and the scheme has unity. The discussions are brief, but comprehensive ; the style has little beauty and is somewhat dry, but the definitions are clear and the statements accurate. The system wants vivifying by the enthusiasm of a teacher to make it attractive to most students. The abstract of history in the latter portion of the volume shows an extensive acquaintance

with the voluminous discussions of preceding periods, and adds very largely to the value of the work. Dr. Champlin shows himself a thorough master of his subject, as well as a clear and solid thinker.

Setting aside a few erratic and transcendental dogmatists, Intellectual Philosophy is beginning to take its place among the definite and exact sciences, around which the great body of metaphysicians unite and harmonize. The extreme views of the Scottish and Continental schools have been modified or abandoned, so that the differences which separate are no longer radical or very important. The great problem which remains is that which requires philosophy to adjust itself to a true theism; and put itself into thorough and manifest harmony with the Bible. The time has gone by when Intellectual Philosophy was the open antagonist of Revelation; but the work of making it the strong and open ally of Faith, is one waiting even yet for accomplishment.

ESSAYS OF ELIA. By Charles Lamb. A New Edition. Boston: William Veasie. 1860. 12mo. pp. 466.

These *Essays* need neither description nor commendation at our hands. They long since won a place in literature, and in the esteem of the reading public, at once creditable to the author and to his numerous sympathizers. They are racy, witty, overflowing with a kind of playful, pensive geniality, and now and then sparkle with genius, and abound in sentences, which, though bantering in style, are yet pregnant with serious, solid wisdom. This edition is a most beautiful one;—the creamy paper and sharply defined typography rendering it a luxury to read. The volume offers a pleasant and profitable relaxation from severer studies, of which we are grateful to avail ourselves.

GRASSES AND FORAGE PLANTS. A Practical Treatise, comprising their Natural History; Comparative Nutritive Value; Methods of Cultivating, Cutting and Curing; and the Management of Grass Lands in the United States and British Provinces. By Charles L. Flint, Secretary of the Massachusetts Board of Agriculture, etc., etc., etc. With One Hundred and Seventy Illustrations. Fifth Edition, Revised and Enlarged. Boston: Crosby, Nichols, Lee & Co. 1860. 12mo. pp. 398.

MILCH COWS AND DAIRY FARMING. Comprising the Breeds, Breeding, and Management, in Health and Disease, of Dairy and other Stock; the Selection of Milch Cows, with a full Explanation of Guenon's Method; the Culture of Forage Plants, and the Production of Milk, Butter and Cheese, etc., with a Treatise upon the Dairy Husbandry of Holland, etc. Liberally Illustrated. Same Author and Publishers. 12mo. pp. 426.

We are not practical farmers nor dairymen; the reading of these volumes has made us almost wish we were. Praise of them seems contemptible. They embody an immense amount of information, gathered from the most extensive observation, and the closest and most patient scientific study and experiment; and yet it assumes here a form that renders it available for men of ordinary intelligence. Scientific theories are not here propounded in a dogmatic spirit, but practical and definite knowledge, just such as is needed by every farmer and dairyman, is spread out on these pages in the most inviting way. An immense number of failures might be avoided, and losses guarded against, if every tiller of the soil and producer of stock would study and mas-

ter these treatises. There can be no apology for plodding on in the old methods, and being defeated through half a life, when such plain guides to success as these are within the poorest man's reach. The numerous illustrations are beautiful and spirited, and make every explanation lucid.

RE-STATEMENTS OF CHRISTIAN DOCTRINE, in Twenty-five Sermons. By Henry W. Bellows, Minister of All Souls' Church. New York: D. Appleton & Co. 1869. 12mo. pp. 434.

Dr. Bellows, the author of this volume, has drawn toward himself the eyes of many observers, and stopped the thoughtful in an intense reflection, many times within the last few years. His plea for the theatre,—that is, an ideal theatre,—in the name of religion, provoked not a little discussion, both of himself and of the whole subject of amusement which he thus introduced anew to public attention. His discourse at Cambridge last year, on the "Suspense of Faith," was freely and variously criticised; not a few accepting it as a confession of the unsatisfactoriness of Unitarianism, and as implying that "the right and left wings" of that denomination were sure to separate more widely, till one had run into Deism, and the other had been absorbed in more evangelical sects. Subsequently he surprised some of his own brethren, and grieved others, by his emphatic refusal to endorse or recognize Theodore Parker as, in any proper sense, a minister of the gospel. And at length this volume of sermons made its appearance, selected from those regularly preached to his own congregation, and sent abroad to show what his real views were;—to exhibit the processes of thought by which they had been reached, the grounds on which they were held, and their relation to the ideal church,—the Broad Church,—which he expected to emerge, in its beautiful adaptations, from the chaos of conflicting theologies, and from the honest and painful skepticism which the old creeds had begotten by reaction.

The volume is, unconsciously, an accurate mental portrait of the author. His fine culture, his vigorous intellect, his admirable taste, his profound experiences, the longings of his deep and loving heart, the constant outreaching of his philosophy, after the elements that should show him in their union and product the Divine order of the world;—all these qualities of the man are distinctly brought out in these thoughtful and finished discourses. And yet we have failed to find any such clear, definite, and satisfactory statement of Christian doctrine as is virtually promised us. He makes some strong objections to views that have had a long history, and now exert a wide influence; he brings forward views which have been kept in the background, and insists, with great force, that they be more practically respected; he protests with the enthusiasm of an honest and noble purpose, against the rationalism that comes from German metaphysics, and the naturalism born of physical science, as alike false to Scripture and fatal to faith; he has some fine passages of persuasive eloquence devoted to the defence of a more tolerant and catholic and practical ecclesiasticism;—but we have looked in vain to find the claims of conflicting theologies adjusted, or any clear statement of doctrine in the new form, such as would commend it to the great body of Christian men. That Dr. B. sees the need of it, longs for its accomplishment, and believes in

its practicability, and is ready to devote himself to it as to the chief end of his theological effort, appears plain enough, but this volume seems to leave faith still in "suspense." He has a distinct idea of the source from which, and, the method in which, this needed theological system is to come; it seems, too from the following passage, that he has himself some hope of leading in that millenium of doctrinal unity; but we fear he has been no more successful than Macbeth in getting the adhering and choking word into a clear utterance. Thus he speaks:

"For my own part, I believe that the sober, historic Unitarianism of five-and-twenty years ago needs only to be rigidly examined, Scripture in hand, experience in full view, to prove the basis of a much nearer approach to a statement of doctrine in which universal Christendom can agree, than anything else which has been presented for ages. What has gone beyond it, has fallen into Deism; what has kept behind it, is still in motion; what has gone one side of it, is compelled, sooner or later, to fall into its track. It needs, I doubt not, some finer and more generous statement, to win the ear and heart of Christendom; but I feel a mighty confidence that, the first time now that Christian theology clears her trumpet and utters a not uncertain note, the voice of Channing will be the dominant of the strain. If, as a body, we could distinctly affirm, with a good conscience, that positive historic faith—leaving the frigidness of rationalism and the indefiniteness of sentimentalism aside—I think we should start the Christian world from its theological dreaminess, and *articulate*, in wholesome, credible, inspiring words, the truth that now sticks and sputters in the throat of Christendom. God grant us the utterance which our languid organs refuse, and give us the blessed privilege of speaking the word which would set chaos in order, and for an ecclesiastical ruin furnish Christendom with a Church!"

These discourses are full of interest, both in their matter and their form; they offer a constant stimulus to the intellect, and many of them shed a most grateful influence upon the heart. The sermon on the "suffering Christ," will be generally objected against by orthodox readers, as overlooking, or denying the essential element. But the discourse on "The Soul's renewal," shows that the author will be satisfied with no theory or method of self-development as involving the real scheme of the gospel, and that his recognition of the need and the gift of a special Divine influence to renew and sanctify the soul, is full, cordial and unambiguous. The sentiment does not stand solitary in this sermon, but the following paragraph is remarkable for its clearness and strength:

"It is little better than Atheism to believe in a God that *cannot* touch his creatures except in accordance with some law of nature, laid down by our imperfect science. If we are to believe only in ourselves, and in the God which is in us; in the Holy Spirit only which we carry in our consciences; in the answers to our prayers involved in the mere benefit of repeating holy words; in the conversion which comes from a mere change of purpose, and the regeneration of a self-evolution of the heart, then we may consistently deride and discredit the existence of peculiar seasons of visitations from on high; scoff at years of special religious revival, and turn our backs upon any pretenses to fresh spiritual experiences. But I confess that a God in us, who is not the shadow and echo of a God, out of us, a Holy Spirit in our hearts, which has not an existence independent of our hearts; a God so subordinate to nature

and laws that he can do nothing except science and order give him leave; is not my God and Father, nor the God and Father of Jesus Christ, nor a God whom you can safely lean upon, trust, love, and look to, to help and save you.'

We have found much to admire, much to sympathize with, and much for which to be grateful in this volume of discourses; though the theology which underlies it seems to us lacking in some most important respects, and we cannot help regarding the problem with which the author has been so honestly and earnestly busy, as still a long way from solution.

THE LIFE OF DANIEL WILSON, D. D., Bishop of Calcutta, and Metropolitan of India. By Josiah Bateman, M. A., Rector of North Croy, Kent, his son-in-law, and first Chaplain. With portraits, map, and illustrations. Boston: Gould & Lincoln, etc., 1860. Octavo, pp. 760.

The character of Bishop Wilson deserves study, and his life is fruitful in instruction. His profound religious experience, his entrance upon the missionary work in India, while its emoluments were few, and its hardships were many, the eminence of his position, the important relations he sustained to the interest of the State and the Church, both in India and in England, his varied and abundant labors, the influence he wielded, the greatness and number of his enterprises, and the large results which flowed from his work, all combined to give peculiar importance to his life. He had an indomitable energy of purpose, a persistence in his plans, and he so wielded his administrative ability and authority, that opposition was wearied out, or conquered; and he died at a ripe old age, amid the trophies which every year had multiplied. There were both a vigor, and a mellowness in his piety, which gave him power, and won him affection; and they whom he ruled by authority, yet loved him for his exalted worth. Incidentally, much light is thrown upon the general life of India, and the relations of the English Government, and the English Church, to the interest of those millions over whom the sceptre of Victoria is swayed, are brought out with great distinctiveness. Though Dr. Wilson was an Episcopalian, yet his life has so much of that quality which ennobles and quickens all who come in contact with it,—and his character as a Christian man, so towers above his Episcopate, that this admirable biography should find readers, as it has found publishers, among the Denominations most remote from that which gave him Ecclesiastical dignities, and claims him as its exponent. His chief commission was from the Master whom all Christians acknowledge, and all who reverence Christian manliness and fidelity, have an inheritance in his life and labors. The Editor's work is done *con amore*, and with skill, and the mechanical features of the book are of the very highest order,—superior even to the most of the issues of this House, which is no common praise.

THE HISTORY OF FRANCE. By Parke Godwin. Vol. I. (Ancient Gaul.) New York: Harper & Brothers. 1860. 8vo. pp. 496.

French History has appeared in this country chiefly in the form of fragments or epitomes. Its great eras, and great events, have been portrayed over

and over, but the consecutive life of the French people, including the influences it has from time to time received, absorbed, and modified, as well as the forces it has poured abroad to modify other people's,—has not been very distinctly set forth by any American writer, or through the labors of any translator. This work is at length undertaken by Mr. Godwin, who brings to his task a mature and well-stored mind, a vigorous style, a quiet enthusiasm, a sound judgment, and a well-trying independence. His aim is thus stated in his preface:—

“ My plan at present contemplates a narrative of the principal events in French History, from the earliest recorded times, to the outbreak of the great revolution of 1789; but I shall treat the subject by periods, so that each volume which I may be permitted to publish, shall be complete in itself. The periods I hope to describe, are Ancient Gaul, terminating with the Era of Charlemagne; Feudal France, closing with St. Louis; France during the national, social, and religious wars; France under the great ministries, (Sully, Mazarin, Richelieu;) the Reign of Louis XIV; and the Eighteenth Century.”

Taking this volume as a sample of the work, we have no hesitation in pronouncing it a literary enterprise of great interest and promise. A vigilant, catholic, resolute, and impartial spirit is manifest always, the abundant materials are thoroughly mastered, and well digested, and if the style is less picturesque, and the mood less genial than may be found in Prescott, the author is always instructive, lucid, and satisfactory. The work promises to give Mr. Godwin a place among our American Historians, both high and enviable, and to take its place among the standard issues in historical literature.

THE CHURCH OF THE FIRST THREE CENTURIES: Or Notices of the Lives and Opinions of some of the Early Fathers, with special reference to the Doctrine of the Trinity; illustrating its late origin and gradual formation. By Alvaro Lamson, D. D. Boston: Walker, Wise & Company. 1860. 1 vol. 8vo. pp. 352.

This new publishing House is fast rising into eminence by its enterprise, as well as by the character of its issues. Besides doing a large business of its own, it is the publishing medium of the American Unitarian Association, and is already making its mark, and making itself felt in literary circles.

This volume by Dr. Lamson is accurately described on its title-page. It is a “ history,” and the historical survey is such as always makes the “ Doctrine of the Trinity ” the central object of attention. That the author is an Anti-Trinitarian, that he was so when he commenced his studies in this field, and that he felt confident of being able to show that the “ Doctrine of the Trinity,” as now taught, was neither held by the Early Fathers, nor implied in the language sometimes quoted to prove their acceptance of that doctrine,—all this is manifest, and the author is too frank to attempt any concealment of it. He has explored extensively, and studied with care; he has consulted authorities, without regard to labor, tarrying long among the Patristic lore in spite of the offences offered to his taste, and the disappointments which often rewarded his research; he has sought to comprehend the prevalent modes of thought, and the real position of opposing parties; and he has formed his opinions, not without care, and published them, not without the sense

of responsibility, whether his exposition of the ancient theories, and his interpretations of the ancient phraseology, shall be regarded as correct or not, he must be accorded the merit of careful research, of fair argument, of straightforward policy, of manly temper, and of catholic spirit. He has written a book valuable for the well digested information which it gives, and interesting by its unambitious, healthy, and pleasant style. The biographical and critical sketches given of some of the eminent names in the early church, are not the least valuable features of the work. The portraiture of Origen, especially, in whom Dr. L. sees very much to venerate and love, is judicious, discriminating, and admirable. The historical and critical value of the volume commends it at once, to the theological student, and will lay many a reader under new obligations to the author. While to some extent, it gratifies the curiosity to know something definite of the early church, it gives a healthful stimulus to the desire to learn of it more and thoroughly.

SKETCH BOOK: or Miscellaneous Anecdotes, Illustrating a Variety of Topics, Proper to the Pulpit and Platform. By William C. Smith, of the New York Conference. New York: Carlton & Porter. 1860. 16mo. pp. 352.

A purely miscellaneous collection of incidents; many of them new but not striking, some of them old and not very significant, while portions of both the old and the newer merit preservation, and may be effectively used.

THE BIBLICAL REASON WHY: A Family Guide to Scripture Readings, and a Handbook for Biblical Students, etc. Illustrated with numerous Engravings. New York: Dick & Fitzgerald. 12mo. pp. 324.

This is a volume aiming to give "Reasons founded upon the Bible, and assigned by the most eminent divines and Christian philosophers, for the great and all-absorbing events recorded in the History of the Bible, the Life of our Saviour, and the Acts of his Apostles." The whole number of answers thus given is 1493, most of them in few and simple words, though occasionally a reply will cover a page or two in its statement and illustration.

Many of these questions are such as few would think of asking; on account of their slight importance; some of the answers are neither full nor wholly correct; the study indicated, appears not to have been very critical, nor very profound; and those who have found unsolved and perplexing problems in the Bible, will very likely often seek solutions here in vain. Still, the work is not without its real merits; a large amount of valuable information is given in simple language, which might not be accessible to the common reader, and a new interest would doubtless be felt in the sacred oracles if they were studied with the inquiring spirit which this volume is adapted to awaken and partially to gratify.

☞ The portrait of Rev. JOHN L. SINCLAIR was promised for this number; but an engraving could not be procured in season. Rev. STEPHEN COFFIN's is therefore inserted in its stead. Bro. S.'s will appear hereafter.

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ART. I.—MORAL CHARACTER—ITS ORIGIN AND
DIFFERENCE.

None but a moral agent can possess a moral character. Of no other species of being can moral qualities be truly, or rationally affirmed. There is no moral standard, no law, rule, nor criterion, applicable to any other.

A stone, a tree, an irrational animal, can have no moral character; simply because they have not the attributes essential to moral agency, and are therefore not under moral law. To predicate *moral character* of a being who is not a *moral agent*, is like affirming that virtue is square, round, or triangular; or that vice weighs so many pounds avoirdupois.

It is imputing an attribute, which, from the very nature of the subject, is impossible to it.

But every moral agent has a moral character; though all have not the same moral character.

The difference in moral character divides moral agents into two widely different classes, viz: the Righteous, and the Wicked. That there is a difference in moral character between the righteous and the wicked, none will deny, who admit moral obligation, or a distinction between right and wrong. That this difference is not superficial, nominal, nor merely seeming, but real, and fundamental, must be admitted by all who acknowledge a

difference in principle, between virtue and vice, right and wrong. A true apprehension of the qualities of character, which constitute this difference, is essential to a true knowledge of our own character, or a just estimate of the character of others.

The fact that responsibility attaches to moral character, indeed that it pertains to nothing else, is not only a scriptural truth, but an affirmation of reason as well; and must be admitted by all who have any true conception of moral character.

This fact naturally suggests, as it necessarily indicates, the answer to the inquiry: "What is the responsible origin, and who is the responsible author, of moral character?"

The question is not only pertinent, but immeasurably important, "From whence arises the difference of character in moral agents?"

This article will be devoted to the consideration of these two questions:

I. WHAT IS THE RESPONSIBLE ORIGIN OF MORAL CHARACTER?

II. IN WHAT DOES THE ESSENTIAL DIFFERENCE BETWEEN THE CHARACTER OF THE RIGHTEOUS AND THAT OF THE WICKED CONSIST?

I. *What is the responsible origin of moral character?*

Involved in the general subject of these inquiries, and essential to their true solution, are the correlated questions:

1. How does any being become a *Sinner*?

2. How does any being become *Righteous*?

Theologians and philosophers have written and speculated much upon the "origin of *moral evil*."

The question of the origin of *moral good*, involves precisely the same philosophical and rational principles of responsibility. This, we shall see is a truth of both reason and revelation.

1. How does any being become a sinner?

He becomes a sinner by sinning. Whatever sin may be, every sinner becomes a sinner by committing it. The Scriptures give no intimation of any other way of becoming a sinner,—actual or possible. Reason neither affirms, nor admits, any other. Sin being "the transgression of the law," every sinner becomes such by, and only by, transgressing the Divine law.

Thus the first sinner became so; thus the second; and thus every succeeding one.

2. How does any being become righteous?

The term "*righteous*," in the inquiry, denotes the quality of moral character, not the relation of the pardoned sinner to the law, denominated evangelical justification. Moral agents become righteous in moral character by obedience to the law of righteousness to which they are accountable, rendering a sincere obedience to the present demand which the Divine requirement makes of a moral agent;—the moral character of the *first* act of obedience as well as of *every other* is righteous; and in rendering it the agent comes to possess a present righteous moral state or character.

If the law of righteousness required simply external acts, then external works would be all that would be necessary to righteousness. But the Divine law requires primarily a right purpose or intention; and, therefore, no act can be morally right nor accepted as obedience, that does not spring from a right intention. The intention not only gives birth to the external act, but it gives character to it. As the *ultimate intention* is morally right, or morally wrong, so is every act to which that intention gives existence. This is why "faith," being the first act of obedience, "is imputed for righteousness." The ultimate intention implied in faith, as a virtue or morally right act, must necessarily produce works of righteousness, as it is itself righteous. Faith must be obedience to the law of Christ, or unbelief would not be sin. "For sin is the transgression of the law."

The obedience in which a moral agent becomes righteous in present character, must, from the nature of the case, at the first, be purely *mental*;—an act of the mind, a purpose or intention of the heart; a choice of the will. The "intent of the heart," and the ultimate intention of the will, are identical. Obedience of heart must exist before obedience of life can exist, for the former gives birth to the latter. We can only show that inward obedience by our outward acts. But "God, who knoweth the heart, bears witness," reckons it as obedience, and "imputes it as righteousness."

But this obedience of heart, will, nay, necessarily must, produce outward obedience, in conformity with its own character, as light and opportunity are afforded. The ultimate intention of the heart gives moral character to every thought, volition and act that possesses a moral character, in a moral agent.

If external obedience is not rendered, when opportunity is afforded and duty apprehended, we are bound to conclude that there is no obedience of heart; that the "heart is not right with God." The *ultimate intention* is not such as God requires. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore, by their fruits ye shall know them:" Matt. 7: 18—20. The allusion to a tree and its fruit, as illustrating moral character and conduct, by no means indicates, as some have interpreted it, that the character of men is as unchangeable as the nature of a tree, but that the outward life and conduct necessarily result from the inward character,—the inward principle or purpose of the heart. The fact that the character of men may change, not only from sin to righteousness, but from righteousness to sin, is not only clearly affirmed in the Scriptures, and painfully illustrated in the sin and apostasy which sacred history has chronicled, but is illustrated by this very figure of a tree and its fruit.

God declares that those that he "had planted a noble vine, wholly a right seed," were "turned into the degenerate plant of a strange vine," "brought forth wild grapes," or, as Lowth translates, "poisonous berries:" Isa. 5: 2; Jere. 2: 21.

But if the moral character originates in the choice of the heart,—in supreme, or ultimate intention, and if the acts and whatever possesses moral character, derive that character from the intention of the heart of which they are the fruit; who is the author, and what is the responsible origin, or cause, of that intention? Is this ruling choice of the heart, this ultimate intention of the Will, *free* or *necessitated*? Is it what it is, because the agent had not power to choose otherwise? Or had he actually ability to choose the opposite of what he did choose?

We affirm that, in this choice, men are *not*, and *never* were, *ne-*

necessitated to choose as they do. No law of necessity makes their choice what it is, and renders the opposite choice impossible to them. If their choice were a necessity, it would lack entirely the essential qualities of moral character. A necessitated act cannot be a responsible one, and consequently can possess no moral character. That the acts of an agent might be necessitated by Almighty coercion, is not denied; but that the agent thus necessitated would be responsible for that choice or act, is an infinite absurdity, contradicting every intuition of the reason that God has given us, and outraging every principle of justice which he has revealed. The responsibility would rest on the cause that necessitated the choice or act. The moral character of the act belongs to the author necessitating, and not to the instrument necessitated. The latter becomes but the irresponsible instrument of another's will. That will is the real, and only responsible, cause of the act. The real author is he who has irresistibly produced the act in question, by an irresistible influence, which there is no power, and consequently no obligation, to resist.

To transfer the moral responsibility from this real author to the necessitated agent, is not only an act of gross injustice, but confounds and obliterates all just ideas of responsibility, moral obligation and moral character.

The argument that an agent, whose choices were necessitated, would be responsible, because he "acts according to his choice," "does as he wills to do," &c., is the sheerest sophistry. It derives all its plausibility from the very fact which it denies. It is true that the mind is ready to assent to the proposition that a man is responsible because he does as he chooses. But there is a truth which it intuitively assumes in this assent, without which, its assent would not be given; viz: that he is responsible for his choice. If he had no responsibility in this, he would have none for the act which that choice produces. The mind assumes that he is responsible for his choice, on the ground that his choice is free, and not necessitated. Consciousness affirms this, as it does our existence and personality. We are as conscious of one as of the other. It is on the ground of this consciousness of the freedom of the will, that the mind so read-

ily assents to the proposition, that men are morally responsible for doing as they will to do. Take this truth away, and the attempt to fix responsibility upon the act which it only possesses on the tacit assumption of that truth, and the argument is false and fraudulent.

Let the mind but really believe that the will is no more free in its intentions and determinations than a stone is in falling, and the mind can no more rationally affirm responsibility for acts resulting from such necessary choice, than of the falling of a stone.

With the honest conviction, (if it could exist,) that the choices of the will—the intentions of the heart—are produced by a law of necessity, as the fruit of a tree is necessitated to be what it is, and we must rationally affirm that there is no more responsibility in the one, than in the other. Accountability, responsibility, moral character, all cease where necessity begins. But though the choices and intentions in which moral character originates and inheres, cannot be necessitated; though the will in acts involving moral character cannot be coerced, it can be influenced. This does not in the least interfere with moral accountability. For these influences, however potent, are not irresistible.

Moral agents can resist them; they can yield to them. In the sovereign power of a free will to decide whether to follow or refuse, the ground of responsibility is found. There are influences to lead to sin; there are influences to lead to righteousness, appealing to every mind.

Amongst those leading to sin, the Scriptures reckon the world, the flesh, and the devil.

From these arise innumerable temptations to the senses, to the imagination, the natural appetites and passions, to excite desire, and lead to selfish and sinful gratification. These temptations are not sin in the tempted. It is only by voluntarily yielding to them that he sins. "Lust, when it hath conceived, bringeth forth sin." But it can never conceive and bring forth, but by the consent of the heart,—the voluntary concurrence of the will. These natural appetites, and faculties of the soul and body, are not sin; and if they were, would not be the sin of the

agent in whom they exist; for he is not their author and has no responsibility for their existence. Our Saviour had the appetites and faculties of human nature, was "made in all things like unto his brethren." He "was tempted in all points like as we are, yet without sin." Heb. 4: 15.

The influences that lead men to righteousness are in the Scriptures summarily included in the expression, "the grace of God." Paul declares, "by the grace of God I am what I am." "By grace are ye saved." Under this term is included the word and spirit, and all the influences of the gospel system of salvation. It is through these influences that men are "born again;" "regenerated;" "born from above;" "renewed;" "purified;" "washed;" "sanctified." They are "born of God;" "born of water and of the Spirit;" "begotten with the word of truth;" cleansed "by the washing of water by the word;" saved "by the washing of regeneration and the renewing of the Holy Ghost;" made "clean through the word;" "sanctified through the truth."

All these expressions refer to the same change, attributing it to God, to the Spirit, to the word, &c. It is a moral, not a physical change, and is effected by moral and not physical power. It is a change of moral character, effected by moral influences. These influences are no more irresistible than the evil influences that lead to a wicked choice and character.

Men can resist temptation; they can resist the devil; and they can resist God and his Spirit. The martyr Stephen declared to the Jews, "ye do always resist the Holy Ghost." His influence is not, then, irresistible; if it were, he could not be resisted. But these stiff-necked Jews did resist, to their own destruction. These influences cannot be irresistible; if they were, the result of them could not be moral character. Such influence would preclude the idea of moral responsibility. It is not by compulsion or necessity that men are regenerated or made righteous. It is through influencing the voluntary moral choice of the heart aright, that this change is effected. The heart is changed by these influences from transgression to obedience; from rebellion to submission; from unbelief to confidence and trust; from impenitence to repentance; from en-

mity to love; from the flesh to the Spirit; from a selfish, wrong, ultimate intention, to a benevolent and right ultimate intention; from Satan to God. This is what is intended by “a change of heart,” “a new heart,” &c. It is a change of moral character; and therefore, while it is the effect of the influence of the word and Spirit of God, it involves no less the free exercise of man’s voluntary powers. God influences freely, and the sinner as freely yields to those influences, while having the absolute power of free will to do otherwise.

The great facts of regeneration are summarily set forth by the apostle, in referring his brethren to their conversion, thus: “Seeing ye have purified your souls in obeying the truth through the Spirit.” This was how they came to be “born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” 1 Pet. 1: 22, 23.

Thus we see how it is that God purifies the convert, and yet the convert “purifies himself;” how God “gives him a new heart;” and how he “makes to himself a new heart.” We see how Christ in his exaltation “gives repentance,” and yet the sinner voluntarily repents; how Christ “is the author and finisher of our faith,” and yet *we believe* with the heart unto righteousness.

The Holy Spirit is the great influencing agent; the truth or word is the great instrument; but the man himself is the sole responsible agent. The Spirit and the word appeal to and influence men, as free, intelligent, responsible agents; not as machines. No being without intelligence and free will can become holy or righteous in a moral sense.

Every moral agent, whatever influences for good or evil may operate upon his mind, is the responsible author, and his will the responsible origin, of his moral character. On this ground God holds men responsible for their character and conduct. To the sinner belong the guilt and shame of sin, while to God belong honor and praise, for those influences of grace and truth, and love, which, through the Spirit, have drawn, persuaded, influenced, the sinner to turn from his sins to God; as well as for that mercy that pardons and receives the returning prodigal.

All holiness and all sin are alike voluntary. This is true of angels, fallen or unfallen. It was true of the first of the human race, and it will be equally so of the last. Adam and Eve were not necessitated either by God, or their nature, or circumstances, to be holy or obedient. Nor were they necessitated by their nature, or Satan, or anything else, to sin. Each was the responsible originator of his or her moral character and acts. Each of their posterity, who possesses a moral character, is equally responsible for it. The Scriptures nowhere intimate that the first parents of our race had any more power, or freedom of will, or more responsibility for their acts or character, than each of their rational posterity has for his.

Doubtless the influences to sin have been greatly multiplied and aggravated by the introduction of sin into the world. It is equally true that the influences to virtue and holiness, have been greatly increased through the grace of God in Jesus Christ, to counteract those influences to sin. But no one was ever made a sinner by Adam's sin, except by voluntarily yielding to the influences which that sin has introduced into the world. Nor was any one ever made righteous through Christ, without yielding voluntarily to the influences which he has introduced into the world, to lead men to repentance and obedience.

Thus, and thus only, "as by one man's disobedience many were made sinners, even so by the righteousness of one shall many be made righteous." But they are made neither by necessity nor independently of their own free choice and consent of their will. No agency ascribed to God in man's regeneration can be justly so interpreted as to conflict with the truth that every man is justly responsible for his own moral character. This by no means detracts from the glory of God, in the sanctification and salvation of sinners. It surely does not exhibit the love, forbearance, and mercy of God less gloriously, to represent that forbearance and mercy, as exercised towards those who have no excuse for their sins than towards those who could not help sinning. A system of grace that turns men from the ways of death which they have wilfully chosen, by its mighty moral influences of truth and love, cannot be less glorious to God than one that denies free agency, and affirms that men are

saved by irresistible power, from a state of necessitated sin. Indeed, on this latter assumption, God could not be just nor righteous in threatening punishment, nor the sinner blameworthy in transgression; there could be no ground for atonement, and pardon would be a mockery of misfortune, instead of the glorious exhibition of forgiving love to the guilty. Guilt would be an empty name without a meaning, and pardon equally so.

Having considered the responsible origin of moral character, we inquire,

II. *In what does the essential difference between the character of the righteous and the wicked consist?*

1. The righteous supremely regard right. They set right above all motives of expediency, selfish policy, or personal advantage. They set it above all human authority or influence. It is the guiding principle to which they have consecrated themselves, their powers, their life. Where that leads, they will follow. Let it lead to honor or dishonor from men; to fame, or obloquy; to a throne, or a scaffold; to a palace, or a prison; to fortune, or a fiery furnace; to the favor of the great and powerful, or to a den of lions;—their devotion knows no change and no diminution. The language of their heart is:

“ What conscience dictates to be done,
Or warns me not to do,
This, teach me more than hell to shun,
That, more than heaven pursue.”

Their devotion to right is not graduated by its popularity nor its profit. Alone, or with the million; popular, or unpopular; in the ascendant, or crushed to earth; living, or dying;—they stand by it. No threats, no dangers, drive them from it; no flatteries or bribes seduce them to desert or betray it. They lay upon its altar every interest, as the patriarch laid the “child of promise” on the altar on Mount Moriah. But a faithful God watches over those interests, as he did over that child of promise.

The *wicked* have no such regard for, nor devotion to, right. That many of their outward actions are proper, that they arise from, and are prompted by, kind, tender, generous feelings, is

doubtless true. That the ideas of truth, justice, right, honor, honesty and fidelity have some, and often much, influence with them, in their choices and acts, is not disputed. That the specific commands of God, and even a reverential feeling towards him, may influence their lives, is, we think, true of some of them. But they do not set the right, as a principle, above every other motive. In the supreme intention—purpose—choice of their heart, they are not devoted to universal, impartial, unbending right,—above all selfish considerations and personal advantages. There are in their hearts other things, chosen before, and placed higher in their regard, than right. They are glad, when right and self-interest agree in the same course; when duty and pleasure concur; when policy and principle lead in the same direction. But when duty and inclination conflict in some tender point; when dearest personal interests and devotion to unbending right, seem to point in different directions, like the young inquirer after salvation, who went away sorrowful at the sacrifice the Saviour required, they show that “one thing they lack;” and that is supreme devotion to right.

Often it will be found that the life of the wicked is an attempted compromise between absolute universal right, and their conflicting desires, inclinations, and selfish ends. It is a compromise between the principles which the moral law requires, and expediency, or what selfishness dictates. They will be just, honest, upright in their intercourse with men, or at least a large portion of their acquaintance and friends; but there are generally some deviations from this; or if not, they certainly are not just and upright towards God. They do not give him his due. Of them it might at least be truly said, “Will a man rob God? yet ye have robbed me.” They will sometimes, like Herod, “do many things” he requires; but, like Herod, there are other things they will not do; idols that they will not renounce; sins that they will not abandon. This shows that the ultimate intention of their heart is not “impartially willing the highest practicable good of the universe.” Consequently none of their choices or acts spring from a right ultimate intention, nor in strictness are morally right, although prompted by kind feeling, and generous instincts. They often

deceive themselves by comparing themselves with others, and balancing their good deeds against their bad ones. But it is obvious that their "heart is not right with God;" their supreme governing principle is not devotion to right. In all grades of wickedness, there is this fatal fact, which inscribes *Mene Tekel* on their character, there is some other motive more influential with them than universal right.

2. The ultimate intention, the supreme governing, subjective motive of the heart of the righteous is the impartial and highest good of being. Self-interest is held secondary to this. The righteous will never knowingly set up their interest against the higher good of the universe.

We do not mean that they can all state the motive and intention of their heart in philosophical language, nor perhaps clearly conceive of the meaning of these terms; but this they know, they will not set up their selfish aims and ends against the general good, and they want to promote, and have promoted, the greatest possible amount of virtue and happiness in the universe.

The wicked have a selfish ultimate intention. They do not call it selfish, but they set their own interests, as an end, above the general good; above its real perceived worth, in the sum of universal good. They are partial to their own interests, and make their own good the highest object and motive.

3. The righteous love God supremely. They could not be righteous and do otherwise. God is more worthy of love than any other, or all other, beings. He is more deserving of happiness. His blessedness is a greater good than all others, for it is infinite. All this is embraced in the regard of the heart of the righteous to God. Hence they not only desire and will all blessedness and good to him in their hearts, but they consecrate their mind and strength to him, to honor, serve and obey.

The wicked love self more than God. Indeed, there are multitudes of things they love more than God. If they have loving emotions and feelings towards God, they arise principally from self-love, and the idea that God has benefited or will benefit them. Such feelings are proper; but if this is the highest love they have to God, they really set self above God, and do not love him supremely, but secondarily to themselves.

They show that they do not love God supremely, by refusing that consecration to his service and honor and glory demanded in obedience. "This is the love of God that we keep his commandments."

4. The righteous regard the will of God supremely. His requirements are the rule of their life; "the highest law." It is written on their heart. They find indeed another law in their members, warring against the law of their mind. They know that "in their flesh dwelleth no good thing;" but they walk in the Spirit, and so do not fulfil the lusts of the flesh. They "are not in the flesh but in the Spirit." "Christ liveth in them, and the life that they live, they live by the faith of the Son of God." They are "led by the Spirit." The law of God is with them supreme. They love that law. No human law or authority is allowed to turn them from obedience. They "obey God rather than men." They set God's law above all conflicting claims or motives. With the wicked it is not so. There are other things that they regard more. God's will is not their supreme rule of action. They may not all be base enough to sneer at the claims of the law of God as a "higher law" than human laws. They may admit, that all ought to obey it. They may outwardly conform to many of its precepts; but they do not make it the law of their life. It is not written on their hearts, and hence they do not obey it from the heart. They may resolve to, but their resolution is selfish, because their ultimate intention is so. Hence, none truly obey it except through the Spirit, by believingly consecrating themselves to God, and accepting the gospel as their only hope.

5. The Righteous love their neighbor as themselves. It is in their heart to do to others as they would have others do to them. They do not merely try outwardly to do this, but the love of their heart to their neighbor leads them to do it. They will no more countenance a wrong to their neighbor than to themselves. They look upon what is done to others as done to themselves; and upon what is suffered by others as suffered by themselves. They live not for themselves alone, but to "do good to all men as they have opportunity." They have good will in their hearts to all, and would bless and do all they can to promote their

welfare here and hereafter. The wicked do not love their neighbor as themselves. They love their friends, they have kind, tender, generous feelings towards the suffering and afflicted, and perhaps towards men in general. They do many generous and commendable things; and yet their heart does not regard the interests and rights and welfare of others as their own. Self-interest is first with them. They have not, towards humanity in general, that spirit which the Saviour had, and which his followers derive from him.

6. Both the *righteous* and the *wicked* may be religious. The religion of the righteous is a righteous religion. Their faith is a righteous faith, their love a righteous love, their principles righteous principles. They serve God from principle. Their purpose and aim are supremely benevolent towards God and man. In short they "have the spirit of Christ." The religion of the wicked is an unrighteous religion. We do not mean merely that it is imperfect; but that it is fatally defective in principle. It may have much zeal and much feeling. It may have some kind and degree of love. It may have some feelings of fondness and reverence for God. It may have feelings of tenderness and kindness to men. It may clothe itself with all the forms and express itself in all the phrases and tones of sanctity; but its one fatal defect is, that it is built on supreme selfishness. Its one great incentive to action, the chief source of its joys and sorrows, of its anxiety and efforts, of its prayers and exhortations and sacrifices, is self-interest, personal blessedness to self, in this world or the next. As far as it is selfish, so far it is unchristlike. The righteous desire holiness, happiness, and heaven. Their welfare is a motive for effort, their hope of this a source of strength and joy; but all that pertains to self is held as but of secondary importance. In the presence of the claims of God, the glory of his name, and the welfare and happiness of the universe, self takes a secondary place. Not so the wicked; their blessedness, enjoyment and salvation are paramount, supreme, all in all.

In a word, in heart, spirit and principle, the righteous are supremely benevolent; the wicked are supremely selfish. Reader, to which class do you belong?

ART. II.—THE POSITION OF THE METHODIST EPISCOPAL CHURCH ON THE SUBJECT OF AMERICAN SLAVERY.*

For the last eight years, our Methodist brethren have, by common consent, avowed themselves and their church as a unit, anti-slavery. But what is totally inexplicable, they claim to have been always right,—to have done more for the cause of anti-slavery than any other denomination of Christians. To prove this they bring forward the action of their church in the eighteenth century, which the real anti-slavery portion of the church acknowledge has been a dead letter for the last seventy years. But there are favorable omens even here; for the public voice is acting as an outside pressure. That it may have its full force, the public must lift up its voice and “show the house of Jacob his sins.” It is reported among themselves that this same public voice causes the border brethren to declare themselves “in favor of the institutions of Virginia.”

While in charity, we would award all the credit to their claim to anti-slavery,—though made by border brethren, who

* The following paper was presented by a Committee to the Wisconsin Yearly Meeting of Freewill Baptists, read before a large congregation, by whom it was cordially approved, and a vote passed requesting its insertion in the *Quarterly*. Though the paper is not in all respects such an one as we ourselves should prepare on the subject, we lay it before our readers, and commend it to their candid attention. It does not pretend to state all the important facts bearing on the question, nor present so favorable a view of the position of the Methodist Episcopal church on the subject of Slavery as a different grouping of the items of testimony would allow. But the record has been carefully and conscientiously made up, the facts have been truthfully stated, and the anticipated inefficiency of the recent action of the Conference at Buffalo, is put upon plain and rational grounds. The change effected in the Discipline is slight; the moral value of the long and earnest discussion will be brought out hereafter. There is still much difficult and delicate work to be done before our religion and our despotism are effectually divorced. Whatever contributes to show the necessity for it, or hasten its coming, is working towards a beneficent end.—ED.

represent twenty thousand slaveholders,—which, from the most favorable stand-point is due. Still, justice to the slave and respect to the common brotherhood forbid our recognizing freedom and slavery; anti-slavery and fraternizing with slaveholders in the same act. The distinction which their discipline has ever made between mercenary and benevolent slaveholding, we regard as a sophism,—a trap of Satan,—into which all fall who attempt the distinction. Do we need to make any such distinction between acts of stealing, in order to justify a fugitive slave in satisfying his hunger, as he flies through the cornfield? Nor do we need any rule of benevolent slaveholding laid down to justify the helping of a fellow man to freedom. So long as that distinction is kept up by any denomination, in vain will they struggle to rid themselves of slavery. They may call slavery an *evil*; yet while they fellowship the slaveholder, slavery will ask no more. This we shall see the Methodist Episcopal church *has done, is doing, and proposes to ever do.*

We shall, in this paper, confine ourselves mainly to Methodist testimony, as reported in the Daily Advocate issued in connection with the proceedings of their General Conference.

First, we would call attention to the early utterances of the church on this subject, and the degeneracy following on the heels of her advice, while she refused to make that advice statutory. We quote from the Majority Report of the Committee on Slavery.

“The Conference of 1780 declared ‘slavery to be contrary to the laws of God, man and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not that others should do unto us.’”

“The General Conference of 1784, declared the practice of slaveholding to be ‘contrary to the golden law of God, and contrary to the inalienable rights of mankind, as well as to every principle of the Revolution.’” The Conference say, “We think it our most bounden duty, therefore, to take immediately some effectual method to extirpate this abomination from among us; and for that purpose we add the following to the rules of our society:” “Then followed a plan of emancipation, specifying the age at which every person held in slavery should be free.

* * * A note followed these stringent measures, declaring that these were to affect the members no further than they were consistent with the laws of the States in which they resided; and also, in view of peculiar circumstances, giving the members of Virginia two years in which to comply with these regulations. * * * About six months after, it was thought best to suspend, for the time, the execution of these rules, and give the members a longer time before the minutes should be enforced." How well calculated this was to give slavery the ascendancy, the subsequent history of the church abundantly testifies.

The Committee continue to say, "The suspension proved to be indefinite; but immediately following the suspension is the declaration, 'We do hold in the deepest abhorrence the practice of slavery, and shall not cease to seek its destruction by all wise and prudent means.'" Under this advice, and with a recorded rule forbidding "the buying or selling of men, women or children, with an intention to enslave them," the church went steadily into slavery. So enormous became the demands, and so wide the influence of slavery over the church, that Methodist preachers, until within a few years, have been expelled for preaching "abolitionism." "In 1836, the General Conference," according to the statement of P. S. Bennett, "passed a resolution of decided opposition to modern abolitionism;" yet this abolitionism he claimed to be that of the Methodist fathers of 1787. The same speaker says that "In 1838 the Georgia Conference passed the following resolution, viz.: "That slavery, as it exists in the United States, is not a moral evil." The same speaker informs us that, "The following General Conference, in 1840, passed this action by without rebuke—*tacitly acquiesced.*"

No wonder that he called in question the statement of the bishops, made in 1840, "that the position of the Methodist Episcopal church on the subject of slavery is that of Mr. Wesley." We think that there must be "some mistake" about the matter, though bishop and preacher reiterate the assertion in 1860.

The following was read from the Baltimore Advocate: "In all candor we tell them that it is not the doctrine of our Con-

ference that slaveholding is a sin. Our preachers do not regard the fact of masterhood to be *prima facie* evidence of wrong. They do not inquire into the motives of masters; they do not meddle with the matter of slavery. Unless complaint be made of a specific act of cruelty towards a slave, we do not call the master to account." Dr. Bond continued to read, "Our preachers do not hold slaves; but they decline to do so, not because they regard slaveholding as a sin. They do not presume there is one standard of morality for the people, and another for the ministers. But it is sinful for any man to encumber himself unnecessarily, and to a degree that will impede the work given him to do by the Master of us all." Dr. Bond remarks, "Our preachers there are then pro-slavery men. They abstain from the advantages and luxuries of the 'patriarchal institution,' simply because the negroes might 'encumber' them! That is all!"

Said another,—“The question now comes up, What has the rule and chapter of our discipline accomplished in seventy-six years? It proposed to dig up and eradicate slavery; but in her administration, she has let slavery strike her roots still deeper and deeper in this American soil! We are not able to say what our rule has accomplished. But this we know, that slavery has taken advanced ground.”

It remains to be seen whether the advice given in 1860, (for this is all that is claimed to have been done,) will work any better. It also remains to be seen whether the members of the last Conference will abide their own record.

Says the correspondent of the *N. Y. Independent*,—“Formerly, the anti-slaveryism of the church was almost universally assumed and conceded, and so, thoroughly anti-slavery men were quite satisfied with the discipline as it is. But the discussions of the last few years have changed all this; and it is found out that there is not a word against slaveholding in the Book of Discipline, while many think it is licensed by its natural and necessary implications. * * * By voting not to enumerate the ‘*holding*’ of ‘men, women and children,’ in the same category with ‘buying and selling,’ a discrimination is made in favor of *slaveholding*, which sanctions it as *right*.”

But the church, as such, did refuse to alter her record on this point. And what do her returned delegates tell us? Why, that she now "takes her place on a purely anti-slavery platform, without the sacrifice of her unity."

The recommendation of the majority report on slavery to the Conference of 1860, after assuming the anti-slavery character of the church, and for all time, was, for the sake of *more plainness*, asked to add the term "holding" to their present rule, subject to the same distinction between mercenary and benevolent slaveholding as the rest of the rule. Then the General Rule would read, "The buying, selling, or holding of men, women, or children, with an intention to enslave them." *This was lost in the final vote.* But suppose the requisite majority had been gained. With the general disposition manifested to get rid of slavery, and retain the slaveholder, of what avail would it have been to freedom? The same Conferences which have evaded the Rule, as it now stands, under plea of benevolent intentions and necessity of law, could easily have done so with any term added, so long as a distinction is kept up between mercenary and merciful slaveholding. We imagine that freedom has gained more in the failure to carry, than she possibly could with success. It is the opinion of some of the better informed, that slavery cannot, by the present programme, be got out of the church, since slaveholders would do as they saw fit about enforcing the rule on the subject. This they do with the rule as it now stands.

Said Mr. Hatfield, "All that slavery asks is for the church to give it the right hand of fellowship." Put "slaveholders" instead of "slavery," and the two following quotations are to the point:

"So long as they can be baptized as the children of God, and partake of the symbols of the broken body and shed blood of the Saviour, and get a chance to labor with mourners at the altar, and shout with our brethren and sisters in our class meetings and love-feasts, and at the times of our revivals, they will be very kind to our church, and give all their influence to her institutions."

Now slaveholders ask to be let alone. But let alone a short time, they will say, "We have lifted off that curse in a great measure, that says, 'In the sweat of thy face shalt thou eat bread.' We have niggers to sweat and labor for us. And then, like the donkey, when he commenced dancing among the chickens, they will say, 'Let every fellow take care of himself.' 'O Israel, to thy tents,'—for what inheritance have we in the Methodist Episcopal church!"

The second part of their report was on the chapter.

"Question:—What shall be done for the extirpation of the evil of slavery? Answer:—We declare that we are as much as ever convinced of the great evil of slavery. We believe that the buying, selling, or holding of human beings to be used as chattels, is contrary to the laws of God and nature, inconsistent with the Golden Rule, and with the rule in our discipline, which requires all who desire to continue among us to 'do no harm, and to avoid evil of every kind.' We, therefore, affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation, by all lawful and Christian means."

(Signed,)

C. KINGSLEY, *Chairman.*

B. F. CRARY, *Secretary.*

THE NEW CHAPTER WAS DESIGNED TO BE VERY MILD.

We quote from the speech of the Chairman:

"But it is said that the apostolic church never said that slavery is a sin *per se*, and, hence, it is argued it is not. The Report does not say that it is; and we propose to adopt the Report. Will men say they will believe it? We cannot help that; they might believe the moon was made of green cheese, but in that case the greenness would by no means be in the moon. [Laughter.]"

It will be observed that the words *sin*, or *moral evil*, are carefully avoided in even the majority report on the chapter, although they have occasion, in the third resolution, to use the term *evil* three times. Not for the sake, then, of euphony can this term be exchanged for one synonymous with *sin*. This looks too much to the North and South at the same time.

Why this care for those Methodist criminals, who deal in the bodies and souls of men, while professing to preach the doctrines of Wesley?

THE NEW CHAPTER ON SLAVERY WAS UNDERSTOOD TO BE ONLY ADVISORY BEFORE IT COULD PASS.

To a direct question on this subject, Dr. Kingsley replied that "he understood this chapter to be just what it claims to be, a declaration of sentiment and an affectionate advice, but not to be statutory. It is meant to be the embodiment of our opinion thrown upon the consciences of our people." "But if any doubt existed whether the understanding of the chairman was that of the body, the following resolution sets that at rest.

"Whereas, during the pending of the chapter on slavery, the following amendment was offered, as explanatory of the chapter: 'Provided that this section is understood to be only advisory,

Resolved, That the said amendment was rejected by this body, because we regard the chapter itself so clearly declarative and advisory as not to require any such explanation."

It, then, amounts to a very tame resolution, passed by two-thirds of the conference, and to be placed in the Discipline. And is this the sum total, to meet the many promises of our northern brethren to right themselves on this question, the next Conference? Is this *all* that we had a right to expect as the result of these many years' labor and anti-slavery agitation? It is too much like the labor of the mountain to bring forth a mouse.

THE INFLUENCE OF THE SIX BISHOPS IS UNDERSTOOD TO BE AGAINST CHANGE.

Neither in their address of 1856 or 1860, did they see fit to recommend any change, but in 1856 they entered into a labored defence of the border brethren, and the present position of the church on slavery. In their address of 1860, they refer to that of 1856 as expressive of their present views. The minority quote freely from it. They quote the following, to which the bishops in their address alluded. "In our administration in the territory where slavery exists, we have been careful not to

transcend, in any instance, or in any respect, what we understood to be the will and direction of the General Conference. That body, having retained its jurisdiction over Conferences previously existing in such territory, and having directed the organization of additional Conferences, it became our duty to arrange the districts, circuits, and stations, and to superintend them as an integral part of the church. As the result, we have six Annual Conferences which are wholly or in part in slave territory. These Conferences have a white church membership, including probationers, of more than one hundred and thirty-six thousand, with the attendants upon our ministry, making a probable population of between five and six hundred thousand. They have a colored church membership, including probationers, of about twenty-seven thousand, with the attendants upon our ministry, making a probable population of upward of one hundred thousand. A portion of this population are slaves. The others are mostly poor. They are generally strongly attached to the church of their choice, and look to it confidently for ministerial services, religious sympathy, and all the offices of Christian kindness. The white membership in these Conferences, in respect to intelligence, piety, and attachment to Methodist discipline and economy, will compare favorably with other portions of the church. In our judgment, the existence of these Conferences and churches, under their present circumstances, does not tend to extend or perpetuate slavery."

Grave apology for six professedly anti-slavery bishops! The Methodist Episcopal Church have slumbered on this question while others have won the hard fought battle. Their action, little as it is, is very recent. This the border brethren with great clearness showed. We quote from the minority report. "In support of this, we call attention to the fact that the General Conference in 1848 appointed no committee on slavery, and but one petition was presented on the subject."

"At the General Conference of 1852, no committee was appointed on slavery, and only seventeen petitions were presented on the subject. These facts are not only significant, but they are conclusive." Mr. P. S. Bennett of Wisconsin, said, "I know it

has been said in this debate, that our Bishops declared in 1840 that the position of the Methodist Episcopal church on the subject of slavery is that of Mr. Wesley. Sir, there must be a mistake,—a mistake either in the brother who made this declaration, or in the board of Bishops to whom the remark is ascribed." Then follows a statement of the action of several Conferences. That of Georgia passed a resolution, "That slavery as it exists in the United States, is not a moral evil." But what is still worse, he tells us that "the following General Conference, in 1840, passed this action by without rebuke—*tacitly acquiesced.*"

It was a noted fact that the minority, or border brethren, were as loud in affirming the time-honored and continued anti-slavery of the church, as any others. Yet P. S. Bennett tells us, "If we can credit our public journals, we must believe that a respected member of the Baltimore Conference, at its recent session, publicly addressing a civil functionary in Virginia, and speaking on behalf of the whole body, solemnly declared that they (the Baltimore Conference,) were in favor of the institutions of Virginia." Mr. Combs asserted that "A few evenings since \$30,000 were put upon the table at a meeting in New York, to start a paper in opposition to the *New York Advocate.*" Another stated an incident which actually took place at a former Conference. The question was asked, "Do you, brethren of the South, respect the marriage relation?" He replied as an honest man, "If we preached and practiced accordingly, so far as the blacks are concerned, we would not be allowed to preach to the masters." And is it possible that these brethren think that they occupy precisely the ground of Mr. Wesley? The oft repeated assertion in Conference, that, "We are one concerning the evil of slavery," together with the declaration that "The Methodist Episcopal Church now takes its place upon an anti-slavery platform securing its purity and peace, without the sacrifice of its unity," (Cor. of *Independent*,) seems strange indeed beside such declarations; together with the fact that fifty-seven names stand recorded against the mild declaration passed on the evil of slavery. Have we not reason to still ask, "is there not a mistake somewhere?"

THE UNITY OF THE CHURCH WAS MADE PARAMOUNT TO EVERY OTHER CONSIDERATION.

Men went into that Conference with the general desire to have no division, as is seen in the hearty responses from all sides, to union speeches. The following passage from the speech of a border delegate is to the point: "The reason assigned by at least one member of the Committee on Slavery, why petitions were not circulated in his Conference, was this very fact. They *began*, but it was soon found likely to produce dissension, and they abandoned the design for that cause only. I say it will be a firebrand among them."

Strange that anti-slavery should be such a firebrand in an anti-slavery church, as to forbid the circulation of petitions to have their record set right!

Hear him again: "Look at the host of official men who have sent their protest against this action." There were one hundred and thirty local preachers, (officials) in one batch. But what means this parade about *official* men, both, before the Conference, and also before the committee? We should like to know of how much more value the voice of an *official* is, than one of the common laity. It may be this explains the allusion in another place, to the *scum* of their society.

To the lovers of all true reform what is more acceptable, than the associate voice of great masses of Christians, come from whatever source it may and through whatever channel? But let us see how this anti-slavery Conference received large numbers of Wesleyan petitions on this subject, from over the water. These were offered through the members of the Black River Conference.

It will be seen that they refused these memorials without a reading, and the English were charged to mind their own business.

"Dr. Dempster presented memorials from England, Ireland, Scotland and Wales, on the subject of slavery."

"He proceeded to describe the character of these memorials."

"The Secretary read the endorsement on the first memorial; when Mr. Cooper rose and enquired whether the memorials were from Wesleyans of England, or from elsewhere."

"The Secretary said that the first memorial was from **Stratfordshire, England.**"

"Mr. Cooper doubted whether it was right to receive them."

"Mr. Moody objected to receiving them, and had several **good** reasons for it," &c. His

"6th and 7th we give. 'Because we deem the petitions so **presented**, an *offensive interference* with the responsibilities of **the M. E. church** in these United States, and a direct insult to **the General Conference.**'

"Because he fully believed that **Americans** were fully capable **of** managing American affairs, without **British** interference in **Church or State.**"

"He held that the American people and American churches **are** fully capable of attending to their own business—and that **it** illy becomes the British to interfere in these affairs, inasmuch **as** they *first* introduced slavery into these States when in a state of colonial dependency—and that, too, against the positive and oft-repeated protests of our ancestors."

"L. Hitchcock and T. M. Eddy then presented the following:

Resolved, That it is the sense of this Conference that, under the call for memorials, &c., no member has a right to present petitions from any *except members* of our own church."

"The Bishop said it should be decided without debate."

"The resolution was then adopted."

"Dr. Durbin thought our vote had involved us in trouble which would appear hereafter."

"The Bishop said the vote rules out these memorials from Great Britain, and all such papers, under the same circumstances."

"Mr. Moody said that he was glad that this decision by the Conference had gained the point which he desired,—the exclusion of these petitions, manufactured to order, and imported for this occasion. He thought that the British, when they appear amongst us, should come in sack-cloth and ashes. . . . He thanked the brethren for the nearly unanimous vote by which the Conference relieved itself of the interference."

What will our European Christians say, to be thus treated by those who claim to have inherited both the doctrine and spirit of the great English founder of Methodism?

In proof of our position, that unity was first and purity second, with the Conference, as seen in the sensation and applause given to union speeches, we proceed to quote from their record: "And if men are entitled, by consecrating their talents, their time, and their whole influence on earth in aiding you to build up this beautiful fabric—the loveliest the sun ever shone upon—we must feel an abiding interest in the perpetuity and unity of the church; and should an attempt be made by the frenzy, folly, or wickedness of her sons, to tear down this edifice, we warn you, —here, in the presence of this General Conference assembled, and of this nation, looking upon our deliberations, and in the name of the local preachers who have labored with you—we here declare that we shall have no lot or part in the division of the church. [Applause.] But, whoever shall advocate it, or whatever arm is raised to do it, we will, with prudence and yet with firmness, say:

‘ Woodman, spare that tree,
Touch not a single bough;
In youth it sheltered me,
And I'll protect it now!’

[Great Applause.] I thank you for the courteous and kind reception you have given to the memorial (of one hundred and thirty local preachers), and to my remarks. I take my seat, praying that God may direct you in your counsels, and lead you to such results as will more firmly unite the church of God.

The Rev. gentleman sat down, amid numerous responses of ‘Amen.’”

Were the church considering the question, “What shall be done for the extirpation of the evil of horse stealing?” and one hundred and thirty local preachers should send in a remonstrance to any law excluding them, asking for the unity of the church with these thieves, could such a sanction of approval be gained? We all know the answer. Yet these men ask us to endorse their anti-slavery, notwithstanding their desire to maintain the church without a rupture.

We quote from the speech of Mr. Sewall:

“Would you steel the hearts of the masters against me; and deprive the slave of the ministry of our church? O! no! *do not pass this rule.* [Great sensation.”]

“Christian! and Methodist preacher! do not do this act! Brother, I speak with deep interest, and great feeling. *We must leave you, if you compel us to do it.* May God prevent it. [Cries of ‘Amen,’ ‘God prevent.’”]

Also from the speech of P. S. Bennett:

“We secede? No, sir! individuals here and there may, in case of a failure, but the great body will not. We shall not, in any case, give the least countenance to such a measure. And now, sir, will our border brethren give us a like assurance? I leave *them* to answer.”

Think of a Wisconsin preacher asking for an “assurance” that those whom he acknowledges to be in favor of Virginia slavery would tarry with them. This looks like an attempt to disfellowship an evil, but to fellowship the evil-doer.

We quote from another Northern brother:

“It is said the border cannot bear this; that there is danger that by passing this chapter a division may ensue as the consequence. On this question I only say, no man shall leave by my consent. I will hold on to these dear brethren as long as I can cling to them, and as long as they can be held. But you say you cannot endure it on the border, and what shall we do? Why, my dear brethren, do just as we have done, and stand by the church. But you say you cannot hold the members. Can you hold *yourselves*, brethren? We have seen the time here in the North when we could not hold the members because we sustained, as they claimed, men who were connected with slavery. If we had said then, we will go with the people, where would have been our church to-day? What did we do? Why, sir, we stood like an anvil to the stroke. Our members left us by the hundred, by the thousand, and by the *ten thousand*, but still we stood firm at our post. Dear brethren of the border, go ye and do likewise.”

The following is a specimen of the zeal with which they would force a union:

"I have my opinion of the duty of maintaining the authority of the government, and if I were President of the United States, and any attempts were made, either North or South, to dissolve this Union, if there were ships enough, and men, and cannon, and powder, and ball enough, I would whip them in. [Tremendous applause, and raps by the chair for order.] And what I feel for the State, I feel for the church. I go for the church, and the whole church, and nothing but the church. [Renewed applause, and call from the chair for order.]

REASONS FOR NOT HAVING LAY DELEGATION.

"Have not the New School Presbyterians split on the subject of slavery? And have not the Protestant Methodists split on the same question? And, if we had the laity here, they would have helped to divide us. Forty thousand petitioners came here, and upon that basis we must have a new rule and chapter on slavery. But, when the brethren came to speak of these petitioners, they were said to be the mere scum of the laity." "Several members said that was never said." Still it was claimed that it was in *substance* said.

Mr. Brown said: "Well, the laity were disparaged when they wanted one thing, and glorified when they wanted another." Why was the parade made about *official* members, if the laity were not treated as the scum? We call upon the laity to make good their professions of anti-slavery, or take in their ensign of Wesleyan anti-slavery, and acknowledge that their banner ignobly trails in the dust.

It is claimed by some that the church cannot help herself, since they are not strong enough to carry the two-thirds vote, and they are dependent on the Conference for the laws of the church. But if it is true, is it not a significant illustration of the workings of episcopacy? This does not sound like rejecting after the "first and second admonition." Unlike Paul's plan of church building, this is consolidated like a great iron wheel, so as *it* turns, all the little wheels *must* turn. This plan of government may work well to take in members, but woe to the man, outside or in, who gets ahead of the body, and attempts to stay its progress in a given wrong direction. With these facts, and many more before them to the same import, they tell us that "the great battle on slavery has been fought."

"Thus has the progressive anti-slavery element among us gained a decided triumph." Again and again it has been affirmed, that "the Methodist Episcopal church now takes its place upon an anti-slavery platform, securing its purity and peace without the sacrifice of its unity."

Singular compound of twenty thousand slaveholders,* and perfect unbroken anti-slavery.

In conclusion, the Pastoral Letter makes their action a finality. It now predicts that the church will hereafter have peace on this subject throughout all her borders. We insert this extraordinary paragraph entire:

"9. The subject of *slavery*, as related to the church, has occupied her earnest attention for a hundred years, and her history on this question shows the difficulty and delicacy of the matter. Her testimony has been uniformly against it as a system; and yet she has tolerated the legal relation where circumstances have justified toleration.

In the course of half a century, some doubts have arisen as to the true intent and meaning of the Discipline on this subject; and to set this matter at rest, the General Conference has judged it proper to reconstruct the seventh chapter of the Discipline on the subject of slavery, so that it shall be a clear declaration of the principles of the church touching this matter; and to add an affectionate admonition to all our 'preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.' Thus the General Conference has expressed its judgment by a declaration of its principles, and given its godly advice as to the application of these principles by those who may in any way be implicated in this matter, whether as pastors or people; pointing out, in its advice, that in the application of the principles, due regard be had to the laws of the States, and our duty founded in Christian morals. We sincerely trust this well-considered action on this vexed question, will be accepted by the church; and that peace and quiet may hereafter reign throughout all her borders."

* H. Mattison.

The compromise just made with slaveholders,—for we call it nothing more nor less than this,—is not claimed to be as strong for freedom as the advice and compromise entered into in 1785, under which the church went steadily into slaveholding, slave-breeding, and slavery defending.

An enlightened anti-slavery community will judge whether the claim, to be regarded, as a church, as now standing on a “purely anti-slavery platform,” is a valid one. We hope that the “outside pressure” may be sufficient to send our brethren to Conference in four years from this, with the resolution, when border men threaten to leave, instead of fainting, to say, “Go, gentlemen, and stay not upon your *going*; but *go at once*.”

[The Conference passed the whole unanimously, and requested its publication in the Quarterly. After which the entire congregation voted, which was nearly unanimous—two only voting nay.]

ART. III.—AN EFFECTIVE MINISTRY.*

We propose, in this article, to offer a few thoughts on the subject of an Effective Ministry. We are conscious that it is a theme requiring a richness and ripeness of experience, a power of conception, a range of thought, and a vigor and strength of utterance, to which we can lay no claim. But with all our deficiencies, we beg leave to express our conviction that one of the greatest wants of our time is, an EFFECTIVE MINISTRY—a ministry that shall measurably, at least, comprehend the greatness and dignity of its work, and shall go forth thoroughly furnished to accomplish its high objects. With every gospel minister, with every student for the ministry, the great question is, or ought to be, How shall my ministry be

* The substance of this article was prepared in the form of a Discourse, which will account for the rhetorical cast of a large part of it.

made most effective for the glory of God in the salvation of men, and in building them up in the grace and beauty and holiness of Christ.

The ministry has an end, a stupendous end, in view, and that end is *the effect* to be produced upon immortal souls by this Divine instrumentality. All discipline, all preparatory study for the ministry, all furnishing of the mind, has its chief value in relation to this end. All the thought and effort given to the work of preaching, all the study of the best modes of presenting the gospel, all the training of the physical and intellectual powers, which are employed in the utterance and exposition of Divine truth, are meant to make men efficient ministers of God's word; everything that tends to draw away a man's attention from this great object, is fearfully mischievous in its influence, and must unavoidably impair his efficiency as a servant of Jesus Christ.

We do not know of a more momentous topic than this, or one that suggests such fearful results upon the characters and destinies of men. The most we can do in our treatment of it, is to present some of the indispensable elements and qualifications of an effective ministry.

Cherishing, as we do, the great fundamentals of evangelical religion, it would seem almost unnecessary to say, in the outset, that an effective ministry must be distinguished for *piety*. And yet, trite as this point may be regarded, it is of infinite moment, and lies at the bottom of efficient ministerial work. Our views of religion not only comprehend man in his *human* relations and obligations, but first and above everything else they place his relations and obligations to God. *Holiness to the Lord* is the prominent trait of every true believer, gives power and beauty to every other virtue, and is as indispensable to Christian character as light to the eye, blood to the heart, or food to the stomach.

The Great Head of the church demands that every member be a temple of the Holy Ghost, and to the altar of this temple, love and gratitude, sorrow and penitence, faith and hope, must bring their offerings, and holiness must devote the whole to God. If this stamp of piety is demanded of every Christian,

how much more of him who has been specially called and set apart to lead the devotions of God's people, to expound to them all the words of the Divine life, to guide them into a knowledge of God's ways, to open to them the high lessons of Providence and redemption, and in all things be the shepherd to lead and direct the spiritual Israel of God! What holy experience, affection, ardor, wisdom, patience, consecration of motive and purpose, are required for this work! Surely if piety is requisite to the character of the private Christian, *eminent* piety is indispensable to the ambassador of the cross. If he is to lead the people of God in all outward services, if his manner is to give impressiveness to all the ordinances of God's house, if he is to make the people feel that he bears a message from the Sovereign of earth and heaven, then in every act, in every prayer, in every sermon, in every exhortation, he must put forth a power and a spirit which shall show entire consecration, unreserved submission to the service and the will of Him from whom he has received his high commission. As an ambassador of Jesus to lost and perishing men, he is to be literally permeated with Divine love and compassion. As the representative of Christ, he is to manifest that high earnestness and courage which ever distinguished his Divine Lord. As the shepherd and bishop appointed to feed the flock of God, it is indispensable that he feed continually at the table of his Master. As one appointed and consecrated to lead the people in all their public devotions, to plead for transgressors, to bear the sick and the dying on his heart to the throne of grace, it is requisite that he be Israel-like in prayer. Ever seeking for communion, full communion, with the deep things of the Spirit.

Nothing but such deep, eminent piety as this can save the minister's weekly and daily services from degenerating into cold and heartless formality, into dead professional routine. This is one of the greatest evils which presses, or can press upon him, and over and against which he must continually stand guard. Hence, in spiritual fervor, in entireness of individual consecration, he is to be an example to all others, head and shoulders, as it were, above other men. He is to feel that everything he does and says—that all his associations, his

very manner, his bearing,—exert a mighty influence upon the present and everlasting welfare of his fellow men; and that that influence, to be what it should, must flow from a character that is marked above all other qualities by pure, devoted, earnest piety.

It is mere common-place to say that, other things being equal, a ministry distinguished for such a stamp of piety, will be an effective ministry—the *most* effective ministry. All the attributes and the promises of God are pledged to sustain such a ministry, and crown its labors with the gift of souls. It has, and must have, a spiritual force that is irresistible; and in the great day when Jesus shall walk through the ranks of humanity, making up his jewels, if not before, its power will be recognized and honored.

All the past history of the church is but a demonstration of the assertion that an effective ministry, effective in a Christian sense, has been distinguished for eminent piety. This hurried the apostles and primitive preachers over land and sea, the despised missionaries of a despised religion and a crucified Master. It is the bright, flaming characteristic which shines forth on all the leaders of God's elect host through the sweep of the centuries. It was this deep, all-pervading, and all-controlling piety that marked the Reformers, and made them such mighty and fearless men of God—that gave such power to the ministry of Whitefield, Edwards, Wesley, and all that noble band of men, who form a constellation of God's worthies which never sinks beneath the horizon. This profound, glowing piety, was the leading trait of our denominational fathers. Not only did men feel that they had a Divine authority to preach, but they made men feel that, as ambassadors of Jesus, they were wholly born of, and entirely consecrated to, God. True, they were not learned men, in the mere scholastic sense of the phrase. They could show no diplomas written over by human hands. Their names were not recorded on the walls of any human institution. All their graduating honors were taken in the school of Christ. Their names were recorded on the Lamb's Book of Life, and they were consecrated and set apart by the imposition of Divine hands. It was the piety, the entire

devotion of our fathers to the Redeemer and his cause, that made them so mighty in the overthrow of the works of darkness, and the winning of souls to the embrace of redemption. It was this that made men wonder at their sublime earnestness; this that made them tongues of fire, and, with an *absolute passion for souls*, sent them through heat and cold, through privation and sorrow, to snatch men "as brands from the burning." And God blessed their labors, not *because* of their ignorance in many things, but in *spite* of it. God blessed those qualities which are common to educated and uneducated ministers, if they are men after his own heart, even zealous devotedness, entire consecration, believing prayer, eminent piety.

And that which was so indispensable in times gone by to an effective ministry, is just *as* indispensable to-day. That which gathered such rich fruits then, will gather as rich now. Though the demands on the ministry have greatly enlarged in every direction within fifty years—though it is called upon to sound subjects which our fathers never heard of, still this demand for eminent piety remains unchanged and unchangeable.

And never has this demand been so pressing as to-day. This is an age that, above all which have preceded it, delights to probe and cut through all shows; cares but little for bark, and leaves, and flowers, but clamors furiously for fruit; pays but slight regard to profession and church membership, to clerical coats and robes and bands, but pries inquisitively into the life, and suspects every claim that is not made good in worthy character.

The ministry of to-day, above all other times, must stand on its actual merits, and consent to be measured by the rule of Christ's righteousness. For these reasons, and a multitude more, the ministry of the present, to be effective, must be distinguished for piety. God's sacramental host ought to be led by men who have lived in the holy of holies, and who have communed with God face to face. We are immovably rooted and grounded in the conviction, that this living, all-embracing piety is the foundation, and the only sure foundation, of an effective ministry, without which the superstructure will be but a poor, broken, shattered specimen of human impunity, and the holy

things of God, the awful interests of the soul, and the high spiritual agencies of eternity, will be handled by unconsecrated hands. Could we have the dearest wish of our heart concerning this matter of piety, it would be to make it, in candidates coming forward for the ministry, a subject of most searching, thorough examination. Above Hebrew and Latin and Greek, above all science, all demands for eloquence, and a wide, generous scholarship, uplift the demand for a deep, high-toned, devoted piety. As we value the souls of men, as we value the religion of Christ and the glory of God, as we value the present and immortal interests of the race, never, never let us be guilty of lowering the standard of piety, but rather let us lift it higher and yet higher. The effectiveness of the ministry is mere idle talk if this is practically ignored, or lightly regarded and lightly treated.

But eminent piety, indispensably important as it is to an effective ministry, is not the only requisite. If it were, every Christian would be called to the ministry of the word. Hence, the next thing to be said is, that *an effective ministry must apprehend and appreciate the greatness and significance of the ministerial work.*

Comprehensive appreciation of any work is requisite to success, but most emphatically so to him who labors to reconcile men to God. The minister is first to understand most clearly, and feel most deeply, that he is an agent of heaven. He is the mouthpiece of Jehovah. He enters the sacred office, not to glorify himself, but God—not to deliver his own opinions and theories, but God's message to perishing men. Not to seek fame, but to rescue human souls from the terrible grasp of sin. Not to build up a sect or party, but the kingdom of our Lord Jesus Christ. All holy motives are to move him, all holy objects are to engage him, and wherever he goes he is to remember that he is God's ambassador, not man's.

He is also to remember that, as the consecrated servant of the Highest, he is to be entirely *devoted* to his work. Everything else is to be subordinate to this. Everything else is to be ranked below his ministry. This is to be central, and all other things are to fall into appropriate place and relation.

No worldly avocation, no demand made upon him, is to thrust his ministry into a corner, and make it a matter of inclination. He who makes his ministry a secondary affair, enthroning the world and its cares over it, dishonors and degrades it, and wounds religion before the very faces of its foes.

Again, he is to understand that, as a minister of Jesus Christ he occupies a position where he holds in his hands lines of influence which, linking him to all the past, stretch on and up to God's throne, and run parallel with the sweep of eternity. He preaches a gospel that oversweeps all selfish and material considerations, and comprehends the interests of the moral universe, and the scope of an immortal life. As an ambassador of the Lord, standing in the pulpit, which is the representative of the cross, he is to understand that there are lines of relationship linking it and him with every object, every event, and every being in the wide sweep of a universal circumference—that he stand on that place to note and report the sweep of events, to impress on human souls their responsibility to Him for whose pleasure all things exist—to induce men to bow to Him as the rightful Lord of their hearts, and with him, as their under shepherd, to move forward and upward to the great consummation of the Redeemer's mediatorial glory and victory.

Still further.—the minister of Jesus is to understand that he labors not only to save men now and here—that he not only toils to add to the virtues and excellences of the life that now is, and for present individual and social improvement, but that he is laboring with Divine forces to mould *characters* which shall shine forever as stars in the spiritual firmament of creation. He is to comprehend most clearly that the minister can not go up to God's judgment-seat alone, but that just in proportion to his faithfulness and influence, he will be attended by those who have enjoyed his labors, and who, with him, shall enter into rest.

Looking at the work of the ministry from this point of view who can have it with too entire a consecration? Who can entertain sufficiently exalted and comprehensive views of its greatness and significance? It takes in life and the world, God and the universe, Christ and his redemption, the Holy

Ghats and all his agencies, the human soul and the scope of immortal being and action. To no being, in this world, has God committed such a labor and dignity as this—to no creature has he entrusted such a fearful, all-comprehending responsibility—to no being has he entrusted such agencies and privileges. The thrones of kings, the sway of statesmen, the power of conquerors, the influence of philosophers, the position of scholars, almost dwindle into insignificance when compared with the work assigned to the ambassador of the cross; for this work comprehends all these, and stretches on far beyond them all, and, in its results, embraces a devotion that archangels have never measured, and archangel's vision never penetrated.

We may settle it at once and forever, that a ministry that does not apprehend and appreciate the greatness and grandeur and dignity of the ministerial work, is deprived of one of the greatest elements of effective power. Without this, knowledge, profound scholarship, all the grace and beauty of the highest and ripest culture, will be mere decoration—sounding brass and tinkling prettiness.

So deeply do we feel on this point, that we have often wished, and often expressed the wish, that in all preparatory study for the ministry, in all training, in all examinations of candidates for the ministry, frequent and earnest attention might be given to this point, and that the greatness of the ministerial work should be so faithfully and powerfully inculcated, that no student, no candidate for license, could ever forget it, or lose sight of it.

An effective ministry must comprehend the philosophy of building up, as well as of tearing down. To attain this result the great object of the ministerial labor, the glory of God in the salvation of men, must be placed in the ascendant. All mere personal feeling, mere worldly ambition, rivalry, envy and jealousy, must be sacrificed. Individual likes or dislikes are nothing. *The cause, the cause is everything.* Men are to be toiled for and labored with as the subjects of God's moral government, as entering and passing through life under the pressure of a tremendous responsibility, as the heirs of an immortal destiny. The effective minister must not only carry a torch for

burning, but a hammer for building. Not only must he clear away and burn up rubbish, but he must build up the walls of the spiritual temple, and thus burn and build, and build and burn, until out from the dust and ruin shall rise the structure of noble, generous, Christian character.

It is hardly necessary to say, that it is a very easy matter to pull down, tear in pieces, and destroy. Almost any one can do that. The torch of an incendiary can level, in an hour, the result of the labor and sacrifices of years. The noble ship, walking the seas, a thing of life, bidding defiance to wind, wave and storm, may, by one false sweep of her rudder, be sent to the bottom. The magnificent edifices of classic antiquity required skill, genius, vast labor for their construction; but the hand of a hod-carrier can lay them low, and ruin their beauty and grandeur forever. And in accordance with the same destructiveness and fearful power for evil, the minister, by not comprehending, or by neglecting the philosophy of his work; by not giving the great object for which he should labor the highest place, may produce sad, terrible effects in a very brief space of time. In a few weeks, or months, he may greatly endanger, or even ruin the prosperity of years. By a mere partisan manifestation of feeling, in cases of difficulty, he may make a rupture which no subsequent effort can heal. He may benumb the intellect which he ought to arouse and brighten. He may paralyze the heart that he ought to warm. He may stupefy the conscience that he ought to awaken. He may deprave instead of purifying the tastes and affections. Nor does this one soul he injures, go on alone to ruin. The law of sympathy binds spirits together, and brings together companions for joy or gloom. The man whom a minister has hardened in guilt, in obduracy, in opposition to the cause of God, imparts a like hardening influence to his household to his intimate associates, and these, in turn, affect all the circles with which they are linked by the bonds of kindred, friendship, or acquaintance; and thus the progress of the destroying contamination goes on, and on, through life and into eternity. It is a fearful, terrible truth, that not only does the tide of holy influence flow upward from soul to soul, and from generation to generation, but the river

of death flows downward, increasing in bitterness, increasing in depth and breadth of volume, as it rolls on to the gulf of final ruin. Not only does the good that men do live after them, but the evil also. Nor is it only from the aggregate of a minister's life and labors that such evil may take its rise. It is from one sermon, and one sentence that a hearer may start in his career of desperation and rebellion, and go on diverging, further and further from the Lord that bought him. As Professor Park has truly said, "A single unguarded expression has gone from the pulpit, and eased a conscience that had for days been extorting the complaint, 'O wretched man that I am!' A morose, careless appellative on the doctrine of eternal punishment was referred to by an enemy of that doctrine, as the first thing that inflamed his mind against it, and induced him to become a minister of false tidings, proclaiming peace to large assemblies, for whom there was no peace, saith the Lord. A rough remark on the perdition of infants, has been known so to shock a hearer, as to make him leave the house of God, and never listen to an evangelical ministry again." We well remember the impression that was made on the mind of a young man years ago, when his attention was directed to the great concern of religion, by a prayer offered by a Christian minister for one whom he regarded as a heretic. It had the effect to harden him for years against the claims of God, and his law. The same evil influence operates in other directions, and over a different class of persons. There are persons within our own knowledge who have been hardened, prejudiced against the truth, and against all religious institutions and influences, by the tearing down, destroying, *partisan* propensities of professed ministers, and to-day Zion mourns over the wreck and ruin.

We do not wish to convey the impression that the minister should handle God's truth with gloves—that he should touch the sins of men with velvet fingers, and wrap the sword of the Spirit in bandages. No! Let him speak boldly and with power. Let the blade flash and gleam like lightning. Let him stand in the pulpit as God's ambassador to deliver God's message. But never let him forget that he stands there for his Sovereign, not merely to tear down, but to build up—not mere-

ly to wound, but to heal; and keeping this great object in view, remembering in the midst of all provocations that this is to be one of the great distinctive features of a Christian ministry, let him go forward, clothed with the authority, and exhibiting the spirit, of his Lord; and then, if men see fit to wrest his message to their own destruction—if they persist in making the message of life a message of death, *they* will bear the responsibility, and the skirts, and the conscience, and the character of God's servant will be clear.

A ministry, to be effective, must be adapted to its age—to its peculiar wants and characteristics. The age in which we live, differs widely, of course, from all the ages which have preceded it. Though it is true that the great essential traits of human nature are the same to-day as ever, it is also true that those traits are not the same in outward expression. Not only has Christianity been clothed with fresh, and wider, and mightier instrumentalities, but the forces of opposition have more potent agencies for the work of ruin than ever before. If steam and lightning have given us increased facilities for the advancement of a material civilization—if an increase of the means of intellectual culture has given us great control over the forces of nature—if the advancing march of science has opened the pages of earth's history, and enabled us to reveal its secrets—if it has mapped out the heavens, and placed the planets in the grooves of law, and enabled us to calculate their speed, and weigh their mountains—if it has enabled us to follow the "comet fire ships," and break the spangled roofing of night into an arch in which solar systems are but dots—and thus bring down to our fireside the lessons of a high astronomy—all this only suggests, nay, demonstrates, that the demands on the ministry of Christ have been proportionally increased—that the sphere of its labors has widened and deepened, until there is not an interest of life or society, not an element of science and civilization, with which it is not directly linked, and all of which may be used as effective instrumentalities to crush the powers of evil, and roll on the kingdom of our Redeemer. Life, thought, action, have changed in the rush of the years. We no longer travel at a snail's pace, but in all things we go

by lightning and steam. We build cities in a year. We dig up the stumps of primeval forests to put down pavements. Men are going mad in trade and speculation. "The slow penny makes the sure pound," is, unfortunately, a worn out adage. Men, too, are running wild in politics. Expediency is taking the place of principle, and human consciences stretch the whole length of the plank of availability.

Look in other directions and see how the world is sweeping on. The simple wire which runs over land and under seas, thunders in your ears the tidings of a transaction only a few hours old, thousands of miles distant. The school boy of the present, is ahead of many of the professed scholars of half a century ago. The men of the present see more, and feel more of life in a day than our fathers saw and felt in a year.

Infidelity is not what it was, in form, in the days of Paine. Not only has it dropped his coarseness, but it no longer hurls the caustic lightnings of Voltaire; it no longer treads in the footsteps of Gibbon on the plain of history; it no longer presents itself in the keen sophistries of Hume; but it talks largely about the "Great Unknown," the "Infinite Cause," the "Omnipotent Force," the "Universal Law." Suggests that the wonderful works, recorded in the New Testament, may be mythical, though its morality is Divine—as all good is Divine. Concedes that Jesus said some great things as the outgushings of a large, poetic soul, though it places him in the same list with Socrates and Plato. Hints very strongly that the apostles were often mistaken—that the religion they proclaimed was, probably, only an outgrowth of Judaism, enlarged somewhat by the conceptions of a Jewish poet, and having a good sprinkling of oriental philosophy. It smiles, with its own peculiar smile, at the idea of old fashioned Christian regeneration as indispensable to human character, and tells us quite plainly that the grand remedy for human ills is a patch of vegetables for every man, and a system of education that shall put out the fires of hell.

In the past, the giant minds of Christendom have driven infidelity from every field on which it has dared to plant its foot, and now, having been taught a little shrewdness by its former

defeats, it comes to us with the high-sounding name of *religious philosophy* labelled on its frontlet.

The Phariseeism of to-day is very different from that of nineteen centuries ago. It no longer erects the cross, and drives the martyr's stake, and piles up the faggots; but it bows politely to the Gospel, joins the church, shakes hands with the ministers, gives to missions, aids in building churches, and patronizes Christian literature, if there is no abolitionism in it, and the principles of the New Testament are presented as "glittering generalities."

Only a ministry adapted to its time can meet this ever-shifting and varying condition of things. An effective ministry must be the ministry of the living present. The selfishness, the hot passion, the wide-spread meanness of the times, the hot, reckless pursuit of gain for its own sake, must be met by earnest, courageous, living men, who will make the solemnities of eternity and God's eternal moral law felt on the floor of the world as well as in consecrated temples. The infidelity, so widely diffused through magazines and shallow books, must be met on its own ground, and the mask torn from its face, and its heart of deep, inextinguishable hatred laid bare. The ministry of to-day has but little interest in the Phariseeism of the year one, but everything to do with the Phariseeism which sits in the pews of many of the churches of the nineteenth century, refusing to lift a finger to unbind the heavy burdens that rest upon men. As slavery has taken the ground that it is a Divine institution, one of God's great converting and civilizing agencies, the ministry must meet it with the terrible, tremendous fact, that for five thousand years God has been preaching *against* slavery, and from his high throne in the heavens has been proclaiming, through the rush of centuries, that there is no peace on this question of bondage and freedom.

Thus, to be effective, must the ministry of to-day be adapted to the age in which we live. It must hear the voice of the Master calling upon it to discern the signs of the times. It must be ready to answer the inquiry of the church, "Watchman, what of the night?" We are willing, and more than willing,

that men should be ahead of their times—that as ministers they should be head and shoulders above all others, sweeping with their vision an ampler horizon, and, like the old prophets, heralding a brighter and more perfect day. But let no minister, as he values effectiveness, as he values souls, lag behind his time, feeling no sympathy with the period in which he lives, always harping about former days, and hence always preaching to the men of a past age. A ministry of this stamp will fail to accomplish the great object for which Christ sent it forth, and it ought to fail. “God is conducting the affairs of this universe on a plan. In every age that plan advances—and his ministers are to mark that advance and fall in with it. And just in proportion as they adjust their movements to God’s—link themselves on to his plans, and keep pace with his progress, they will move with the force of Omnipotence, simply by moving in a line and in harmony with it.”

A ministry, to be effective, must have extensive knowledge. Ignoramuses may get along very well in some of the avocations of life, and good tailors may help them to get through the world quite respectably; but *good and well furnished brains* are indispensable to an effective ministry.

And first, there must be sought and obtained a sound, thorough knowledge of the Divine word. The Bible is the minister’s spiritual armory, and woe unto him who depends upon philosophy, upon mere human culture, for his spiritual weapons. Such a minister may be a pretty sermonizer, and a pretty man, but he will be a mere smatterer and babler in the high matters of God’s redemption.

We very much doubt whether the schools of theology insist with sufficient earnestness upon this high study of the Scriptures. It is doubted whether they put the Bible as the first and foremost book, and make a thorough knowledge of it, a clear acquaintance with its spirit, the great end and aim of all training. Of course, we have, or ought to have, lectures on the Bible, historical, prophetic, doctrinal and ethical. We have times set apart to exegesis, to the study of inspiration, evidences, etc., and all this is indispensable. But there is something more than this; and that is to so study the Bible *itself* as to get into its very

spirit of divinity—to breathe the very atmosphere of its inspiration—to feel the very breath of God regaling the soul, and get into communion, actual communion, with the Holy Ghost. To secure this, men must go and stand by the altar-fires of the old prophets; they must live with Jesus as he walked on the mountain and by the sea-shore; they must stand and weep with him over Jerusalem and the grave of Lazarus; must feel his indignation as he hurled his crushing rebukes at sanctimonious hypocrisy, and must melt into tenderness with him as he welcomes the penitent to the redemptive embrace of God. To understand John, men must get into the love and spirituality of John; to comprehend Paul, they must rise to the key-note of his grand, and heroic life, “I glory in the cross of Christ;” and to understand the whole apostolic life and character, they must come into apostolic communion by the law of spiritual sympathy. All this supposes a most thorough, conscientious study of the Holy Scriptures, and when studied in this way, as the end of all investigation, a ministry will have one of the chief elements of effectiveness—it will have the old prophetic fire, the manly earnestness and boldness of apostolic times, and all other educating processes will be sanctified, permeated and *made* living by the living spirit of Divine truth. Look over the history of the church, and wherever we find an effective ministry, we see it invariably distinguished above all other acquisitions for a thorough knowledge of the Holy Book. We may talk about the narrowness of our fathers, and their slender scholarship—and we all know they were narrow and slender enough in many things—but it would greatly rejoice us, if the Christian ministry of to-day had their broad, deep, spiritual Bible learning, for then we should feel that the mantle of the fathers had fallen on worthy successors. Men may smile at the sourness of the old Puritans, and curl the lip at some of their narrow notions; but the psalm that went up from the deck of the *May Flower*, as the winter’s wind sighed through her frozen shrouds, and the mighty prayer of faith that ascended from Plymouth’s snow-clad rock, rose from the souls of men who had made God’s word their meat and drink, and we who live to-day are enjoying the bountiful harvest of that seed which was sown by them in blood and

tears. Yes, the Holy Bible makes effective characters, and hence effective ministers; and could we have the dearest wish of our heart concerning its position in all our schools, in all our theological seminaries, it would be to have its thorough study placed at the *head* of all pursuits, and make a corresponding knowledge of it the *test* of a man's fitness to preach the Gospel; for we are immovable in the conviction that without this, an effective ministry is an utter impossibility.

Again, the ministry, to be effective, must seek for a true and wide knowledge of men. This cannot be found in books, nor in the parlors of parishioners, where all things are put on their proprieties. If the minister would know men, he must watch them in the rush and whirl of life; he must find the stand-point from whence they look and act; he must study their faces, their actions, their habits, their very tones of voice; he must catch the drift of their characters from the straws which are dropped on the current of life, for these show which way the stream is flowing; and, above all, he must study himself, his own motives, purposes and desires, not in a narrow and superstitious manner, but in a large and generous way; and this study will be of great service in sounding and measuring correctly other people. Heart answers to heart; heart swallows up the product of heart. If there is not knowledge of men gathered from the field, the street, the shop, the store, the office, there will be but little efficiency in a minister. He may reason, but there will be no point to his reasoning. He may hurl out great chunks of logic, well tied together, but they will be as cold as ice-blocks. He may pile up adjectives, and make tremendous appeals, but he will not awaken a particle of emotion. All his efforts will go over the heads of people, or come rattling down to their feet, like spent bullets, doing no execution, for the simple, but sufficient reason that he has no knowledge of living men, with living hearts and living nerves.

In addition to this, a ministry, to be effective, must give all proper attention to reading and study—and this that it may have clear and comprehensive views of truth—may attain a knowledge of principles, and keep the intellectual armory full of the proper weapons. We do not wish to be understood as say-

ing, that a minister should read everything that he can lay his hands on, or that he should make his mind a case of drawers, and tumble everything in that comes within his reach. The man who pursues this course, will have no order in his brains, no arrangement of his materials, and but little effectiveness in his ministry. All the faculties will be clogged and oppressed, and in the quaint but pointed language of Robert Hall, "So many books will be piled on the head, that there can be no movement of the brains." A man who has thoroughly mastered one noble, true book; who has been made strong by its bracing spirit, rich by its large stores, and excursive by its generous impulses and suggestions, is a far stronger man, and far more dangerous, usually, in argument, than the man who has swallowed whole libraries, and is merely a sort of intellectual anaconda. The minister wants knowledge that he may be effective. He desires to achieve those grand purposes of love for which the truth was given. Hence he must be able to clothe his message in garments of light, adjust it to the sensibilities of the heart, point and force it into the drowsy chambers of the conscience, and bring all his resources to bear for the redemption of man. For all this work, extensive knowledge is needed—knowledge of the Sacred Word, knowledge of men, knowledge drawn from every source that will aid a minister to win souls to Christ.

Our final remark, and which is most plainly suggested by all we have said, is, *That a ministry, to be effective, must be an educated ministry.* It seems to us that there has been much wild and unnecessary talk about this matter. Much has been said concerning educated and uneducated ministers. The very simple fact seems to be greatly overlooked, that *all* ministers are educated in a *right* or a *wrong* way—after a narrow or a generous pattern—after a full, round method of training, or a one-sided, half-developed method. The question is not so much about the *fact*, as the *kind*. The great question is, whether we shall have a weak, halting, limping, and lean system of ministerial education, or one that is strong, filled and permeated by the power of living men, rich with a profound and generous Christian culture, manly in its character, decided and independent in its tone, and fearless and courageous as the truth it

seeks to impart. The question is, whether we shall have a system of ministerial education a quarter or half a century behind the times, and which shall send forth a body of men adapted to a past generation; or whether we shall have a system adapted to the actual living present, and which shall mould the coming future, and send forth into the harvest field of the world, a body of men fitted to perform the great work now devolving upon the Christian ministry. *

We yield to none in our reverence for the fathers. They performed a noble work. Like John the Baptist, they laid the great foundation stones of a noble superstructure. And could they speak to us, they would tell us to stop this everlasting harping about their deficiencies, or their sufficiency, and go to work, using these opportunities and agencies which God is giving us to build up the kingdom of his Son. They would tell us to use *our* advantages as they used theirs, to meet the wants, the urgent wants of our time, as they labored to meet the wants of their time. We cannot wear the clothes of our fathers, nor use their implements in their way, nor think in their channels. What is wanted above all things, is the *spirit* of the fathers to make the best possible use of all the means of usefulness God has granted us. What is wanted everywhere is, that we hold fast to the devoted piety, the high courage, the sublime earnestness, the unyielding resolution, the deep love for souls, of the fathers, and employ fully and wisely all the rich and wonderful agencies of culture that God opens to us to-day. Secure these two forces in a real, living union, and we have a ministry that will shake the continent, and the continent will shake the world.

To have such a ministry as this, a ministry adapted to the wants of the church to-day, we must have the best, the most comprehensive system of ministerial education, which the advantages and opportunities of the present can afford. Narrow, meagre advantages, which keep students but a slight remove from

* The author in the above remarks on different systems of ministerial education, most emphatically disclaims all personal or local allusions. He feels, as many others do, that such is the urgency of our necessities, that the most straight forward and uncompromising utterance on this subject is imperatively demanded.

starvation, is most truly a suicidal policy. It is well to look this matter squarely in the face, and view it from the stand-point of common sense. Let us understand that a ministry, to be effective, must not only be eminent for piety, but must have a clear comprehension of the greatness and significance of the ministerial work, and must comprehend the philosophy of building up as well as tearing down. To do this a minister must understand God's principles of operation—must not only know those principles, but must understand their use and application. Is not thorough training requisite for this? An effective ministry must be adapted to its age. And how can a ministry meet the large demands of men to-day, without a thorough mental discipline? Thirty or fifty years ago, ministers could attend to a little of everything during the week, and preach acceptably on the Sabbath. In the older sections of the country, possessing all the advantages of the times, that condition of things has passed by. Men read more, think more, and know more, on many subjects, than they did half a century since, and it is perfect folly to hope for effectiveness in a ministry, or in anything else, if this phase of affairs is overlooked, or practically ignored. To-day, every power of a minister's being is taxed incessantly, the strain is constant, unintermitting; and hence the necessity of training every power.

The ministry, to be effective, must have a thorough knowledge of the word of God, be able to draw forth its principles, show their reasonableness, and apply them to the heart and life. And how wide a range of knowledge does this take in! The works of God in creation and providence, are his own connected comment on his word. The cross is the centre of the universe, and every object and event is to be seen as related and subordinated to it. There are the prophecies, demonstrating the Scriptures, to be of Divine origin. But what will a man be able to do with these, if unable to follow the stream of history, and show how perfectly and entirely the Divine law of fulfilment has brought about the predicted results. There, again, is the great history of the church. But a small portion of it is in the Scriptures. Is it necessary for a minister to be able to trace its course through the world, noting its errors, corrup-

tions and apostasies, and through all changes, persecutions and revolutions, observe how God has preserved it, and made it a power in the world? If so, he must have a thorough knowledge of ecclesiastical history.

Is it important that a minister be able to meet the opposers of the Bible on any and every ground whereon they may plant themselves? Then must he understand history, philosophy, science, logic, the laws of language and the laws of evidence. But more than this. If a man would be an effective minister, he must be a clear and sound theologian, having a thorough, theoretic knowledge of the whole field of religious doctrine. He must not only understand theological truth, but truth in its harmony and relations. He must have practical ability and selective ability. He must have power of application, a wide range of thought, argument and illustration. He must be a solid, substantial, thorough man, thoroughly disciplined in all the demands and necessities of his high mission, and all his attainments are to be permeated with the spirit of a living piety, and be in entire conformity to the Spirit of God.

Had we not already exceeded the intended limits of this article, it would be a very easy matter to name other important requisites of an effective ministry. The subject is one of deep interest to us, one over which we have prayed and meditated by day and by night. But this is no reason why we should weary the patience of the reader.

God has been pleased to select the preaching of the Gospel as the great instrumentality for the conversion of the world; and by all the teachings and movements of his providence, by the constant unfolding of his great plan of grace, and by all the wonderful opportunities he is opening, he is calling upon every Christian body to do its utmost toward securing an effective ministry—a ministry that can meet the high claims upon it, and labor in the most efficient manner to advance the glory of God in the salvation of men. This question of an effective ministry, which we have so inadequately presented, is no matter of slight, transient import, but one which stretches out everywhere, comprehending world-wide interests, and, to speak denominationally, having a momentous bearing upon our very existence as

an important branch of Christ's church. Our greatest work, as a people, is yet to be done; and it needs not the ken of a prophet to predict, that if we neglect it, shirk its high responsibilities, or be deterred from the duty we owe to the ministry by a senseless clamor, God will remove us out of the way, and raise up a people, which, receiving the great principles we cherish, will go forward and perform the work given us to do.

We appeal to every minister in our ranks, to every man of means, to come forward and aid in placing our theological school in a position where, under God, it can do its part in blessing the world with an effective ministry—a ministry which shall be purified, ennobled and elevated by the Spirit of God—a ministry which shall be quickened and strengthened by prayer—a ministry which shall have a profound, generous, earnest culture,—able to meet the high demands of the age and the church of Christ, and efficient in demolishing the works of darkness. For such a ministry as this, the church and the world are calling, and for this great object let us labor and pray.

ART. IV.—CHRISTIAN MISSIONS AND CIVILIZATION.

The memory of every age is embalmed by the lives of men consecrated to the great work of human advancement. Amid the conflict of opposing enterprises, and the struggle of earnest and controlling conviction with popular prejudice, there have still lived men, who have felt for the miseries of our race, and have put forth their calm might to wipe off one blot from the marred and stained escutcheon of human nature, to strike off one form of suffering from the catalogue of human woe,—and to bring fallen and degenerate man one step nearer to primeval purity. With this glorious undertaking no one has so closely identified himself as the Christian missionary. With the ho-

roism of the martyr has he offered himself to this holy work, the noblest and grandest in which the Christian church has engaged, of rolling the flood of Gospel light upon nations sepulchred in pagan darkness.

The intrinsic merits of this enterprise appear in great prominence, when we examine the actual influence of modern missions upon the elevation of the race. No agency has been so successful in the diffusion of knowledge and science. True learning has always followed close in the footsteps of true religion. The arduous toil of the missionary to plant a knowledge of Christianity has ever been accompanied and succeeded by a speedy dissipation of those singular and superstitious notions of the physical sciences, interwoven in every system of paganism. Thus, hand in hand, have religion and science entered the heathen world; but in every instance has the latter been dependant for its origin and efficiency on the successful promulgation of the former. Wherever the votaries of science have attempted to anticipate religion, their endeavors have been invariably and signally frustrated. A correct religious faith, with magic power, has disrobed the pagan mind of its prejudice, and for the first time rendered it receptive of the truths of enlightened science and pure philosophy.

Such a diffusion of knowledge has only heralded the rapid advances of a Christian civilization upon the pagan world. Systems of barbarism and heathen cruelties, that well-nigh shame man of his race, have slowly and yet surely disappeared at the approach of the Christian faith, while society, in her habits, intellectual and social, is mantled in the garb of enlightenment. Nations, for centuries spell-bound by delusion, with superstitions more singular than the magic of the Hindoo juggler, have imbibed the spirit of a pure Christianity and welcomed the conquests of an advancing civilization.

With light has come liberty. This humane enterprise has been signally successful in founding and fostering republican governments. All heathenism is despotism. The same agency however, that makes the rude and heartless despot an enlightened and pious Christian, is transforming a merciless and blighting despotism into the peaceful reign of equity and justice.

Man, no longer tyrant or slave, assumes his rightful place, and the prerogatives of the individual are recognized and respected. The reaction has already commenced, which shall liberate the human mind forever from the manacles of papal superstition,—which shall scatter thrones and sceptres and all the insignia of prescriptive authority, like the dust of the summer threshing-floor, and establish throughout the world, representative governments on the broad basis of common sense and inalienable right.

These, then, are the apparent and legitimate results of this great and glorious undertaking, the sublimest in which man was ever allowed to bear a part. Patriotism itself fades away before it, and acknowledges the supremacy of an enterprise which seizes with so strong a grasp upon both the temporal and eternal destinies of the whole family of man. While the heart of the philanthropist is stirred with gratitude, the lips of the scoffer are forever sealed. This work is indeed the work of God. The large and glorious success that has attended it in promoting true human advancement, is indeed the sign and seal of His approval,—the fruit of His blessed benediction.

To promote this enterprise, a gracious Providence has furnished an adequate and successful agency in English and American missionaries. To such, more peculiarly, for reasons at once apparent, is this great work committed. The conquests of England, the extent of the British Empire, and the increasing power and influence of the United States, betoken the essential universality of the English language. The spirit of liberty, recognized in its very structure, pervades all our institutions, and is destined to pervade the world. And the peculiar adaptation of the men to the work, is seen both in their natural characteristics, and in the type of their protestantism. Founded on the principles of the great Reformation, they are the promoters and defenders of ecclesiastical as well as civil liberty, and are enabled to place the Christian Bible in every hut of poverty and in every palace of power throughout the world.

The call, then, upon the Protestant church of England and America is one of urgency and deep significance. IT IS THE WORLD'S CRY FOR A FREE AND SAVING GOSPEL. It comes from

weary and waiting millions in every heathen land. It is directed to us,—to our institutions of learning, where youthful vigor is being schooled for the strife of earnest life, and it will only cease when thousands of responsive hearts shall wake to duty, and supply the craving demands of a ruined world.

Among the Protestant Colleges, that have identified themselves with this great enterprise, our own Alma Mater * may be proudly mentioned to-day. Her praises are chanted in the balmy East, throughout the wildernesses of the West, on the desert plains of Africa, and in all the isles of the sea. Brothers gone before, now summon us to this noble work. The voices of the living and the laboring, and the voices of the slumbering dead, who, consecrated to this holy enterprise, have fallen on every foreign field, with eloquence, silent yet persuasive, urge the Macedonian cry. And through the sweep of centuries, from the wastes of a once glorious and exalted country, we catch the stirring words of the Great Commission, breathed from the lips of Him, whose mission of love it was to retrieve the miseries of the fall,—“*Go ye into all the world, and preach the Gospel to every creature.*” His life, redolent with every mercy, His death, which was the Divine baptism of an earnest life, His resurrection, which solved the sublimest problem of time, and asserted the immortality of man,—shall, for ages to come, wake the dormant energies of the Christian church to the needs of a perishing world.

* This was originally delivered at Bowdoin College.

ART. V.—ÆSTHETICAL CULTURE.

Man is made to love and appreciate the lovely, the attractive and the beautiful. Heart and mind demand them. For them beauty exists, and to them she opens her stores. The highest form of beauty is spiritual beauty, which exists perfected in God; and that Divine beauty is imparted, with diminished lustre, to his works. In all this we may discover a sufficient indication of what is suited to our natures.

We may not guiltlessly neglect to welcome any influence which can confer higher mental and moral efficiency, and promote a truer life. We may not arbitrarily declare that we will debase and enthrone, but must ask what faculties call in their weakness for aid, and solicit the Supreme to decide which must yield. It is the glory of the faith of the cross that it demands the development of the whole nature in compact unity. Of the neglected but needful in the soul may it be said, that as from the earth it calls for enthronement, the regnant faculties reply, "Are we our brother's keeper?"

There is, in man, a constant striving after the ideal, and a yearning for it. The spiritual excellence for which we aim is ideal. The moral beauty which the soul yearns for, exists as an ideal. Imagination gives to our ideals their peculiar types, and assigns their value. The good is always idealized. The exhibitions of virtue in a departed friend, become, in the natural processes of mind, idealized, till it is no longer the exemplification of virtue, which in our friend was imperfect, but a surpassing excellence, a transcending virtue. Thus we idealize the character of Washington, till, soaring far above the historic heroism in battle, and serenity in danger, we enthrone, not the imperfect patriot, but the perfected patriotism. Paul's life wakes in the heart more heroism and Christian power, because we idealize the virtues he lived, and take them, in a more complete beauty, to our love.

From this tendency of mind sprang the religions of antiquity, with their ruling divinities. There was the enthronement of the dimly perceived virtues as gods. Grecian theodicy was

formed from the materials which ideality supplied. Untaught and uncontrolled, it wrought monstrous creations, contradictions, and absurdities. Hence, too, springs the senseless worship which has prompted representative art in the Roman Catholic church, covering her cathedrals with the represented traditions of antiquity. In the place of Astarte, the mother of Jesus becomes the queen of heaven, exalted in art as in faith, above the child she bears in her arms. Statues and pictures are thus made the helps of a weak, sensual devotion, which rests satisfied before the limned or sculptured graces of the human form.

The heart still yearns for beauty, and, though far away from its early purity, retains some memory, a lingering trace, some strain scarcely audible, dim and undefined, of its once spontaneous apprehension. Even works of romance and fiction bear witness to this. They portray an ideal beauty, and often express the dwelling of the heart upon a type of excellence which once was known as a reality. We love pure fiction not merely as creations of the brain, but there is, to some degree, an appeal to our consciousness of a higher life, the waking of a once living echo in the heart. This very picturing of ideal beauty, of spotless innocence and unalloyed pleasure, discloses the vine torn from its support, seeking with yearning tendrils the strength it was meant to trust. Christ comes to restore the soul, and the gospel appeals, in the only proper measure, to this faint consciousness of excellence in the heart. All other sources are faulty in their application to this principle of our natures. The development of the soul towards the beautiful needs to be sought in the infinite perfection of the Redeemer; the spirit must glow again in the presence of Divine beauty.

The highest endeavor of the soul must be to gain, in fitting proportions, ideas of the outward world, of the intellectual world, and the moral world—nature, mind, God. The misapprehended relations of these to our minds has produced distortion in our moral growth. Too often satisfied with the discovery of the beautiful in nature and in mind, we stop far this side of a fitting comprehension of the Divine beauty whence they flow as from a fountain. We come to place upon them our chief thought, till they cover the whole moral horizon; delighted with

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the present glory, and refusing to look on aught beyond, to which these sustain relations. By misstating the relations which these sustain, modern philosophic thought has taken a similar theology with the ancient world; enthroning false gods and worshipping material objects in place of the Creator; baptizing humanity as the only grandeur and the only power, and finding in nature a self-sustaining code which she evolved of her own might. It is claimed that human reason has a right to judge of any revelations given, and at its own tribunal to be able to judge *a priori* of the words which almighty Wisdom should speak. The oracles of Delphi, and the oaks of Dodona are deserted, for man becomes his own oracle, and carries the infallible *dictum* in his own decisions. In this form, idealism, carried beyond its legitimate bounds, becomes sensualism,—materialism.

Only in relation to God, to the infinite mind, do nature and mind possess significance and a value. Except as all indices point God-ward, they have no reliable strength, and become treacherous as lying way-marks. Except as the beautiful in nature points to the beauty of the mind of the contriver, she has no high and sacred mission. Sensationalism has but a cold, deadening sway over a sterile heart. Let the contemplation of nature exclusively prevail, and the moral power of the soul dies away, the visible becomes the imperfect inspiration. So, year after year, the mind that wrought out the *Cosmos* grew more acute; the voice of nature had new power to enchant; her panoramas moved with increasing grandeur and meaning before his mental vision; but her sensual meaning was alone understood, and in proportion as this gained ascendancy, the spiritual eye grew dim. So the end of all his wanderings and his communings; his reading of the wonders of the "*cosmos*" left him to one of two alternatives,—either filled with wavering confidence in the idea that a prime necessity arranged the forces of nature and orders them now, or that the "*cosmos*" has no God.

God designed that the æsthetic element in our natures should be developed to the fullest extent possible without weakening or obscuring any other healthful element. The

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benediction over the new creation was an expression of this element in the Divine mind. At once we exclaim, as in echo, "it is good." Good, because beautiful; beautiful to us because of its agreement with our implanted ideas of beauty. Not an eye alone was bestowed, but objects for its delight. Other faculties were given to minister to the department of taste. The eye not only perceives, but there is a desire to execute, and immediately the canvas luxuriates in glorious creations. Painting becomes a means of enjoyment, and so of culture. In its legitimate sphere, it is a benefaction; perversely used, by making its expressions the object of worship, it debilitates the soul, and hides the Divine from its contemplation. Statuary grows under the hand guided by taste, and in the beholder develops taste; but once attempting to become the minister to the soul's worship, it ministers to superstition rather than to the truly beautiful in the soul. Then, too, to aid the creative faculty, whose successful exercise depends upon taste, imagination extends the vision, rises to new fields and revels there. The purity of taste imparts its own purity to the imagination, and thus, by the elevation of the first, the other soars nearer the Divine reality, which is Divine beauty. God says to us,—

Cultivate taste. See, I have given sunlight for warmth and beauty; music from bird and insect, tree, and rill and ocean. That this might be developed have I breathed freshness over flower and shrub, and painted them with grace and loveliness." Color, life, warmth abound as incentives to the labor. Variety prepares its never-ceasing phenomena of gorgeous sunsets; ark, tempestuous heavens; its exhibitions of gentleness and of power; it hangs a silvery segment sweetly in the west, and presents the majestic sweep of worlds. God gives us the mountain and the plain, the valley, the jungle, the forest and the ravine, the stream, the lake and the ocean. For us fruits hang temptingly from the boughs through which the zephyr whispers or the storm mourns; the glacier and the mountain torrent, the cataract and the desert, are appeals to the human heart. Their design ends not in themselves, but they are educators up toward God when understood in their richer meaning. We lose their designed ministry when they are not

suggestive of higher loveliness, grandeur and strength. All these appliances are bestowed for the development of our finer nature. They are meant to refine and chasten, not to dull and overpower the heart. The moment they are allowed to oppress the spirit rather than elevate it, to confine it to the visual rather than to quicken faith, to weaken the vigor of the man rather than crown him with new manliness, to check prayer rather than quicken its flow, to make us content with our experiences, so that we long for nothing higher,—then is the whole design of God's works forgotten, and nature rejects her worshipper.

So, too, in regard to the world of mind. Its beauties, its strength, its capabilities, are not given for worship, but for use; for rejoicing that the human has yet some element of hope; for the lesson that if finite power moves our admiration so, the more must the limitless One; that if human wisdom has that which appeals to our honor, much the more does the Infinite. The supreme beauty is resident in God alone, and these lesser emanations of that beauty may not be denied their source, nor the work they are meant to perform. The flower asks not to be admired for itself, but to have a place among the influences that shall quicken and mould the heart; in its petals, its unity, its fragrance, its beauty, are appeals to the Creator.

The richness of the landscape has in its language lessons for the spirit, and he who learns the best is brought nearest to God. The cloistered monk may fancy in the beauties of God's works, a snare and an unmanning, but 'tis the plea of an indolent, ignorant soul; the rightly tempered mind will find in them new impulses to resist temptation and to work manfully. The warrior who stoops to caress the brow of a fair haired child, as he strides on to battle, deals no weaker blows because his heart was touched and prompted to the act of love. He that loves the ministry of flowers will be, therefore, none the less unyielding in the hour of trial. The touching address of Luther, to the bird singing its evening carol, betrayed no weakness in the heart that wrestled with principalities and powers. The mother's faith becomes not less triumphant as she places a

flower in the hand of her lifeless child; nor is that care less faithful that bends to kiss the brow of the unknown sufferer. Religion does not forbid the beautifying of the graves of those we love, with the flower-wreath and the evergreen, for the faith that prompts their bestowal withers not as the flower and the leaf.

The keenness of our sensibilities, the truthfulness of our emotions, may be increased by the culture of the æsthetic element. The heart is quickened from its deadness into life. By it many an one has found the beginnings of that wonderful experience which throws the soul into direct communion with perfection itself. It quickens the affections. The germ of the religious life lies within. As the affections are developed, or neglected, they may be said to foster the unfolding of that germ or to cover it still deeper with the destroying power of self-love. They may become to it as the sunshine and the rain, or as blight and mildew to destroy.

Our lives become less earthly and sensual, if we seek to incarnate the true principles of taste. With taste, falsely so called, that rejects whatever does not agree with its own self-assumed *dicta*, that is the result of a morbid sensibility, of contempt of whatever has not the badge of gentility, that is finical and oppressive,—we have nothing to do here except to utter our condemnation. True taste seeks beauties, and if she cannot find them, she mourns their absence as a calamity, while with earnest heart and readiness of endeavor she would plant the seed there. The truly beautiful never smiles contemptuously upon the deformed, but pities it. God never mocks the soul that is in earnest, however weak and uncouth its motions may be. True taste is careful, and full of gentleness and peace; it has “a quiet eye that sleeps and broods on its own heart.”

Such a development has its end, in that it confines itself less to the immediate objects of sense, and seeks along the path of mere external beauty till it finds its source in the eternal mind. It aims to make its apprehension of the beautiful a spiritual one, for thus is it ennobled. Mysticism treads its cold, formal round; the idealistic element seeks the perfect, and beholds in finite objects a partial, incomplete revelation of supreme beauty.

But this partial revelation has a reference to the complete, and so imparts completeness to the heart. Mere sense sees no opening glory, no brightness of the Shechinah; with its own hand it shuts the way that brings redemption, and makes perfection a myth. The appreciation and love of the beautiful, the culture which æsthetical development shall bring, must, if rightly apprehended, quicken sense and aid in bringing in its redemption. The more spiritual the character of beauty, the more vivifying is the power it possesses. It awakens enthusiasm, and so prompts to noble deeds. Enthusiasm is necessary to the Christian disciple; it works mightily for the overcoming of the world, the subduing to the dominion of our Lord and his Christ. It is as the lubrication of the mind—a spring of living refreshment, welling up in the soul. The contemplation of the infinite beauty, freshens the spirit and becomes as the dew, imparting life and fragrance to the flower.

The fitness of the mind, for the beautiful, may be seen in this: that, wherever an object is judged to be beautiful, the healthful nature is immediately wrought into love for it. The higher the form of this love and the nobler the object, the greater is the joy received. More avenues are opened along which is borne a precious freight of feeling, aiding and blessing in its soothing and invigorating power. The measure of the beautiful in an object determines the amount of love it awakens. Heavenly beauty will awaken purest love when the heart does not wilfully shut itself from its power. There is no safety to the spirit, except, as each discovery of the tasteful is attained, it lays it with childlike confidence in the Father's hand. God addresses the senses, that they may produce a vivifying of the spiritual. He quickens human vision, that the eye of the soul may pierce the veil that sense draws before it. The bread was quickened in the miracle, to induce within the five thousand some thought of the bread of life. The water, borne to the feast, became, in the illustrative of the Mighty One, a symbol of never failing springs. The lilies of the field were indeed beautiful, but this attractiveness must be an index pointing to the hand that fashioned them delicately and in loveliness.

One of the chief lessons of the Great Teacher was that all

things were to be considered as valuable in their reference to the Father. Parable and miracle declared this as they appealed to the æsthetics of the heart. They were beautiful because they were suggestive of the beautiful in God; and thus, the more this element progresses in the soul, the more it declares God. The highly suggestive is always beautiful. Finite enjoyments, external objects, and the qualities of mind perform for us their chief ministry as they come and lay their tributes at the feet of chastened reason, imagination and faith. The temple is inferior to the worshipping spirit kneeling within. It may become only an instrument, an aid, a use to the soul; never, with safety, a worshipped thing,—a hinderance, enthroned in the highest love where it should serve.

True æsthetics can never debilitate the soul. They find, in the exemplification of justice, the object of their worship as well as in that of love. The sterner virtues receive a ready worship. In an inflexible uprightness they rejoice, and find in infinite justice, an object for as sincere admiration as in infinite love. They are never content with a partial development of the character of infinite beauty. So the contemplation of justice strengthens the soul and clears away the dark vapors of sentimental piety. We love justice in human decisions, and find in the act which would sacrifice a son to the demands of the law of a state, true beauty; but the act of justice fails in its higher work upon the soul, except when seen as an example of an universal principle leading up to God, and as an influence emanating from justice in the Divine mind. We may find objects of loveliness, of grandeur; elements of mercy, love and truth, which, by their leading power, may bless and ennoble the heart. The danger lies in accepting the beauty of matter and of mind as the chiefest, and so leaving unappreciated the beauty of the Divine law. We admire architecture, not for the architecture chiefly, but for the triumph of the skill of the architect. God's works are to be viewed out of themselves; in connection with him does their chief beauty appear.

Christ sets before us the perfection of moral beauty. Only as this finds some response in our hearts, are we to judge that the true æsthetical element is dwelling there. Before recog-

nized beauty, the artist waits with patience till its merits are appreciated, and each grace and tint is transferred to his canvas. Though absent, the vision still goes with his heart, and grows in distinctness there as thought develops and defines it. Its unity, harmony, proportion, combination, are all felt and copied as his powers may permit. He becomes elated with the thought of being able to discover beauty, and the quest for it is ardently continued. It is meet to be wrought into motionless admiration before a Raffaele or a Claude. Thus will the lover of moral beauty stand before its exhibition in the character of the Redeemer. In its gentleness, patience, long-suffering and love; in the hope, the trust, obedience and mercy, the tenderness and devotion given there, the soul must find its highest model and strive to copy it, trace after trace, in his own life. All other beauty points to Him. As a magnet, it turns to Him. His works join in testifying of Him, and, though faintly, speak some direction to Him. That heart which seeks the highest beauty will never be content with minor, earthly beauty with its defectiveness, but will press on to full satisfaction. In meditating upon Him, the features of the most excellent beauty are reproduced in the heart.

The moral effect of all the objects which taste dwells upon, will be heightened by the development of taste. Nature is seen, not as displaying merely herself, but as commanding us away to Him who gave her attractiveness. In the light of moral power, ocean has a nobler utterance than that which the earthly nature comprehends; without exerting moral power, the Alps, with their pictures of loveliness and grandeur, lose their chief significance and inadequately supply the spirit. The mere knowledge of that beauty which sense can grasp, ushers the soul into no high freedom, but there results pain and a dwarfing of the powers. The seen must suggest the unseen lying in regions where perfect excellence dwells.

The more the acuteness of our faculties is increased, the more points of contact exist between us and God. Energy will not be lessened in the heart, and will, by the promotion which such culture may give, produce greater pleasure. For the more perfect the energy, the more pleasurable does action become.

Thus God's perfect energy produces in Him infinite pleasure. A soul which feels that the energy it puts forth, is not all which it may become capable of exercising, must suffer pain. Taste dwells with delight on harmony of relations; the more extensive its development, the more can it apprehend and gather pleasure from the supreme harmony in the Divine nature.

The moment we begin to know, we begin to exercise taste. Taste is the result of knowledge, and knowledge is blessed by taste. The more perfect the wisdom, the more is the æsthetic element developed; the æsthetic power gives to the shapes that please a life, and makes the murmur of the cascade, the hush of night, the moaning of the wind, "put on a living form," vitalizing, in their appeal to the heart, "the landscape, the sky, the fountain, the rosy dawn and the crimson eve, making them no longer as dry and dead husks which life has thrown aside as mere *exuvæ*." But pleasure must never be thought to consist in the mere quickening of the pulse and the kindling of the eye, but in the strengthening and vivifying of the heart.

The Christian needs to cultivate this æsthetic element. That which brings him into nearer contact with his Maker, produces in him a greater efficiency in laboring for the good of others. It is a false modesty which prevents the soul from attaining the highest development of itself; a false humility which makes a man desire to be less than he was designed to be, less powerful or less useful than he ought to be. By æsthetical culture the individual is improved in heart and mind. Gentleness, loveliness, all attractive qualities, win the heart, especially when mingled with the sterner qualities of the soul. Says one, who exemplifies, in the walks of learning, the virtues of which he speaks: "Boorishness and vulgarity never sat more gracefully upon a virtuous man than refined sensibility and delicacy of feeling. An ideal character has, as its essentials, all that is exquisitely beautiful in morals. The beautiful and the good are not identical, but are kindred and congenial. The good man is more perfect in himself, more pleasing to a pure mind, more like his Maker, as well as more influential in society, if in him the beautiful and the good are united. A cultivated taste multi-

plies the sources of happiness here and hereafter. It is pleasure leading to pleasure, more and more."

Æsthetics can never harm, except as they dim the eye of faith, and, withdrawing it from things unseen, fix it on material objects. Their province is welcome, if they throw around the principles and the doctrines of our faith the garb of beauty, such as a sanctified imagination supplies. For the work of imagination, as a lofty faculty of our natures, may be such as our dulled sensibilities could never perform. The two must be woven in strictest harmony; taste must never assume to dictate to religion, nor substitute itself for religion.

The Christian minister must, as the Christian teacher and pastor, cultivate this element in his nature. His usefulness will thereby be extended, and his own heart find richer springs of comfort within. Let it not detract, however, from the power of his rebukes of sin. Guilt and atonement are to be set forth in their strongest light to counteract the inflating influence of purely literary culture. Everything that tends to make society artificial, rather than hearty, must be discouraged and driven away by a healthy application of the radical doctrines of the Cross. Belief must be shown as having an energy within it, a substance, a power. Exactness in the pulpit, is to be sought. Æsthetical training will impart this in no small measure. The pulpit will not thereby become, as it never should, a place for the mere painting of pictures, but one whence comes the message that penetrates the secrets of the heart, pierces to the motives and designs of the hearer, and exhibits to him the hidden impulses of the soul.

God is the only true exhibition of the beautiful. In him moral beauty resides supreme. The termination of our sense of the beautiful is God. He is the principle of all beauty. We refer all to Him who is the fulness of order, unity, justice, condescension and love. He is the "completed ideal of all beauty," as well as the fountain from which all beauty flows. Let us, in conclusion, quote the wonderful words which Plato makes the Mantinean in the banquet address to Socrates, and which, though of Pagan origin, yet breathed the Christian spirit;

“Eternal beauty, uncreated and undying, free alike from decay and growth, not beautiful here and repulsive there; beautiful only at one time, at one place; to some agreeable, and to others hateful; a beauty which sense cannot grasp; not the beauty of the countenance, having no hands, no body, . . . in which all other beauties are centered, but yet, so that their coming or their destruction makes it not less nor greater, producing no change. . . . O, my dear Socrates, the view of eternal beauty alone can give a value to this life. . . . What would be the destiny of a mortal who should be permitted to gaze upon the purely beautiful, clothed with simplicity, without the appearance or the body of mere humanity with its perishable charms, to whom it should be granted to see face to face, with its absolute expression, the Divine beauty!”

ART. VI.—REGENERATION.

[NOTE. The following article discusses a fundamental religious topic, with clearness, ability, and Christian temper. For these reasons it readily finds a place in these pages. The discussion of it in other forms and connections is not ignored, nor is the feeling awakened by that discussion at all disesteemed. Nothing could be better adapted than is this article to answer any inquiries that may have been raised respecting the author's real views, and the features wherein they differ from those entertained by other writers on theology generally recognized as evangelical. His matured opinions are here presented with deliberation and care, and with such precision and limitations of statement as they would be less likely to secure amid the warmth and earnestness of direct controversy.

If we might be allowed to say a word touching the discussions on this subject, without being considered intrusive, we would hint that precision of statement and a careful definition of terms should be sought after and insisted on. So far as we have understood the somewhat voluminous articles which have appeared in the course of the discussion, the chief differences between the author and his critics have related to two points, viz.: First, what are the moral relations and significance of the act of Christian Baptism? Second, What is the historic, theological and Scriptural signification and import of the word *Regeneration*, and of the synonymous phrases “born again,” “born of God,” made “a new creature,” etc.? In our author's mode of discussion the answer to the first question is more or less implied by, or involved in, the answer given to the second. As will readily be observed, he makes *Regeneration* signify all that his critics, and most modern Evangelical authors, make it signify, and something more. With him it means the internal, spiritual change, wrought through and by the operation of both Di-

vine and human agencies, *and, besides this*, it means the open assumption of the attitude, responsibilities and relations of a Christian disciple, by being baptized. With them it is significant of only the spiritual and internal work; and they regard the addition as foisted on to the word without adequate cause, and as calculated to work either confusion or mischief, or both. The central question is really, as it seems to us, one of lexicology. Does the word properly signify the more or the less? is the inquiry to be answered. It seems simple enough, but it does not prove so. Quote lexicons, and there is still room for dispute over the meaning of the definition, or over the authority of the lexicographer. Quote the archeologists, with a view of determining what such phrases signified in the ante-Christian period among Jews and Greeks, and of learning to what facts they stood related as symbols, and their testimony is conflicting. Quote the New Testament; and on such a point as this not a few questions in exegesis must be settled before the main one can be fairly reached. Quote the Fathers, and the earlier histories of the church; and on such a point one is not seldom kept swinging between darkness and Babel. We do not say that there is no profit in the study, nor that there is no outward reward of the toil; we are only saying that the question may not prove so simple, nor the answer be so near, as was imagined.

The current usage of the word is, as we think, against the author, and that he himself is probably ready to concede; for his aim seems in part to be the correction of what he deems an error in the prevalent interpretation and use of that term. We may add that he does not seem to have proved the position that his use of it is Apostolic or Patristic. We survey his testimony with care, but are constrained to ask for more, or better, or both, before giving him a favorable verdict. We respect both Knapp and Bushnell, whose words are quoted; but do not regard their statements as proving that Regeneration properly carries with it this extent of meaning. We are slow to accept as reliable this account of proselyte Baptism furnished by Dr. Bushnell, and regard our author's strong plea for Christian Baptism as somewhat weakened by his tacit assent to it.

It is easy to see the practical ends which our author hopes to reach by means of convincing men that this definition of Regeneration is the true one. It would prove a most powerful argument in behalf of believers' Baptism as the only Christian Baptism; and so would strike a heavy blow at what we regard as an unauthorized substitute for it, viz.: Infant Sprinkling. Besides, it would go far to deliver us from the disposition—widely and increasingly prevalent—to attach little importance to the open confession of Christ, and to a thorough identification with his rule and gospel, by offering a simple and genuine test of character. The necessity of Regeneration is admitted; but many claim it for themselves who show little or nothing of the servant's obedience to the Master, or the subject's loyalty to his Sovereign. Convince them that Regeneration always implies an open identification with Christ and his cause, through Baptism and active obedience, and secret discipleship would not be confided in, and it would become much easier to take an accurate inventory of the forces in the Messiah's kingdom on earth. These are evidently the anticipated benefits of this advocated view.

We only add—for this note is growing tedious—that, while we regard a correct and judicious terminology as of real value, we do not look for a new lexicography to produce a radical moral revolution. The disputants over this question seem to us nearer each other in conviction than in language. Both parties insist that Regeneration implies a radical moral and spiritual change, and that there can be no justification or right living till this change is wrought. Both parties agree

that the truth, the Holy Spirit and human agency all act and co-act in effecting this change. Both parties emphatically claim that this inward work is supernatural and vital. Both parties demand that the renewed man shall put on Christ by baptism, as an act expressive of his loyalty to, and of his identification with, his new Master, in order to his occupancy of the position to which the believer is summoned. These seem to us not simply important points involved in the subject, but emphatically *the* important ones. We do not say that there are no real differences—that there is nothing *but* a war of words. It is very likely otherwise. The word *Regeneration* seems to mean more, and the word *Faith* to mean less, in our author's dialect, than in that of his critics. They *may* differ in their view and estimate of the mental phenomena denoted by the words; but of this we are not yet certain; and the discussions have not very much enlightened us on that point. For philology and theology are distinct provinces of thought; and the essential unity of doctrine may co-exist with wide variations of statement.—Ed.]

Christ and the apostles resorted to the current literature, for words to express the spiritual ideas of the Christian system, rather than coin new words, with which the people were not familiar.

The gospel introduces supernatural power among men to renew, elevate, spiritualize their natures, and bring them into fellowship with that which is pure, joyous and Divine. It contemplates a radical change in their moral character, the introduction of new forces into their daily life, to set them more successfully against the sensual, selfish and vile, and lift them up to purposes, aspirations, affections and desires that are holy and good; to control and regulate all the plans and workings of the soul. So great a work as this demands description. Words and phrases must be employed to set it forth in all of its parts, and as a whole.

This is done in the New Testament by employing words in common use, to which is given a higher and more spiritual meaning than they had before borne. "Regeneration," "born again," "created anew," "passed from death unto life," "born of God," "put off the old man," "put on the new man," "delivered from the power of darkness, and translated into the kingdom of his dear Son," are among the chosen phrases to represent this great transaction. Thus, by words used in a higher sense, and various combinations of words, the supernatural forces and work of the gospel are set forth, and the minds of men are lifted up to higher conceptions, and led to a higher hope.

Regeneration, and *born again, born of God*, were very familiar terms in the vocabulary of the Jews, and also of the heathen, descriptive of radical changes in persons and things. Josephus calls the restoration of the land of Judea to the Jews a *regeneration* (paliggenesia). The emancipation of a slave under the Roman law, was called a *new birth*. Cicero speaks of his restoration from exile, as a *regeneration*. The Stoics described the fruit of their peculiar discipline as a *regeneration*. Proselyting to Judaism from the Gentiles, was generally described by the Jews as a "new birth," "born of God," (Genesthai another). Olshausen says, that the Jews called the *proselyte* "the new born," "the born of God," and that these terms were general and comprehensive, including the entire process of bringing the party into the Jewish religion. Dr. Wall says that the Jews described this "new birth" of the proselyte to be so radical as to annul all his former relations of kindred, or law; so that his own mother was no longer his relative.

So, also, Morus and Knapp say that the terms *regeneration, born again, born of God, new birth*, were in common use among the Jews before the advent of Christ, and that they had already attained a moral and religious signification.

When Nicodemus marvelled that Christ should require *him* to be *born again*, in order to enter the new kingdom, which he understood that the Saviour was about to set up, it was not because he was a stranger to the idea of a *new birth*; for, as a teacher in Israel, he must have been perfectly familiar with the fact, that the proselyted Gentiles were popularly known as the *new born, as born of God, born again*. And it is impossible that he should have been so simple as to suppose that Jesus intended that he should repeat his *natural* birth, in order to enter the kingdom. He must have referred to the *impossibility* of repeating the natural birth, to illustrate the absurdity or impracticability of *his* being *born again*, in the sense that a Gentile was *born* into the Jewish religion, which was the current sense of the phrase at that period. This excited his marvel as much as to be required to repeat his natural birth. "How can these things be?" "How can a loyal Jew, who is *already* a

child of God, a member of the Divine institution, a citizen of the Divine realm, be called upon to pass through this radical change? Does not the fact that I am *now* a man preclude my ever being again born a man? Does not the fact that I am a Jew, that I am *already* a son of God, render it impossible that I should now be born from above?" So he marvelled; and well he might. To him there seemed a positive inconsistency in the requisition. On the supposition that Nicodemus was truly pious, as no doubt he believed himself to be, and that Christ's kingdom was a continuance of the then current system of religion, as the learned Jews expected that it would be; the terms of admission which the Saviour imposed upon him, were wholly unaccountable. Can a man who has been a true Christian from childhood be *born again*? If we should assert that *such* must be *born again*, would they not marvel? But Nicodemus regarded himself as already a true child of God. He had been such from childhood. The thought was therefore startling to him, that *he* must be *born again* in order to enter the kingdom of heaven. All his ideas of the character and privileges of a Jew; all his ideas of the Jewish religion, and his expectations of the reign of Jesus, were shocked. How could they fail to be? Had the Saviour said that all Gentiles must be born again, no Jew would have marvelled. But Gentiles were not the subjects of conversation. Jews alone were in the mind of Nicodemus. Hence his case is no evidence against the historic fact that the phrases we have quoted were in common use among the Jews at the time of the Saviour's advent.

Christianity Supernatural.

Every student of the gospel must be aware that Christianity proposes to bring to bear upon the minds and moral natures of men, a Divine power, a spiritual force, and afford supernatural help, to redeem, reform, elevate, ennoble, and save them from sin, degradation, and ruin. As truly as the healing of the sick, raising the dead, opening the eyes of the blind, casting out devils, and doing "many wonderful works," was proof that a power above and beyond nature dwelt in Christ, so the spiritual life which the Saviour proposes to impart, and does impart, proves

that he has introduced into the world a spiritual power above nature, extra and superior to all natural forces, laws of development, or recuperative energies in man's mental or moral constitution. The gospel sets forth the Divine Being as coming to the help of man by direct and loving interference; stepping into the midst of natural forces to rescue the race from the surgings of natural elements, which are working our degradation and ruin, since our transgression. The gospel is not a mere system of moral precepts to be used as a means of education and discipline. Christ came not as a mere teacher and example of goodness, inviting men to imitate his excellencies. Christianity is not a mere moral machine, which works without the personal presence of an infinite, loving, and helping Saviour; and only useful to enlighten and polish by the natural attrition of moral precepts. If language means anything, if it can reveal anything; if the gospel is not a rapid and deceptive congeries of high-sounding terms, we have in the Christian system real, substantial, effectual, supernatural help for the souls of men, to subdue and heal their moral diseases, and renew and feed within them a new, Divine, spiritual life. It proposes to create them "anew unto good works," lift them to communion with the Divine and heavenly, renew their affections, and give them "the Spirit of adoption," so that they can affectionately use the possessory pronoun *my* with reference to God, *my* God, *my* Father, *my* Saviour; and he sheds abroad in their souls love, peace, joy, and fills them in all respects with a new and higher life.

Mere nature worshippers, of which we have multitudes in these days, persons who speak largely of natural law, development, culture, discipline and progress, are set against the employment of supernatural forces to regenerate the race. They are alarmed lest natural law should be infringed upon, they wish to work everything out through nature; they would fain have us believe that God cannot consistently interfere with the order of nature, and that the introduction of the supernatural must necessarily breed disorder and confusion. But is God the *slave*, or *master*, of nature? Is he below, or above, the worlds which he has made? Do not human minds interfere with, and

modify, the forces of nature? Why may not Jehovah step in to rescue souls who, under natural law, must perish forever? The gospel assures us, that God does do this very work. He does offer spiritual, supernatural help to every man, to change his heart, suppress his passions, renew his affections, and "strengthen him mightily in the inner man," that he may live a holy, loving, happy life, and finally be gathered to a higher, a heavenly home.

This matter of supernatural help is not all theory. It is experience as well. It has been tested, tried, now for eighteen hundred years; and we have the testimony of millions of people, from all conditions of life, and all degrees of intelligence, that *they* have found, in their own experience, this accession to their moral power, this renewal of their souls, this springing up within them of a new and happy life; this lifting of the soul up to a new, spiritual and Divine communion. This testimony from people of every nation, kindred and tongue, is positive and united, and the change in their lives, character, and comforts, corresponds with, and attests the reality of, their experience. The fact of this spiritual change in men's nature, disposition and character, is just as fully attested as any phenomenon of nature ever was, or ever can be. And it challenges recognition in the history of the race, as really as the existence of any trait of character, or natural power. It is a fact and a force in society, and is really the only hope of a thorough and lasting reform in the person, the family, or the state. Those reformers who ignore the supernatural influences of the gospel, are clouds without water, are light without warmth, are feeble workers, and must fail to effect any lasting good. The world is cursed by sin, degraded and enfeebled by vice; and regeneration of character, and reform of society, can only be effected by the help of the supernatural. Thank God, this we have, as the gospel and experience attest.

The Work is Comprehensive.

The word translated "regeneration" (*paliggenesia*) is found only twice in the New Testament. Once it refers to the tran-

sition from the old dispensation to the new, and once it refers to this great renewal of character which we are discussing.

The words translated, "born again," "born from above," "born of God" (Genesthai anothen) and which mean the same thing as regeneration, are found very frequently in the sacred oracles. There are many other equivalent expressions in the Scriptures, which describe this radical change in all of the elements of moral character, and social position. They are not confined to any one item in the transaction, such as a change of belief, change of purpose, change of affections, or change of profession. They do not describe this "new creation," as limited to a single point of character; nor as wholly internal or wholly external; as wholly the work of God, or wholly the work of man; nor as effected wholly through one single class of instrumentalities; but as comprehending all elements of character, all of the steps in passing from the bondage of sin into the liberty of the sons of God; and recognizing various instrumentalities, in accomplishing the change, but always including the supernatural.

Every phase, and every part of this *new creation*, is not set forth, however, with equal distinctness in all cases. Sometimes one feature is made prominent, and then another is made more particularly the subject of discussion. In some cases the change of faith is more particularly mentioned. Gal. 3: 26, "Ye are all the children of God by faith in Jesus Christ." Then, again, the change of the affections is set forth prominently. 1 John 4: 7, "Every one that loveth is born of God." The same is true of the means employed in effecting the "new creation." In some places we read that the renewed are born by the *word* of God, that the *law* of the Lord converts the soul; then, again, that they are born of the Spirit; then born of water; then they "purified their own souls;" then the preacher of the gospel converted them.

The fact that such numerous instrumentalities are employed to effect this change, and that so many attributes are said to belong to the work, necessitate the conclusion that the *new birth* covers and includes all that occurs in the transition of a

man from a guilty, condemned, avowed sinner, to a believing, consecrated, forgiven, avowed saint. That the change is not confined to any one item in the transaction, but *comprehends* and *includes* the whole event, from its first beginning to its final completion. This will more fully appear by referring to the Scriptures, which particularly describe the remarkable change.

1. *It includes the supernatural influence of God upon the soul.*

John 1: 12, 13, "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

John 3: 3, "Except a man be born again ('born from above' margin) he cannot see the kingdom of God." v. 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Eph. 2: 10, "For we are his workmanship, created in Christ Jesus unto good works." 2: 1, "And you hath he quickened who were dead in trespasses and sins." Tit. 3: 5, "Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost."

These scriptures are conclusive proof that there is a supernatural power employed in the *new creation*, and that there is supernatural work performed, work which no human skill, nor laws of nature can possibly perform. But God uses means to effect this end. He does not change the character and make a holy being by an act of Omnipotence. He respects human freedom, and intelligence, and does not destroy moral character by *forcing* a change upon the sinner: but rather helps him to attain a moral and spiritual position, which he never could reach without this assistance.

2. *Regeneration includes the effect of truth received into the mind.*

Psa. 19: 7, "The law of the Lord is perfect, converting the soul."

James 1: 18, "Of his own will begat (same word that is translated *born*) he us by the word of truth, that we should be a kind of first fruits of his creatures."

1 Pet. 1: 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

1 Cor. 4: 15, Paul says, "For in Christ Jesus I have begotten (same as *born*) you through the gospel." The gospel is represented as the "good seed," which brings forth fruit unto eternal life, when it falls into "good ground;" as "the power of God to salvation;" as "the wisdom of God and the power of God;" and the Saviour prayed that his followers might be "sanctified through the truth;" and he assured those who heard him that if they obeyed his word, they should "know the truth and the truth should make them free."

Now it is the province of the truth to enlighten the mind, to convince, and persuade and reveal the path of duty, and the proffered blessings; hence, regeneration must include all of these effects of truth upon the soul. This is still more apparent from those scriptures which include man's voluntary action in the new birth.

3. *Man does a part of the work of regeneration.*

1 Peter 1: 22, "Seeing ye have purified your souls in obeying the truth through the Spirit, see that ye love one another with a pure heart fervently."

James 4: 8, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts, ye double minded."

Rom. 6: 17, 18, "But God be thanked, that ye were the servants of sin; (though ye were) ye have obeyed from the heart that form of doctrine which was delivered unto you. Being *then* made free from sin, ye became the servants of righteousness." *When* did they become the servants of righteousness? *When* were they made free from sin? What does "then" refer to? It joins the time of conversion to the act of "obeying from the heart." Hence, whatever action man puts forth, in the event of his translation into the kingdom of Christ, bears a part in regeneration. But it would be a great error to assume that this action comprehends all that is meant by this *new birth*. And it would also be an error to so define regeneration, as to *exclude* this voluntary action of the subject: or, indeed, to ex-

clude any of the acts, or results which pertain to the change from an ignorant, vicious, heathenish state, in which all men are found, where God has not come to their relief, by revelation and spiritual influences, to a believing, loving, obeying, active disciple of Jesus Christ. From the beginning to the end, from the time the gospel first dawns upon his mind to the completion of his new life in Christ, whatever occurs is included in his regeneration. As land is regenerated by a succession of acts, so is the character of man. The fallow ground must be broken up, the thorns and brambles removed, the good seed cast into the soul, and all must be brought under the law of a healthful, fruitful culture. The soul must be cleared of false gods, and false religions; it must be convinced of sin, and led to believe in Jesus Christ; it must be persuaded to consecrate itself to Christ; it must experience the renewing, quickening, sanctifying influences of the Divine Spirit, and it must openly avow its devotion to Christ, and union with his name and cause. The object of preaching the gospel, is to beget men to a lively hope. When its truths are presented to the mind, and received, the work of regeneration begins; the first step has been taken; God has brought a supernatural force to bear upon the sinner; he has "broken ground," for salvation, has begun to create a "new man in Christ Jesus." But this work does not *necessarily* proceed farther. If it goes on it will be from choice of the sinner, not of necessity.

But if the sinner chooses life, if he consecrates himself to Christ, if he, "from the heart *obeys* the doctrine," then another step is taken in the regeneration; man "makes to himself a new heart," but he does not act alone, or unaided. This step taken, the way is clear for the supernatural to proceed to renew the affections, shed love abroad in the soul, remove the moral stupor and numbness of the affections, and impart peace and conscious reconciliation with God. When the will is consecrated, when the heart is opened, when the obstacles are removed, the Divine influences are just as sure to enter, and cheer and bless the soul, as sunlight at noon day, is sure to enter and cheer a dungeon, when all obstacles are removed, when doors and blinds are thrown aside.

The work of regeneration then progresses thus: 1. Sinners are "taught of God." 2. They believe the testimony. 3. They are persuaded to yield to Christ, to "be reconciled to God." 4. They do yield and consecrate themselves to Christ. 5. Jesus enters with life and love, and is "formed within the hope of glory."

But this is not all. Men have not only been wrong in heart, wrong in opinion, belief, purpose and affection, but wrong in position, wrong in the cause they have espoused, the fellowship they have cherished, the public character they have maintained, therefore,

4. *The change, the regeneration, which the gospel contemplates, includes the correction of the social public position of sinners, before and among men.*

This is what is called "external regeneration." So Dr. Knapp says, regeneration is used "to denote one's passage over *externally*, from Judaism or heathenism, to the Christian society, and making an external profession of the Christian, in opposition to the Jewish or heathen, religion, which the Christian renounces."

Horace Bushnell, in his "Sermons for the New Life," says of *regeneration*, "If a Gentile man wanted to become a Jewish citizen, he was baptised with water, in connection with other appropriate ceremonies, and so, being cleansed, was admitted to be a true son of Abraham. It was as if he had been born a second time, of the stock of Abraham; and becoming, in this manner, a native Jew, as related to the Jewish state, he was said, in form of law, to be born again. Our term *naturalization* signifies essentially the same thing, viz., that the subject is made to be a natural born American, or, in the eye of the law, a native citizen."

As Christianity is designed to be an aggressive system, and every disciple is not only required to be a saint but a soldier; not to have merely a spiritual, internal life, but also an open, objective life, exactly opposite to the open life of sin which he has lived, it seems reasonable that his regeneration should include the *external* man as well as the *internal*.

The gospel does demand this external change, and provides

the means to consummate it. We are required to "put on the Lord Jesus Christ," and it is decreed that we should do this by baptism. Gal. 3: 27, "For as many of you as have been baptized into Christ, have put on Christ." Now, to put "on Christ," cannot mean the same as the renewal of the heart; but it does denote an important change in one's relations in the world, it can mean no less than the *external* act of regeneration of which we speak.

The Saviour calls baptism, in John 3: 5, a birth of water. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Open, public identification with the Christian kingdom, is to be effected according to this text, by baptism.

We are aware that some deny that Jesus refers to baptism in this place. But it sufficeth our present case to state,

(1.) That no passage of Scripture has, from the days of the apostles to the present, been more uniformly interpreted as referring to Christian baptism, than this.

(2.) The standard authorities of all Christian denominations, quote this passage as teaching the doctrine of Christian baptism.

(3.) Nearly every commentator expounds this text to teach Christian baptism.

(4.) This is its most natural and common sense meaning. The *new birth* of Gentiles to Judaism, with which Nicodemus was familiar, was consummated by baptism, and it was called among the Jews a "birth of water." Hence, Nicodemus would naturally understand Christ's language in this sense; and the fact that the Saviour used a phrase which had this current meaning, and did not qualify its meaning, shows that he intended that it should be so understood.

(5.) This sense agrees with other Scriptures, which have always been understood to refer to baptism.

Tit. 3: 5, "By His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Here both the internal and external parts of regeneration are described. There is the renewal within, and the external washing. In the same strain reads Matt. 28: 19, "Go ye therefore and teach (disci-

ple) all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Baptism into the name of Divinity, cannot mean less than a formal identification with the administration which He has set up on earth. The apostles were first to secure a change of heart, then the regeneration of position or objective life.

Mark 16: 16, "He that believeth and is baptized shall be saved." Rom. 6: 3, "Know ye not, that so many of us as were baptized into Christ, were baptized into his death." Gal. 3: 26, 27, "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ." 1 Peter 3: 21, "The like figure whereunto baptism doth also now save us, (not the washing away the filth of the flesh, but the response of a good conscience toward God) by the resurrection of Jesus Christ." All of these texts connect baptism with the great change, which the gospel calls a "new birth," translation into the kingdom of Christ, and regeneration; and it is folly to dispute their doctrine; but it is our duty to study to understand its true import. This external regeneration is a most solemn, impressive, and useful embodiment of the internal change, and commits the subject to Christ before men, in a formal, legal act, which brings with it great responsibilities and great blessings.

When the whole heart is consecrated and renewed, and "the body is presented to God a living sacrifice, holy and acceptable," the subject stands complete, a regenerated man spiritually and socially; *internally* and *externally*; subjectively and objectively. He has begun a new life within, and taken a new position before men; he has given his heart to Christ, and allied his life, name, influence, reputation, with the name and cause of Christ; he has received within, the Divine influences, to change and sanctify the soul, and Christ has placed upon him publicly the seal of his approbation, his pardon, his protection, his perpetual love; he has passed through a radical change internally, and as radical a change externally; God beholds in him new purposes, new affections, new aspirations and hopes, and men discern his new position, hear his solemn oath of allegiance to King Jesus, and the public pledge of Divine mercy to his soul. Thus

the great work is completed, he is a new man in Christ Jesus, old things have passed away, behold all things have become new.

Theories and Explanations.

It may be our duty to notice briefly some theories of regeneration which have prevailed.

1. Regeneration has been represented as a physical change in the soul, wrought by the omnipotent power of God alone. The idea that sin is a diseased state of the natural faculties of the soul, underlies this theory.

Now, while the soul is depraved, and has suffered in its natural powers, and needs restoration, this is not the *only* difficulty; and consequently Divine power is not the *only*, nor the main, remedy required. The difficulty is more a moral than a natural one, and moral means and acts are mainly to be employed in effecting a restoration. We object to this theory, therefore,

(1.) Because the Scriptures represent the regeneration required, to be one of *character*, and not of nature.

(2.) The means employed to effect the change are moral, and not physical. God uses truth, motive, persuasion, but not omnipotence, to renew men, and make them sons of light.

(3.) The means of regeneration are often resisted, which proves that they are not omnipotent.

(4.) The Scriptures represent the sinner as doing an important part of this work himself.

(5.) Christian disciples are said to effect the regeneration of sinners, therefore it is not all an act of God's omnipotence.

2. It is the theory of some, that the sinner is active in faith and repentance, but passive in *regeneration*. They limit regeneration to the simple change of the affections, by the grace of God, and teach, therefore, that it is an instantaneous work. Of course, the validity of this theory depends upon the meaning of words. If the words and phrases which describe this change refer exclusively to the effect which is produced upon the heart, after it has been consecrated to God; no serious objection can be urged against it. But we have shown already that these words and phrases are not thus limited; that they com-

prehend the entire change from a heathen man to a Christian man; that they include all that is done, from the first to the last, in this reformation; that they are general terms, including within them many particular things and acts.

3. Some represent regeneration as a change of the ultimate intention, and no more. Now, it doubtless includes this, but it also includes things antecedent and subsequent to the change of the ultimate intention. The intention is not changed until the gospel has effected a change of the intelligence, a change of faith. And even when the intention is changed, the affections will not respond, love will not spring up, until Christ quickens them, and brings in a spiritual life. Now faith precedes this change of the ultimate intention, and the renewal of the affections is subsequent to it, and both of these the Scriptures include in regeneration, or the new birth.

4. Some hold that baptism effects regeneration, or that regeneration is in some way included in baptism. The doctrine of baptismal regeneration has numerous phases and shades. Some consider it to be regeneration itself, and that an external union with Christ is all that the gospel contemplates. Others regard it as the *medium* through which God conveys spiritual gifts to the soul of infant or adult. This view is maintained in the Papal and Greek church; the Lutheran creed; the Westminster Catechism, the Episcopal Prayer Book; in John Wesley's Sermons; in Richard Watson's Theological Institutes, and in many other authors which we cannot now mention. The doctrine of infant baptism always assumes this dogma. Many excellent people have been betrayed into this view, by not carefully considering the two-fold nature of regeneration, the *internal* and the *external*; and likewise the fact that baptism is the embodiment, the *expression* in legal form, of the loyalty of the heart, and hence must be preceded by intelligence, and a consecrated state of the soul.

(1.) The Scriptures define baptism to be the response of a good conscience towards God, 1 Pet. 3:21; therefore, we must have intelligence before baptism, for without this we cannot answer to God; and we must have a "good conscience," which is a renewed, consecrated conscience.

(2.) Faith and repentance are always set forth as conditions, and pre-requisites of baptism; and they are parts of regeneration; therefore baptism cannot include nor convey *internal* regeneration, for that precedes baptism.

(3.) Paul calls baptism the "washing of regeneration;" it cannot, therefore, be more than the external bodying forth of the change, which has already occurred in the soul. The apostles treated of baptism as very important, but we find no evidence that they considered it a medium through which grace was conveyed to the heart; but they did make it the medium through which a renewed soul might set forth to the world, in legal form, its change, its new life and purposes, its loyalty to the Lord Jesus. For this it was ordained, and for this it was used, until perverted by blind leaders, who had entered the church. So far as it has been removed from the position to which the Lord assigned it, the results have been disastrous. Those who have sought, in this rite, some mystical power, to bring life to the soul, have relapsed into a formal, sensual, flashy religion, without life or comfort. And those who have separated it from the great event of entering into the kingdom of Christ, have tended to a negative, dreamy, ethereal, bodiless religion, that is shorn of its power to move upon the world, and break in upon the ranks of sin. Baptism is, to the Christian principle, what the body is to the soul. Cast away the body, and religion is a disembodied ghost only, flitting across the world, but never resting in it. Reject this rite, and we tend to disorganization, dreamy abstractions, and aimless religious fancies. Our faith and love need organization, formal embodiment, for our own good and the good of the world.

We consider that the true Scriptural position of baptism appears with sufficient plainness in this paper, and avoids the extremes of those who attach to it a mystic power to save, or count it a "non-essential," a "mere form," an act to be observed or delayed, or neglected at pleasure.

Conclusion.

A new and better life is the great need of the world. This must begin in the soul, and find embodiment in the objective life. But the history of the race proves that there is no good

ground to hope for this redemption from sin, and reformation of life, without help from God. There is an imperative necessity for Divine intervention; and whenever the sinner really desires redemption, and thirsts for a higher and holier spirit, purpose, and aspiration, and for strength to maintain this exalted position, nothing is so grateful as the offer of help from the Lord. It is pride, vanity, ignorance, sensuality, that spurns the offer, and protests against its necessity.

But millions have accepted the proffered boon, coöperated with the Saviour in his effort to redeem, have become possessed of a new spirit, a purer aim, and strength to persist in the chosen path, and a spiritual delight in holiness, which none by nature can have. This is a matter of history. This is a fact of experience. This new life has been attested by good deeds. The unbelieving have seen the fruits, and confessed the genuineness, of the reform. Numerous are the evidences that God has been at work among men, performing wonders. To make a good man out of a vile sinner, is a marvellous work. To grade mountains, span broad rivers, chisel marble into forms of life and beauty, master the elements of nature, and train them to service, are nothing compared to this. Human skill accomplishes this; but who shall change the affections of the soul; who can remove the selfishness, dishonesty, sensuality, moral blindness, cupidity, the whole tribe of low, mean, wicked elements, which abound in the hearts of men, and inspire them with a pure, noble, benevolent set of aspirations, purposes and emotions, and make them permanent and controlling? This is what God, through the gospel, does *to*, and *for*, all who choose to co-work with him for this result. Such transformations are wonderful. They prove the Divinity of the gospel. They are more potent than the testimony of dead men made alive, or blind men made to see.

When this new life is begun, when a man is born into it, and it is begotten in him, he is then, for the first, prepared to *live*, and *grow*, until he comes to the full stature of a *man* in Christ Jesus, which is really the most glorious consummation of human existence on earth. We are born *babes* into the Christian kingdom, and grow, if we would become men.

A Christian who is largest when he is born, and looks back

to his conversion as the richest point in his experience, is a miserable specimen of the new life.

Every man is called upon to receive into his soul these Divine, spiritual forces, to secure a radical, internal regeneration, by giving the whole heart to Christ. He is also required to secure a radical, legal, and well-defined external change, by putting on the Lord Jesus Christ, as the law directs, i. e., by being "baptized into Christ."

He is then to diligently preserve the integrity of this great change, in heart and position, by cherishing all the excellencies of the Christian spirit within him; and doing all the acts of a Christian worker among his fellow men. As he receives Christ, he is to walk in him, both as to his *internal* and his *external* life, which he respectively began by first giving his whole heart to God in faith and repentance; and secondly, by openly putting on Christ by baptism.

ART. VII.—THE BOOK OF JOB.*

Should a traveller, exploring different countries, and comparing the monuments of past and present civilizations, visit Selah in the desert, the still existing capital of ancient Idumea, and there commence the study of the historic memorials in its mysterious architecture; how would he prize a meeting with some experienced traveller or native guide, who had deciphered its sculptures, and could tell him the age, the builders, and the purpose of each structure of ancient genius before him! And in the absence of both these, would he not joyfully greet a fellow explorer, whose interest, or even whose perplexity, had been the same as his own; that, investigating together, each might quicken the other's apprehension, and add to his enjoy-

* A Translation from the original Hebrew, with an Introduction, Explanatory and Philosophical Notes, &c. By Tho's J. Conant, D. D.

ment and instruction? Very similar to the want here indicated, is the one we have felt in going through the book of Job; and more largely than we had ever anticipated, was that want met when, a while since, there fell into our hands Dr. Conant's revision of the translation of that book, prepared for the American Bible Union.

It is with no pretension to the familiarity of the native, or the experience of the traveller, but simply as a fellow observer, on equal terms, that we invite the reader to an examination of this most ancient of all the sacred books. We shall meet with difficulties. The steady flow of centuries has been as busy wearing away all that is perishable in the primal modes of thought and utterance, as in the pyramids and the palaces of kings, who "built up for themselves—ruins!"

Though we have not, like Layard, to excavate fragment after fragment, till we reconstruct the demolished wall and re-arrange the broken record, yet our field of research is full of allusions to customs, religions, and opinions, that belong to the buried past.

None but an Asiatic knows fully how to sympathize in the fervor and gorgeousness of oriental imagery, or in the Hebrew forms of poetic composition. Thousands of years stretched their dusky distance between his time who penned this book, as moved by the Holy Ghost, and theirs who first interpreted it in English. And then our translation, though it has stood the test of two hundred and fifty years, is not so perfect but that, in studying it, as when listening to the attempt of a foreigner to speak in our language, we are sometimes made to misapprehend the thought, and at others can get no idea at all.

We should not forget that this obscurity is confined to modern readers, and owing to the defects of human translations. It makes no necessary part of the book as inspiration dictated it, for the original readers. There is no way to show this, and thus sweep away hosts of objections with which disingenuous cavillers have puzzled and misled the unlearned, so direct as by a perfect translation. King James's version was made on the basis of former ones, "diligently compared" with the original, "and revised." In the work of Dr. Conant we have one more

revision, and a candid comparison of the two will show that this is both a great, and a greatly needed, improvement. We now and then find, instead of some expression that has become a household word, another, which gives a new turn to the thought; but whenever we appeal to the dictionary and to critical authorities, we find the innovation impregnable.

In all cases where neither fidelity to the original nor propriety of diction demand a change, we find the idiomatic and vigorous saxon of the common version retained, and wherever new forms of expression are employed, they have a corresponding style and strength. The work will advance the candid reader a long way toward the conclusion that a translation of the sacred books may be made, occupying, in chasteness, purity and vigor, an advanced position in reference to the language of the masses at the present time, similar to that which our English Bible held in comparison with the language and literature of the time of king James. This can only be done by reproducing, as nearly as possible, not only the thought, but the peculiarities of style and expression, of the sacred writers. Indeed, exact reproduction of the style of many of them in a modern language is impossible, owing to the entire dissimilarity between the rules of oriental and modern composition.

To render the poetry of the book of Job into any form of English verse, according to the received rules of versification, would be further from preserving its original style than a rendering into prose; even if the latter were no more perfect as a mirror of the thought. Yet many of its peculiarities, the parallelisms, the antitheses and involutions of thought, can and should be preserved and made apparent to the English reader. We can but regard it as one of the excellencies of this translation, that it conveys to us the thoughts, clearly and in their connection, not wholly constrained into the idiom of our language, but still preserving somewhat the fervor and sublime roll of Hebrew poesy. But an attempt to imitate too closely the poetic excellencies of the Hebrew, would convert them into defects in the translation. Perhaps this revision may not be free from here and there a blemish of this kind: we can hardly say less of

such an uncouth inversion as that in chap. 31, 27. *And my hand my mouth has kissed.*

Should the revisions of the Bible Union be completed in the spirit of thorough yet conservative scholarship, which this work displays, it will do more to reveal the excellencies of the blessed Bible, and promote its study among certain classes than all the commentaries with which the press is teeming. Especially will it lift the veil of mystery, and disclose fresh glories in this sublime book of Job.

But it has not been so much our design to point out the many excellencies of this translation, as to acknowledge indebtedness, and invite attention to it, as a guide in the study of this most difficult, and, to many, singularly interesting portion of the Divine word. We have spoken of the book as poetic. The introduction and the conclusion, comprising the first two chapters and the last eleven verses of the closing one, are exceptions. These, as purely narrative, have the simplicity of style which characterizes the earlier historical books of the Old Testament.

The introduction contains, first, a description of the wealth, family, and piety of Job, as a man whose position and virtue gave him a reputation and influence second to none in his country. Then follows a picture, portraying what belongs to the spiritual realm,—what the natural vision can never scan, and of which, therefore, we can gain only an approximate and shadowy idea, as we do of future events from prophetic symbols. It is a representation accommodated to human capacity, in which the results of the volitions of God and spiritual beings are indicated to us by attributing to them physical acts and language, as in Gen. 11: 5—7: "And the Lord came down to see," &c. Also 1: 26; 3: 8, 14, and in the poetical books generally. Here the moral character of Job is approved of Jehovah, as having no superior among men. The Sons of God* are passing, in

* Sons of God. Dr. Conant makes this phrase mean *angels*; so Gesenius, who also gives it the same meaning in Gen. 6: 2, which is grotesquely, if not blasphemously, absurd. Most commentators see in it that Jehovah takes account of the fidelity of his angels. But we see no reason why it may not, quite as well, at least, mean the same thing.

review, and the accuser is also among them, ready to make the most prominent in virtue the mark of his malice. He insinuates that all Job's uprightness is for the sake of its rewards, and that, should these rewards be withheld, he would renounce God. Himself incapable of virtue, he affects, or desires to believe, that all goodness is merely a selfish bid for Divine favor. And God allows this opinion to be tested; he permits Satan to take away what he regards as the wages of Job's service. Still Job, beggared of his property, bereft of his children and dependents, holds fast his integrity, blesses God who gave and who has taken away, and thus refutes the calumny of Satan, and demonstrates that goodness can exist independent of all expectation of personal reward. We have evidence that this was the point in controversy, from Satan's reply to the Almighty after the first trial. (Chap. II. 4.) "Skin for skin, and all that a man hath will he give for his life," where, according to Gesenius, Conant, and others, the Adversary quotes a proverb, which signifies, a man will consent to part with anything in hope of gaining an equivalent. That is, self-interest constrains Job to bear his affliction patiently, in hope of preserving his

among men. All admit that it is not designed to give any exact representation of the manner, but only of the fact. "This, then, is the prophetic way of representing things as to the manner of doing them, which, whether done in exactly the same manner, concerns us not to know."—*Clarke*.

The earliest use of the phrase, "Sons of God," was as an appellation of good men. (See Gen. 4: 26, margin; 6: 2.) It was, moreover, a common use in the Hebrew. Deut. 14: 1; Ps. 73: 15.

There is an incongruity in even a poetic representation of the father of lies in heaven among the holy angels. If, then, this is only a poetic and prophetic picture of God as a Sovereign, inspecting the work of his servants, it may surely be a picture of what is done among good men; for Jehovah calls these his servants, Job 1. While it would be of little practical use to men to know of such a reckoning among another order of beings, it is of importance to man that he is so recognized and reckoned with. Such an actual though spiritual scrutiny accords better with the fact that the whole record of the conversation in this presentation of the sons of God had reference to one who belongs to the race of mortals, and such a scrutiny as this in regard to them is repeatedly recognized in the language of Job and his friends, and the boldness of the supposition is fully justified by the sublime vision that concludes the book.

life and bodily comfort, of which, by renouncing God, he might be deprived. And so Jehovah permits his virtue still further to be tried; till, as a last affliction, death, which seems the only relief of a life embittered by the loss of every comfort and the addition of every pain which Satanic malice could impose, appears to be withheld. And still he abides the test, "for in all this Job sinned not." In speaking of the design of the temptation, we do not refer to the design of the entire book. The question of the relation of virtue to present good, comes up among men in a different form.

It appears to be among the spontaneous deductions of the human mind that happiness and misery are to be distributed among moral agents according to merit. So the friends of Job argue. So thought the Jews. If a man had the misfortune to be born blind, he or his parents had sinned. If a tower fell upon certain men, they must have been greater sinners than all that escaped. When Paul was bitten by the viper, the sailors and islanders unite in pronouncing him a monster of wickedness.

Such is the decision of the uneducated conscience upon what ought to be, and must be, in the final adjustments of retribution, unless the intuitions of the human mind are a lie. Yet between this and the facts of experience, as met in the present life, a conflict is inevitable. Why do the righteous sometimes suffer, while the wicked prosper? is a problem of tremendous magnitude concerning the Divine government,—a problem at which many a mind, living in the light of a clearer revelation, has labored till the eye of hope has grown dim, and the spiritual senses dizzy. The introduction naturally suggests this question, not in the abstract and in general, but in that practical form in which it comes to most men, viz.: *Why am I afflicted?* It leads to the discussion of this problem by placing a man in circumstances that make him so intensely interested in its investigation, that he can but consider it till he has appealed for solution to the Omniscient himself. While it takes the reader behind the scenes, where he may have a clearer view than Job enjoyed of the question at issue, by revealing the fact that God may have a specific reason beyond human

knowledge, for permitting a righteous man to be afflicted, it places before us a poor, childless sufferer, outcast from his home and the tender care of friends by the nature of his disease, cut off from sympathy and reviled by his wife, who is angry because he is afflicted, and provoked by his calm resignation. We behold him covered in rough sackcloth, cleansing his leprous* ulcers with a fragment of pottery as he sat among the ashes; wondering that the Almighty should have given him existence at all, or, since life has become so intolerable a burden, that he is not permitted to die. Himself an object of wonder to his friends, who come day after day to gaze upon him in silent astonishment at the magnitude of his afflictions, and the turpitude of the concealed guilt, of which they think his misfortune an index.

This justifies the excited opening of the second part, and the change of style. Each thought is borne on the surges of violent emotion, and recoils upon itself, as couplet follows couplet, in grandeur like the billows of an ocean storm. We need to realize what feelings are natural to one overwhelmed by affliction, before we are prepared to sit in judgment on the impassioned utterances of Job. His friends had felt their inability to sympathize, and considerately held their peace. But now Eliphaz can no longer forbear speaking; he assures Job, though with the utmost politeness, that "God does not allow the innocent to perish," but "they that sow wickedness reap the same." In language of startling sublimity he relates a vision, to reprove the presumption of Job in thinking himself too righteous to deserve such chastening. He concludes with a long exhortation to commit his cause unto God, who is able to deliver, and who will, if he spurn not the correction, restore unto him all the conditions of a happy earthly life.

Job intimates, in reply, that Eliphaz cannot, for want of sympathy, have any just conception of the weight of his calamity,

* There can be no doubt that Job's disease was that indescribable and incurable scourge, the leprosy. Compare the allusions in different parts of the book, particularly those in chap. 7 : 5, 15; and 30 : 13, 14, 17—19, with the descriptions of this disease in "The Land and the Book," and as given by travellers generally. Kitto's Cyc. Bib. Lit.

and this makes his counsels loathsome. He says there is no hope of such deliverance as Eliphaz tantalizes him by depicting; and again prays that God would permit death to end his woes; still affirming that he would exult, even in the midst of unsparring pains, that he "had not denied the words of the Holy One."

He rebukes the empty friendship that fawned in his prosperity, but now turns upon him with reproaches, likening it to the brooks that are full and noisy in the spring freshets, but when they are needed, are dry. He also administers (6: 22—27) a scathing rebuke to the cruel censures upon words he had uttered in the extremity of his despair; challenges him (28—30) to further inquiry as to his innocence; and then modestly makes his appeal unto God (ch. 7). Bildad interrupts him: he is evidently a younger man than Eliphaz, and iterates his positions, strengthening them by reference to the observations of their fathers. He asserts—what Eliphaz had hinted—that Job's children were destroyed on account of their sin; and that if Job were pure, the Almighty would deliver him at once, but that the prosperity of the wicked is like the rush without water, or the plant without soil (ch. 8). This Job acknowledges, but shows that, though righteous, he cannot prove himself just before God. He mentions many tokens of the wisdom and might of Jehovah, which are things man cannot search out (9: 10); and then alludes to the dealings of God with him as being of the same mysterious nature (11—22). He closes his reply to Bildad by challenging him to explain two things which are irreconcilable with his theory: that sudden destruction destroys the innocent and the guilty alike; and that the earth is in the hands of wicked men, and justice is not done (22—24). He then resumes his complaint and appeal to God.

Third in the discussion Zophar speaks. He has less to say than the others, and is less courteous; calls Job a man of talk, self-righteous, and deserving of still greater afflictions; contrasts the greatness of the wisdom and power of God with man's vanity; yet assures Job that if he truly repents, health and prosperity will be restored. But he adds a warning, which seems to have a taunting allusion to Job's present disease and

probable destiny (ch. 11)—“But the eyes of the wicked shall waste away, refuge vanishes from them, and their hope,—it is the breathing out of life.”

Job, in his reply to Zophar, includes the others also. Their exhortations, based upon the assumption that all suffering is the true exponent and reward of guilt, were an outrage upon his conscience and a cruel mockery of his misfortunes. And it is no wonder that he flings them back with stinging irony (ch. 12 13). He shows that he has observed the course of God's government in the world, and that no such principle as they insist on can be discovered; not among robbers, whose tents are secure; not among the brute creation, nor in the operations of nature; neither among individual men, nor among nations. Therefore he dismisses their accusations and their counsels together: “But ye, forgers of lies, botchers of vanities are ye all (13: 4). He wishes “they would be altogether silent;” tells them that their own sincerity would not bear the scrutiny of God, to whom he has committed his cause, and who he yet believes will be his deliverance,—adding a thought that is perverted in the common version, that if there were any ground for their aspersions, he “would be silent and die” (v. 19).

Then he continues his expostulations with the Almighty (13: 20—14: 22); but in a strain which we shall be slow to call murmuring, when we consider his situation, and how frequently the afflicted have turned to his language for an expression of their own emotions. He desires that Jehovah will let him die, since there is no hope for the present life, and he anticipates that, at an appointed time after death, God will call and he shall answer; though now He is dealing with him as with a wicked man. He here depicts, in language of unequalled significance and sublimity, the mysterious frailty of life.

Then Eliphaz commences the second round in the debate. His manner has lost its suavity. He scoffs at Job's defence, as only a proof of his guilt; recalls the positions of his former speech and strengthens them by a succession of proverbs from the fathers, in which he makes covert but pointed reference to the supposed wickedness of Job, in regard to the turpitude of which the discussion has evidently increased his certainty,—as

he makes no allusion to a possible restoration, as in the former speech. Job rejoins, seeming to express surprise and regret that they had not held their peace, as he besought them, (16: 23); complains of their cruelty; affirms that he would comfort them instead of aggravating their affliction, if they were in his place and he in theirs (4, 5). He then gives an affecting description of the affliction that is destroying him; yet, conscious that his "prayer is pure," he trusts that his sufferings are not unnoticed on high (19); says that his case will astonish the upright, and arouse them against the impure who are not so afflicted; yet he that is truly righteous will not be turned from his way, though he see things that seem inexplicable and unjust (8, 9). He intimates that he shall not care for whatever they may now say, as he has given up all hope on this side the grave. Bildad rejoins: vexed that their reasoning has wrung no confession from Job, he stings him with a terrific description of the destruction that, as they affirm, always overtakes the wicked (18). All this the sufferer still treats as inapplicable to himself, and only so much abuse (19: 3). He challenges Bildad to prove his accusations; states more distinctly the mystery that perplexes him, that God treats him as an enemy; with inimitable pathos he bewails his woes, aggravated by the desertion and reproach of his nearest friends. Then the wish breaks forth that his assertions may be preserved forever, for he is confident that after his trial is ended and his mortal body destroyed, he shall be permitted to see his Redeemer.

It is now Zophar's turn. In the same strain, with the others, he describes the various manners in which misery and destruction are sure to come upon the ungodly. In reply to him, Job refutes again, in a masterly manner, the assumption of the three; and argues that the wicked are, even more than the righteous, exempt from calamity; that the Almighty does not make any special and immediate distribution of rewards and punishments in the present life, for

"One dies in his full prosperity, he is wholly at ease and secure;
Another dies in bitterness of soul, and has not tasted good."

He does not allege that sin shall never be punished, but that their neglect of observation has left them in ignorance of the

fact, "that the wicked is kept unto the day of destruction" (30).

Not only has Job the best of the argument, he has more genuine vigor and variety in his speeches. In the third series, Eliphaz urges that even if Job were righteous, he could not lay God under any obligation; and then charges him with a variety of sins, such as they suppose a man in his former circumstances of wealth and authority, with a corrupt heart, would be likely to commit (22: 5—9), alleging that for these, "Snares and darkness are round about him, and the flood of waters covers him." As an evidence that God marks iniquity, he refers to the race destroyed by the flood (20), and admonishes him to return to the Almighty that he may be built up. Job then (23) recurs to his own struggles of mind, his longing to draw near to God, which is not yet satisfied (3—9); still derives consolation from the hope that God observes his trial, and will yet bring him through purified, though, at present, its mysteriousness confounds him. Then (24) Job turns to a final effort in the argument; shows that men who commit the very crimes charged upon him, and others of still greater magnitude,—who remove landmarks, defraud the orphan and the needy, yea, give themselves up to the trade of the robber and the life of the adulterer,—are successful, while the robbed and innocent poor have no helper. The wicked are exalted—though for a little time—and go down to the grave like all others.

Again Bildad speaks. But their arguments seem exhausted, and he simply repeats a few thoughts that were more forcibly expressed by Eliphaz in the beginning, concerning the power and holiness of God. Job ridicules its weakness with scorching sarcasm; refutes the imputation that his calling himself innocent was because he held too low views of God; and then discourses upon the same topic, in a manner incomparably superior, both in sublimity of thought and vividness of illustration. And he still further reflects upon the presumption of Bildad, by confessing that all he had learned of the Deity was but the "borders of his ways"—was to the reality as a whisper to the pealing thunder (26). Here is the place for Zophar to speak, but he has nothing to say. In each round of the debate the

combatants have, as is natural, grown more severe. The speeches of the three friends grow shorter and shorter, while each succeeding one of Job lengthens, becomes less impatient and more hopeful in its tone, and more direct in its appeals to God.

The dispute is at length ended. One theory proposed to account for his affliction is disposed of; but this by no means settles the conflict that is raging in Job's breast, that was apparent in his first words, and kept him swinging between hope and despair, tempted to forsake the fear of the Almighty, and yet clinging to his allegiance. Tokens of this conflict with temptation, flash out at all points in the discussion. He sees the wicked and those that have robbed him, living just as they choose, while his path is shrouded in darkness, and tempests are beating upon his head. He cannot reconcile this with the justice and mercy of God, for he feels that his "wounds are multiplied without cause." And when he considers how common is suffering, and who they are that suffer in the world, it appears that God actually favors the hand of the wicked, and mocks at the distress of the innocent. But this temptation is not victor. His faith, trembling at first, meets it with, "Behold he will slay me, I may not hope" (i. e. for present life). "yet in His presence will I defend my ways, and He also will become my deliverance." (12: 15, 16.) *

Then, more confidently:—"Behold even now my witness is

* So the passage is rendered in Dr. Conant's Translation, from which as in nearly all the preceding extracts, we quote.

We apprehend that in no case will the Christian public be less willing to admit a correction of the translation than in this passage:

"Though He slay me yet will I trust in Him." is an expression which taken by itself symbolizes one of the noblest states of mind which man can ever attain, and for this reason secures the authority of Baruch's (See his notes ad loc.). Yet it cannot be doubted that any unlearned reader would prefer the revised expression, not because the germ of the idea embodied in the old is not in the original: it is and finds authority in its true place in the text verse: not merely because the received translation rests on a mistranslation of the first word, and a misreading of the authority of the Manuscripts and some ancient versions:—of an error in the original, which is not probable, since all the versions agree: but because the rendering of the Hebrew text as it stands is the only one that harmonizes with the context, and therefore was a thought having greater subjective fitness and beauty, whatever may be the objective excellence of the idea in the received version.

in heaven" (16: 19). And, anon, with even clearer assurance, not only "I know that my Redeemer lives," but "In after time he will stand upon the earth, and after this my skin is destroyed, and without my flesh shall I see God, whom I for myself shall see and not another." And, finally, in the last series of the debate, "He knows the way that I take," "When he tries me I shall come forth as the gold."

But in all this he has not seen why he was tried. He has proved that happiness and misery seem to be distributed among men without regard to character, but is as much perplexed as ever to see why it is so. The effort of meeting argument with argument may have strengthened some of his opinions, and modified others, and now that it is over, he may see a necessity for stating more calmly and fully what his convictions are. Accordingly he proceeds to review the matters in dispute. He reaffirms that God is not dealing with him according to his character (27: 2); that he has a good conscience and will never put it away; shows that with all his doubts about the dealings of God, he is sure the virtuous and the vile will not ultimately be treated alike; and that he could not wish to his enemies a worse destiny than will come upon the wicked; but it will be "when God shall take away his soul" (7, 8).

We now come to a passage (27: 13—23) that even to the casual reader will present some difficulty; for in it Job has the appearance of taking sides with his opponents, and of admitting, as a general principle, what he has just disproved. But this is not exactly what he does. Hitherto the strife has been against the idea that good and evil are distributed in measures that precisely correspond to the degree of merit, and Job has stated only that side of the truth which bore against this error. Now, as victor in the debate, and having triumphantly maintained his own integrity, he is able to utter his deepest convictions, and to show how far his position is superior to that of his friends, by expressing, as part of his own theory, all that was tenable in the basis of theirs, viz., that there is no permanency, but a certain tendency to destruction, in all the successes of wickedness.

We cannot refrain from remarking that formerly the con-

nection attributed to these verses in Coverdale's translation, and defended by Barnes, seemed a preferable one; and that is to consider all after the 12th verse, in which Job says, "Why then speak ye what is utterly vain?" as a quotation or synopsis of the vain things which the three friends had uttered. Unless the reader carefully considers the turn of the expressions as indicating the sense of fear and insecurity, that always attends a guilty conscience, and points to ultimate retribution—and reflects that so much at least can be learned from the partial executions of justice in the present life,—he will be inclined to regard the language as too indiscriminate and too near, not only in sentiment but also in form, to the expressions of his antagonists, to be meant as the postulates of Job himself. In chapters 15: 20, and 33: 9, 42: 3, and others, the speakers are regarded as giving the sentiments of others, simply because the sense requires or allows it. It will certainly give a good sense, and may have been that of the writer, to consider this passage a quotation or summary of the *refuted* doctrine as Job considers it, and verses 12—23 as parenthetical. After this Job fulfils his promise of showing "what is with God;" he first illustrates what man has done by a minute description of the process of mining—probably the highest achievement of human skill at that day. Yet with all man's delving, he has not found wisdom; all his treasures will not purchase this; it belongs only to the Almighty. In proof of this he refers to the laws of the atmosphere, the ocean, the rain and the tempest, through which God says to man: "Behold the fear of the Lord, that is wisdom."

Perhaps Job here has a glimpse of the true position of submission for him in his affliction, but the lowering cloud of misfortune, bereavement, pain and contempt, shuts over him again, and all is dark; his past happiness and influence, his present doleful misery and degradation, and his honesty, unassailable by God or man, all pass in review before him. "He lifts his tearful eyes to heaven, and appeals to the Supreme Ruler in words, now of pathetic entreaty, now of bold remonstrance; he adjures him to reveal in himself the cause, if any there be hidden from his own scrutiny,—which may justify this pitiless tempest of Divine

wrath; or, if not, that he will lay aside the terrors of Omnipotence, and allow his creature to reason with him of his ways.*

Then Elihu, with a great flourish of egotism, introduces himself:—he regards both parties as in the wrong, and offers to vindicate Jehovah, and show what is right. He is very severe upon Job for his rash expressions, which seem to charge God with injustice. He is evidently most in sympathy with the opinions of the three friends, but advances beyond their views in one important point, viz., that affliction is not only to give men the punishment due to sin, but to instruct them,† that they may avoid it. This, of course, is an essential idea in looking at the judgments of God, but still, far from meeting all cases. Elihu clings to the idea that suffering implies sin in some way. God is impartial, and not indifferent to character. He afflicts men not only on account of actual transgression, but to purify them from concealed sin, divert from sinful tendencies, and lead, through chastisement, to a higher virtue.‡ Therefore Job has erred in saying, “I am righteous, and God has taken away my right;” he ought rather to bear his chastisement with docility, and say, “Beyond what I see, do thou teach me. If I have done evil, I will do it no more.” He is told that his righteousness could profit only himself, that God refuses to hear his prayer for an audience with himself on account of his pride, that the inequality of human conditions, of which he complains, is not because he punishes some more, but many less, than they deserve.

“His anger visits not, nor does he strictly mark offense.”

Therefore, to question the necessity and justice of affliction, is to join with the wicked, in rejecting the teachings of the Almighty. He closes his wordy speech by a highly poetic and elaborate reference to the majesty and mystery of nature, and his conclusion adds another to the steps toward the right result which Job began, when discoursing on the same subject (in 28: 28.) We cannot “find out” the Almighty, but, “great in

* Conant.

† Chap. 33; 14, 19. ‡ 36: 8, and following verses.

power and rectitude and in fulness of justice, he will not oppress."

Now the voice of Omnipotence is heard, not to enter into argument and expostulation with his creature, not to raise the veil that hangs over the allotments of Providence, but from the darkenings of the skies the words of Jehovah come forth with sublimity, like the thunder peal, and they sweep on with dignity of style superior to the rest of the poem, as the storm cloud, whence they proceed, is superior to the level of the former speakers. From the trouble beneath whose weight the sufferer has hardly tried to look up, and from the mystery which came so near him as to darken all the prospect around, the Creator summons him to look away to yet vaster problems, and grander mysteries, amid which he has always been walking, and for whose door he has no more the key, than for that one against which he has been hurling the missiles of his questionings in vain. He is shown the weakness of his understanding beside the wisdom that founded the earth, that fixed the ocean's bounds, taught its tides to flow, and vapors to enwrap it; that daily clothes the earth anew in morning light. Is his the wisdom that explores the recesses of the deep, and beholds all that the gates of death conceal? Was his the power that originated the forces of nature, that marks the track of the light, the wind and the rain? Can he break the bands of winter, send forth the sweet influences of spring, and lead the seasons in their round? Has he comprehended the mysteries of his own being, and the wonderful manner in which creative wisdom fixed the instincts of the animal creation, and provides for their wants? Who hunts the prey for the crouching lion, and teaches the eagle to suck up blood? Why is the ostrich made forgetful of wisdom, and hard to her young? Why is the strength of the wild ass and of the wild old ox of no service to man? Why was the war horse made in the might of his pride to delight in destruction?

Job feels his rash ignorance rebuked by these questionings, confesses that he has sinned in censuring the arrangements of Providence. Still Jehovah commands him, since he has wisdom to arraign the justice of the Almighty, to array himself in gran-

clear and majesty that he may behold and correct the defects in the order of things.

The application here is most plain. Job had as little right to criticise as he had power to understand and ability to control the dispensations of Jehovah. His utter lack of these is made more humiliatingly apparent by a description of two of the creations of God, over which man's power is nothing,—the river horse, representing useless consumption of God's creatures, and the crocodile, the embodiment of indiscriminate destruction.

However different this interview with Jehovah from that which Job longed for, when he prayed that he might come into the presence of the Almighty with his mouth full of arguments, yet the directness of its teaching is only surpassed by the sublimity of the descriptions through which it is conveyed. Job quotes the words with which the Almighty commences, not to attempt irreverent reply, but to acknowledge their reference to himself as the person who had "darkened counsel by words without knowledge," and presumptuously demanded of God an explanation of his ways. Now, abhorring what he has said, he repents in dust and ashes. Here we reach the conclusion. Job is accepted. Forgiving the unsympathizing accusations of his friends, he supplicates in their behalf—a prayer which, whatever its efficacy for them, brought blessings on himself, and presaged a full return of the summer of his prosperity.

What are the lessons of the book to us? Shall we say that every affliction is aimed at a sin? that men have their reward and punishment in this life?

Is all affliction reformatory,—designed to make man put away some evil deed, and open his ear to instruction? They who say this are at war with experience and with God; they do not speak of him what is right. (42: 8.)

The righteous may be tried by mysterious and seemingly capricious affliction. Does his soul claim to dispel its mystery? It is only one of an infinitude of unfathomed mysteries among which he lives. Is the spirit tempted to ask, when bowed beneath stroke after stroke, Can this be reconciled with Infinite Love and Justice? God, by all the might and wonders of his

Government replies:—"Leave that to me." This the righteous may do, and find in the end that he is brought through affliction into an acquaintance with God, to which all his former intimacy will be as hearsay to seeing face to face.

ERRATUM.—After the word agree, p. 454, fourth line from the bottom, insert, "except that many manuscripts are *without* the *marginal reading*, on which the common Translation is *founded*."

NOTE.—A discussion of the authorship of this book, of the time and place of its composition, and of the historical trustworthiness of the narrative portions, may be expected in the No. for January, 1861.

ART. IX.—CONTEMPORARY LITERATURE.

LECTURES ON THE ENGLISH LANGUAGE. By George P. Marsh. New York: Charles Scribner. London: Sampson Low, Son & Co. 1863. 1 Vol. octavo, pp. 697.

Studies in Language have been greatly extended within the last half century. The subject is every where being recognized as one full of importance, having many and varied relations, and promising to be fruitful in the most valuable results. The history of a tongue is often the most significant part of the history of a people. Language is coming to be regarded as an organic and vital product, rather than an arbitrary instrument or a mechanical invention. It is the measure and the expression of life. Its growths and forms and changes mark the qualities of the mental soil which sustains it.

The laws and the philosophy of Language secure much larger and more critical attention in recent study than at any previous period. Tongues are **classified with new skill**—they are grouped into families and arranged in true genealogical tables. Some are distinguished for the contributions they have made, and others for the gifts they have taken. Here a language, threatening to perish, pours its life abroad to enrich the speech of varied and distant nations; and there another builds itself up by appropriating the treasures laid up in half a score of tongues now crumbling to decay.

The English language is remarkable on many accounts. It is eminently—may, pre-eminently—a composite tongue. As a spoken and growing language, it had already a long life. It has a character of its own, notwithstanding the eagerness with which it welcomes and incorporates terms from a great variety of sources. It is not "essentially Latin," as has been alleged, though

words borrowed from the Latin abound in it, for the most obvious reasons. Nor is it essentially French, nor essentially Teutonic, nor essentially Greek, though it has been enriched and made copious by receiving important contributions from all these quarters. The Anglo-Saxon basis is a broad, firm and adequate one, and such it must continue to be, even though we import terms from abroad still more freely than our fathers did. Its philosophical and historical development can be easily traced during the last eleven hundred years. The great revolutions that mark English History have their monuments and qualities wrought into its very structure. Fervid hearts have helped to fuse its apparently discordant materials, and skilful hands have wrought it into greater flexibility, and developed its unheard sweetness and its hidden powers, until, at length, it stands confessed an almost unequalled instrument of thought and feeling. Other tongues surpass it in some single feature, but in its combination of numerous and striking excellencies, it stands foremost in the world—the expression of that strong, energetic and victorious spirit which is making the English mind royal in the earth.

This volume of Lectures is one of the richest and most needful contributions to our literature on this fruitful subject, which has been issued. The Lectures were delivered originally as part of a course of instruction entitled "Post-graduate," recently provided by Columbia College, New York, and were secured as an opening course in the winter of 1858—1859. The author says, in his preface, that they are "addressed to the many, not to the few; to those who have received such an amount of elementary discipline as to qualify them to become their own best teachers in the attainment of general culture, not to the professed grammarian or linguistic inquirer." They are eminently adapted to their purpose—preserving, as they do, the popular form of address, having a sufficient number of illustrations to render the discussions lucid, opening freely the sources of information without making a parade of learning, and always suggesting far more than they attempt directly to tell. They cover a broad field of inquiry and of knowledge, and generally preserve a happy medium between the prolix, critical nicety of the mere linguist, and the sonorous platitudes of the ambitious rhetorician. A large amount of information is afforded respecting the characteristics of the early English, and the methods in which it incorporated foreign elements; his study of our vocabulary has been thorough and philosophical, and the four lectures on the grammatical inflections of the language show that he is no mere empiric.

But no proper analysis of the volume, or survey of the field it traverses, can be presented within the narrow limits of a notice. Less popular than the works of Trench, it strikes a much deeper vein and exhibits a far greater breadth of study; and while it reveals every where the conservatism of scholarship, it shows also a strong sympathy with the beating of the popular heart. Its value is very great, and it must take its place as, on the whole, the completest and best treatise on our noble language yet issued.

INTRODUCTORY LESSONS ON MIND. By the author of "Lessons on Reasoning," "Lessons on Morals," etc. James Munroe & Co. 1859. 12mo., pp. 352.

A volume by Archbishop Whately, designed as a text-book for the young,

and constituting a pleasant, easy and admirable introduction to the study of mental philosophy. It is fragmentary, simple and superficial; and yet it is instructive, interesting and suggestive. Its method is novel and evidently original; and its vivacious style and familiar illustrations would relieve the study of mind of the repulsive dryness of which young beginners are so apt to complain. The treatise is purely elementary, and any one who should adopt it as offering a course of study in mental philosophy, would mistake its design, and lose a large part of the benefit it offers.

TRAVELS, RESEARCHES AND MISSIONARY LABORS during an Eighteen Years' Residence in Eastern Africa; together with Journeys to Jagga, Usambora, Ukambani, Shoa, Abessinia, and Khortum; and a coasting voyage from Mombaz to Cape Delgado. By the Rev. Dr. J. Lewis Krapf, Secretary of the Christiana Institute at Basel, and late Missionary in the service of the Church Missionary Society in Eastern and Equatorial Africa, etc., etc. With an Appendix respecting the Snow-capped mountains of Eastern Africa; the sources of the Nile; the languages and literature of Abessinia and Eastern Africa, etc., etc., and a concise account of Geographical Researches in Eastern Africa up to the discovery of the Uyenyei by Dr. Livingstone in September last. By E. J. Ravenstein, F. R. G. S. Boston: Ticknor & Fields. 1869. 1 Vol., 8vo., pp. 464.

This ample and accurately descriptive title-page renders any further account of the aims of this book superfluous; the value of the discoveries, the manner in which the work of the author was done in Africa, and the spirit and skill with which the narrative has been prepared, remain to be considered. Fortunately, not many words are needed on these topics. The qualities of the book are both positive and obvious. No previous explorer has possessed the advantages for becoming familiar with the face of the country or the condition of the inhabitants in this portion of the African continent, that were afforded to Dr. Krapf; and few persons have made so careful and conscientious a use of opportunities as he. His aims were of the highest kind; his energy quiet but immense; his zeal untiring, and his patience wore out the difficulties which he could not at once surmount. His account—bearing the evidence of truthfulness and intelligence on its very face—though presenting features and detailing experiences of life that excite our pity and shock our moral feeling—nevertheless affords a view of Northeastern Africa more favorable than could have been anticipated. The soil is better, the climate more healthy, and the people less barbarous than the popular estimate had made them; and the profits offered to commerce, as well as the hopes held out to Christian benevolence, must operate to bring the forces of our civilization to bear on that distant country. With such explorers as Drs. Krapf and Livingstone, the *terra incognita* of Central Africa will grow narrower in its dimensions; and few are the tribes which will continue outside the circle of friendly national intercourse. Regarded merely as an explorer, Dr. K. has richly earned a high reputation, and rendered this volume eminently and originally instructive, while, as a Christian missionary, he is a model of discretion and religious zeal.

The narrative is chiefly remarkable for its straightforward, dignified simplicity, and the absence of all evidence of rhetorical ambition, or desire to appear the hero. Heart-sick over the deep-rooted prejudices which repel his sacred message, he shows no morbid sensibility; and shut up to the exercise

of faith in God when perils hemmed him in on all sides, or hopes long deferred were making the heart heavy, he does not occupy himself in portraying in detail his personal religious experiences.

The volume is a real contribution to our knowledge, our literature, and our life. His facts instruct, his narrative brings a mental stimulus, and his modest Christian zeal quickens the heart into a nobler activity.

AUTOBIOGRAPHICAL RECOLLECTIONS. By the late Charles Robert Leslie, R. A. Edited, with a prefatory Essay on Leslie as an artist, and selections from his correspondence. By Tom Taylor, Esq., editor of the "Autobiography of Hayden." With Portrait. Boston: Ticknor & Fields. 1860. 1 Vol., 12mo., pp. 363.

Two things are essential in the preparation of a piece of valuable biography,—there must be something in the life worthy of record and of public acquaintance, and the biographer must tell just what is proper and needful to be known. Some biographies fail in both these respects,—very many of them fail in one of them. The autobiographer has a doubly difficult and doubly delicate task; and, excepting those cases where the subject is unconsciously sketching himself in his familiar letters, and these sketches are made to furnish the elements of the final portrait, few men have told their own life stories in such a way that society has cared to remember them. These sketches of Mr. Leslie are largely made up of recollections of other parties and of his off-hand criticisms upon them, and are therefore never liable to the charge of egotism. It is a most readable book, for many reasons. The spirit of Leslie is so manly, quiet and genial; his artist life has so much in it that seems in keeping with his associations and pursuits; his interior experiences, as we catch glimpses of them, so interest us as to ask for more; his criticisms are so modest, and yet so fresh and suggestive, and his familiar talk of the distinguished men with whose intimate acquaintance he was honored—Hayden, West, Allston, Rogers, Irving, Coleridge, etc., etc.,—all lend a constant and varying charm to these pages. He ranked high among the painters of his time, though recognizing his own deficiencies as his critics saw them, and he has left behind not a few works of art which will long abide. The volume affords most pleasant and instructive reading, and the editor has shown appreciation and skill, both in his critical introduction and in the method of presenting the material of which the biography is composed.

INTRODUCTION TO THE STUDY OF INTERNATIONAL LAW, designed as an aid in Teaching, and in Historical Studies. By Theodore D. Woolsey, President of Yale College. Boston and Cambridge: James Munroe & Co. 1860. 12mo., pp. 486.

Two important purposes are likely to be served by this volume. It will bring the knowledge of what International Law really is, to the hands and the comprehension of every intelligent and inquiring citizen—the nature of its basis and the extent of its authority; and it will also bring its principles and its dicta to the test of natural justice and moral obligation. It considers what are regarded as the essential powers, rights and obligations of states in a time of peace, and presents the laws and usages of nations in a state of war. The author shows us the historical development of these principles and usages, makes us familiar with the circumstances and occurrences that led to their es-

tablishment; and never allows us to lose sight of what still remains to be done before usage and right are in harmony—before civil compacts become fully the exponents of justice. The book can hardly need a commendation: for the varied learning, the accurate scholarship, the vigorous understanding, the moral standing, the mature years and large experience of the author, combine to give him a peculiar fitness for the work he has here brought out. The plan seems to us simple, progressive and exhaustive: and its execution shows that patience and care have presided over all its details. It will be welcomed by many others besides those who, in the capacity of college students, are looking for a moderate sized and comprehensive text-book.

FRIENDS IN COUNCIL: A Series of Readings and Discourse thereon. A new series. In two volumes. Reprinted from the English edition. Same Publishers. 1860. 16mo., pp. 242, 230.

These volumes may have been suggested by Coleridge's *Table Talk*, and are in a vein quite similar to the papers furnished by the "Autocrat of the Breakfast-table," though the vein lies much deeper here than there. There is a thread of narrative on which the discussions are strung, and the topics are selected from life, and treated with great variety,—some of them with philosophic discernment, skill and thoroughness. The style is always pure, and the discussions dignified, through the most familiar and animated colloquies; while the dashes of humor impart geniality and zest. The volumes are always entertaining and suggestive, whether read consecutively or taken up and opened at random for half an hour's literary recreation.

SOUTH AND NORTH; or Impressions received during a Trip to Cuba and the South. By John S. C. Abbott. New York: Abbey & Abbott. 1851. 12mo., pp. 352.

There is no such thing as allaying the disturbing ghost in the slavery question. Whoever protests against discussing it, is obliged to discuss it in order to justify his protest. They who claim for it the support of political expediency, attempt to philosophize or seek a skilful array of facts. A defence of it on Scriptural grounds must venture on argument, and this argument invites reply. Both the suspicious and the ingenuous travellers from the South draw their inferences and propound their theories as they pass, and Northern eyes peer more and more inquisitively into the condition of Southern society. Every settlement of the question by compromise has reopened the controversy, and added to its fierceness. It is a question that cannot be ignored, and the discussion of it will be broader and more critical till a practical and just solution is reached.

Mr. Abbott has written an interesting book on the subject, and one which may be as useful as though it were more original. Its basis and its occasion are found in the observations made during a hurried tour to New Orleans, by way of Havanna, and home by railway through Alabama, Georgia, the Carolinas, etc. This trip was taken in December, 1850, it occupied less than a month, and afforded little opportunity to see Southern life, except as it appeared in the streets and hotels of towns, and along the lines of railway. To attempt a description or analysis of slavery in the South, with no other means

of knowledge than would be afforded during such a hasty transit, were simply preposterous; and Mr. Abbott would not be guilty of undertaking it. He had seen and read much before this visit, his convictions were already well matured and fortified, and this experience becomes only the friction which ignites and discharges the piece of ordnance long since loaded. Yet he observed carefully, and so saw and learned far more during this tour than many men would have done on a wider field and during a much longer sojourn. The narrative is charmingly fresh, unstudied, spontaneous and vivid. His descriptions are pictures; his scenes are full of warm life. His philosophizings never strike a deep vein, his facts are of the most familiar sort, and his grouping and use of them show no unusual skill. And yet the book almost fascinates, and carries the reader's assent and moral sympathies steadily along with it. It tells the truth with great plainness, yet always kindly; and strikes many direct blows at the principle and workings of slavery with fidelity and yet with honor and charity. It is eminently a book for the masses of the people, and the free circulation of it would help us on to an understanding of that difficult and perplexing question of slavery, and make our efforts against it more resolute and more wise.

TEXT-BOOK OF CHURCH HISTORY. By Dr. John Henry Kurtz, Professor of Theology in the University of Dorpat; author of a "Manual of Sacred History," "The Bible and Astronomy," etc., etc. Vol. I. To the Reformation. Philadelphia: Lindsay & Blakiston. 1860. 8vo.. pp. 534.

Ecclesiastical research is especially a characteristic of our times. The last half century has witnessed many important contributions to our literature from this source. This is partly due to the growing interest in church history among the people as well as among Christian scholars, partly to the fact that the work of the historian has been recently enlarged in scope and elevated in public esteem, and partly to the fact that new sources of information, numerous and important, have been laid open to the student. Our recent histories are far from being new editions of old authors, or merely novel groupings of the old facts. And yet among the recent and valuable issues of the last twenty years, nothing, in this department, has appeared which seemed exactly adapted to the student as a text-book. Something was needed which should give us a philosophical method, present all the main facts in their proper places and relations, interpret properly the meaning and mission of both consecutive and collateral events, suggest the sources and authorities which might be consulted when fuller information and inquiry were desired, be free from a decided sectarian bias, avoid alike the dryness of mere barren outlines and the partiality which spreads out certain epochs in detail at the expense of adequate statement elsewhere, and which should bring the whole work within reasonable limits of space and expense. A somewhat hasty but interested examination of this work by Kurtz leads us to hope that this consummation is not impossible nor impracticable; and a nearer approach seems to us to have been made by him than by any of his predecessors or contemporaries. His plan is simple and natural; his learning ample; his research manifestly extensive; his conscientiousness undoubted, and his style truly historic. By ecclesiastical relationship he is a Lutheran, and by nationality a German; but the allowances are not many nor important which require to be made on these

accounts. We are pleased greatly with this volume, which brings the history of the church to the time of the Reformation in the beginning of the XVI century, and we wait with high hopes the appearance of the remaining volume which is to complete his record.

POPULAR ASTRONOMY. A Concise Elementary Treatise on the Sun, Planets, Satellites and Comets. By O. M. Mitchell, LL.D., Director of the Cincinnati and Dudley Observatories. New York: Phinney, Blakeman & Mason. 1869. 12mo., pp. 376.

There is no longer room for question whether science may be popularized without ceasing to be science. From the region of abstract thought and learned exploration, Astronomy comes down to show the masses what wonders are spread out above us in the heavens. And there are few if any names more prominently associated with the work of putting the great facts of astronomical science within the reach of ordinary minds, than that of Prof. Mitchell. His "Planetary and Stellar Worlds" has already made his name familiar in many a household, and called out gratitude too deep for words. His courses of lectures, delivered to crowded audiences in many of our cities and towns, have never failed to awaken enthusiasm, and his recent volume will add to his deserved popularity and extend his beneficent power.

The work is original in its plan. While giving the main surface facts of astronomy, as other elementary works have done, it goes beyond these in the amount of its information, in the systematic and progressive method which is pursued, and especially in its historic unfolding of the circumstances and methods in which the varied phenomena were discovered, and the established laws of the science were deduced. It is a work to be read with patient attention, and followed by free afterthought, and when thus dealt with, it will give up its information and stimulus to even ordinary readers. The happy union of scientific exactness and enthusiasm with the reverential modesty of the gospel, gives to the work an unusual charm, and offers an increased profit to every devout reader.

PROLEGOMENA LOGICA: An Inquiry into the Psychological Character of Logical Processes. By Henry Longueville Mansel, B. D., LL.D., etc. First American, from the second English edition, corrected and enlarged. Boston: Gould & Lincoln. 1860. 12mo., pp. 291.

To those who have read the "Limits of Religious Thought," the author of this volume will need no introduction, and they will hardly need to be told that they are here invited to earnest study, and are offered a new interview with a close and critical thinker, and to no ordinary intellectual companionship. The present is less a treatise on Logic than on Psychology; but, strictly speaking, it is neither the one nor the other. It is intended as "an exposition of Psychology in relation to Logic, containing such portions of the former as are absolutely necessary to the vindication and even to the understanding of the latter." In other words, it is an inquiry into the constitution and laws of the thinking faculty, such as they are assumed by the logician as the basis of his deductions. The thoughts in the volume are so systematically related, and so condensed in their expression, that no brief analysis can well be made out. It is enough to say that his Psychology corresponds very nearly to the Meta-

physics of Hamilton, whose disciple and copyist he would probably be, if he were not too strong and independent a thinker to be a copyist of any body ; and the reader will find that few authors exhibit such a vigorous grasp of thought, or afford so strong a mental stimulus, as he. His study of mind has evidently been careful, protracted and profound ; his thinking is continuously close, his phraseology wonderfully exact, and his logical processes are such that it is difficult to escape his conclusions. The reading of the book will be found no pastime, but its diligent study will always yield fruit.

THE YEAR OF GRACE: A History of the Revival in Ireland, A. D. 1859. By the Rev. William Gibson, Professor of Christian Ethics in Queen's College, Belfast, etc. With an Introduction by Rev. Baron Stow, D. D. Boston: Gould & Lincoln. 1860. 12mo., pp. 464.

The Great Revival in Ireland, which excited so much attention a year since, could hardly have found a more laborious, prudent or competent man to narrate its facts, sympathize with its real spirit, study its remarkable and peculiar phenomena, and interpret its significance, than appears in the author of this volume. The most conscientious painstaking are every where apparent ; the accounts given in the language of many clergymen, who were requested by him to state what had occurred in their own parishes and under their own eyes, impart variety and insure accuracy ; and the whole work shows the simple and devout and grateful spirit of a man who longed for any legitimate answer to his prayer for the coming of God's kingdom on earth. His chapter on the "pathological affections" connected with the revival, evinces close observation, careful inquiry, and genuine Christian caution. How great and striking and significant and genuine a work was wrought among those unpromising Irish masses, as well as among the more intelligent portion of the population, will be better understood and appreciated after an attentive reading of this book. It is a record deserving to be made, and its character will give it authority and influence for many years, and over a wide circle. The few attempts made to present an account of the revival of the preceding year in this country, contrast most painfully with this admirable and grateful narrative.

EARLY METHODISM, within the bounds of the old Genesee Conference, from 1788 to 1828 ; or the first forty years of Wesleyan Evangelism in Northern Pennsylvania, Central and Western New York and Canada. Containing sketches of interesting localities, exciting scenes and prominent actors. By George Peck, D. D., New York: Carlton and Porter. 1860. 12 mo. pp. 512.

THE LIFE OF JACOB GRUBER. By W. P. Strickland. Same Publishers. 12 mo., pp. 384.

These two volumes are, of course, sections of the History of Methodism in this country, which is rapidly finding its way to the public eye, since the great Publishing House belonging to that body is furnishing such ample facilities, and giving so decided a prestige to its denominational issues. The title of the first of these volumes sets forth its aim, and the character and ability of the author are a sufficient guarantee that the object is reached. The style is easy, unambitious and pleasant ; the scenes and persons described, are many of them associated with the most interesting of the author's personal experiences ; the struggles and triumphs recorded, reveal the workings

of the Methodism in which he devoutly believes ; the spirit is fervid and catholic ;—and the result is a book full of interest and variety, instructive without being dull, full of details yet without tediousness.

The biography of Gruber brings out, with great distinctness, the life of the early itinerants and circuit riders who planted Methodism through hardship that were terrible, by the aid of appliances not so much used at the present day and by methods that are unique. He was a genuine Methodist of the olden time of whom only a few remain ;—bold, vehement, enthusiastic, and yet shrewd observing and practical. He clung to simplicity in dress and manners, as he did to the discipline and Wesley's theology ; and looked upon the systematic life and refined manners, which grew up about him, not without suspicion and impatience. He was blunt, witty, sarcastic and severe, and yet with a heart brimming full of kindly feeling. He was mighty at Camp Meetings, exceedingly popular with the masses of the people, and many recognize him as the instrument of their salvation. One of the most interesting and significant events of his life, was his trial in the State of Maryland, on the charge of aiming to excite the slaves to insurrection, by a sermon preached at a Camp Meeting. His anti-slavery utterances, on that occasion, were unambiguous and strong but the charge could not be sustained, and he was acquitted without hesitation. It is a fact of some interest that the leading counsel employed in Mr Gruber's defence on this occasion, was Roger B. Taney, now Chief Justice of the Supreme Court of the United States. The sentiments uttered by him, on that occasion, touching the subject of slavery, differ very widely from those enunciated in the Dred Scott case ; and the variant dicta will illustrate the backsliding which is so common among our public men.

THE AMERICAN ECCLESIASTICAL YEAR BOOK ; containing. I. The Present Religious Statistics of the world. II. A brief Religious History of all Denominations in all countries during the past year. VOL. I. The Religious Statistics and History of the year 1859. By Alexander J. Schew, Professor of Hebrew and Modern Languages in Dickinson College. New York : H. Dayton. 1860. 12 mo., pp. 236.

This is a perfect thesaurus of well digested facts, setting forth the religious condition of the world, and, so far as we have been able to verify the statements, a model of catholicity and accuracy. How the author could get together such a mass of information, is a marvel ; how he could have patience to digest and arrange it so systematically and lucidly, is no less a wonder. Every pastor needs every now and then just such a work from which to draw material, and nowhere can he find it so ready to his hands as in this volume. We trust that this enterprise is to be so appreciated and encouraged, that each successive year is to offer us a similar volume, which we shall hereafter hardly know how to spare.

MORNING HOURS IN PATMOS ; The opening vision of the Apocalypse, and Christ's Epistles to the Seven Churches of Asia. By A. C. Thompson, author of the "Better Land," etc. Boston : Gould & Lincoln, 1860. 12 mo., pp. 268.

A work truly religious in its spirit and aim ; giving a small amount of information touching the cities and scenes associated with "the seven churches ;" affording a running, free and practical commentary upon the first three chapters of the Apocalypse ;—the style being somewhat stilted and in-

tense ; but still affording profitable reading for the Sabbath hours. The apparent assumption that the Apocalypse is fully understood and can be readily interpreted, seems to us hardly modest or warranted by what follows in the way of exposition.

ANALYTIC ORTHOGRAPHY : An investigation of the sounds of the voice, and their alphabetic notation ; including the mechanism of speech, and its bearing on etymology. By S. S. Haldeman, A. M., Professor in Delaware College, etc., etc., Philadelphia. J. B. Lippincott & Co. London : Trubner & Co. Paris : Benjamin Duprat. Berlin : Ferd. Dummler. 1860. 4to., pp. 148.

We have been hoping to find sufficient time to give this unique work a thorough and critical reading, and have several times attempted it, only to be drawn away before the study could be carried far enough to put us in possession of the last and systematized results of this large and varied labor. Enough has been done, however, to satisfy us that here is the most remarkable treatise on Orthography which has yet issued from the American press. It shows a long, patient, critical, original study of speech, less, perhaps, as it appears in books, than as it is developed in vocal phenomena. His search is for the laws of the mechanism of speech, and for what he calls "the physiology and physiognomy of words," believing these to be the only proper basis of etymology. His search is, therefore, deep, and his goal lies, if anywhere, at the end of a long exploration. He would find a natural and philosophical alphabet,—one sustaining a simple and true relation to the structure and healthy movement of the vocal organs, and out of this discovery he would develop an orthography whose principles and main rules should be applicable to all tongues alike.

The problem is, of course, at present, a purely literary and scientific one, though its practical bearings are many and important ; and this treatise will be of chief interest to scholars who are regularly prosecuting linguistic studies. To such persons, the large mass of curious information will be grateful, and not a little of it may appear wholly new. The author is a bold and original thinker, fond evidently of speculation, and finding high gratification in turning up any hidden linguistic analogies, or in learning how to generalize on a broader scale than his predecessors have done. The work is full of learning and thought, and every page abounds in suggestiveness. Prof. H. is sufficiently iconoclastic and self-reliant to provoke hostility, and severe enough in his criticisms upon other works to be set down as the Carlyle of philology. He speaks patronizingly of the phonetic system of Pitman and Ellis, in which he once took an active and public interest, and indicates his view of the value of Trench's labors by saying, that "there is no better proof of the low condition of linguistic education amongst us than the use of his books in our schools and colleges, where they have been introduced by illiterate admirers.

He seems to us a careful and laborious collector of material which he has not himself thoroughly digested ; abler as a critic than as a philosopher ; more a lover of theorizing than a wise toiler after practical results ; and able to raise far more serious doubts than he can settle. Such is the impression made thus far ;—a more thorough study of the book he has given us

might modify this opinion. We commend it to the special attention of philologists, assuring them that it will offer them most abundant and valuable materials upon which to work, that its critical suggestions will be found of great interest and importance, and that its problems will be difficult and curious enough to require all their skill and rouse up all their enthusiasm. The book seems to us much like the collected materials of a vast temple, piled up in glorious confusion ; we would love to see the man who can send every stone to its place, and out of the chaos bring the majestic unity of St. Paul's, or reproduce, in linguistic architecture, the Madeleine at Paris or Notre Dame at Rouen.

ITALY IN TRANSITION. Public scenes and private opinions in the spring of 1860 ; illustrated by official documents from the Papal archives of the revolted legations. By William Arthur, A. M., author of the "Tongue of fire," etc. New York : Harper & Brothers. 1860. pp. 423.

The stirring events which have followed each other in Italy during the last year, the revolution which is now in progress, and the general interest felt in the issue of this struggle, and in the future condition and welfare of the Italian people, combine to render any reliable and carefully prepared information respecting the views and feelings of the masses in Southern Europe, highly acceptable. We know the spirit of the leaders, but we do not know so well how far they represent and illustrate the sentiments of the voiceless multitude behind them. Is Italy ready for a larger freedom ? Can she use wisely a larger civil power ? Is her hatred of autocracy and despotism the result of intelligent and settled conviction, or the passionate and impatient kicking of an uneasy spirit against an uncomfortable restraint ? Is the present reaction wiser and better and more promising than the spasmodic one which issued so sadly in 1848 ? These are the questions which many minds are asking ; and these are the very questions which Mr. Arthur's book seems adapted to answer. He has spent considerable time in the various portions of the peninsula during the last two years ; conversed freely and in an informal way with many persons representing nearly every class in society ; witnessed the popular demonstrations and became familiar with the views and plans of the leaders ; and his account is such as to afford not a little grateful encouragement to the friends of liberal government everywhere. The people are manifestly beginning to think and reason and recognize their own rights ; they distinguish between government and misgovernment,—between despotic oppression and wholesome authority, and they are freely judging their institutions by their fruits. The claim of the Pope to temporal authority is generally rejected, and his thunderbolts of excommunication begin to provoke contempt or indignation among his professed adherents and subjects. The information seems to have been carefully gathered, and to be eminently trustworthy. The book is full of nervous power, of mental magnetism, of vivid word-pictures and admirable description. The author's energetic style, already familiar through his previous publications, seems to have received a fresh infusion of fervor by his contact with the forces of Southern Europe. He seems almost to have been magnetized by Mazzini and Gavazzi. The

volume will allow no reader to be dull, and it carries with it a large amount of interesting and valuable information.

HISTORICAL PICTURES RETOUCHEE : A volume of Miscellanies. In two parts. Part I. Studies. Part II. Fancies. By Mrs. Dall, Author of "Woman's Right to Labor." Boston : Walker, Wise & Co. 1860. 12 mo., pp. 403.

Since Margaret Fuller wrote her "Woman in the Nineteenth Century," no wiser or more effective utterance on the position and necessities of woman has been heard, than was sent out by Mrs. Dall in her previous volume. Her literary reputation is not likely to suffer from the testimony borne by this new contribution. She has no weak sentimentality, though she abounds in genuine sentiment. Her thoughts have a real masculine [we beg Mrs. D.'s pardon for using that word,] vigor, and she is fearless in her criticisms and statements without being bitter or defiant. The tone of her mind seems eminently healthy, and there is no lack of learning or culture. She does not sacrifice thought to style, and, while she is not deficient in imagination, the practical side of her mind includes a large part of its area. She sympathizes strongly with her sex,—the pictures from history, which she here re-touchee, being nearly all portraits of women, whose features she does not admit, are quite fairly presented. In behalf of some of her sex, whose trial she deems unfair, she appears as vindicator or avenger. She openly puts the portrait of Aesopias in the gallery of noble and virtuous women ; wipes off the stain from the brow of Hypatia ; sketches, in fresh colors, the women of Bologna ; throws a mellower light over the face of Madame De Stael ; and so paints Margaret Fuller as if it were done in an hour of thoughtful inspiration, such as love will bring. It is a most pleasant, thoughtful and refreshing volume of miscellaneous writings ; and as a woman's plea for woman, it is significant of much and prophetic of more.

CHRISTIAN BAPTISM. The Duty, the Act, and the Subjects. By G. H. Ball, Pastor of the Free Baptist Church, Buffalo, N. Y. Dover : Freewill Baptist Printing Establishment. 1860. 18 mo., pp. 86.

The question of Christian Baptism, as it has been discussed, and as it now stands before the eye of Christendom, is one involving something more than is implied by the inquiry, whether we shall use a little less or a little more water in attending to a religious rite. The view taken of baptism, naturally, if not necessarily, affects human opinion on several correlated and important points of belief and practice. Its signification, its design, its relations to Christian character and to church building, are all matters of importance ; they are all involved in the subject, and get a notice in the discussions which have been numerous and fierce.

The little treatise, whose title page we have copied above, has its own characteristics and merits. It is brief, comprehensive, direct and plain. It is neither profound nor pedantic ; it brings to light no new field of investigation ; few of its arguments are in any proper sense original, and there are many questions bearing on the subject, which it makes no attempt to answer. It is not a thesaurus of information, nor a complete text-book for the systematic

student. Instead, it is a short, plain, pithy, popular statement and discussion of the main facts and points which are of general interest, and which ordinary Christians need to understand. The style has no rhetorical richness, and is not free from positive faults, and the work, as a whole, lacks literary finish ; but the argument is wonderfully direct in its aim and movement, and a large amount of thought is compressed within a few words. It is meant as a manual for ordinary readers, and to these it makes a strong and well supported appeal. It shows considerable reading on the subject, and familiarity with the works of the many learned and voluminous writers who have traversed this field of inquiry. It denotes strong convictions on the part of the author, which he strongly expresses ; yet where his arguments and criticisms are most severe, he keeps a kind spirit and reproves in love.

Taken, all in all, we know of nothing on the subject so well adapted as this little book to put into the hands of the masses, who wish to see all the main considerations bearing on this question of baptism, stated clearly, concisely, boldly and effectively. It seems to us that no Baptist can carefully read the work without feeling freshly assured that his faith is based on Scripture and fortified by reason and history ; and that no candid Pedobaptist can carefully weigh its facts and arguments, without confessing that what is sometimes called the exclusivism and punctiliousness of Baptists, may well be the result of a conscientious anxiety to save a Divine ordinance from being tampered with. It will be found much easier to condemn the book than to answer it ; and it is less difficult to point out defects in it than to write one of its size which shall lack so little that is necessary and possess so much that is valuable. It deserves a wide circulation ; and it will win its way by its own real merits in proportion as its true character is known.

LECTURES ON LOGIC. By Sir William Hamilton, Bart. Professor of Logic and Metaphysics in the University of Edinburgh. Edited by the Rev. Henry L. Mansel, B. D., LL. D., Waynflete Professor of Moral and Metaphysical Philosophy, Oxford, and John Veitch, M. A., Professor of Logic, Rhetoric and Metaphysics, St. Andrews. Boston : Gould & Lincoln, etc., 1860. 8vo., pp. 731.

The publication of these lectures on logic brings before us the complete system of instruction which the author developed and applied for so many years, and with such singular power and success, during his official connection with the University of Edinburgh. Not a few eminent names appear in connection with this very chair filled by Hamilton, but none of them are likely to stand higher in future time than his. The more one reads him the more strongly does he find himself impressed by the masterly mental force of the philosopher and logician. His power of analysis has seldom been surpassed, while his vast learning, thoroughly digested and always at his command, gives his discussions a rare fulness and an almost overpowering force. All his work seems marked by thoroughness, and every mental movement is wonderful for its great momentum, and its calm and steady flow. His style is eminently his own, without being in the least affected, or intrinsically difficult. He coins a new term without hesitation whenever he finds it necessary ; but the only effect of this liberty is to make his statements more exact and his discriminations more careful. He cannot be read in haste nor in a listless mood ; every

faculty must be wide awake, and yield itself cheerfully to labor and taxation, if one would be put in possession of the profit which he offers. He is a teacher only of students; he offers his help only to those who seek earnestly to help themselves.

These lectures on logic will be found to present the subject in a much more full and philosophical manner than has been done by the authors of those treatises which are used as text-books in our colleges and seminaries. His very definition of logic, viz., "the science of the formal laws of thought,"—assigns to logic a sphere of more breadth and importance than it has been generally supposed to occupy. He recognizes the value of "Whateley's Elements," but regards that work as both partial and erroneous. He admits its superiority to other works in the English language, which were to be found in use twenty-five years since, but divests that acknowledgment of all high compliment by adding that there was then scarcely any other work in existence that deserved to be called a treatise, or merited serious attention. The volume issued a few years since by Pres't. Mahan, was constructed on a basis very similar to this, and as a text-book for the use of students, it seems to us far superior to any predecessor. The President confesses his large obligations to Hamilton, and the general similarity of the two works in plan, principles and method, would be obvious to any careful reader.

Taken with the volume on metaphysics, issued a year or more since, the works of this Prince of thinkers are certain to occupy a prominent place in the libraries of scholars, and his reasonings will most certainly modify and affect the philosophic thinking of the next century. No larger and more valuable contribution to these high departments of thought has been made for many years, and we can hardly doubt that the present will be an era in the history of logical studies.

Of his system we have no space in which to give any adequate account. It has several prominent peculiarities, both in its scientific structure and its method. But it is built up with great labor and care, as a cathedral is piled up by the skill of the architect. Point after point is considered and settled,—each step being preparatory to that which follows it, and clearly indicated by that which went before. Through all analysis and synthesis, through statement and explanation, through instruction and argument, through criticisms upon others and defences of his own propositions, he has his final result always in his eye, and is pressing on to the completion of his harmonious work. The whole field is ever under his notice, and the dismembered parts of his system are always observed in their relation to the unified whole. No more systematic thinker has appeared in the field of psychology and logic, during the present century. His regal mind will draw subjects around him, and reverential students will spontaneously write him down as Master.

It is only needful to add, that the well known ability of the editors is the highest guaranty of fidelity and wisdom in bringing out his lectures in the form which best expresses the views and preserves the spirit of the author; and the standing of the Publishers is a sufficient assurance that the mechanical features are every way creditable.

NATURAL HISTORY. For the use of Schools and Families. By Worthington Hooper, M. D., Professor of the Theory and Practice of Medicine in Yale College, author of *Human Physiology, etc., etc.* Illustrated by nearly 300 engravings. New York: Harper & Brothers. 1860. 12mo., pp. 362.

STUDIES IN ANIMAL LIFE. By George Henry Lewes, author of "*Physiology of Common Life,*" etc. Same Publishers. 1860. 16mo., pp. 146.

LECTURES ON THE PHYSICAL FORCES, etc., etc. By Michael Faraday, etc., etc. Same Publishers. 1860. 16mo.

These three volumes, from the same publishing house, and devoted to similar ends, most admirably illustrate the interest with which scientific men are studying the common phenomena of nature and life, and the success with which they are laboring to bring the highest results of scientific investigation down to the comprehension of the masses of the people. They prove that teaching may be both accurate and popular; and that a philosopher may be man of the people. The value of these treatises is not to be estimated by their bulk,—they do not scorn scientific methods to secure a doubtful reputation, nor stimulate interest at the expense of hard thought and profitable instruction.

The first of these works is a good compendium of the main facts lying at the basis of Natural History, when considered as a branch of science. The classifications are rendered very lucid by means of the engravings and descriptions, and a large amount of information is communicated in a most pleasant and readable way. It can hardly be otherwise than a favorite book in the schoolroom, or at the fireside during the winter evenings.

Mr. Lewes has already made himself favorably known by his "*Physiology of Common Life,*"—a work which rose at once on its appearance into a transient and enviable popularity. He is a most careful student, a patient observer, full of original suggestions, and running over with a genuine enthusiasm. He makes his very page magnetic; and the reader seems almost the companion of the author, and an eye witness of the wonderful things which the experimenter's microscope is bringing to light. Some of his statements will seem startling to many of his readers, and the commonest objects and the minutest, which pass daily under the eye, will have a new significance when he has thrown the light of his bewitching revelations over them. He seems to have pursued hardly any systematic method in writing this little book, but goes on from object to object and field to field, stopping at every new phase of life to tell of its unseen wonders,—each successive step unfolding something more astonishing than we had met before. He expands and discusses, at some length, the development theory, which has been recently pushed up into new prominence by the appearance of Darwin's "*Origin of Species,*"—frankly saying that he was a firm believer in it ten years since, but that he has found reasons for distrust and modesty as his investigations have proceeded. But, aside from this—to us the least interesting and satisfactory portion of the volume,—the information contained in this little treatise is of the most fresh, entertaining and instructive sort, giving to the work a value of no ordinary sort and degree.

Little need be said of Prof. Faraday, either as a scholar, an experimenter or a lecturer. He may be regarded as standing at the head of living chemists, and his power, as a popular instructor, is almost peerless. These lectures were delivered to a juvenile audience during the Christmas holidays, la

winter, in Edinburgh, and must have afforded a rare entertainment to the gathered boys and girls. They reappear here almost verbatim,—a reporter having been employed to catch and preserve his words. Descriptions and engravings are employed with great success to represent the experiments with which the lectures were accompanied. Though not a large number of his facts are new, and though he deals principally with the forces included under the general head of *attraction*, yet he so groups phenomena, unfolds their meaning and exhibits their mutual relationships, that one seems to be taken, for a time, into a new and grander world. We have met nothing of the kind for years, that has offered a better or stronger mental stimulus than these lectures. We read the volume at a sitting; for the companionship was too pleasant and quickening and instructive to be readily relinquished.

SELF-HELP; with Illustrations of Character and Conduct. By Samuel Smiles, Author of the Life of George Stephenson. New York: Harper & Brothers. 1860. 12mo., pp. 363.

Few books have been written, amid the flood of "Lectures," and "Counsels," and "Advice," and "Encouragements" to young men, better adapted to the real wants of those who are shut away from the highest opportunities of culture, and are denied the aid of opulent friends, and flattering circumstances, than this. The author speaks on a level with their capacities and spheres; his sympathy is the fruit of a genuine interest, rather than an affected and patronizing condescension. He takes plain and practical views of life, and his highest enthusiasm is saturated with discretion and common sense. He gives definite counsels, instead of multiplying high-flown generalities, and he encourages nobody with the expectation that eminence is to be won by single aspiration or by a series of rhapsodical flights. The "illustrations" are drawn from a wide circle of life, and the biographical facts accumulated and classified and used, indicate an extensive reading and show a keen insight. The moral of the volume is,—*a true success waits to be won by every one who will properly toil for it, and not faint.*

CHAPTERS ON WIVES. By Mrs. Ellis, Author of "Mothers of Great Men." New York: Harper & Brothers. 1860. 12mo., pp. 358.

Mrs. Ellis has shown herself, here and elsewhere, a woman of rare powers for observing and portraying domestic life. It may be alleged, with some show of justice, that she seems more an outside and philosophic observer of this sphere than a sympathetic actor in it; that she suggests little of the spontaneous outflow and the instinctive wisdom of love; and that she is wont to turn the evening tête-a-têtes of the sitting-room into formal dialogues and discussions upon social law and economy. The present volume contains five different sketches or tales, all high in tone, clear in their exhibitions of character, abounding in just views and fruitful in suggestion. There is variety in this collection of pictures; no single model was worked from, and they are really different characters that are successively brought forward, and not at all the same old hero or heroine, refitted by the tailor and milliner, and sporting new names. The volume is, in a high sense, healthy;—a statement not to be made without allowance respecting many books of even higher pretension and standing.

CHRIST OUR LIFE. The Scriptural Argument for Immortality through Christ alone.
By C. F. Hudson, Author of "Debt and Grace," etc. Boston: John P. Jewett & Co. 1860. 12mo., pp. 160.

In the present volume Prof. Hudson expands the argument of one of the chapters in his "Debt and Grace," drawn chiefly from the direct and indirect testimony of Scripture upon the subject of human immortality. The Scriptural argument, as there presented, seemed to us the least forcible of all, instead of being the strongest. That the author exhibits a varied and extensive reading, and more than an average amount of exegetical skill; that he sometimes weakens the force of the testimony which has been drawn from certain passages of Scripture, and presents an imposing array of objections to the general sentiment of Christendom, respecting the future life, is true; but, as he very well states in his preface, "every one will and must bring his peculiar opinions on various matters into his interpretation of the Scriptures," and the argument will probably lie in most minds nearly where it did before. But whoever wishes to see what may be fairly and candidly urged against natural immortality on Scriptural grounds, will find this brief work better adapted to his purpose than anything beside which has come under our notice.

CHRISTIAN EXERCISES for every Lord's Day Morning and Evening in the Year. By Jabez Burns, D. D., etc. Second Edition. London: Houlston & Wight, 65 Paternoster Row. 1859. 12mo., pp. 344.

The portrait facing the title-page, the simple, earnest method, the fervid speech and the thoroughly evangelical spirit, all help to bring Dr. Burns before us, as we glance over the pages of this volume. We cannot help recalling his vivacity, his hearty English friendliness, his high and genial social qualities, his perpetual activity and promptness, his solid good sense, and his outreaching sympathies that touch all the forms and answer to all the appeals of human necessity. One of the discourses, here sketched in outline, it was our fortune to hear him deliver in his own chapel on a Sabbath evening in 1857. The book is welcome for the pleasant associations it brings, if it had no other recommendation.

These "Exercises" consist of brief practical religious suggestions, grouped around some scriptural thought or expression, ending with a few stanzas of poetry which aim to condense the preceding thoughts, and give them a rhymed expression. They are intended especially for the religious benefit of persons and families who may be shut away from the place of public worship, and are adapted to yield real help.

☞ Our readers will doubtless be disappointed in not seeing the Portrait of Rev. O. B. CHENEY in this number of the Quarterly; but it is no fault of ours that it does not appear, as will be seen by the following extract from a recent note of Bro. C.: "All I can say about it is, it was to have been ready last July; but Mr. Buttre [the engraver] was taken sick. I have not as yet received the proof sheet."