

believe, that, in the outward configuration of the skull, by which I mean the forms which have relation to the organs of sight, smell and voice, and those spines and prominences which have respect to the strength of the skull, or to the attachments of muscles, they see indications of particular properties of the mind, or the organs of certain propensities."

[To be continued.]

ARTICLE II.

PROF. EDWARDS'S LIFE AND WRITINGS;¹ WITH SELECTIONS FROM HIS FRAGMENTARY THOUGHTS.

THE readers of the *Bibliotheca Sacra* need no formal introduction to the *Life and Writings* of Professor Edwards. The Review itself, enriched as it was from its establishment by the fruits of his studies and his careful supervision, is emphatically one of his writings; and it has already presented a sketch of his life and services from the same hand that has prepared the present extended Memoir.

These volumes will be most welcome to those — and they were not few — who had intimately known and loved the character they exhibit; to more who had learned to revere and rejoiced to be guided by, his spirit and his teachings, and to more still, who may desire to understand something of the calm beauty and power of that mind and life, within whose influence they had never themselves been brought. It is sad to think that they contain the *last* words from one whom we remember as so fit to teach, the last thoughts from a mind so trained, so full, so just, and a heart so sensitive and sympathizing, yet so strong and self-restrained. But it is even so, and we turn, mournfully but thankfully, to gather whatever can still be preserved to us of the life and labors of the departed Christian scholar.

The Memoir, we are glad to find, is enriched with copious extracts from the letters and journals of Prof. Edwards, beginning with his

¹ Writings of Professor B. B. Edwards, with a Memoir by Edwards A. Park. 2 vols. 12mo. Boston: John P. Jewett & Co. 1853.

collegiate life, and also from other miscellaneous writings. It is interesting to trace, in the earliest of these, the germs of those traits by which he was so well known in later years, and some of which were among the sources of his distinguished usefulness. Everywhere the earlier gives a promise of the after life. The studies and activity of mature years are but the thoughtful and methodical unfolding of the plans, which had been rising before him from the commencement of his course of education, and in essentially one spirit and feeling, meditative, distrustful, sensitive, yet thoroughly uncompromising and earnest. How early, for example, we discover the religious spirit pervading all his acts, giving its aspect to all common things and duties, so that to him, no more than to Arnold, whom he so much admired, could there be for the Christian a secular *and* a religious life; how early, too, we see the childlike reverence and love for all that was noble and good, the pain, as of a personal grief, at any great public wrong, another trait in which he has often reminded us of Arnold; his unsparing sense of the duty of training to the utmost intellect and heart, "offering Christ our best"; the severe fidelity with which he toiled to be always even with so high a standard, and yet the self-accusings and the hidden sorrow, as if he had not one of all these. Writing during his theological course, he says: "I can hardly bring myself to believe that God will permit me to do so much good as his providence now indicates. My mind exults in the thought of promoting His glory by exerting a good influence on the minds which He has made;" and this feeling, steadily accompanying an unwearied Christian effort, was the joy of all his subsequent life.

The portraiture, given in the Memoir, of his large philanthropy and noble freedom from prejudices of instinct or feeling, his keen and sometimes indignant sense of social or national injustice, combined with his patient charity, his clear-sighted conservatism and his calm pursuit of the true methods of Christian reform, is full of interest, and carries, as did the same traits in his actual life, a most instructive and satisfying lesson. Indeed, nothing has attracted us more than the happy proportion in which he blended a deep love of the past with ardent toil and hope for the future. His letters from Europe show with what enthusiasm he looked upon places and scenes made interesting by historical associations or the remembrance of favorite authors; how quickly and sympathetically his mind opened to the revelations of a new world of art; for such, he used to say, had been to him the works of the old masters, and how at any memorable spot, Rome or Wittenberg or Oxford, he delighted to go back to a classic

or mediæval time, and live again amid their ancient glories and in their goodly fellowship of learned or holy men. Yet, while even to his latest days of life he loved still to revisit the old world of letters for its long-tested wisdom, its immovable standards of beauty and its great examples, he was never forgetful of his duty to the living present. Few have shown a more discriminating understanding of the true advances of this age, in spite of seeming losses, as well as of the ever-increasing points of contact at which Christian action can and *must* confront it. On this point we need but refer to his own fervent words (Vol. I. p. 181 seq.). It is, indeed, the true spirit of the Christian disciple thus to "look before and after," to live in both these worlds, in the midst of his onward pressure to lean back and rest sometimes, as he of whom we are writing did, upon the old that is beyond the reach or need of change, and so go on to a new and better activity. And when has there been more need of it than in this unquiet time?

We have gained also from the illustrative extracts in the Memoir a new sense of our obligations to Prof. Edwards, as a guide to the true method of Biblical study and criticism. To this he evidently made all other learning converge, and all the fruits of observation at home and abroad were gathered with this in mind. He comes before us as a model of *systematic and persistent study on a large plan*, not from the love of it alone, which might have yielded to such depressing hindrances as he experienced, but for Christ's sake and the church. And with a mind thus continuously disciplined and at the same time always expanding to a wider comprehension of and sympathy with other minds, he advanced to the interpretation and vindication of the Scriptures, possessed of a fulness of knowledge, a reverent persuasion of the truth, a blended cautiousness and sureness of step, and above all a fair-mindedness in his understanding of opponents, that together form a rare model for the student of Biblical truth. On this last point, as well as the general duty of carrying the spirit of the Christian into the pursuits of the scholar, his own words, quoted in Vol. I. pp. 100, 101, and in the second extract on p. 114, are of special value.

There are many characteristic traits and valuable suggestions contained in the letters and miscellaneous writings cited in the Memoir, which it would be interesting to notice, especially the quiet humor that looks out here and there, and the occasional comparisons or contrasts drawn between the old and new world. We will merely call attention to the significant remarks on the architecture of our public

buildings (Vol. I. p. 201), and the entire extracts upon church music (Vol. I. pp. 146—157). The last will be of great interest to those who feel a desire that music should be restored to its true place in the worship of the congregation. To those whose fortune it is, from Sabbath to Sabbath, to be at the mercy of some of the recent composers of Books of Psalmody, whose chief qualification seems to be their success as singing-masters, while they are certainly far from showing an elevated Christian taste or even musical culture, it would be a satisfaction, could the sentiments of these extracts be more generally diffused and become influential over those who most need to profit by them. To such we would especially commend the paragraphs on "Simplicity of Church Music" (pp. 153, 154), merely remarking how much the inappropriateness and cruelty of which the writer speaks, may be enhanced, when even the "highly practised ear" has to experience the "musical novelty" without the "enjoyment."

The Writings which follow the Memoir, consist of Sermons preached in the Chapel of Andover Theological Seminary, Articles published in the Biblical Repository and in this Review, Lectures delivered to theological classes, and Miscellaneous Addresses and Essays.

The republished Articles are too well known to need any extended remark here. Those on Slavery in Greece and Rome and in the Middle Ages, attracted much attention in Great Britain as well as in this country; and, if in any respect not level to the standard of present knowledge on those subjects, as they would have been had he lived to revise them, it is because others have but gone further in the path he had opened. Such discussions are thus of permanent value, as exemplifying the true method of investigating the past. His plea for Wordsworth, like some other early criticisms of that poet, though for an opposite reason, has an historical interest now, when it would meet so general and cordial a response. How much it may itself have contributed to that change in the public sentiment which it desired to see, we have no means of knowing; but as a tender and reverential tribute to a poet then far from popular, and an expression of his own deep poetic sympathies, it is well worth a place in a collection of his writings. It will at least show, that, with the exactest verbal scholarship and the most laborious philological or statistical research, may be combined a sensitive love of beauty and the heartiest appreciation of imaginative or philosophical poetry. The Address on the Roman Catholic Religion in Italy may be mentioned as

happily illustrating with what an intelligent and studious eye he travelled abroad, and to what useful purpose he converted the knowledge thus gathered and generalised by his everywhere reflecting mind. And, if we may be permitted to allude again to Articles which appeared in our own Journal, we would refer to Part VI. of the "Authenticity and Genuineness of the Pentateuch" (Vol. II. p. 342 seq.) and the Essay on "Imprecations in the Scriptures," as admirable specimens of that reasoning which supposes for its full appreciation a fine moral sense — a kind of reasoning in which it seems to us he greatly excelled — as well as of candor and fulness in the statement of opposing views. And when we connect with the subjects in discussion the personal character of the writer, so free from any bias of an unloving austerity, the conclusions commend themselves as peculiarly worthy of reliance.

The Sermons and Essays, hitherto unpublished, will be read with special pleasure by those who were privileged to hear them, and in connection with the sketch of Prof. Edwards as a Preacher, will call up past scenes of Bible study and Sabbath worship with a vivid and mournful remembrance. The style of these, as of all his writings, is the transparent medium of the thought, saying all that is meant and no more, without exaggeration, yet with genial fulness. Everywhere they seem to us models of just statement, so that one often dwells on them as the last best form of the truth enunciated. Nowhere are there *mere* words, by their artificial use or arrangement displacing the thought from the attention, but always the clear-seen thought attracts to itself the fittest language. With this truthful justness of statement, strong words when they come, are strong, emphasis is not rhetorical and seeming, but significant; and when he calls certain reviews of Wordsworth "shallow and contemptible," we are struck with the thought, that it is not because they had begun to be called so by others, perhaps as a vague and hasty expression of dislike, but because they had deeply offended *his* taste and *his* feelings and for reasons which he could state and justify.

But what gives far higher value to these sermons and religious essays is the absence of any formal or mechanical treatment of the subjects. They are the fruits of a mind moving freely yet reverentially over the field of revealed truth, humbly conscious of its limited powers, but within their range ardently aspiring. He has himself vividly described this position of the mind and its consequent duties in words well meriting our study, both for their instructive force and because he so well illustrated them in his mental and religious life; see Vol. I. p. 284.

In this spirit, cautious yet free, does he proceed to the investigation of Biblical history and Biblical doctrine. He does not confine himself to the proof-texts or common-places of a "Body of Divinity," but gathers his arguments and illustrations without the ordinary range and from a wide survey. He prefers to bring forth the less obvious proofs, the defences that are to be found more aside from the subject, the remoter connections of truths. Hence, he not unfrequently surprises with an unexpected analogy or deduction, as forcible as it is novel, and erects or rather discovers for us, under some much assailed doctrine or history, other supports, of which, at least in that relation, we had not thought. Of his excellence and success in this indirect method of reasoning, the Essay on the "Collateral Signs of Human Depravity," is an interesting example.

With the same various and comprehensive spirit he seeks also to rise from the rudiments to the higher themes of the Christian system. And this, too, not only from his strong love of Bible truth, but from that abiding sense of duty, which ever pursued him, and which made him feel that the Christian cannot be indolently contented with those elements of his faith, which may immediately suffice for his practical work in saving men, but ought to desire to know all that can be known of the revelation God has made expressly for him, so that he may attain a *perfect* Christian stature, and more intelligently adore that Redeemer, in whom all these mysteries centre. One of the most impressive of his Essays is entitled "Christians should study the profounder mysteries of their Faith," from which we quote a single paragraph, as an example of his method of treating such a subject and of his expansive views of the study of Divine truth. "The third reason which I may be permitted to adduce, is the additional light which this progressive and profound study of the higher doctrines would cast on the simpler and elementary truths. We cannot understand or appreciate all the interesting relations of these first lessons, without the reflection of those luminous bodies which lie beyond. The light of the celestial city, as the pilgrim drew near it, shot its rays athwart the river of death, and illuminated the mountains and valleys, which would have been otherwise shrouded in darkness. So of a great Christian doctrine. It makes all the antecedent and preparatory truths luminous. It sends back its lines of light far and near into the regions of natural religion. Comprehending that, we comprehend these. Difficulties here find an adequate solution there. In studying the profounder, though related truths, we unexpectedly meet with thoughts and illustrations which clothe the simpler topics

with a fresh interest. The profounder and more distant truths supply the urgent motives to understand those which are preliminary, and to perform the duties growing out of them. What an impressive call to repentance may be drawn from the eternal decrees of God, from his electing love, revealing purposes of grace springing out of the remotest abysses of a past eternity! How it reinforces the obligation to believe in the Son of God, as we study those few but fruitful words which declare his preëxistent dignity, and the nature of his union with the Eternal Father! What an impressive commentary on the importance of fraternal love and a comprehensive charity among all Christ's servants, one may enjoy as he studies deeply into the nature of Christianity, which knows no other motive but God's honor, breathes no other spirit than universal love!" (Vol. II. pp. 448, 449.)

This passage suggests one other characteristic of the religious writings of Prof. Edwards, which is in fact involved in what has been said, that, through them all, theology appears as a life, not a form. It is everywhere presented, not as taken on from without, but as he has drawn it in himself, and we follow his words with almost an eagerness of interest, to observe how theological truth naturally expresses itself, when realized in such a disciplined and growing Christian life. It is the harmony of manifold doctrines in an actual experience that attracts us, a *Christian* culture, which comprehends them intellectually, while, and because, it "enjoys them spiritually," the culture of a *scholar*, yet not scholastic, but all suffused and penetrated with the vital warmth, the tremulous sensibility and the almost sorrowful earnestness of a disciple habitually near the cross. It is easy to see that there could scarcely be a better blending of qualities in a theological teacher than this, by which one should know with mind and heart what he affirms, and out of his own wants, so felt and so satisfied, should guide others to be students and ministers of truth.

We do not intend, for it is needless, to justify our estimate of Prof. Edwards's Sermons by extracts from them. We will only name the first of the series, that on the One Hundred and Thirty-ninth Psalm, as an exquisite example of practical exposition, founded on the nicest analysis and the deepest insight of feeling; and also the second of the series, entitled "The Thief on the Cross," which has an added interest now, from its association with some of the last words of its author; see Vol. I. p. 356. A very characteristic and affecting passage of this Sermon is seen on p. 399.

Instead of republishing extracts from the volumes before us, we will give to our readers some Fragmentary Thoughts, none of which have been taken from the present edition of his *Miscellanies*, but nearly all of them have been collected with some painstaking from his unpublished manuscripts. They well illustrate his patient, comprehensive and somewhat pensive habit of mind.

The Past, the Present and the Future.

There is a tendency in certain periods of the Christian church, and in some persons at all periods, to live in the Past. Their life is made up of reminiscences. History they peruse for its own sake, not as furnishing lessons of wisdom for the present or for the future. Their delight is among the tombs. The records of antiquity are all in illuminated letters. Their memory, like that of the very aged, extends far back, overlooking recent events. Their feelings kindle over the recollections of primitive, rather than in the anticipations of millennial piety. The present is loathed as a degenerate age, and its names are cast out as evil.

Others there are who cling to the Present. Instead of answering to the definition of beings who look before and after, they do neither; they look only around. They cling tenaciously to the existing and the tangible. The page of history is a universal blank. The present fills the whole field of vision. Engrossed with the mighty changes which are going on before their eyes, they have no time to hearken to the still voice which comes to them from past or future generations. Bustle, activity, energy, instant, practical effect are their watchwords.

A third class are the children of hope and of desire. They live in a world of their own creation. Having no sympathy with the dull realities of the present, they are looking forward for some unattained, and, perhaps, unattainable good. They have conceived, it may be, exaggerated notions of the glory of the latter day. They have formed the figment of a millennium, not the rational one of the Scriptures, but one utterly inconsistent with the imperfection and the probation of man.

But neither of these exclusive habits is desirable. They are frequently founded on misinformation, or prejudice, or ignorance. When they do not proceed from either of these, but are a constitutional tendency of the soul, they are inordinately cherished, and render the subject unhappy, or less useful, and his character inconsistent and incomplete. In our feeble manner, so far as our powers and our

knowledge permit, we are to be like Him who is incapable of prejudice, and who looks upon all things justly and according to truth.

We are not called upon to fix an idolatrous attachment on any of the great names in church history, nor to be reluctant to have their merits canvassed with discriminating candor, even at the risk of the loss of some of our reverence. It is not our duty to picture to ourselves a golden age of piety in the Past, and long for the coming of some other such. That golden era never existed; or if it did, it may never come again in some of its more prominent characteristics. The developments of Christianity in the primitive age were, in many respects, peculiar. The religion was in its infancy, in an empire which overshadowed the civilized world, before the invention of printing, before the divisions of its disciples into sects, before the formation of systems of divinity. It was put to the test, too. The stuff of which it was made, was ascertained between the teeth of the Numidian lion, in the tarred coat, and under the lictor's axe. Piety, in all its circumstances, like that of the disciples of John and Polycarp, will never be seen again on earth. Christianity, while she maintains her essential elements, must adapt herself to the changing forms of the church and of the world. It is in vain to lament that ours is not the primitive style. To believe, to love and to suffer, like them, we must be thrown back eighteen hundred years, and be set down under the shadow of a pagan throne, in an upper room, where a few hundred artless men and women were assembled, who had in their hearts that peculiar love to the Saviour, which resulted from knowing how he looked, how he walked, how he spoke, what were the tones of his voice, and which resulted from experience of common dangers and sufferings. On the other hand, we have no cause unduly to magnify the Present, as if our generation were the people, and wisdom were to die with them. One derives strength and elevation of soul from the Past. It is a barbarian spirit, that would drag down into the dust the great names, who brighten along the track of church history. It is a refreshment to the spirit, to think how they loved, and believed, and wrote, and preached. Some of them lived when primitive or Protestant Christianity was passing through its agonies of trial.

— "strenuous champions,

— who, constrained to wield the sword
Of disputation, shrunk not, though assailed
With hostile din, and combating in sight
Of angry umpires, partial and unjust; —
And did, thereafter, bathe their hands in fire,
So to declare the conscience satisfied."

He who lives only in the Present, voluntarily excludes himself from the knowledge which would be of most essential service to him. He consents to be the creature of the moment, a child of sense, and to walk by the light of his own little rush.

Equally unwise is it to shut out the Future. There are generous hopes and noble aspirations in which we may lawfully indulge. The kingdoms of nature, of Providence and of grace, are governed by uniform laws, and by watching their past and present development, we may foresee with some confidence, the things which will be hereafter. We know, too, from Revelation, that better days are coming; and, though we cannot determine the exact time, nor the amount of felicity in store for our race, nor many of the accompanying circumstances, yet we may take the consolation of its certain and benign approach. Besides, we are as much creatures of imagination, as we are of memory and of sense. We have the same right to indulge in the first, as we have in the others. To look entirely on the Past, we acquire a melancholy, if not a narrow and bigoted mind. Confined to the Present, we are shallow, and self-conceited, and bustling. Living wholly in the Future, we become unsubstantial enthusiasts.

Practical Character of the Present Age.

This practical characteristic is as strikingly exhibited now, as its reverse was a few centuries since. *Then* speculation was predominant. Men were valued according to their ability to reason and to dispute on subjects the most foreign from their daily business; or rather, their daily business was contemplation, revery, interminable disputations, not on strictly metaphysical subjects, not on the soul and its faculties, but on airy nothings, and impalpable inanities.

That this predominant tendency is now reversed, may be in part owing to the extreme to which it was then carried. It is a reaction which has carried the whole world after it. Men are now *realists* in good earnest. They have broken away, not only from the absurdities and follies of those times, but they are in danger of despising what was really excellent then.

The Reformation contributed largely to this characteristic of our age. Luther was engaged in a contest about things, not words. In order to carry his points, he was compelled to show the practical effects of his doctrines. He had no time for verbal subtleties. He was accustomed to speak of Aristotle and of the school-men with the utmost indignation. He translated the Bible, and composed hymns

and catechisms, for the common people and for children. He discussed those subjects which took the deepest hold on the common mind. Everything was to be *done*, and that immediately, in order to give character and permanence to the Reformation.

To the same result the philosophy of Bacon and of Locke have powerfully contributed. The end which Bacon proposed to himself was *fruit*. In his own language, it was the relief of man's estate. It was to enrich human life with new inventions and powers. *Philanthropy*, he says, was so fixed in his mind that it could not be removed.

The practical influence of Locke's doctrines, is known by all who are conversant with English literature. Unlike Bacon's, in some important particulars, yet in this respect, they fall in with his teachings and with the great movement of the Reformation. Wherever Locke has been read, men have not fallen into the errors of the Middle Ages. He has promoted anything, rather than the building of cloisters, and the republication of Plato.

Intimately connected with these facts, is the remarkable arrangement of Providence, that the great interests of civilization and Christianity, should be committed in so high a degree to the countrymen of Bacon and of Locke. Those who are familiar with them, and who have received a powerful bias from them, are extending their influence into every quarter of the globe, and have under their control hundreds of millions of men.

Another and a powerfully coöperative cause is the modern revival of Christianity. The grace of God which was granted to the Moravians about a hundred years since, may be regarded as having set in motion these labors of love, unless our own Eliot and the Mayhews may be considered as having the prior claim. In the great department of philanthropic action, Howard and Clarkson lead the van. Countless hosts, the noble and the good, the illustrious and the lowly, have trod in their footsteps; till beneficence, not good wishes, practical benefit, and not theoretical excellence, is the glory of our age. Who cannot but rejoice that it is so? Who would bring back, if he could, the tenth century or even the seventeenth? Who does not exult that the miseries of man have at last touched the heart of man? Who will not bless God that the disciples of Christ are now willing to follow his sublime example and *go about* doing good?

The grand business of Christendom is not hoarding, it is diffusion; it is not accumulation; like the sunlight and the atmosphere, it is dispensing its blessings over every region.

The Dark Ages.

As late as the year 1471, when Louis XI., king of France, borrowed the works of an Arabian physician, from the Faculty of medicine at Paris, he not only deposited, by way of a pledge, a valuable plate, but was obliged to procure a nobleman to join with him as a party in a deed, by which he bound himself to return the books, under a considerable forfeiture. When a book was bought, the affair was of so much importance, that it was customary to assemble persons of high character, and to make a formal record that they were present on the occasion. It was enacted by the statutes of St. Mary's College, in Oxford, in 1446, that no scholar shall use a book in the library above one hour, or two hours at most, lest others should be hindered from the use of the same. In the Middle Ages, the booksellers were those who *loaned* single *manuscripts* at high prices. Such being the case, what could prevent those ages from remaining dark? How was it possible to diffuse knowledge? None but the rich could procure anything to read; and the purchase of a few volumes impoverished *kings*. Instead of anathematizing those hapless ages, and wondering at their stupidity, we should do better to recollect with gratitude our own overflowing privileges of this nature, and recollect also with humility, our wretched misimprovement of them all. To whom *much* is given, of them *much* will be required.

Sense of Honor.

Honor, in the Christian sense, implies delicacy of conscience, a careful training of the finer sensibilities of the soul, an accuracy in the moral judgments, a magnanimous preference of the rights of others, when they come in contact with our own, an instinctive shrinking from aught which is narrow and penurious, as much when we suppose it will be concealed as when it will be known, because, if practised in secret, it leaves a stain on the soul, and degrades a man in his own eyes.

It is important in many respects. It is often identical with virtue. The want of it is positive vice. In such cases, it is nothing but the perfect development of virtue, the carrying-out of the principles of morality into their smaller ramifications and finer developments, the hardly visible threads and filaments of virtue, yet belonging to its real substance. In other cases, it may be regarded as the *ornament*

of a sound character. It gives to it good proportions, and makes it attractive to the beholder. A man endued with these delicate sensibilities is more trusted, if he is not more trustworthy. We have a double security, his integrity and his superiority to anything low and degrading. The smaller avenues to his soul are guarded against any treacherous intruder.

Utilitarianism.

An exclusively practical habit sometimes leads us to make false estimates of what is really practical and useful. It regards nothing as valuable but what may be turned to instant good account. Unless it immediately produces dollars and cents, or clothes the naked, and feeds the hungry, or so preaches the Gospel to the poor, that all are immediately converted, no good is done; it is imagined that there is a fatal defect, and it is thrown aside as theory, or as a useless impertinence. But these practical men have yet to learn another lesson. They have yet to know that utility may be stamped on the most secret meditations of the soul; on those inner circles of thought and of feeling, into which none but itself and its God can enter. Yes, there are thoughts, reminiscences, hopes, aspirations, half-formed conceptions, hidden feelings, which may be as useful to the world, as the most notorious and highly lauded works of mercy. They elevate the soul; they sustain it under depressions which no outward appliances could reach; they reveal to it its high origin, and its glorious destiny. They fit it to bear and to suffer; they lift it above the poor and perishable objects which surround it. It is after such visions on the mount, that the soul is fitted to return and mix with the multitude at the foot, and attend to their necessities.

He is as much a practical man who prays as he who contributes; he who thinks as he who acts; he who demonstrates a proposition as he who makes a compass; he who analyzes the atmosphere as he who makes the wire gauze; the preacher who meditates in his study as the sacred orator whose words of fire enter the breasts of a thousand great congregations. Howe's Blessedness of the Righteous, Butler's Analogy, Pascal's Thoughts may be as really useful to men as the Rise and Progress. The effect in the former case is not so immediate, palpable, measurable, as in the latter, but they feed the fires which warm and illuminate the world. A minister may have, in his study or in his walks, thoughts upon God, upon eternity, upon the nature of his own soul, which he never presents to his people, which

are, perhaps, incapable of being fully expressed in language, but which may be as useful to his flock as the most effective sermons to which they ever listened. We have heard of men, who ardently wished that they had been the authors of some very useful tract, which had been apparently the means of the conversion of multitudes; yet those individuals may attain to higher seats in heaven, than the author of the tract. The principal idea developed in the popular publication, may have been dug up from the deepest mine of truth, by some retired student in his closet; and he, in the sight of God, may have done more to bless the world than the other. We judge according to the outward effect; God judgeth according to the truth. The brook which runs under the grass, as if too modest to show its clear waters to the sun, may do as much good as the noisiest torrent.

Influence of the Family.

There is a *moral* atmosphere in every house, composed of a thousand unseen and unnoticed ingredients, healthful or pernicious, but as sure in its operations, as pressing, as controlling on human character, as this superincumbent atmosphere is in our bodies.

Not unfrequently the conversation of a pious father with a third person, or a casual remark of his, accompanied by a blameless deportment, has melted the heart of an unfeeling and rebellious child. A mother's tears are often more eloquent than her expostulations. The recollection of the soft pressure of her hand has sometimes done more in reclaiming a wayward child, than her most earnest instructions.

Every parent and every instructor should employ special means to bring his children or his pupils into such circumstances, and place in their way such books and other means, as will develop the *original* tendencies of their minds, and lead them into the path of high attainment and usefulness.

The Sabbath in the Family.

As far as possible the mild and attractive features of our faith should be presented to children. It is important, for instance, to impress upon the minds of children the great truth, that the *Sabbath* is of Divine authority, that it is binding on men, and women, and children, through all the generations of time, to keep the Sabbath holy, as much as it is not to take the name of God in vain, not to kill, or not to steal.

At the same time the Sabbath should be made to appear the most interesting and attractive day in the whole seven. The Sabbath is a jubilee. It is a day of gladness. It is not a fast day; it is a weekly thanksgiving. It commemorates the work of creation. Children can be instructed to study this fair world, to look out on the works of God, and to praise Him, who has garnished the heavens, and who fills the earth with his goodness. They can be taught to compare the books of nature and of Revelation; to see how accurately and how beautifully the sweet Psalmist of Israel describes the high hills which are a refuge for the wild goats, the great and wide sea, the valleys that are covered over with corn, the sun that cometh forth from the chambers of the east, and the south wind that openeth the earth.

The Sabbath commemorates Jesus Christ, and the completion of his bitter work on the cross for man's salvation. Little children can be interested in the story of his redeeming love. The amazing love of Christ can be pointed out to them as it was exhibited in the disciple who leaned on his bosom; as it shone in the countenance of the rapt and dying Stephen; as it poured itself out in the conversion of Paul, and in his unparalleled labors, or as it has manifested itself in the living example of persons, whom they well know, or in the full and sweet consolations of the departing saint.

Conversion of Henry Martyn.

In the story of Martyn's progress *we see what the Gospel of Christ can do.* Rarely has that Gospel obtained a more glorious victory. Violent passions were changed into meekness itself. When we behold this humble man in Persia, surrounded by captious and insulting philosophers, like the Saviour in the Jewish synagogue, and copying so closely the meekness and gentleness of his great model, and compare it with the lofty, intellectual spirit of the Cambridge scholar, we cannot avoid feeling that the Gospel is mighty to the pulling down of strong holds, and of everything which exalteth itself against God. Nothing in the records of the human race presents a more striking instance of the true sublime, than the sight of a gifted youth, surrounded by admiring friends, pressing on to the loftiest heights of human ambition, impetuous in his passions, suddenly changed, sitting at the feet of Jesus, forsaking home and native land, visiting the most degraded tribes, and pouring out his life as a sacrifice for their eternal well-being. Here is the glorious Gospel of the blessed God. No other cause is adequate to such an effect.

Henry Martyn's Tenderness of Conscience.

In many Christians, who, in the main, appear to be sincere, this feature — a wakeful conscience — is sadly wanting. It does not testify against them in respect to a thousand failures in duty, or the commission of a multitude of what they call trivial errors. But Martyn gave no quarter to sin. He followed his heart through all its windings and probed it to its deepest recesses. The least wandering of unholy desire, the slightest aberration from rigid propriety, was marked, and brought to the bar of his reason, and confessed in bitterness of soul to God. If he indulged himself in unnecessary relaxation, or slumber, or miscellaneous reading; if he failed, through carelessness, to circulate a tract, his conscience was dreadfully wounded. He could not approach God, till he had bewailed the offence. He did not commit sins which fill the bosoms of others with remorse. He abhorred himself on account of those sins which most professed Christians wholly overlook. Like Paul, he made the most unremitting effort, to bring every thought into captivity to the obedience of Christ. He exercised himself to have a conscience void of offence both towards God and towards man.

How full of instruction is his Biography on this point. Every page reveals to us the cause of his holy and sometimes ravishing joy. *Martyn lived so that he could pray.* His conscience did not harass him as he approached the mercy seat. It testified to his sincerity. It bore witness with his spirit that he was a child of God. He did not exhibit that mournful spectacle of a religion, unfit either for earth or heaven, — its subject too enlightened to commit sin with impunity, but constantly falling under its power, and not renewed unto a repentance of life, and joy, and peace.

Now, if we would enjoy the hope of the Gospel, we must have the conscience of the Gospel. We must shrink instinctively from sin. We must seek for an enlightened and tender conscience, as one of the most valuable and unequivocal proofs of our high calling. We must look well to our small faults, to our minor duties. Perfection of Christian character does not consist in performing two or three splendid actions in the course of our life, but in the conscientious performance of hourly duties.

Henry Martyn's Self-sacrificing Spirit.

Perhaps there is no instance of self-renunciation so entire as that of Martyn's, since the days of early martyrdom. He was endued with the most exquisite sensibilities. His soul was tenderly alive to joy and to sorrow. Scenes which could not ruffle the equanimity of others, awakened in him the most poignant emotions. This fact ought to be recollected when we see him quitting Cambridge, sailing from England, encountering the fierceness of a tropic sun, or the bitter scorn of Persian philosophers. Buchanan was called to pass through the same scenes, in a great measure; but Buchanan had a soul of a firmer texture. What was keen suffering to Martyn was unregarded by him.

Martyn was a scholar. His prospects of honorable literary distinction at Cambridge were very bright. His enthusiasm in literary pursuits was genuine and ardent. He had been with Newton through the heavens, and with Butler in the highest regions of his philosophic Analogy, and with Xenophon in his inimitable Retreat of the Ten Thousand. But he brought his philosophy, and poetry, his history and his languages, and laid them all at the feet of his Redeemer. He gathered the fairest flowers of literature, and planted them on the ascent to Calvary.

No man loved his country more than Martyn. None could sympathize more sincerely in those thrilling recollections which will forever endear the land of Wiclif and Cranmer, and Hampden and Sydney, to all English hearts.

Henry Martyn had, like him whom Jesus loved at Bethany, two sisters; one of them the joyful instrument of bringing his own soul to God. How he loved them, the Memoir testifies in a thousand places. In the far distant lands of paganism, oppressed with cares, and weak in body, he poured out supplications, night and day, for those whom he had loved at his father's fireside. His grief at their death, the pen of a Pliny might well describe.

But more than this. He renounced a still stronger affection. For the sake of Christ and the heathen, he tore himself from the society of one with whom it had been happiness for him to live in any part of the world; one, who well deserved his affections; and one, who is now rejoicing with him in the presence of the Lamb.

It was indeed a renunciation of all which is dear to the heart of man. It was cutting in sunder those cords which are entwined

around the innermost soul, and which nothing but death can tear away.

But mark the result. *A hundred fold more in this present time.* Jesus Christ was with him when he left Cornwall. He was with him on the stormy sea. He calmed his burning brow on the sands of Arabia. The everlasting arms of a Brother and Friend were underneath him, when pale and sinking in death. Like the beloved John, Martyn reposed on the bosom of his Saviour. He spoke to him in prayer, as a *present* help. He confided all his hopes and cares on the faithfulness of his Lord. He renounced all for Christ, and he found it to be unspeakable gain. This is the secret of those joys, which were full of glory. He emptied himself of earthly hopes and was filled with all the fulness of God. He abode in Christ. His union to Him was real, vital, invigorating, eternal.

Spirit of Christianity. The Apostle Paul.

Christians are called upon to understand better the spirit of the religion which they profess. They are called upon to consider, not so much the doctrines or the duties of Christianity, as they are its design, its great object, its nature, its tendency, its genius. They have disputed long and earnestly on its doctrines, they have hesitated and doubted, and been reluctant to follow the precepts of the New Testament. Let them try now to drink in its spirit. Let them examine what the profession of religion means, not in regard to one or two doctrines, or one or two precepts, but in its inherent spirit, in its true import, in its vitality as a thing that is to come into the soul with spiritual power, waking the dead to life. Christianity is not a set of opinions, nor a system of duties. It is not an orthodox creed, nor a moral law. It is life and light. A man is to admit it into his heart, and let it perform its work there, overthrowing every idol, vanquishing every rival, and purifying every dark corner of the soul.

When a man studies any particular art or science, he is advised to study the spirit of it, not to be satisfied with definitions and facts and principles, but to penetrate within and beyond them, and catch the living spirit. A man is not a good painter, who cannot do this. A man is not a good linguist, who has not studied the genius of his author, and felt the glow of life which animates his pages. An individual is not a successful instructor of the young, who has simply a correct knowledge of his studies; he must have the heart and soul of his profession, he must breathe light and life into all his duties,

and into the hearts of all entrusted to his care. It is just so in regard to Christianity. It is not a system of rules and doctrines. It is life; it is energy. He who does not catch its spirit, knows nothing about it. Now, this spirit is, more than anything else, *diffusive benevolence*. It is good will to men. It is going into all the world and preaching the gospel to every creature. It is going after the *other* sheep which are not of this fold, and bringing them to hear the Good Shepherd's voice. It is praying, not for these alone, but for all them who shall believe on Christ through the word of the Gospel. It is offering intercessions for all men. It is doing good to all men. It is glad tidings of great joy for all people. Christianity is not designed for one denomination, or one country, or one color, or one language. It is all-diffusive, like the air which surrounds us. It is like the great light in the heavens, pouring its glad beams everywhere, — on deserts, as well as on fruitful fields. It is like the ocean to encompass the earth.

Perhaps the best way to understand the genius of Christianity is, to study a particular character like that of Paul. "His heart's desire and prayer to God for Israel was, that they might be saved;" yet he felt himself to be like his Divine Master, a light to the Gentiles and for salvation to the ends of the earth. He felt himself to be a debtor to the Greek and barbarian, to the wise and unwise, under obligation to all mankind. It really seemed that the earth was too narrow for him. "Round about unto Illyricum, I have fully preached the Gospel of Christ" — in the regions beyond you — where Christ is not received. The Roman empire, mighty as it was, stretching three thousand miles in one direction, and two thousand in another, was not so mighty as the heart of this great man. How would his benevolent soul have exulted and leaped for joy, if his eyes could see the things which we now see, and his ears hear the things which we now hear; vast *new* fields laid open for the victories of the Son of God; other continents discovered, boundless facilities presenting themselves for diffusing the savor of that dear name, that was always on his lips and in his heart. Paul understood what Christianity means. He perceived its tendency more than any man who ever lived. He entered into its great meaning. It identified itself with his very existence. He lived and breathed and had his being, in the atmosphere of Christianity. It should seem to be difficult for an individual to read Paul's Epistles, without feeling his soul enlarged, without feeling the claims of selfishness breaking away from around him.

Was it not a principal object of the Holy Spirit in giving us this

part of Revelation, to show what Christianity is in respect to its spirit, its genius, its real influence on man? Here it is, not in a cold abstract form, but embodied in all its freshness and beauty and vigor; enlarging the intellect, arousing the feelings, winging the imagination, carrying the whole soul on to deeds of mercy which had no limit but impossibility. The Epistles of Paul may be considered as the missionary part of the Bible, showing us what can be done, and what we ought to do, and how we can do it.

To understand Christianity in this sense would be attended with several most important results.

Christians would be uniform and constant Christians. There would be very little danger of what is called backsliding. Paul had very little difficulty in this respect. We could not very well divest ourselves of the spirit of Christianity. It would be in us a well of water, springing up and pouring itself out in ever-living streams. A profession may be assumed and put off. Mere zeal will be variable, and soon vanish away. But to be clothed upon and animated with the spirit of Christianity, as Paul was, would be to be uniform, constant, always active Christians. There would not then properly be revivals of religion. Religion would be, as it is described in the Bible, an everlasting progress, a shining brighter and brighter, unto the perfect day.

If we understood the spirit of Christianity, we could settle many of our practical questions. Good men frequently make the inquiry, what they ought to give, and how much they ought to do for the religious interests of their fellow-men. They seem as if they would be really glad to have the precise amount of their duty weighed and measured, or as if other men could direct them in a matter which belongs to their own conscience and feelings, and to God.

The men who lived at the commencement of our Revolutionary struggle, were not accustomed to ask such questions, or to hear them asked. Supposing the inquiry had been put, in the beginning of 1775, to Samuel Adams and James Otis, how much they intended to do that year for their country. They would have turned away from such a question in sorrow and indignation. "Lo! we have given ourselves to the work. It is not a question of loss or gain. It is of life or death, success or a common grave. Considerations about property or the amount of personal duty are not to be mentioned. We are embarked with a cause, we shall live or die with that."

Why do not Christians feel thus in behalf of an immensely greater object? If they duly considered the grace of our Lord Jesus, the

value of his religion, what it can do for mankind; if they felt its spirit, it would greatly diminish the number of questions about the amount of their duty. They would be really sorrowful that they could do so little.

Relations of a Christian Scholar to the masses of men.

There are trials arising from the great inequality in the talent and mental cultivation of different individuals.

The Christian scholar is necessarily raised above the multitudes around him. By the very nature of the case, he moves in a higher region, and breathes a different atmosphere. In order to render this proposition plain, it will be necessary to state briefly what is to be understood by a *Christian* scholar. We must inquire what is implied in his education, in order to estimate the trials to which he is exposed.

A prominent characteristic is, that he looks upon every subject according to its real value. He endeavors to examine all the topics which come before him, as the truth demands that he should. He will not be diverted from his object by what is accidental or factitious. He will not be put aside by the *changing* aspect of things. His inquiry will ever be: What are the elementary qualities, the essential characteristics of this or of that object. God judges of everything according to its *intrinsic* worth. He will strive to be like Him in this respect, so far as his fallible powers will allow. This habit will extend also to persons, or to the living beings around him. He will strive to divest his mind of prejudice. He will not permit it to be called off from the contemplation of the substantial excellences of his friends or neighbors, because a jaundiced eye, or an eagle vision has detected some possible or some prominent blemish. He will have his mind under better control than to suffer it to fly off instantly to feed upon some evil report, or some unhappy peculiarity.

A Christian scholar will also sympathize with truth wherever it is found, or in whatever external garb it may be clothed. He will not be a man of one idea, nor so circumscribe his attention, that he will be pleased with nothing but what comes into the line of his profession or favorite pursuit. For the objects of *universal* nature, so far as they can come before him, he has answering chords in his own bosom. He may be, and ought to be, enthusiastic in his appropriate province of labor. He will never be eminently useful without. But this will not hinder him from being a scholar in the *largest* sense, that is, of having an eye to perceive, and a heart to feel, into what

ever department of his Creator's works he may be thrown. *Practical* duties he will never so magnify, that they will swallow up all regard to doctrine, principle, motive. The river will dry up, if its spring does. Practice will become mere bustle, if there be no meditation; exhortation will be excessively vapid, if it be not fed by thought. Neither will he become partial and narrow in his attachment to *doctrines*. The Christian world are ever vibrating from one extreme to another, frigid or over-heated, shut up in a cloister, or on a breathless chase for some wild vagary. But he will *shun* these ruinous extremes. He is not a Christian scholar, so far as he undervalues either doctrine or practice. He has habituated his mind and his heart to sympathize with both. Because men have run wild in the hot pursuit after some *practical* dream or shadow, he will not consider this a sufficient reason for pouring out upon the community all the treasures of polemic theology. Because the minds of men around him are feasting on the sublime doctrines of Christianity, he will not be in haste to urge upon them the importance of *practical* duties. Everything according to its value, its due proportion, its legitimate worth on the whole, is his motto; not what will suit the fashions of the hour, of a worldly-wise policy, or a crafty expedience. Doctrine is immortal, and so is practice. We wrong them both, when we deck them out with our finery.

The Christian scholar endeavors to stand *complete* in the whole will of God, in relation to his *mind* as well as in his heart. God does not make monsters. Anomaly does not characterize *his* works. *His world* is not filled with excrescences, protuberances, uncouth deformities. The mind of man, as it comes from the Creator, is well adjusted. It is not an unsightly agglomeration of all conceivable and discordant powers. Everything is most exactly balanced, and cunningly fitted. Now the Christian scholar endeavors to build on this wise foundation, to carry out this well-devised plan; in other words, to educate himself, in the complete and symmetrical sense of that term. A sound, practical judgment, he will consider to be of indispensable value, an ability to shape his conduct in accordance both with fixed principles and the various exigencies of life; a clear understanding of the ways of the world, of human character in the thousand forms which it assumes in common life. In unison with this, he will also cultivate what may be termed the higher powers. It will not be enough that he places himself on a level with the shrewd men of business about him. There are objects in nature which they do not discern. There are voices from the works of God which they do

not hear. There is a finer breath and spirit in every kind of knowledge, which their faculties are not educated to perceive. There is a severe simplicity, an unadorned beauty, a perfect fitness in the works of nature, and in all the objects of art, so far as they are copies of nature, which he is taught intelligently to admire and love. He cannot enter under a Grecian gateway, or look from the neighboring mountains on St. Peter's at Rome, with the statue-like indifference of the horse on which he is riding. He has some sympathy with this universal frame thus wondrous fair, and especially with that Being whose communion he can almost *visibly* enjoy. Now this does really take place. We deny that it is *fancy*. Thousands actually experience it. It is not, indeed, pretended that many reach this perfect and harmonious development of the powers of intellect and of emotion. But so far as one does attain it, he is placed *above* the mass of his fellow creatures. He has, of course, many emotions, tastes, habits, ideas in common with them; but he has many others to which they are strangers. The more perfect his education, the farther removed is he. The more entire his mastery of the various intellectual subjects which have come before him, the more delicate his emotions, the richer his imagination, the less, necessarily, he will have in common. They may not be in fault. They cannot appreciate excellence which they have never studied, nor exercise a taste which they never acquired, nor converse upon subjects with which they are not familiar.

Now what effect will this elevated position produce upon the individual himself? How will he regard the multitudes which the Providence of God has placed beneath him? May not these refined sensibilities, these delicate emotions, these attractive themes of study, be on the whole a curse, rather than a blessing, producing an inequality which must cause a great amount of harm and wretchedness? They do so in many cases, we think, when not controlled by religion. Some of the ancient philosophers and learned men, Greek and Roman, looked with the most perfect contempt on the ignorant multitudes of their countrymen. The vilest epithets were habitually employed in designating the laboring classes. If these philosophers had actually been of a higher order of beings, they could not have been more arrogant and supercilious. They have good representations in the Hindú Brahmins of the present day, whose education seems to have given them the habit of thinking and of speaking *contemptuously* of every body not of their caste. We have specimens also in Christian lands; men whom their education has made *misanthropic*,

cold, overbearing, insolent; who treat, so far as the laws and the usages of society will allow, all persons of inferior attainment, as unworthy of common respect.

Perhaps it is not strictly learning, which leads to this result. In its higher sense, education would enter into and, in some measure, at least, control these feelings, and render the individual humane and courteous. But where the Christian spirit is not possessed, the knowledge will be, in many cases, perverted, and made the instrument of cherishing feelings and of prompting to conduct, very far removed from the temper of Christ, or even of humanity.

Where, however, the scholar is a true Christian, he will be, not unfrequently, severely tried. He will find himself in an unfriendly climate. Those trains of thought which are most interesting to his own mind, he must either conceal, or divulge them with the certainty that they will be misunderstood, or not appreciated. The refined tastes, which require the sympathy of others, in order to their further development, will rarely meet with that sympathy. On the other hand, he will constantly find manifold discouragements. Deteriorating influences will be incessantly at work upon him, occurrences which will thwart his plans, remarks which will chill his sympathies, practices which run counter to all his ideas of propriety and taste. We do not here undertake to condemn these practices, remarks, occurrences. Possibly *he* may be in fault. All which we intend is, that he must expect to meet sharp trials from this source. His very superiority brings them upon him. His state of probation results in part from this very inequality. Much study has brought with it a peculiar moral discipline. Eminent attainments in knowledge have planted his path with thorns. Men around him will not adopt the habits and ideas which he is fully convinced would be for their highest interests. When they reject his best counsels, he is urgently tempted to cast them off from all further notice, and to feel that they are worthy only of pity or contempt.

The Law of God.

There is too much disposition to regard the law of God simply as a few general principles, a mere collection of condensed precepts. But it is vital *everywhere*. It touches on human conduct at ten thousand points. Like the atmosphere on our bodily frame, it presses equally on every fibre of our moral being. Like the wheels in the prophet's vision, it is full of eyes. The man, who has a true perception of its

spirit, would as soon commit highway-robbery as be unfaithful to his engagements; would as soon pillage a church as deceive a creditor. Fraud is in the same category with man-stealing and drunkenness. Heaven, it is not always remembered, is a world of integrity, of stainless honor, of high-minded principle, of magnanimity, as truly as it is of love and joy. The moral law has undivided sway there. The feverish thirst for gain is all over. Its holy gates shut out all fraud, all corruption, all secret management, all things which are not in sympathy with the spotless purity of angels.

It is this *legal* instruction, this rigid enforcement of law, this carrying out of the Divine commands into all their branches and subdivisions, which are peculiarly needed in *our* land, and in respect to which the pulpit should be foremost.

Disordered Mental Associations a Source of Trial to the Christian.

It is to be feared, that most Christians, even those who have acquired a liberal education, allow their minds to run in any channel which a wayward fancy may suggest, or to fly from one object to another in the most disorderly and fantastic manner. They have little or no control over their trains of thought. There is no rationality or clearness in the connections which have been formed in the mind. Those who attempt to remedy the evil, are often greatly perplexed and severely tried. They find it one of the principal hindrances to a religious life, or to habits of earnest communion with God.

Thus a Christian reads the Bible, or hears it read in public. Perhaps some of its most solemn and affecting passages are rehearsed. At first the mind of the listener is arrested. His feelings begin to respond to the words of wisdom and of solemnity which fall upon his ear. Unawares, however, at the mention of a *word*, his thoughts fly to the ends of the earth. An irreverent, possibly a mirthful state of mind succeeds. The word suggested a ludicrous image. It was connected by an accidental association with some humorous story, which, instantaneously — for the mind, in such cases, operates with inconceivable rapidity — stands revealed in all its features. Sometimes the mind is recalled with the greatest difficulty from these wayward excursions. It *reveals* in its sportive though profane associations. One of the most tender-hearted men is reported to have said, he could scarcely compose his mind into a solemn frame at a funeral. It was apt to be filled with ludicrous associations, arising from the hypocrisy or heartlessness of some of the mourners.

Even in public prayer, how difficult it is on the part of him who professes silently to join in it, to fix his mind on the petitions. The merest trifle is enough to dissipate all collectedness of thought. The man is left cold and uninterested, perhaps anxiously awaits the conclusion of the prayer, because a single word or phrase at the beginning, suggested, not by any just or natural connection of ideas, a sentiment altogether foreign to the place, the subject, or the occasion. The minds of some men seem to be filled with these casual associations. The fault may not be with him who leads the public devotions. His feelings may be interested, and every word he utters be proper and fitting. He cannot know, except in general, what trains of thought are in the minds of his fellow-worshippers. His innocent words and phrases may be connected in their minds with the most ludicrous or revolting images. He is not responsible for their want of good mental and religious habits.

The Christian who earnestly contends against these besetting evils, often finds it difficult to overcome them. When thought to be vanquished, they rise up and return upon him with augmented power. They are not, perhaps, individually, among his worst foes, but they harass and trouble his best hours, his most sacred duties, the times which he anticipates as those of blessed communion with his Heavenly Father. He is not always free from their disturbing influence, when beholding the remembrances of Him who died on the cross to redeem him from the pains of a disordered mind, as well as of a corrupt heart.

The imagination is a power which is subject to irregular and unhealthful action. It is given us for wise and beneficial purposes. It may be made a powerful helper in the way of holiness. We are enabled by it to lift our hearts above the vanities and cares of this earthly state. Its cherished home is among the sublime realities of the future. It assists us to support the soul in its wearisome progress through the valley of the shadow of death. It clothes the doctrines of Christianity in an impressive and attractive form. It helps us to embody the intimations of immortality which are within us and around us. It imparts dignity to the meanest, lawful, earthly pursuit, connecting it with the recompense of rewards.

But it is liable to derangement. It may become disproportioned and unhealthful in its influence. It may retard, rather than animate, the progress of the Christian traveller. By its perversions it may render him gloomy, or discontented. It may lead him to pour contempt on the *common* duties of life, and habitually to live in an ideal

and unsubstantial world, seeking happiness, not in the plain path of duty, but in an unexplored and hazardous region. He finds it hard to perform what he calls the trivial and insignificant duties of everyday life. He may look with disgust on the ordinary but indispensable obligations of the Christian.

He must, however, resist this temptation, and bring into subjection this rebellious power. He must reduce it to harmony with his other intellectual faculties, and teach it to do, unrepiningly, its appropriate work.

Sufferings of the Early Christians.

Some of the early converts to Christianity had been educated in the Greek or in the Oriental systems of philosophy. They had been initiated into these systems from their infant days. Here were their most cherished recollections. Their prospects for life had been connected with maintaining them. Was it no trial to abandon them? Must it not have cost many a bitter struggle for a zealous Platonist, or an enthusiastic oriental theosophist to embrace a new religion, which had its origin and principal seat among the hated Jews? Grant, if you will, that these pagan philosophies were full of enormous errors and absurdities. This does not alter the case. Men may love error most tenderly. It may become, by long familiarity, sacred and venerable in their eyes. When compelled to part with it at the call of duty, it may be like the separation of soul and body. It has become intertwined with all the fibres of the heart.

The great proportion, however, of the primitive Christians did not belong to the upper classes of society. They were not, in general, learned men or philosophers. Perhaps the majority of them, as is generally the case, belonged to the middle ranks, the respectable citizens who were engaged in various descriptions of manual labor. Still, there were not a few from the most depressed conditions of society, rescued from the lowest depths of ignorance and vice. Many who were in the capacity of servants heard the gracious call of the Saviour, and became freedmen in him.

We are not, however, to suppose that these individuals were stocks or stones, insensible to mental pain, endowed only with a nervous system very similar to that of beasts of burden, with which they daily toiled. There were prisoners of war reduced to a state of bondage, who belonged to the most refined and enlightened families in various tribes and districts. It was a great object to secure such as servants.

At Rome, there was no inconsiderable number who were ingenious artisans, accomplished musicians and poets, and popular teachers of youth; in other words, men of quick sensibilities and delicate perceptions.

But in respect to certain classes of mental suffering, the whole race are on a level. Who can calmly bear reproach? Who can quietly submit to contempt? Who is proof against a sarcastic fling? Who is invulnerable to the Parthian arrows of ridicule? "You are a *Galilean*. Your speech betrayeth you;" as much as to say, "You are a rustic; your provincialisms prove that you have never seen the genteel society of Jerusalem; you live off beyond Samaria, among the Syro-Phoenicians." We cannot easily conceive what a taunt was implied in the expression: "Can any *good* thing come out of *Nazareth*?" It is so wicked, that we have been long expecting that it would be swallowed up with an earthquake. Why, a respectable traveller would go *round* the place, lest he should be contaminated. "*Jesus of Nazareth!*" What a load of dishonor, what an intensity of shame did he assume, by that epithet! "As for this fellow, we know not from *whence he is*." No place is ready to take the disgrace of his birth, unless it be *Nazareth*. "He is a *Samaritan*, and hath a devil." The latter term would not be so *wounding* to the sensibilities of a Jew as the former. So exasperated were the Jews against the Samaritans, that no language of contempt, no bitterness of irony, were an adequate index to their feelings. Perhaps this was one of the greatest crosses which our Saviour was called to bear. He endured the *contradiction* of sinners against himself. The stings of reproach are sharper than the piercings of a sword. Being *reviled* he reviled not again. To be spit upon, in the opinion of a Jew, was worse than the crown of thorns. Mockery had a finer point than the soldier's spear.

Knowing from his own experience how bitter such things were, and also knowing perfectly what was in the sensitive and fallen nature of man, our Saviour has taken special pains to warn and instruct his disciples on the subject. He knew how operative and almost invincible in man is the sense of shame. "Whosoever is ashamed of me and of my words, of him will the Son of Man be ashamed." "Whosoever shall deny me before men, him will I also deny before my Father who is in Heaven." "If they have called the Master of the house Beelzebub, how much more shall they call them of his household."

One of the noblest triumphs which the Gospel of Christ achieved

in the primitive age, is recorded in this verse: "And they departed from the council, rejoicing that they were counted *worthy* to suffer *shame* for his name." Paul often glories in the fact, that he is not *ashamed* of the Gospel of Christ. To the polite and haughty inhabitants of the metropolitan city, he was not unwilling to preach the Gospel. He mentions a Christian by the name of Onesiphorus with high commendation, because in Rome he very diligently sought him out, and was not ashamed of his chain; implying that others avoided him, being unwilling that their relationship to a poor prisoner should be known. In the bloody list of Christian experiences which Paul has made out in the eleventh of Hebrews, cruel *mockings* hold a prominent place. We, in this age, when a profession of the Christian religion is so reputable, can hardly imagine how intense was this class of sufferings among the first disciples. The learning, the pride, the royalty, the philosophy, the aristocracy of the world, were against them. They professed allegiance to a Jew whom his own countrymen had nailed to a cross, outside of a city, between two highwaymen. They assumed a designation which was everywhere *laughed at*; regarded, perhaps, with that mingled pity and contempt with which we look upon the Mormons of the present day. There goes a Christian dog, has been the salutation in the East for eighteen hundred years. "In that ravine on yonder mountain, where you see a dim flickering light, is a company of Christians praying and singing to one Jesus," was doubtless the frequent exclamation of the pagan youth, as he was going home from a midnight revel. The most opprobrious epithets which the wittiest Greeks could collect from their language, copious in bickering as well as other terms, were doubtless heaped upon the poor Christian. He could not go into the market-place, unless at the hazard of having his ears pained and his feelings outraged. Their children at school would never cease hearing from their pagan associates, what was the familiar talk of their parents at home. In short, the apostle has expressed it, when he says that they had become the *filth* and *offscouring* of all things. Their keenest pangs were not bodily. Their bitterest stripes were not on the flesh. The iron went into the *soul*. In a *mental* sense they suffered the loss of all things. The jibe, the taunt, the scoff was as hard to bear as the nail or the hook. So it is, substantially, in *every* age. It is through much *mental* and *moral* tribulation, that man in every period can enter into the kingdom of God. *Ours* experience is not, of course, exactly like that of the first disciples. The days of persecution are over. The usages of society will not allow of that open and public

expression of reproach and contempt for Christians which, doubtless, many persons feel. The sorrows of the child of God are in some respects varied. But they are as real as ever.

Practical and Comforting Views of God.

In our meditations on God, as on other subjects, we are apt to fall into extremes. We regard him either with excessive fear, or irreverent familiarity, with a dread which paralyzes the soul, or with a confidence which shocks every pious sensibility. In our apprehension, he is endued with either the sterner attributes only, which command respect but not love, or he is merely an exalted human being, to whom we may address the fond and yearning sentiments fitted only to earthly relations.

One of these extremes is aggravated by the use of abstract language. We express ourselves in the form of scientific propositions. We think and try to feel in the method of general truth. We speak of the Deity, of the Supreme Being, of the mode of his existence, of our relations to him, — terms which may be the channel of truth, but not of emotion. In such processes our feelings only languish and die. Love, affectionate confidence, is not thus enkindled. May not this danger, this evil into which we are liable to fall, have been one reason why the Scriptures have employed as favorite epithets in designating the Almighty, *Our Father*, *Our Heavenly Father*, — not in condescension merely to the infirmity of human language, but because it expresses the truth more exactly than any other terms which could have been chosen. A good child reverences his father, and at the same time entertains for him the most tender affection. The one is not inconsistent with the other. Both reciprocally strengthen each other. The line between them cannot be defined. They are kindred emotions and fellow-helpers to each other's joy. So it should be with our Heavenly Father. The profound reverence which every right-minded Christian must feel towards him, is softened and made attractive by sincere and inexpressible love. The thought of those venerable names which he fears, is inseparably associated with affection as true, as distinct, as tender, as binds together any of his creatures on earth. He is not simply Father, but *our Father*; as if recognizing the family relation of his children on earth, as if to teach us that we may transfer to him our dearest social ties. In what a tender, loving, familiar form is God often represented in the Old Testament! How benignant he was to our innocent first parents in Eden! Even

after their melancholy fall, how inclined to pity and forgive! How considerate, if we may so say, to their smaller earthly needs! With what mild and gracious temper he both heard and judged, without wrath or reviling!

—“In whose look serene,
When angry most he seemed and most severe,
What else but favor, grace and mercy shone?”

How gentle and conciliating was his conversation with the first fratricide! On what familiar terms he talked with the old patriarchs, and allowed them to argue and plead with Him as a friend doth with a friend! How many places, how many retired villages, how many shady oaks must have been sweetly hallowed to them as remembrances of the encouraging words which their Heavenly Friend had there spoken! In short, a large part of the Old Testament is a record of God's grace, of love, manifested in innumerable kind acts, not wonderful because it was in strict accordance with his nature. In the prophets he would seem to exhaust all the forms and epithets and types of love in order to win his erring children again to himself. And he does not confine his regards to his chosen people. The showers of mercy were so large that many drops fell on the parched fields of paganism. How quick was his prevenient grace, his pardoning love, towards the repentant Ninevites! How unwilling to involve in a common doom the little children who dwelt there! How unwilling even to hear the moans of the suffering!

In the New Testament, this love is not simply magnified, but distributed into new elements, and exhibited with more affecting tokens and more impressive personality. When we read of Jesus touched with compassion, it is not true of him only; it is the expression of *Divine* love, manifested in a human method. The chord of sympathy that was so tender at the family tomb in Bethany, was but a visible expression of what was really felt in higher and invisible regions. In all the sad scenes which occurred in the tragedy that was enacting for man's salvation, there were correspondent emotions in the bosom of Him, who, as the apostle with strange emphasis declares, *so* loved the world.

Do we not, therefore, sustain towards our Heavenly Father the most comforting individual relations? May we not clothe these relations with all possible significance and personality? Should we not regard him with personal reverence, and love him with appropriating personal love? We do not know the methods by which he as an in-

visible Spirit holds converse with ours. But of the reality there can be no doubt. With perfect accuracy he knows every avenue to the minds which he has formed, and how to adapt, at the fitting moment and in the most fitting manner, the succor which we need. The greatness of the being does not rob him of his individuality or of those qualities which we most esteem in a dear friend.

High Ideal of Christianity.

When we have formed our highest conception of God, the angel sees a perfection of which we have not the remotest glimpse. The more we study the Bible, the more startling becomes the distance between our ideas and the truth. The highest point to which we climb with toilsome steps, only reveals inaccessible summits that are lost in the depths of heaven. If we pry with searching curiosity into those depths, we can only catch a ray here and there which comes from the edge of some unknown horizon. The Gospel is yet a mystery, except to its Author, and it will ever remain so to any created faculty. So it is with all the works of God. The gorgeous clouds of evening, behind which the sun is setting, contain mysteries on mysteries. No two of those sun-lit clouds are alike; the colors are never mingled in the same proportion; they never produce the same effect on the same contemplating mind. And, often as one has employed, in his most favored moments, the combined powers of science, of a refined imagination, and of religious feeling, so as to grasp and fix those forms of beauty, there are yet unimagined glories which lie beyond. With his utmost effort he can obtain only an occasional glance at the threshold of those scenes which no eagle eye hath ken-
ned. What we call the sciences are only parts of God's ways, each one to our conceptions illimitable; like its Author, ever mocking the sharpest eye and most comprehensive power of man. A large city in this country is built on a bed of rock, and that rock is entirely composed of the little frames of myriads of once living animals, all with the most perfect organization, and each unfolding mysteries that no science has yet solved. Each science, each department of nature, being the work of God, has a perfection which ages of study cannot exhaust, which will forever baffle the finite reason. "Every rock in the desert, every boulder on the plain, every pebble by the brook-side, every grain of sand on the sea-shore, every dry leaf, is fraught with lessons of incomprehensible wisdom." Precisely so, yet transcendently greater, is it with the Gospel. We may have formed a

high opinion of its healing power. We may look with admiration on its wondrous adaptation to the ills which afflict man; but as yet, we have no adequate idea of its infinite capabilities. It has never been tried yet, nor a single truth shed on man its full medicinal influence. Behind and beyond all which it has ever yet achieved, there is a capacity for good, which God alone can know. It *must* be so, because it is the wisdom of God; it is the channel through which the Almighty acts; its resources are as boundless as its Author. No form of depravity, no virulence of evil, no incarnation of malignant passion can thwart or exhaust its restorative energy. No pollution of heathenism has so deep a stain, no form of enlightened depravity has so petrified the conscience as to place its victims beyond the reach of this agency. In the Gospel of Christ, a healing power which we cannot fathom, there is an ideal of excellence that no human imagination can grasp. When, therefore, our hearts sicken within us, at the might of some stupendous depravity, of some most ingenious specimen of cunning or of cruelty, we are not to indulge in despair or in indignation, but we are to remember that there are powers of help and transformation that can reach even this unutterable iniquity, and that when the recovery is accomplished, the Gospel is not robbed of one of its resources, but remains in undiminished vigor. It is often said that little children, beautiful in life and health, are still more beautiful in death. The features have an unimagined sweetness and placidity. Life still seems to lie there, in a form more attractive than ever. Death committed no ravages on that fair brow or in those gentle eyes. The little spirit seems to linger there, even after it has felt the breath of heaven, and listened to the anthems of Seraphim.

Now it is a bitter thought, that all that beauty must vanish,—that form, almost transfigured so as not to taste of death, must moulder in the grave. We cannot for the moment be reconciled to this inexorable decree. Wherefore are all men made in vain! Why are those little forms, not of material but of angelic beauty, subject to a law so sad?

But God does not despise material beauty. His eye does not overlook external grace, outward fair proportion. Those small material forms are to be reanimated with a deathless beauty. The Gospel makes an ample provision, not for the soul only, but for its fragile, earthly companion. The work of redemption is not complete while death holds the sleeping dust. According to the argument of the great apostle, the entire Gospel would prove to be a delusion, if those dear forms that we lay in the dust with many tears, were to remain there forever.

There is no more certainty of the soul's immortality than there is of the body's. The one rests on as firm a basis as the other. We may retire, therefore, from the tomb of the dearest earthly friend, if not with joy, yet with chastened sorrow, and with a serene trust, as if an angel present though invisible, hovered as a faithful guardian over the beloved treasure we have left behind.

ARTICLE III.

PRESIDENT EDWARDS'S DISSERTATION ON THE NATURE OF TRUE VIRTUE.¹

It is a remark of Cicero:² "Virtutes ita copulatae connectaeque sunt, ut omnes omnium participes sint, nec alia ab alia possit separari." "Virtus," he says again,³ "eadem in homine ac deo est." It has ever been a tendency of philosophers to simplify the theory of morals, and reduce all the virtues to some one principle. Thus we have been told that all moral good consists in the mean between two extremes; or in acting agreeably to the dictates of reason; or in acting obediently to the conscience; or in gratifying our higher moral sentiments; or in obeying the will of God; or in acting so that all may safely imitate us; or in acting consistently with ourselves; or in living in harmony with ourselves; or in living in harmony with the constitution of nature; or in living in harmony both with ourselves and with all rational beings; or in striving after a likeness to God, or a union with God; or in reverence for the absolute; or in fitness; or in proportion; or in truth; or in justice; or in benevolence. The more common opinion of modern philosophers has been, that virtue may be reduced to benevolence to the universe. "It is," says President Edwards,⁴ "abundantly plain by the Holy Scriptures, and generally allowed, not only by Christian divines but by the more

¹ The present Article, like some which have preceded it, is inserted anonymously, because it cannot with truth be ascribed to any one individual. The italics in the quotations are made by the writers of the Article.

² De Fin. V. 23.

³ De Leg. I. 8.

⁴ Edwards's Works, Vol. III. p. 95. Dwight's Edition.