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die away in the distance and cease to be heard, in the stillness of eternity, in the silence of a purely spiritual existence, the still small voice of conscience may perhaps be heard as never before. In the busy day-time we catch, at intervals, the sound of the distant ocean, as a low and gentle murmur. In the still night, when all is hushed, we hear it beating, in heavy and constant surges, on the shore. And thus it may be with the power of conscience in the future.

ARTICLE II.

THE DEMANDS OF INFIDELITY SATISFIED BY CHRISTIANITY.

By Samuel Harris, D. D., Professor in Bangor Theological Seminary.

You are associated,¹ gentlemen, to inquire respecting the interests of Christ's kingdom; to study its dangers and the means of averting them; its resources and the means of making them available. At this moment no enemy threatens the churches so deadly in its nature, or so formidable in its position and resources, as infidelity. It is befitting this occasion to consider how this enemy may be most successfully opposed.

It may aid us to consider, for a moment, the true relation of Christianity to heathenism. The heathen religion is not unmingled diabolism. It is the expression, though distorted, of universal spiritual wants which Christianity alone can satisfy; wants buried, with their immortal life in them, beneath mountains of error and depravity, and therefore manifesting themselves, like Enceladus beneath Aetna, only in volcanic groans and struggles that terrify the world; and

¹ This Article is an Address delivered in the Seminary Chapel at Andover, on the Anniversary of the Society of Inquiry, July 31st, 1855.

yet wants of the spiritual nature which can never die.¹ Heathenism also prefigures Christianity; it shadows the facts which Christianity alone reveals and the truths which it alone expresses — adumbrations monstrous indeed; like fantastic shadows from a flickering fire dancing on the dimness of a kitchen wall, and yet shadows of divine reality. Therefore there is an important sense in which Christianity may address to the heathen world the words of Paul: “Whom ye ignorantly worship, him declare I unto you.”

And Christianity is to be vindicated, not by claiming that it teaches the contrary of all that man ever desired or thought, but by showing that it meets the wants of the spiritual nature uttered in all religions, and reveals the realities which they have dimly shadowed; that whatever of good the Greek philosophy taught, whatever of beauty the Greek mythology embodied, whatever of sublimity the Eastern mysticism dreamed, is taken up in Christianity and set forth in its reality, and in its harmony with God’s actual work of redemption; that thus not Aethiopia only, but all nations have stretched forth their hands unto God; that thus Christ has been, as the Scriptures declare, “the Desire of all nations,” and “in him are hid all the treasures of wisdom and knowledge.”

These views of the relation of Christianity to heathenism, have of late been gaining the assent of Christian scholars. It is not yet clearly understood,—to some minds, the assertion may seem both startling and untenable,—that Chris-

¹ A missionary, hoping to facilitate his work by introducing the arts of civilization, caused an American plough to be imported, and carefully taught the rude natives its use. They danced in ecstasy, and, at the missionary’s request, took it away to their own fields. On visiting them a few days afterwards, the missionary found to his amazement that, instead of ploughing with the plough, they had set it on end, daubed it with red paint, and were worshipping it. A missionary recently returned from Bombay stated to the writer that, whenever the cars leave the station, natives may be seen prostrating themselves in adoration of the locomotive. Facts like these exemplify the truth that the wants met by religion exist earlier than the wants met by civilization, and are more prompt, extensive and powerful in their action; and that it is necessary to satisfy, guide, and develop these religious wants in savage and partially civilized tribes, in order to the most expeditious and effective civilization.

tianity sustains the same relation to infidelity itself; that it is to triumph over this its most formidable foe, not merely by disproving its arguments, but also by satisfying the wants which it unconsciously utters, and by realizing the ideas which it is blindly groping to grasp. It is easy to say that infidelity is the result of human depravity. But if this is true, it is a proposition too general to be of service in our endeavors to remove the evil. We must know more specifically in what principles of the mind, in what laws of thought and feeling it roots itself in the soul, and from what it draws the nutriment of its vigorous growth. In itself, it is a mere negation. As such, it can have power, only as it allies itself with the devilish in man, to deny and resist Christianity because it is divine. But this negative character, even when energized by its alliance with depravity, is insufficient to account for the prevalence and power of infidelity both in the schools and the shops. There are real and universal wants of the soul which it aims to meet, and true ideas which it aims to express. By pressing into its service these real wants and true ideas, it acquires a positive character not intrinsically its own. It rejects Christianity, on the supposition that it is inadequate to meet these wants and to realize these ideas.

But whatever strength infidelity gains in this way, it draws from misapprehension of the actual comprehensiveness of the Christian system; misapprehensions legitimately arising, it may be, from an inadequate appreciation and presentation of Christianity on the part of its believers. The religion of Christ comprehends the true satisfaction of every legitimate want of the human soul. It is capable of satisfying the one great class of minds, which, speculative like the Greek, seek in Christianity, wisdom; it is equally capable of satisfying the other great class of minds, which, practical, like the Jew, seek in Christianity, signs. To the former, it presents the true rationalism, it solves their profoundest problems, harmonizes their chaotic systems, and carries reason into fields of thought, vaster than reason ever discovered. To the latter, it presents itself the true wonder-worker,

proving its divine power, by perpetually performing divine works.

We can cope with infidelity successfully, only as we can reveal Christianity in its true comprehensiveness, both as a system of truth, and a power of life; only, as we can make the thinker see that it meets all the legitimate demands of his reason; only as we can make the worker see that it furnishes both the light and the power to realize all that he legitimately demands for his work. So only can we silence the pretensions of infidelity, to possess a positive character of its own, prove that it has no right to exist, from the necessity of filling up what is lacking in Christianity, and drive it back, as a bare negation, to depravity and Satan as its only allies.

This is the subject which I have chosen for this evening: *The capacity of Christianity to satisfy all the legitimate wants, and to realize all the true ideas of the human mind, of which modern infidelity is more or less consciously the exponent.*

I. The first source of modern infidelity, is the demand of the human mind for an established law, order, or course of nature in all things. It is the demand that whatever claims to be religion be a development and not an interruption of this order or course of things; not above it, nor parallel to it, but a part of it, evolved out of it, one with it, subject to its law and expressing its unity.

This is the source of the infidelity of modern science. Christianity is rejected, because it is falsely supposed to be incapable of satisfying this demand; because its miracles are regarded as merely supernatural, its law merely a positive and arbitrary enactment, its redemption a forcible intervention of a *Deus e machina*, and its final consummation the destruction and not a new development of the universal order of things.

This demand is legitimate. However browbeaten as the pride of intellect, it can be silenced only by being satisfied. The capability of Christianity to satisfy this demand I am now to show.

In order to proceed intelligently, however, I must premise,

that there is an exclusiveness in the demands of science in this connection, which it must be compelled to abandon. It acknowledges but one source of knowledge, the senses : but one method of knowledge, induction : and but one sphere of knowledge, material phenomena. It must remain infidel, and even atheistic, till it is driven from this exclusive position.

Christianity, more comprehensive, recognizes both reason and faith¹ as sources of knowledge, as deep in the constitution of man as the senses themselves ; it presses its weight on every law of belief ; the very act of believing it, gives development and scope to every power, and calls into action every hidden law of the intellect. There is no controversy

¹ The tendency to believe testimony is as constitutional as the tendency to believe the senses ; and it does not oftener lead to error.

Man's normal state is holiness, and in that state he is surrounded only by holy beings. He is made, therefore, to believe implicitly. It is only the knowledge of evil that teaches man to disbelieve. Hence the credulity of children. It is the spontaneous action of a law of belief belonging to man's normal state. "Heaven lies about us in our infancy."

God, in forming man's constitution, formed him to believe in testimony as really as in the senses ; and so prepared him to be the recipient of revelation. Walking by faith has its foundation in the human constitution as really as walking by sight.

Belief in testimony, or the confidence of men in one another, is the bond of society, without which the social state would be impossible.

God, in communicating his revelation through testimony, seems to throw himself on the confidence of his creatures. He seems to say : "Behold, ye are in a world of falsehood and tempted to have no faith in man. You were made for a world of truth, where every word is worthy of belief. Your very constitution adapts you to a world of universal faith. Behold, I send you messengers of the unerring truth of the world from which you are fallen. Believe their testimony. From the suspicion and scepticism engendered by your knowledge of evil, turn to the truth which you were made to believe." Thus God casts himself on the confidence of his creatures, to win them to believe and trust him ; and in so doing he draws out and strengthens that confidence which is one of the noblest elements of man's normal state, and which even here is the bond of society. Infidelity, on the contrary, says to men : "Behold, you are in a world of lies ; for this you were made ; there is nothing in your constitution that prompts you to trust others ; you are made only for falsehood and unbelief." And so it crushes that confidence which is necessary to elevate man to his normal state, and even to make society tolerable here.

The fact that all the constitutional laws of belief do continually lead men to error is a proof that man is fallen from his normal state.

here, between reason and faith; they act in alliance to vindicate their own authority and existence against a destructive science which discards both.

Equally exclusive is science in its teachings respecting the method and sphere of knowledge. Inductive science is incapable of making known the existence of any substance, whether the inquirer's own existence or that of the external world; it cannot verify any source of knowledge or law of belief; it cannot show why even the senses are to be trusted, or the uniformity of nature believed. It takes no cognizance of either efficient or final causes. Bacon rejected the latter from science, as being like vestal virgins, sacred to religion, and therefore barren. Comte, carrying out the system more consistently, excludes efficient causes also from the sphere of knowledge, and thus denies that we can have any knowledge, not merely of a personal God, not merely of an impersonal first cause, but of efficiency or power itself. The boasted inductive method,—philosophy it may not be called, since it makes philosophy impossible,—whenever logically and exclusively carried out, is destructive, not of revelation merely, nor even of philosophy, but of belief itself. The argument of Hume respecting miracles, is a legitimate inference, proving the impossibility of supernatural revelation; the misnamed Positive Philosophy of Comte, is its fair and legitimate statement, proving the impossibility of philosophy; and universal scepticism is its legitimate and ultimately necessary result.

Here is no conflict of philosophy and revelation; they act in alliance, to vindicate their own existence and the possibility of knowledge against a destructive science, fatal alike to both. On this point, the demands of science are not to be satisfied, but silenced; science must remain sceptical till it will confess and abandon its own bigoted exclusiveness.

When this is done, and it has thus become possible to believe in a God and to admit the idea of a revelation as a possibility; when the sources of knowledge, the laws of belief, and the methods of investigation which philosophy and revelation alike vindicate, are recognized, and the mind begins to ex-

patiate in the comprehensive sphere of knowledge thus opened, then returns the demand for the unity of one all-embracing law. The mind, adopting the method of induction, to which it always spontaneously resorts in dealing with facts—and before the days of Bacon, not less than since—attempts to classify the grand facts made known through the senses, the reason, and faith, and to reduce them all to general laws. It demands that the particular facts disclosed by revelation shall harmonize, in detail, with the teachings of science and philosophy. It demands, also, that science, philosophy, and revelation shall not be merely three isolated spheres of knowledge, each having a unity of its own, but that they shall be parts of one system, the unity of which the mind discerns; and that, through all the facts of science, the intuitions of reason, and the deductions of philosophy, and through all the inward experience of the divine power in the heart, and all its outward revelations of the world unseen, be discerned the unity of one all-pervading law, and the harmony of one all-embracing plan. Here reason and philosophy are found allied with science, and insisting that, till Christianity proves itself able to satisfy these demands, it shall not be accepted as divine. This, I am to show, that it is able to do.

In the first place, Christianity discloses the true comprehensiveness of that order or course of things, in which the unity of the universe is found.

The error of Naturalism lies in taking the course of nature as the only course or order of events in the development of universal being, and the law of nature as the one all-comprehending law. Therefore it strives to find a place for Christianity in the course and law of nature; and failing, rejects it as having no right to be. But this is an attempt to incorporate the whole into one of its own parts. The truth is, that the course of nature is but one course or order of the Divine manifestation; the natural is but one part of that universal Divine action which, when exerted beyond the course of nature, we call supernatural, and which at once encompasses and permeates the natural, as the ocean encompasses and permeates its own currents. Thus Christianity is not to be taken up into the course of nature, but

the course of nature itself is to be taken up into that universal course of the Divine procedure which Christianity reveals. Miracles and direct interpositions of God's Spirit, though they transcend the course of nature, are only the penetration of it by a broader law, in which itself is comprehended. The course of nature is, as I just now intimated, like a current in the ocean. It has its own limits, course, and law ; but is also subject to the law of the ocean in which it moves, and a part of which it is ; it heaves with the ocean's billows ; the swell of distant storms, unseen in all the course of the current, sweeps across it, and the ocean-tides, raised by heavenly attraction, exhibit its phenomena, inexplicable to one who knows only the course of the current, but themselves the natural course of the ocean in which it moves. So the course of nature, which science reveals, is but a current in the ocean of God's universal action ; if miracles sweep across it, and tides of heavenly influence swell within it, though transcending its law and unaccountable to one who looks only at its course, yet are they but the result of a broader law and the course of an all-comprehending action, sweeping across the stream of time, and to higher intelligences manifesting, and not interrupting, the law which is the harmony of the universe.

Therefore, while science reveals the course of nature, Christianity reveals the acts of God and the law of his action in that unseen infinitude in which, as in an ocean, the course of nature winds its way ; it shows how these divine acts from the unseen sweep through the course of nature, and reveals what are its position in, and its relations to, God's universal manifestation of himself in action.¹

¹ It is remarkable that, however incredible the Scriptural miracles would seem in any other book, we are never conscious of surprise, never regard them as incredible, incongruous or unexpected, when we read of them in the Bible. The central thought that this is the record of God's feelings and acts in saving men, is so vast, the truths opened to us are so stupendous, the scenes disclosed so sublime, every step in the progressing story is so manifestly the step of the Almighty, that these great miracles harmonize with the grandeur of the whole revelation ; they seem to us no more surprising or incredible, than the rainbow with which God adorns the retiring storm or the stars with which he nightly gems the sky.

As Christianity reveals the comprehensiveness of the law or course of things, so also it recognizes those elements essential to the very idea of a plan, efficient and final causes. Physical science, discarding these, is incapable of grasping the idea of a universal plan. It discloses only a causeless and aimless succession of phenomena, connected only by juxtaposition and uniformity of sequence. So far as it teaches us, the earth, rolled aimless and unguided through space, is but as a wreck, helpless on the heaving ocean, to whose sides its wretched inhabitants cling for a season in dismal expectation, and over which the surging days break unceasing, like blind billows, each sweeping off its thousands, to sink forever in the fathomless abyss. Philosophy, seeking the cause and purpose of things, grasps the idea of a plan, but is incapable of disclosing what the plan is. Christianity recognizes all the elements of a universal system; it reveals its source in the personal God; the deepest law of its administration or evolution in the divine love, and its final purpose in God's glory, or the ever developing expression of what God is.

It is this broad plan which is recognized in the great Calvinistic, the Augustinian, the Pauline doctrine of the eternal purpose of God, foreordaining "whatsoever cometh to pass." This doctrine itself is objected to as destructive of the very idea of a course or law of nature, and as resolving all events into the isolated results of arbitrary and ictic volitions. But it does express the very law which is the unity of the universe. It teaches that every purpose of God's will is the expression of God's eternal character; that every purpose of his will expresses the eternal bent or intention of the mind of God, concentrates in itself the energies and affections which glow eternal in the Godhead, and impel him to action. It teaches, therefore, that all which he does is the expression of his eternal and holy nature intelligently evolving itself in action; and that all his works, the least as well as the greatest, come out of the inmost mind and heart of the Eternal. As in the finger's end are felt the pulsations of the heart, so in the remotest act of God, pulsate the eter-

nal energies of the Godhead. It teaches, therefore, that God does not reveal himself by words, but by deeds; not suddenly, but in the slow development of himself, and of his purpose in action; that planets and suns, miracles and revelations, redemption and providence, are acts in which he is evermore expressing his nature, and evolving his eternal purpose; letters in which he is evermore writing his eternally incommunicable name; that alike the creation and the incarnation, natural events and miracles, the birth of men, and their new birth, all the development of history, all that science teaches, all that inspiration reveals, are parts of the one plan and purpose of God, in which the unity and harmony of the universe are found. Therefore whatever apparent disagreement there may be for a time between science, philosophy, and revelation, they will certainly be seen to agree at last, even in their details, because they do but disclose in their several spheres, the acts of God, in which he develops his unchanging character and his eternal purpose.

Infidelity objects that it is inconsistent with what science teaches of the vastness of the universe, and the fixedness of its laws, that a single individual, so insignificant as a man, should be so prominent in the thoughts and action of God, as Christianity represents; or even that the earth itself, should have been the theatre of transactions so stupendous. But since the energies of the Godhead move him to express himself in action, every act however minute, can be nothing less than an expression of God, and must therefore bear the impress of his infinitude. When God acts, he must act as God; and therefore the action must reveal the grandeur of God. The mystery encompassing even a blade of grass, or a grain of sand, is the finger-print left on it by the infinite hand that made it. To ripen a grain of wheat, he employs the grandest agencies of omnipotence; the sun is laid under contribution for light, the ocean for moisture, the earth and the air for food; electricity is compelled to lay aside its thunders, and minister to its growth; the power of attraction which binds the universe together, must toil in its little vessels to draw up its juices; chemical affinities elaborate its

nutriment; the mysterious principle of life presides within the stalk, over the toil of these tremendous agencies; and thus concentrating the powers of the universe in its service, God perfects the grain of wheat, and yet in all this vast preparation and agency to effect a special and minute result, he interrupts no law of nature, turns aside no universal power from fulfilling its constant and universal ends, but only carries out in the special work the universal law.

It is not wonderful, therefore, that still wider are the range and grander the power of those divine energies, which bring into being, and advance to maturity, the mustard-seed of grace within the soul. God's eternal love is concerned with that soul's regeneration; the Son of God became man, and died for it; the divine Spirit has changed it, and dwells in it; divine revelation guides it; eternity furnishes it motives; the ministry of angels is given it; the action and attributes of God centre on it, as if its salvation were the one work of God's omnipotence, and the one end of his counsels; and yet it all is no interruption of the great plan which embraces all worlds and their destiny, and evolves itself evermore in the steady course of nature and the equally uniform and more comprehensive course of grace.

It is not only in storms that the ocean reveals its strength; but in the calmest day its gentlest swell moves in upon the beach with a majesty which could only have been acquired by traversing the ocean's breadth, and concentrating in itself the ocean's power. So every act of God is majestic with the love and power of the Godhead; whether creating a world or redeeming it, raising or prostrating kingdoms, or bringing in mighty reformations, or giving gracious consolation to the afflicted, or drawing a child to himself, or listening to the sighs of the penitent, it is all the acting of godlike majesty and love, which has swept across the ocean of God's eternal counsels, and gathered into its gentlest movement, the eternal power and love of God. And thus each individual act, like the universal plan in its wholeness, expresses the power which is the eternal source of all, and the love which is the eternal and constantly evolving law of all, and

looks forward to, and advances, the glory of God in the complete and eternal expression of himself, which is the great end of all. The greatness of God's works on this earth, and in individuals, is therefore no argument against Christianity, but an argument for it. It shows the absolute unity and completeness of this plan, that, while God cannot express himself fully short of eternity, yet every act of God is an expression of God; that there shines in it the fulness of the divine; and each divine act in the advancement of his plan, is itself a germ of the whole plan, and reveals microscopically the divine source, the divine law, and the divine end of the whole plan.¹

¹ That there is such a plan, permeating and transcending the causeless and aimless sequences of science, is written in nature as well as in the Bible. While the Bible claims that all material phenomena are subordinate to God's spiritual designs, nature itself discloses the far-reaching thought of God looking through material forms and natural laws to spiritual uses and ends.

Without the recognition of final causes, Cuvier could not have realized the splendid results of comparative anatomy, nor could geologists prove that fossils were not created fossils in the Mosaic creation.

It is their connection with the uses of man which give dignity to the details of science.

The material world shows an evident adaptation to human uses. Light, air, and vegetation are nicely adapted to human functions. The physical formation of the globe determines human destiny. The Greeks could never have attained their civilization on the vast table-lands of Asia, but only in a country surrounded and penetrated by the sea. God's foreordination is written in bays, rivers, mountains, and oceans, as really as in the decrees of his will. The configuration of continents and the history of men reveal the unity of one all-embracing plan.

Both revelation and nature teach that God is wont to work towards the realization of ideals. A rough draught, so to speak, is first thrown off. It is repeated and continually improved till the perfect ideal is at last realized. The Patriarchal church received its more full development in the Jewish, and the Jewish in the Christian; and the Christian church still looks forward to its perfect ideal in heaven. Types of the coming Saviour were produced for centuries before he came. In the lives of men who were themselves saviours, like Moses and David; in the offices of men, like the high priest; in the sacrifices; in the Mercy-seat were types of Christ, of his offices and his work, representations more or less approximating to the ideal which at last was realized in him. Infidels sometimes object to this doctrine of types, as teaching a departure from the uniformity of nature, and unworthy of God. And yet precisely the same method of procedure appears in nature; types are always thrown off before the archetype appears; outline sketches before the ideal is realized. Geologists and comparative anatomists love to trace the gradual elaboration of the vertebrate skeleton through unnumbered forms and unmeasured geological cycles till the ideal is realized in

Thus Christianity satisfies every demand of the mind for system and unity. To do this is the boast of science; but in contrast with Christianity, science is, on this very point, feeble and impoverished; incapable of presenting the elements of a real plan, and bewildering its votaries in the innumerable details which acquire importance only as they are associated with the uses of man, and illustrate the plans of God.

II.¹ Infidelity bases itself on the want of a religion for man, fitting him for this life and this world. It demands a religion adapted to develop every human capacity and susceptibility, and to fit its subject, not to be winged, and crowned, and clothed in white, and to shine and sing forever, in a sphere entirely future and unseen, but to be a man, presenting, in the veritable duties and toils of actual life, all that is genial, beautiful, and strong, in human nature. Says a German infidel: "The soul's immortality can have no object in man, nor in his life. It merely holds up the church and religion; and as an honest investigation of nature brings out its untenableness, we may hope soon to see the fall of the whole structure which has been reared on this hollow foundation." So infidelity tests every doctrine by its fitness to man and

man. So is this method carried out that, in the opinion of many naturalists, configurations preserving the type appear in animals in which they are of no use, and for the introduction of which no end can be conjectured, except to preserve the type. Thus nature and revelation disclose the same method of procedure, and the unity of the same plan. Thus both the natural and the spiritual disclose the divine thought continually reaching forward to realize a divine ideal. And we have continual opportunities to see that the ideals of the natural world become the materials and instruments of realizing the higher ideals of the spiritual.

It may be fanciful to add that, although we know not what the spiritual body will be, yet it is an ideal hereafter to be realized, of which the natural body is but a coarse model, an incomplete type. Therefore it may be that one divine plan or thought will yet be traced through all the forms disclosed by the researches of science, through the human form which is the ideal of these, up to the realization of a more glorious ideal in that spiritual body of which this is but the type.

"For what if things in heaven to things on earth
Are like, more than on earth is thought."

¹ This division of the subject, and a few paragraphs in the first division, were omitted in the delivery of the Address.

to his life. Hence it claims to be the special champion of human nature and human development; it has much to say of hero-worship; it arrogates to itself the name of "the religion of humanity." It rejects Christianity on the misrepresentation, that it substitutes faith for virtue, that it proposes as its end, not human perfection, but deliverance from misery; that it is ghostly, and not human; that in zeal to fit men for death and eternity, it forgets to fit them for life and time; in its zeal to make men divine, it forgets to make them human; and, in striving to make them angels, fails to make them men.

These are legitimate demands, which Christianity must satisfy; but they must be satisfied on the principle of Christianity, not on the principle of infidelity.

Christianity is a system of redemption and faith; infidelity is a system of human sufficiency and virtue. Christianity meets man as a sinner ruined; it presents to him God the Redeemer of sinners, made known as such in all the acts of redemption, in which God has expressed his own disposition towards sinners, and the inmost law of his Godhead respecting them; and it demands faith in God the Redeemer as the foundation of all human virtue, development, and salvation. Infidelity meets man as imperfect but sufficient, of himself, to his own complete development. Christianity must maintain its position as a system of redemption and faith, or it ceases to be essentially distinguished from infidelity itself. On this position it is sufficient, and it alone is sufficient, to a perfect human development.

It is so because, in the normal state of man, faith in God is necessary to human perfection. Christianity requires man as a sinner to trust in God; but, beneath that, is the deeper necessity that as a man he should trust in God.

I speak, now, of faith in its evangelical sense, as trust in a personal God. I affirm that, in presenting faith, in this sense, as the foundation of virtue and of all complete development, Christianity recognizes a necessity and law of the normal state of man; and that all virtue and development, not springing from faith, are abnormal, and therefore essentially and radically wrong.

The condition of a creature is necessarily a condition of dependence. Faith is the recognition of this dependence, and the confidence in the Creator which conscious dependence demands. It is the normal state of man, as a rational creature, to be a constant recipient from God, and therefore to trust constantly to God in conscious dependence; just as the rose is made to live in the light, and to lift its face to the sun. Without this, his growth must be abnormal, like that of a plant in darkness.

So inspiration teaches: "Of God, and through him, and to him, are all things." And in this it only teaches what is a necessity in the relation of Creator and creature. All things are of him, as their source; through him, not only as the ever-acting efficiency, but because his character, ever unfolding in action, is both the energy that impels and the law that determines, the universal course of things; and to him, as their end, all things expressing and revealing him, and showing him to be glorious. Faith is the recognition of this necessary relation of the creature to the Creator. It is the principle which brings the life of man into conformity with his necessary condition as a creature. In making faith central, Christianity only requires, as the centre of the Christian life, that which is the necessary law of all created and rational life, and which normally, by virtue of the fact that man is a creature, is the germinating centre of all human development.

Every system that rejects faith from this central position, necessarily centres in self-sufficiency. There can be no alteration. It teaches man to recognize himself as the source, the law, and the end of his own development; and to say: "Of ME, and through ME, and to ME, are all things; and to ME be glory forever."

Therefore every life which is not a life of faith, is necessarily abnormal and fatally wrong. Harmony in the relation of Creator and creature, is no more possible. It is man's repudiation, not merely of his condition as a sinner, but of his position as a creature. It is, necessarily, enmity against God, rebellion against him, and an assumption of his independ-

ence and throne. It necessarily throws the man out of harmony with God, with the course of the universe, and with himself. Therefore the Scriptures recognize that self-sufficiency, which is the contrary of faith, as the essence of all sin. The first sin on earth was in the purpose to realize the Satanic promise: "Ye shall be as gods;" and when the Scriptures describe its highest development, the very "man of sin and son of perdition," they only unfold the same self-sufficiency: "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

When Christian teachers condemn acts of natural affection and honesty, as lacking the essential element of virtue, because they are not founded in faith, and evince no regard to God, they are thought to express an exceedingly nice and unimportant distinction. But it appears that faith in God and self-sufficiency are, respectively, the vital centres of two irreconcilable systems; that the life of faith, in the conscious dependence befitting a creature, is a life of harmony and communion with God, of harmony with the course of the universe, and harmony of man with himself. But the life without faith, being a life of self-sufficiency, is necessarily in antagonism to God, and to the course of the universe, and to the very nature and condition of man himself. Therefore every development of that life, being abnormal, is essentially defective and wrong.

This is precisely the point on which the conflict against Christianity centres. No religious or moral system ever lost favor with men on account of the strictness of its moral requirements. Stoicism found favor with its lofty demands. Pharisaism with its wearisome minutiae of service. Asceticism with its severity of self-mortification. Christianity is not prejudiced by its severe requirements of virtue, and self-denial. Infidelity, while rejecting the essence of the Christian system, extols it as the purest and most advanced yet realized in the progress of man. Any system, however severe, finds favor so long as it is a system of self-sufficiency, and permits man to regard himself as the source, the law,

and the end of his own endeavors. Christianity is opposed because it is a system of redemption and of faith; because it casts men upon God, demands that they look to him as the source, the law, and the end of all their endeavors, and requires that as men, and much more as sinners, they trust him as the first condition of all development.

And precisely this is the distinguishing characteristic of infidelity. It is the gospel of human sufficiency and virtue. Every system, even if it calls itself Christian, and proposes to receive the Bible as in some sense God's word, every system is essentially infidel which founds itself on man's sufficiency for himself, unfolds itself only as a system of morality, and repudiates the Redemption, which man needs as a sinner, the faith which is the recognition of his dependence as a creature, and the personal fellowship with God which these doctrines imply. Every such system legitimately tends to the rejection of a supernatural revelation, for which it recognizes no necessity, and ultimately to Atheism, the final development of the self-sufficiency of man. There are but two systems on this point, the Christian system of redemption and faith, and the infidel system of human sufficiency and morality. Whoever, for the sake of a religion more perfectly human, abandons faith in the Redeemer, as the first element of development, abandons Christianity itself, and seeks a development of man abnormal, and therefore fatal. Every such system necessarily gravitates towards naturalism.

Christianity, therefore, is adequate to be the religion of humanity, because it is founded on the recognition, both of man's actual state as a sinner, and his normal state as a creature; because it bases his development on that trust in God, and communion with him in which is found, even in his normal state, the primal element and germ of all spiritual life and growth, and of all human excellence. Thus it opens his soul to the quickening of a divine power, invigorates his virtue by the loftiest motives, and ennobles the pettiest acts of life by the consciousness of communion with God, and of service rendered to him.

It may be, that the human side of Christianity has not been appreciated. Coming to a world absorbed in its worldliness, and more insensible to God than the ox and the ass are to their owners, the endeavor of Christians has been to awaken men to think of God, and to feel their spiritual necessities; to this end it has poured on the human mind all the most exciting motives that eternity affords. In its struggle, too often ineffectual, to awaken the spiritual sensibility, it may too little have urged on its own disciples, the beauty of a complete human perfection. But this perfection it proposes as its end, and is adequate to secure. This it must do in vindication of itself. It must consecrate the shop, not less than the church; the parlor and kitchen, not less than the closet. It must teach men to recognize God's presence, to feel the restraining of his authority, and the cheering of his love in all human affairs. It must ennoble every act by consecrating it to God. It must unfold magnanimity, generosity, gentleness, courage, integrity, honor, and all the beauty of Christian charity. As the sun's power is not demonstrated far from the earth in the cold of the upper air, but by its reflection from the earth and the objects that deversify its surface; just so Christianity is chill and dark when separated from the practical concerns of humanity, and proves its power to warm and vivify all, only as its light and warmth are reflected from the affairs of daily life.

And because Christianity secures the vital germ of all human growth, it has come to pass that, however imperfect its presentation has been, it has realized the nearest approach to human perfection. While in secular history, heroes who have sacrificed fortune and life for principle, or for the good of others, are few; such heroism fills whole ages of the history of Christianity, and its heroes, both men, women, and children, are numerous, and bright as the stars of evening. And unnoticed, in every Christian hamlet may be found exemplars of Christian virtue, whose beauty makes them the ornaments of their humble sphere in this life, as it

will fit them to be among the Lord's jewels, in the life that is to come.¹

III. As Christianity must prove itself adequate to the development of the individual man, so it is rightfully demanded that it prove itself adequate to secure the true progress and healthy development of society. Modern infidelity largely arises from the mistake that Christianity is inadequate, and even hostile, to this. Of popular infidelity, of infidelity out of the schools, this is probably, at the present moment, the most prolific source.

But Christianity is the religion of human progress; right-

¹ No Christian people have been reproached with failing to exhibit the human side of religion more than the Puritans of New England. The homely lines addressed from prison to his children by John Rogers, just before his martyrdom, ought to refute this:

"Give honor to your mother dear;
Remember well her pain;
And recompense her in her age
With the like love again.

Be always ready for her help,
And let her not decay;
Remember well your father all,
Who would have been your stay.

Impart your portion to the poor
In money and in meat;
And send the feeble fainting soul
Of that which you do eat.

Defraud not him that hired is
Your labor to sustain,
But pay him still without delay
His wages for his pains.

And as ye would that other men
Towards you should proceed,
Do you the same to them again,
When they do stand in need."

The religion, which led its martyrs to occupy their last hours in recording their dying advice in these and similar lines, and which led to their insertion in the New England Primer for the instruction of childhood, could not have been essentially defective either in its estimate or its requirement of virtue in human relations.

ly understood, it leaves no pretext on this ground for the existence of unbelief.

Man may be considered either as an individual, or as a part of an organization. These two poles have determined the two great currents of human thought. Both views are right; but held each exclusive of the other, or with their mutual relation inverted, they have been the source of perpetual error. The one, merging the individual in the race, has produced a theology destructive of human accountability and freedom, and even of personality; it has opened the way for reducing all the history of man and of the natural creation to a blind development by law; it has given us a church, through which all blessings descend from God by virtue of its organization; through which rules one all-pervading spiritual despotism, and by which, and for which, every member, like the limb of a body, exists. It gives despotism in the State; and a social condition, stagnant and corrupting. The other, carried out with equal exclusiveness, gives us a theology in which dependence on God is depreciated, and not only the personality, and individuality, but the sufficiency of man is taught; in which morality is substituted for piety, ethics for theology, and ability for redemption; and which, through its exaggeration of individual personality and sufficiency, prepares the way for the rejection of revelation as needless to the all-competency of man, and in a cold rationalism, having completed the circuit, meets and coincides with scepticism which had come round to the same extreme in the opposite direction. It gives us Munzerism in the church, or at best, a church not distinguished from a school or a voluntary association; it gives us Jacobinism in the State; and in society violent convulsions and revolutions, instead of a healthy progress.

But both views must be accepted, if we are to escape error. The one, which recognizes the individuality of man, is the principle of reform; the other, which recognizes him as part of an organization, is the principle of conservatism; the one is the element of progress, the other of stability; the one carries society forward and develops its resources, the other

binds it, through all its agitations, in unity, order, and law. Without the former, progress is impossible; and society stands, like Niobe, desolate in stony immobility; without the latter, reform is destructive, like the daughters of Pelias, easily tearing society in pieces, but incapable of restoring it to the unity of an organic life.

But as, in the order of nature, man is an individual before he is a species, the recognition of man's individuality takes precedence of the recognition of his organic relations. The former is primary in its influence, the latter secondary; the former must create before the latter can organize. This order must be recognized, alike, in every practical effort and every speculative theory pertaining to human advancement. It is not the life of the organization that determines the life of the individual; but it is the life of individuals which flows into, determines, and in fact constitutes, the life of the organization.

A distinguished living writer,¹ worthy to be called a scientific philosopher, and not merely a man of science, remarks that, in the Divine working, the order of development is from homogeneousness to diversity, and from diversity to organic unity. In an egg is, first, a homogeneous fluid; next, its diversification into rudimental organs; next, the union of these diversified organs in a living organization. In the creation was, first, the homogeneousness of chaos; next, its diversification—the light, the separation of the waters from the waters, the land, the air; and next, its combination in that complete order which justifies the name of *κόσμος* given, by the Greeks, to the creation. The same law (itself a beautiful exemplification of the unity of plan which pervades all departments of God's works) seems applicable to social progress: first, the homogeneousness of barbarism; next, its diversification by the elevation of individuals; and last, the organic unity of a civilized state.

This is precisely the method of Christianity. It finds men in the homogeneousness of a common depravity; all the organic influences of the family, of society, of the State, and

¹ Prof. Guyot.

of the race, have been seized by evil, and help to crush the man in ruin ; Christianity comes to men, one by one, to lift them from this state of evil, and to inspire them with a power to resist it. Its instrumentality is individualizing : " Preach the gospel to *every creature.*" Its agency and method are individualizing, the Spirit of God renewing men one by one. In the natural propagation of the race, each child derives life from its parents ; thus the life of each generation is, in an important sense, the development of the life of the first man and of the race. In this view, the common comparison of the development of the human race from Adam to the development of oaks from the primitive acorn, indicates a complete resemblance, because both are the development of natural life. Christ is also the source of spiritual life to his spiritual seed ; and, in this respect, the Scriptures recognize an important analogy between the first and the second Adam. But there is this fundamental difference, that, while the development of the race from Adam participates in the natural, the development of the spiritual life from Christ belongs entirely to the sphere of the Spirit.¹ The very corruption of the race in which the human will is enthralled, is, in the Scriptures, represented as a corruption " by nature." Christianity, according to its essential idea, is the approach of spiritual forces to man, to rescue him from this ruin. Therefore its entire method of procedure is characterized, not by the law of nature, but by the law of the Spirit ; not by necessity and blind development, but by intelligence, will, and freedom. Therefore, the analogy of the development of the spiritual seed from Christ to the development of the race from

¹ The church has its visible ordinances and organization ; it also avails itself of the family relation. But the benefit of these is obtained, not by a *natural* connection of cause and effect, but by virtue of the spirit acting through them. The organic is subordinate to the individual. A contrary theory of organic unity and development, is essentially, however disguised, a theory of *natural* unity and development. It necessarily implies that there is a natural virtue in the sacraments and in ordination, independent of the work of the Spirit in connection with them on each recipient. It places the ordinance above the Spirit, and not the Spirit above the ordinance. And it allows logically no stopping-place short of the atheistic system of the development of all things by law, which throughout the universe recognizes nature alone.

Adam, necessarily leads to fatal error, if, in carrying it out, the essential distinction is forgotten, that, while the latter participates in the natural, the former is entirely spiritual. It leads to a theory of organic unity which subjects the spiritual itself to the necessity of natural law, and thus destroys its distinctive characteristic as spiritual. Accordingly, while the human race is propagated from parent to child, the spiritual seed are not born of any human parentage. They are not propagated, from generation to generation, by the church. Their life is not the life of Christ, flowing into them through the church and its sacraments, as the life of Adam flows into his posterity by natural generation.¹ But every renewed man is born immediately of God; his life comes to him directly from the divine Spirit; and the Christian, born of God to-day, sustains a relation to God just as direct as the first convert of the Christian faith. When Christ preached, his doctrine was new to the Jews. When the apostles preached Christ to all nations, the doctrine was new to their generation. But it is just as new to every generation, and to every individual, coming into this world of sin equally ignorant of its truths and equally without experience of its divine power. Regeneration is, in all ages, a *new* birth. In each individual case, it implies a spiritual act originating a new spiritual life.

In the love and purpose of God, Christianity originates eternally; but in the soul of man, it originates ever anew. It is not the fire burning evermore on the altar of the church; but it is the fire coming down from heaven to light, afresh, the altar of every Christian heart. It is not the life of the church developed into the life of successive generations

¹ I can attach no precise meaning to the doctrine of the believer's life-union with Christ, except as it recognizes the fact that the Holy Spirit, ever proceeding from the Son, originates in the believer a new and spiritual life specifically the same with the life of Christ. Christ lives in us only as we have the spirit of Christ. This doctrine of the Holy Spirit must determine the meaning of the doctrine of the life-union. I see no possibility of determining it otherwise, without elevating the organic above the individual, and thus coming to a position of thought from which the Romish doctrine of salvation through the church is logically inevitable.

of saints ; but it is the life of God coming down, ever new, into the souls of men. And no contrary doctrine can be maintained without destroying the significance of personal regeneration by the Holy Spirit. There is, indeed, in the advancement of the church, a unity ; but it is found, not in the church, but in the eternal love of God, declared in the purpose of the Father, manifested in the person and work of the Son, and evermore evolved in the work of the Holy Ghost.

Thus beginning with the individual, Christianity proceeds to the organic, and subordinates all its influences to herself. Christ, coming to a world sunk in sin, with all its individual and its organic forces alike against him, approached men, one by one, and called them to himself. At his death, the church was little more than eleven disciples and five hundred brethren, without organic force. The apostles and brethren continued to approach men and win them, individually, to Christ ; and, gradually, the church assumed an organic unity and acquired an organic force of its own ; and, as it advanced, it laid hold on the organic forces of the family, of society, and, lastly, of the State. Through the same process Christianity must always toil, in making its way among a heathen people. Among us, Christianity is not upheld merely by our individual exertions ; it is itself, now, an organic force, working through its churches ; and it has penetrated all the organic forces of society, which work for Christianity when we sleep, compel its enemies to serve it, and, if the life of Christianity should decline, would long preserve its forms and many of its influences. And the time is coming when it will lay hold on the organic force in the unity of the race. This is hostile as yet, and will always be hostile, so far as the unity of the race is merely natural. But when mankind become one in the love and life of Christ, this spiritual unity will produce organic influences antagonistic to man's natural corruption and helpful to Christianity.

So in every attempt to advance it, or any moral reformation incidental to its progress : while we begin with individuals, we must, as rapidly as possible, lay hold on the or-

ganic forces of society. Individual effort cannot tear away abuses, by main strength, as Samson tore away the gates of Gaza; but the reform must master individuals first, and through them penetrate society, and lay hold on these organic forces, which work with something of a divine steadiness and power. To attempt to advance Christianity, or any reform incidental to it, in neglect of this, is to subject ourselves to Luther's impetuous rebuke of those simple ones who think the heavens will fall unless they stand, all the time, and hold up its pillars. But whatever organic unity and power Christianity acquires, it must never be forgotten that its theory and its history both prove that it is the work of the Spirit regenerating individuals which produces the church, and not the church which produces the work of the Spirit and the regeneration of men; that it is the life of individuals which flows into the church, and not the life of the church which flows into individuals; that the church was made for men, and not men for the church.

As the instrumentality, the agency, and the method of Christianity are individualizing, so also is its doctrine. It teaches that each man is of more worth than a world; that God holds him to a personal accountability, rewarding even his idle words or the gift of a cup of cold water; that, even in his ruin, he is an object of infinite solicitude to God, manifested in the Incarnation, the Crucifixion, and the continued striving of the divine Spirit; that he is renewed by the Holy Ghost, justified by his own personal faith, admitted to free communion with God in prayer, and privileged with the constant indwelling, support, and consolation of the Spirit of God: in a word, it reveals to the Christian, with a startling distinctness, God as the God with whom he, individually, has to do.

These doctrines, applied to the various necessities of human life, are the elements of liberty and human progress. They give us, in the sphere of intellect, free inquiry and the right of private judgment, and the right of every man to read God's word; in morals, the supremacy of conscience; in society, the obligation to universal philanthropy and the duty

of striving to elevate the most degraded ; and in politics, the equal and inalienable rights of man. They strike at the root of all oppression, and necessitate the inspired command : " Honor all men."

Accordingly, a year after the crucifixion had not expired, before rulers were amazed by hearing, from prisoners arraigned before their most august courts, the announcement of that fundamental doctrine of all liberty and christian manliness, that allegiance to God takes precedence of allegiance to man ; that the individual has a right of appeal to God, which no government can supersede ; and an obligation to obey God, which no human law can annihilate. And it is an interesting fact, that an argument much urged in the early ages, by heathen writers against Christianity, was, that its principles annihilated the privileges of kings and nobles, and gave to the ignoble and servile classes equal consideration with the great. And so vital is this sentiment in the Christian doctrine and life, that even the corruptions of Christianity could scarcely eradicate it. If the priesthood became a hierarchy, yet, for centuries, access to that powerful order was open to all classes, not excepting slaves. If kings and nobles superstitiously made pilgrimages to kiss the mouldy bones of saints, they kissed, it may be, the bones of a laborer or a servant.

But, after the lapse of ages, the Romish church was fully developed. Its genius, like that of the old Roman Empire, which it succeeded, was the genius of organization ; its whole development was a steady process of sinking the individual in the organization ; and when it stood forth, in its full-grown monstrosity, it was only the full embodiment of the error, that the life of the individual flows from and is determined by the organization of which he is a part ; that organic influences control and absorb individual agency. Hence the action of the individual was superseded by the action of the church. He was made a Christian by her gift of baptism and the eucharist ; the prayers and sacrifices that he needed were offered, in his behalf, by her ; he was admitted to no communion with God, except through her intercession ; his will, his conscience, his opinions, were in her

keeping; his whole life came to him out of the church; and thus through all Christendom, at last, was heard nought but the dismal roll of a spiritual machinery grinding, evermore, all individual life into one homogeneous pulp.

Protestantism was the reassertion of the old christian doctrine of the personality, the worth, the responsibility, and the rights of the individual. It was the reassertion of the principle that the true method of speculative theologizing and of practical endeavor begins with the recognition of man's individuality, and assigns a secondary, though not unimportant, position to his organic relations. This is the fundamental idea of Protestantism, which, however it may have failed of distinct enunciation, gives unity to the diversified manifestations of Protestantism, and makes it, wherever it appears, the religion of human progress. The very act of breaking away from the ancient church, was an assertion of this principle. The very doctrines of the Reformation were instinct with it. Luther asserted it in the doctrine of justification by faith, annihilating the very idea of salvation through the church, and bringing every man face to face with God, to be saved by his own personal faith, through his own personal regeneration by the Spirit. Calvin brought it out more fully, by the clearer assertion of the supremacy of the Scriptures above all tradition, of the right of private judgment, and of the doctrine of the Christian's eternal and personal election. The Puritans still further unfolded the principle, bringing out, in sharper lines, the distinction between the renewed and the unrenewed, and giving more distinctness to the individualism of all human transactions with God. The interest of the Puritans in the Old Testament, their habit of applying to themselves its descriptions of God's special care of the Israelites, and his special commissions to them; their habit of considering themselves appointed by God to do the work in which they were engaged; their habit of finding special providential interpositions, are all the legitimate, though it may be, the unintelligent, expression of the great idea of each individual's relation to God, and God's personal dealings with each individual.

With them, Protestantism found in the memorable words of John Robinson,¹ clearer and more conscious utterance of itself as the religion of progress than ever before.

Thus possessed of a more conscious apprehension of its position and work, the New England mind has more distinctly defined, and more thoroughly vindicated the Protestant principle, and carried it out more completely in all its applications to the great doctrine of human rights, human liberty, and human development in the church, in the state, and in social life. Especially the New England Theology has concerned itself in defining and vindicating the doctrine of individual personality and responsibility; it has pruned from Protestant theology inconsistencies which have come down from the old system based on organic influences as the centre of all thought and action; it has descended into the profoundest discussions of psychology to vindicate human free-agency, and into the profoundest discussions of

¹ "Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces any more the God of heaven only knows; but whether the Lord has appointed that or no, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded that the Lord has more truth yet to break forth out of his holy word. For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will die rather than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace further light as that which they first received. I beseech you to remember, it is an article of your church covenant, that *you be ready to receive whatever truth shall be made known to you from the written word of God.* Remember that and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once." — Neal's Puritans, Vol. II. page 146.

ethics to define the nature of virtue. It is the legitimate, and as yet, the most complete utterance of the central idea of Protestantism. If it has been charged with being metaphysical rather than Scriptural, and ethical rather than theological, it has incurred these charges only in defence and development of the essential principle of Protestant theology; only because these metaphysical and ethical discussions were necessary to demonstrate the grounds of man's personality, responsibility, dignity and rights, and thus to vindicate the doctrine of man's direct and personal relations to God, the justice of his condemnation as a sinner, the propriety of free offers of salvation to all, and the consistency of the doctrine of justification by faith. If it has been charged with an inclination to rationalism, it is only because it insists on seeing the reason of its faith. If it is charged with innovation and heresy, it is only because it makes Protestantism consistent with its own fundamental principle. If it demands distinctly defined conversions, and delights in special revivals and remarkable providences, it is because it thoroughly believes and earnestly teaches that God is a God "with whom we have to do." If it meddles with politics, it is because it knows itself to be the guardian of human rights. If it easily runs into reforms, it is because its whole life is the development of the essential principle of human progress. If it is not preëminently churchly, it is because its vital principle makes Ecclesiasticism impossible, because it believes that the church comes from God's Spirit, and not the Spirit from the church; that the principle of church unity and development is the continual presence of God's Spirit regenerating men to be its members and calling men to be its ministers. — "*Successio Spiritus Dei, doctrinæ et ministerii divini.*"

Christianity then recognizes the true principle of human progress and assigns to it its proper position. The great work of Protestantism has been the reassertion of this principle and the restoration of it to its proper preëminence. Accordingly, the whole course of Protestantism has been marked by awakening the mind to activity, by developing

and using the strength of individuals, and by the steady advancement of all the interests of humanity.

And organization has followed, in the place to which the genius of Protestantism necessarily assigns it, incorporating into society the ideas which the progress of Christianity has put forth, and reducing to the unity of order and law, the energies which it has developed. The organization demanded by the genius of Protestantism is one, not artificial, but the spontaneous growth of the expanding life, comprising only the organs into which the life spontaneously embodies itself, and which are necessary for its functions; not a fetter put on from without, nor even a garment, but a living embodiment of the life itself; and because it is so, easy in its action, instinct with the energy and expression of the beauty of the life, attracting no attention to itself, but carrying the mind through itself to the soul that speaks and acts in it, and like the human face divine, that most perfect embodied expression of the soul, easily taking on itself every varying expression of the spirit within. Such an organization, the polity of the New England churches most nearly realizes; and therefore it is the organization that most completely embodies the essential idea of Protestantism. Some, beholding its simplicity, its freedom, its incapacity to attract attention to itself, and its necessity of turning attention to the animating spirit, its continual expression of the personality, the responsibility, the dignity and the rights of individuals, have declared that it is not entitled to the name of an organization, and that the religion which it indicates is purely spiritual. We may, perhaps, pardon a mistake analogous to that of a poet describing a face beautiful for its intellectual expression:

"Her pure and eloquent blood
Spoke in her cheek and so distinctly wrought
That one might almost say her body thought."

It is because the organization is merely the spontaneous outgrowth of the spiritual life, that it may easily be mistaken for a part of the spiritual life itself; and because the spirit

expresses itself through it so perfectly, it may easily be, that only the spirit attracts the attention of the observer.

Thus our Protestantism giving utterance (the clearest, as yet) to the essential ideas of Christianity, possesses the principles essential to secure the advancement of man, and to give to it order and stability. Thus it is capable of satisfying the demands of infidelity for popular progress.

At the same time the contrast between its attitude and that of infidelity is a perpetual exposure of the inconsistency and incapacity of the latter. Christianity, not lifting up its voice in the streets about the great work which it is doing, busies itself primarily in the renovation, the education, and complete development of individuals, working on the only principle and in the only method of human progress. Infidelity, noisy in its demands for reform and progress, concerns itself primarily with the organization of society, demanding, first, new constitutions of government, and, in the various forms of Fourierism, a new organization of society; thus acting on the very principle, and in the very method, which always tend to despotism in church and state, to stagnation of social progress and the deterioration of humanity. Christianity, recognizing the sacredness of man as an immortal creature of God, busies itself to protect the widow and the fatherless, to gather outcast children into homes and schools, to follow the tide of population with the preaching of repentance and of salvation through Christ, to seek the heathen in his idolatry and the savage in his bestiality, to demand liberty for the slave, and to hold up, over all the oppressed, the ægis of human rights. Infidelity, denying man's immortality and accountability, and sometimes his personality, destroys all ground for the reverence of man, makes human rights and equality a fiction, and is, by virtue of its principles, what it has usually been in fact, a sneering Mephistopheles. Incapable of recognizing anything great in man, it lays the foundation for the cruelty which found its legitimate utterance in the sneer of a celebrated infidel: "What is taking life, but turning a few ounces of blood from one channel to another?" and its realization in the Reign of Terror.

The Christian believes the depravity of man, and yet reveres him. The infidel denies depravity and believes man's natural goodness, and yet despises him. Reverence for man is the element of Christianity; contempt is the element of infidelity. Comté is an example of this inherent inconsistency. He arrogates to himself the title of "The Founder of the Religion of Humanity;" yet he is incapable of appreciating the first elements of human rights. A traveller, who recently had an interview with him, reports him to have said: "I am one of the most advanced and illuminated persons of the time; and yet, from my first setting out till the present time, I have done nothing but denounce the sovereignty of the people. The doctrine of equality is an absurd and mischievous falsehood. As for universal suffrage, it is founded on a cerebral deviation. Rights of man! I deny that he has any rights; he has only duties."¹

Against the idea which has thus far controlled the life of Protestantism, a reaction has lately developed itself, not only in the Church of England, which never grew out of this idea, nor ever thoroughly incorporated it into its life, but also in the Reformed churches, both in Europe and in this country. The charge is reiterated that Protestantism is a failure, that it has a necessary tendency to rationalism, that it annihilates the distinction between a church and a school or a voluntary association, that it is ictic, atomic, and unhistorical, that it has no proper unity, that its proper results are Jacobinism, disorganization, and Pantheism. And it is charged that these are necessary issues of its essential individualism. And these charges are urged most strenuously against those churches in whose theology and polity Protestantism finds its most consistent expression.

These charges are grossly exaggerated. In recognizing the connection of all men with Adam, Protestantism, as I have already intimated, recognizes man as a member of the race, whose organic force is all exerted to perpetuate his ruin. In rescuing men from this ruin, it aims to make the church

¹ Notes of H. B. Wallace.

an organic power, and also to avail itself of all the particular organic forces of society. In its doctrines and its practice it clearly recognizes man's organic relations. Its history also refutes these charges. I need only point, in proof, to the polity, in church and state, which it has established in New England, where it has given the fullest development to its individualism; to the beauty and order of society in connection with the largest individual liberty, and to the degree to which, without any restraint on freedom, it causes all the organic forces of society to uphold Christianity. And, though we hear but little, in these churches, of the sentimentalities about our holy mother, the church; yet, in them, a true churchly spirit is powerful and pervasive. That sentiment has found no more beautiful uninspired utterance than in Dwight's version of the 137th Psalm;¹ and nowhere are those lines oftener or more enthusiastically sung than in the churches of New England.

Still I will not deny that there may be some foundation for these charges. That doctrines and practice derived from the exclusive recognition of man as an individual, become monstrous errors, I have already admitted; that Protestantism is, as yet, in any of its aspects, as comprehensive as Christianity, may properly be questioned; that dangers may threaten us, justifying a revision of our position, we may well believe; in re-asserting the doctrines belonging to man's individuality, which Romanism had annihilated, Protestantism may have failed adequately to recognize the truths clustering around the other great centre of human thought, the principle of organic unity.

But if so, what is to be the remedy? Shall we recognize the organic as primary and preëminent, and sink the individual to a secondary and subordinate position? Shall we set our faces towards the unity and catholicity of Rome, by reviving, in a new form, the very principle of her life and growth? Shall we make the unity and development of the race, participating as it does in the natural, the measure of

¹ "I love thy kingdom, Lord," etc.

the unity and development of the spiritual seed, born of the divine Spirit? Shall we confound the spiritual with the natural, and, in our theories, subject the spiritual itself to the necessity of a natural law? In our new-born zeal for organic unity, shall we thus adopt a principle which obscures the limits of responsibility, confounds sin with calamity, blurs the distinctness of personality, and prepares the way to discard a proper creation, and to resolve the history of both men and nature, as well as the creation itself, into a mere development by law? No. It is not in this direction that deliverance is to be found. It is too late in the life of the world to make it possible to find it here. The essential erroneousness of this principle, it was the work of a thousand years of corruption and despotism to demonstrate. When Protestantism broke away from Rome, it broke away from this principle forever. It put its very life into its protest against it. It committed itself to the work, sublime in its conception, divine in its achievement, of making the world blessed by making its inhabitants individually wise and good. Henceforth all subterfuges became impossible for compelling belief by suppressing inquiry, for hiding evil in the organization instead of eradicating it from the individual, and for securing unity by organic uniformity. Henceforth there could be no belief but what was founded on conviction, no goodness but in the actual renovation of men, no unity but the unity of the Spirit. This work Protestantism undertook; and it has no alternative but to prosecute it to success, or give the world up either to unbelief or to spiritual despotism.

It is well that Christian scholars are attending to this subject. And, after the experience of three hundred years, it may be possible to bring into a more satisfactory union the systems of thought evolved from these two centres, and to produce a theology more comprehensive and harmonious. But it must not be merely one of those blind reactions to which the human mind is prone: the abandoning of one extreme to rush into another. The inquiry can be safely prosecuted only by holding fast the essential element of Protestantism, and carrying it out to its full development; only

by making man's individuality primary and preëminent, and giving to his organic relations a secondary and subordinate, though still an important, place.

It may be, that in advancing the interests of man, Protestantism has been, to some extent, the occasion of Jacobinism, anarchy, and revolution; of unsettling the old foundations, and spreading confusion. But let not the storms of spring make us sigh for the stability of winter. There is no alternative, but to carry through the work begun. Having shown her supernatural power by evoking the spirit, she must continue to prove her power by controlling it, and compelling it to produce the beauty which she called it forth to effect. The progress of Protestantism, like that of early Christianity, has been attended by many sects. But as life shows itself in diversity first, and then in unity, we may not arrest the living process because the embryo organs are yet divided; but look and labor for the time when, with all their diversity, they are to be made one in the unity of a perfect life.

Doubtless we have something to learn respecting the unity, the harmony, and the comprehensiveness of God's work on earth, and the law which binds all its parts in one. But the attentive ear cannot cease to listen to that voice, hoarse as the voice of many waters, coming up from workshops and factories, club-rooms and lecture-rooms, which demands that Christianity shall be a religion of reform, and the rights of man and human progress, or it shall not be at all.

IV. Modern Infidelity, in one of its aspects, grows out of the demands of æsthetic emotion and culture, and rejects Christianity because it is believed to be incapable of meeting these demands.

The mind, in which the moral element predominates, considers what ought to be; the mind characterized by the æsthetic element considers what is. The scientific mind considers the relations of things; the practical mind considers their uses and capabilities; but the æsthetic mind considers only their expression. Minds of this stamp regard the uni-

verse, not as governed by a moral law, not as existing for a definite end, not as a scene of moral obligation and earnest endeavor, but chiefly as the expression of an infinite beauty. Such minds are essentially Pantheistic in tendency. They do not easily recognize God as a personal will, but only as a plastic form, expressing itself in ceaseless manifestations of beauty. They are uninterested in any presentation of God, as the intelligent Creator and disposer, the holy governor, or the loving Father and Saviour of the world. Their sense of sin is not enough to make them feel the need of Christianity as a way of pardon, and their aspirations after holiness have not been awakened so as to make them appreciate it as a way of sanctification. If they recognize God at all, it is only as a plastic beauty, revealing itself in the stars, and the clouds, and the blue deeps of heaven, in the ocean, in the snow and frost, in flowers and trees, in hill and valley. To them the universe, in its perpetual evolution of God, is as it was to Goethe, the garment which God is ever weaving in the loom of time, for us to see him by. In looking on the material world, they realize the beautiful description given of a mind of this class; and "he stands before a curtain only half-opaque, watching the shadows thrown on it from behind, by the ceaseless play of infinite thought." In such persons, the religious susceptibilities are not extinct; but are manifested only through their peculiar temperament. They turn away from the Bible and the churches, to

"Worship nature in the hill and valley,
Not knowing what they love."

They are repelled by the exhibitions of evil which Christianity makes, by its legal exactions, by its life of duty and toil; they reject it, because they imagine that it does not present, either in God or man, any life spontaneously evolving itself in beauty. They turn away from the gospel of redemption to luxuriate in a gospel of beauty.

These are legitimate demands of the soul, and Christianity is rightly required to satisfy them. I do not mean that this class of emotions alone can constitute a true piety.

Every Christian must be conscious of sin, and conscious of aspirations for reconciliation to God, and participation in his image. But Christianity must show itself capable of satisfying these demands, or it can never command the assent of these minds. I do not mean that our Protestantism must make haste to bedeck itself with the adornings of Rome. No attempt of set purpose to imitate mediaeval churches can satisfy this demand. It is not primarily a demand for statuary, painting, music, and architecture in religion, but for a place in religion for the beauty of the earth and the heavens, the expressions of the ideals of beauty in the divine mind, which are the originals of all the creations of human genius; it is a demand for a religion which shall reveal God as the soul of universal beauty, and unfold a life which shall be, not a work nor a penance, but a spontaneous and ever gushing joy in the beauty of all that is. This demand, Romanism, with all its fine arts, fails, even more than Protestantism, to satisfy. It beautifies the temple, but the service of the temple is the veriest penance and slavery, and the God of the temple, is but the task-master of the universe. You may crowd your temples with the creations of art, and infidelity will spurn the offering, until all the beauty expressed in the material of the church and its worship, is seen to be the outward expression of the spirit of beauty, living in the life of Christianity, and revealed spontaneously in all its action and growth.

Hence the existing endeavor for elegance in churches is oftener an attempt to put on a grace, the need of which is felt, but which there is no life to develop, or even the vulgar outgrowth of the pride and ostentation of wealth, than the legitimate growth of the spirit of beauty. Hence so often modern attempts at church architecture are entire failures, unsuited to the uses and spirit of Protestant worship, and violating the essential rule of architecture, that no building can have beauty unless it harmonizes with the uses for which it is designed. When Protestant society, purified from the greed of gain, which now vulgarizes the whole staple of thought and life, shall be, by a pure Christianity, imbued

with the spirit of beauty, then the whole outward material and service of its worship, being the outgrowth of that spirit of beauty, will both express the genius and meet the wants of the religion, and at the same time both satisfy the demands and express the growth, of a true æsthetic culture. And Christianity has in itself the spirit which, legitimately evolved, will meet these demands and quicken this growth. The fact that the first gush of Christian love and joy in the heart of a convert, however uncultivated, clothes all nature with a new loveliness, is a familiar illustration of the essential tendency of Christianity, both to satisfy and to unfold the æsthetic nature.

The essential nature of Christianity throws it, at first, into a seeming antagonism to the culture of the beautiful. The æsthetic mind delights in what is; the Christian mind aspires to what ought to be. The æsthetic mind, not looking beneath the surface for causes or moral relations, nor beyond it for uses and capabilities, simply rejoices in the beauty that it sees; it concerns itself with the world no further than to enjoy what it expresses. The Christian mind, discerning moral evil in and around itself, and grasping the sublime purpose for which all things were made, concerns itself with what the world ought to be, and toils to realize its perfection. Therefore the life of a Christian is a life of aspiration and of work; and aspiration implies the knowledge of evil as well as the vision of good; and work is always unsightly, however beautiful its results. Hence arises an apparent antagonism. But it is only apparent. Work and Beauty, Vulcan and Venus, though they seem irreconcilable, are yet wedded. Out of unsightliness of work rises, evermore, the perfection of beauty.

And here appears the capacity of Christianity to satisfy the æsthetic mind. Though it calls its disciple to work rather than to enjoy, yet its work is always to realize a perfect ideal. Yearning for a perfection that ought to be, it looks through all outward grace to the beauty of holiness, which is the ideal of all beauty; and, like an artist in his life-long toil to bring out his ideal on the canvas, consecrates itself to the

endeavor to realize this ideal in human society. And as the sculptor by rude blows increases, for a time, the unsightliness of the marble, within which lies hidden the ideal of beauty that he seeks; as he may even employ workmen who have no appreciation of its beauty, so Christianity, in all the unsightliness of its present toil, is working to realize that beauty of universal holiness, of which material beauty is but the shadow; and though individual Christians, in particular parts of the work, may fail to appreciate the beauty, and are only earnest to do the work, yet is it all, under the divine guidance, tending to realize the divine ideal. Therefore, as we read the Holy Scriptures, amid all the warnings that awaken our fears and send us tearfully to explore the evil of our hearts, amid all the exhibitions of the strictness of the law, and all the commands to toil and cross-bearing, and all the invitations which meet us as lost sinners, amid all these indications of our ruin, ever and anon bursts on our view a glimpse of the beauty of the work in its completeness on earth, when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; when all the stones of the divine structure shall be laid in fair colors, and its foundations with sapphires; when its windows shall be of agate, its gates of carbuncles, and all its borders of precious stones; when the glory of Lebanon shall come to it, the fir tree, the pine tree, and the box together, to beautify the place of God's sanctuary, and to make the place of his feet glorious; and, from far beyond, steadily shines the city of the blessed, in which every conceivable element of beauty helps to complete the glorious vision; in which the ideal of the whole work of Christianity beams, in divine perfection, and the spirit of beauty finds its complete outward embodiment.

As Christianity presents an ideal of beauty, as the issue of all work and the object of all aspiration, so in its doctrine and spirit, it possesses the essential element of the æsthetic nature. It reveals God, indeed, as a person acting with an intelligent will, unfolding the eternal purpose, in which the

unity of all things is found. But it recognizes him also as a plastic creator, expressing himself in creations of beauty; not merely creating the flowers and all lovely things to secure in them the praise of his creatures, but adorning the lonely wilderness, and elaborately painting even the microscopic animalculæ, because he himself delights in beauty, because the spontaneous evolution of his own character impels him to make his works beautiful, and then divinely to rejoice in them, and declare that they are very good.

That Christianity justifies this view of God is evident, because it teaches that there are, in the divine nature, energies which impel him to act, and of which his action is the spontaneous evolution and the real satisfaction. Such, for example, is the doctrine that Christ's sacrifice satisfies the divine justice, and the doctrine that the pardon of a penitent satisfies the yearnings of the divine compassion. It teaches that in God are feelings,—if this human word may be applied to those divine and external energies—which, by their very existence, necessitate a certain course of the divine procedure. Such, for example, is the doctrine that Christ died that God might *be* just; his justice could not but evolve itself in that divine action. A similar evolution and satisfaction of himself in creations of beauty, is precisely the idea of God, which the æsthetic mind demands. Thus in the profoundest and most distinctive doctrine of orthodoxy, we find the deepest idea of æsthetics, and the very element that is to satisfy its demands.

And precisely accordant with this view of the divine character, is the divine requirement of men in order that they may be made into God's image. He requires, not merely that they propose their own happiness or the happiness of the universe as a distinct and objective end of action, but that they act from an inward and spontaneous delight in holiness and in God; that they so discern his loveliness that they shall spontaneously praise him, and thus participate in the spirit of heaven, whose perfect inhabitants are so enraptured with what they see of the Divine beauty, that they can never satisfy themselves with wondering adoration, and rest

not, day nor night, saying : " Holy, holy, holy, Lord God Almighty ! the whole earth is full of thy glory." And this realizes precisely the life of spontaneous joy in all that is, which the æsthetic mind demands.

It is true that, when the Christian life commences in the soul, it allies itself with the love of self and a regard to the soul's highest interest ; it allies itself with conscience, and strengthens itself by appeal to duty ; and the man goes forth to work because he knows he ought, and his Christian life is a conflict and a toil. But, as the Christian life advances, it is more and more the development of love, the very nature of which is to fasten on its object for its own sake, and with no ulterior consideration ; and love gradually gets precedence of the sense of duty and the regard to eternal interest, and, in its quick and spontaneous impulses, leaves no place for the categoric imperative of conscience ; and the whole life of the soul, in true spiritual freedom, tends to become but the spontaneous action of pure impulses and the perpetual following of sanctified desires ; tends to the state—certainly realized in heaven, if not before—when work will be no longer toil, when action will no longer be conscious of restraint, and the whole existence will be one long gushing joy in all that is, an everlasting anthem, spontaneous as the music of birds, intelligent as the adoration of angels.

Thus Christianity has resources to satisfy the unintelligent demands of those æsthetic natures that impotently strive to realize a spontaneous, childlike, purposeless joy in the beauty of nature, which can be realized only in the perfection of holiness ; those souls that discard the purpose and work of life, in their enjoyment of what it expresses, who, to avoid the conflict of subjecting the will to law, recognize no personal will of God, and scarcely any definite will or purpose of their own, more than as " the river windeth at its own free will ;" who know not that the spontaneousness which they inadequately exhibit, is realized only in Christianity, which most distinctly reveals the personal will of God, and most distinctly demands that human life should be controlled by an intelligent purpose and the human will sub-

jected to the divine law ; and which, at last, realizes that true freedom in which the broadest influence of purpose and intensity of volition are combined with the perfectly spontaneous and never ending joy of divine love.

The four demands of infidelity, which have been enumerated, lie outside of the immediate scope of Christianity ; yet Christianity is adequate to meet them. There are other demands of the soul, which never lead to infidelity for their satisfaction. Such are, the consciousness of guilt and of the need of reconciliation to God ; the consciousness of sin and the aspiration for spiritual purity ; the consciousness of imperfection in all that is human, and the demand for objects of pursuit that are adequate to satisfy, and an object of love that is free from all unworthiness, and capable of concentrating the strongest affections of the soul. These demands Christianity alone meets. And however desirable it may be to present it, in all its comprehensiveness and its fitness to meet every human want, it is its adaptedness to these spiritual necessities, which give it its highest power ; and, in meeting these, it must always find its highest success. All its incidental capacities are found in its central revelation of God in Christ reconciling the world unto himself. To preach Christianity, in all its comprehensiveness, we are not to preach Christ less ; but to understand that, in him, are hid all the treasures of wisdom and knowledge ; and that, only by studying more thoroughly Christ and redemption through him, can we learn more clearly what is the comprehensiveness of the Christian system, and how to set it forth in its fitness to meet all the wants of man.

Brethren of the Society of Inquiry, to you this gospel is now committed. In the face of infidelity and atheism, in the face of heathenism and superstition, in the face of worldliness and indifference, in defiance of Satan and all his strength, you are now to go forth to proclaim this gospel of life. See that you grasp its central life, and discern its universal scope, and preach it as the power of God unto salvation. Human expectations perish. Hopes swell in the hu-

man heart like waves out of the ocean, only to break in ceaseless succession and roll back, sighing, to the heart from which they came; and the heart, strong as the ocean, never ceases to swell with new hopes, always to break again. But beneath the swelling and breaking of human hopes rises, evermore, the ocean-tide of God's love. This is the Divine power, swelling vast in the gospel that you preach. It is the promise of the Eternal: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." In this assurance labor. Broken hopes, thwarted plans, bitter discoveries of human wickedness, toil without visible results will sober and sadden you. Death will overtake you while you feel that you have accomplished nothing, and you will be able only to look to Jesus to pardon an unprofitable servant; yet, in the assurance of victory, labor; and, in the distant future, looking down on the renovated earth, you will hear and join the voice of the great multitude, as the voice of many waters and the voice of mighty thunders, saying: "Alleluia, for the Lord God Omnipotent reigneth!"

ARTICLE III.

FIGURATIVE LANGUAGE OF THE SCRIPTURES.

By Rev. Edward Robie, Greenland, N. H.

THE number of primitive words in any language is exceedingly small; and each primitive word was, in the first instance, the name of some object or appearance in outward nature. A word is used literally when it is used in its primary sense and original application; a word is used figuratively when, though retaining its primary sense, it is used in an application different from its original one.¹ E. g. when, in

¹ Newman's Rhetoric, p. 103, sixth edition.