

THE
BIBLIOTHECA SACRA.

ARTICLE I.

THE NATURAL THEOLOGY OF SOCIAL SCIENCE.

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No. II.

TREATISES on natural theology aim at impression quite as much as at proof. They multiply illustrations, they give in full detail some of the more striking adaptations with which nature everywhere abounds; the fluids of the eye, the construction of the ear, the tongue of the woodpecker, the stomach of the camel, the sucker or claw of the cuttle-fish. They do this, not because the argument depends on the number of these contrivances, or their striking character; but because these are especially fitted to impress the mind, and, with a fresh impulse, carry it strongly over to a position which it had either feebly reached, or not reached at all. In doing this it is not so much that broad survey, on which, after all, the fate of the argument must depend, that is sought for, as those peculiar features which, with less force of logic, carry with them more of feeling, and bring home to the mind the minute and perfect oversight of the Divine Architect. Probability is reflected on the divine government by exhibiting the nature and extent of that providence which the world discloses.

It is plain, however, that the argument itself does not rest
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on these specifications, on the ingenuity found here and there in the external world. The thoughts of men are not to be caught, as in a trap, by those cases of peculiar cunning; nor to be shot by them heavenward, as from a cross-bow. Reverence has a broader basis, worship a profounder hold, the infinite glory more adequate supports. Whether these instances of contrivance be more or less numerous, more or less wonderful, the theory adopted for their explanation will not be affected thereby. If we can account for one, we can account for all. If we can explain the existence of those simple, fundamental laws on which, while less impressing our senses, our childish thoughts, fond of all that is mechanical, the order of the universe chiefly rests, it is plain that these secondary contrivances, curiously wrought pebbles on the beach, must share their fate; either be swept with them into the vortex of nature, and find explanation under that great system of physical forces supposed to inhere in matter, or be gathered up with those leading lines of power into the hand of an infinite God.

The argument is not made up of minutae. It is not as when in the wilds of Central America we behold here and there traces of human labor, the heaping up of material in this mound and that edifice, and thence infer the character of a previous race. The ground is not now gained by us point by point, slowly securing, in the accumulated wisdom of many instances, a foundation broad enough for the throne of God. The proof is more overwhelming and perfect than this would imply. The very existence of the universe, not merely the finish of its parts; the sweep of its primary laws, and not the working out of special purposes here and there; the whole volume of nature, and not its initial letters and scattered vignettes,—proclaim the Creator. If these are not sufficient, those also are of no avail. If we cannot look forth on the heavens and the earth and believe in God, we cannot find him in the wing of a beetle or the sting of a bee. This is not rhetoric, but exactly the reverse, a severe logical statement of the final point on which the argument rests,—the

origin of organic and inorganic matter, and thus of the forces acting in and through it. The perfection with which the world is finished, the scrupulous diligence with which it is ruled, are indeed most interesting points, revealing more fully the character of that Deity whose existence has been previously recognized.

That the primary forces of matter affect us so slightly, while the contrivances which the details of the plan reveal impress us so strongly, is due in part to the fact that these are more level with our minds than those, and in part to association. We connect mechanical adaptations with man, and thus with a rational agent. We are constantly observing this structure and that mechanism, and referring them to man's ingenuity. The mere presence of matter, as earth, rock, water, on the other hand, calls, in the ordinary experience of life, for no explanation. It is what we find given, granted us in all our labors. We associate permanence, indestructibility with it; we look upon it as something which has long been, and, except in inquiries like the present, ask not for its origin. The result of this association is that the mere presence of the world brings but little pressure on the mind for solution, while its separate contrivances, which we better measure, which have been more newly revealed to us, which are more allied to what we ourselves do, urge the inquiry upon us with sensible force: Whence do these arise? If we could overcome the impression which long and constant association has made upon us, that matter has an independent, passive existence, requiring nothing to perpetuate it; if we could look upon it as it truly is, a wonderful and tremendous lock of forces, a putting forth of incalculable power in attraction and repulsion, the lavish pouring out of effects, as of heat and light by the sun, capable of conversion into mechanical action, compared with which the water and steam enginery of the world would be the merest insect hum, is in fact an infinitesimal part seized and used by man; if we could so contemplate the universe, we should feel this matter, this ocean of force, with the ebb and flow of law in it, on

which we are lapped, to be that which chiefly requires explanation, and most profoundly proves a God.

While we see in the argument from contrivance much of the influence of association, there is also in it, besides its superior power of impression, one further advantage: it keeps the rational, personal element uppermost, and brings God near to us, — near to us the kindness and constancy of his supervision. We are not left afloat on pantheistic power, but are guided securely by his wisdom, and in the hour of tempest moored close to his love. It is not merely valid but vivid ideas which affect our thinking, and give truth the control that belongs to it. He, therefore, in any department which furnishes a close, living, perfect picture of God's action, which brings home to us his existence, attributes, and government, and puts us under the influence of convictions which may have found cold admission to the mind, subserves a spiritual, even more than a logical end.

The instances of wisdom and kindness more frequently adduced are those furnished by the physical world; while these have the advantage of a superior sensuous impression, they frequently also suffer the disadvantage of belonging to the details of a plan not much affected by them. We shall now strive to bring further light, if may be, to the character of God and his government from the moral and intellectual laws which control man and society. If in doing this we tax the attention more severely, and are often compelled to substitute abstract relations for the pleasing details of facts, we trust, nevertheless, to find this compensation, that our minds will thus be directed to those more inherent principles of order which God has planted in the highest departments of action, and by which he binds to his plan and will the free, independent power of rational spirits.

In the physical world we observe grades of law, the lower grade preparing the way for the higher, and completed by it in a new and more perfect whole, comprehending both. Thus we have the laws of gravitation and cohesion, of electric, thermal, and chemical forces, working up matter into systems and

worlds, into mountains, hills, and valleys, separating and arranging its elements in fertile soils and stratified rocks, in mineral beds and metallic veins. Hereby we secure the foundations and the ground-plan of the coming structure.

New forces are now introduced, those of vegetable and animal life, using without suspending the forces beneath them. Straightway the surface of the earth assumes a new aspect. It is everywhere covered with the excellence and beauty of life, and becomes the field of innumerable processes of growth, a consumption which enriches the earth from which it feeds, and, multiplying organic food, prepares the way for higher forms of being.

At length there appears a third grade of laws, not merely organic, but intellectual and rational. A spiritual being with spiritual ends makes the earth his abode, not by way of displacing, but of completing, what has been done. This new force does not supplant lower forces, but in a wonderful manner gathers them all up in its own action and under its own influence; with a most comprehensive use reaches below the surface into mines and quarries, reaches abroad on the surface, reaches above the surface into sunlight and air, for physical food and ministrations, for intellectual strength and spiritual life. The earth becomes no more than a box wherein to contain the roots of this new plant, the air no more than a room wherein to give space to its branches and volume for its respiration. The world is understood by understanding these several strata of laws which enwrap it, that inorganic foundation, that organic basement, that intellectual superstructure which makes it the abode of a rational spirit, and resolves all its preparation and purposes into the life and pleasure of that spirit. Thus an observatory hides its base deep in the earth, resting it on the solid rock, rears into light its chambers, and opens its casements heavenward, that it may look out on the universe; as if one of those invisible cords of thought which bind worlds together had touched the earth, turned to stone, and formed attachment here. The link of things, seen and unseen, near and remote, is man.

✓ We find that which is analogous to this in man's constitution, in the construction and government of the moral world. Here, also, there are grades of law, the one below the other, each inferior series able to secure a certain measure of order independently of those above it, yet each higher series completing and employing those beneath it, revealing their exact office, and through itself uniting them to their only complete and adequate end; even as man in their ministration to himself gathers in and explains all the forces and occupants of the earth.

In dwelling on this order and symmetry of the moral universe, revealed in man's social action and intellectual constitution, we trust we shall not render a less important service to the right understanding of the plan of the Architect, nor be brought less near to him, the Maker and Ruler of all, than by the contemplation of his physical works and laws.

The first and lowest series of forces is that which rests on self-love, on interest. Man, endowed with appetites, passions, and tastes, finds pleasure in their gratification; and the means by which this is to be secured, whether wealth, knowledge, or power, call forth his desires. All that action which seeks these means as means to personal pleasure is interested action, action that has reference to self. These interested efforts, springing from our own appetites, desires, and returning thither for their gratification, have a legitimate, a moderated form, that of self-love; an illegitimate and excessive form, that of selfishness.

This grade of law is like gravity in the physical world; nothing can fall below it. The lower anything sinks in the scale of being, the more perfectly and singly is it ruled by gravitation. The further man falls in character, the more completely is he subject to the law of self-love. It is impossible, without moral extinction, to plunge deeper than selfishness. The more debased men become, the more is this the sole force that rules them; the laws resting thereon, the only laws to which they respond. On the other hand, man cannot rise above self-love. Interest must go with him, and con-

stitute a staple motive, a potent and pervasive force in his highest attainments.

The second grade of laws lying in a higher region, transcending in their authority and impulse those of interest, is that of morals. Our moral nature furnishes independent motives. It is self-contained, self-sufficient, and may thus become a distinct rule of action, not merely setting limits to pleasing impulses, but enforcing courses of conduct not in themselves acceptable to us. Man may thus be a moralist, making the law of conscience the law of life, and bringing his activities under its precepts, with or without pleasure, as the case may be. It is evident that the line of action which our moral nature induces is by no means wholly new, that it simply exhibits new laws, new forces at work upon the old incentives of interest and pleasure without superceding them. We may rise to this new platform of law, this higher development of life, or we may sink below it, cast hither and thither in the strife of interest, seeking passionately the objects of gratification nearest or dearest to us. It is also evident that these higher laws are given to direct, limit, complete, those inferior forces which find play in self-love; so to subject them to government as to make of them balanced elements, commendable ingredients, in individual character and social well-being, safe foundations on which may later rise the columns of spiritual strength and beauty.

The third series of laws are those of love, of the affections. The affections are most intimately allied to the moral nature, moral qualities, character imbued with moral purpose, call them forth, invigorate them, and give them new breadth and power. Yet are they simple, original feelings, the counterpoise and complements of our passions, our selfish emotions. Through these it is that religion becomes more than morality, enkindles a high, spiritual life, and makes the soul free, spontaneous, joyful in its obedience. Love is the primary impulse of the religious life, and though it causes conduct to run into the moulds of duty, and fill them faithfully out, it does this, not mechanically and by constraint, not as the

molten metal is poured into the sand ; but by a free, independent, vital activity, as the seed expands under the light and heat into the form peculiar to it. Thus the religious life is not merely the moral life, but the life of affection, bringing new forces and fresh vitality to the rigorous, legal, formal precepts which lie beneath it. The law is no longer in tables of stone, to be slowly deciphered, pondered upon, and applied with painstaking thought, but in the heart, the half unconscious rule of its spontaneous action, the gushing up and out of its generous, gracious affections. There is the same difference between piety and morality as between health, complete, joyous, untiring health, and the invalids painful and reluctant observance of the laws of health.

Yet even this truly regenerate life, begotten of God's love, does not displace interest. It rather shares the field with it. We are to love our neighbors as ourselves ; love rules over self-love as the supreme life. Thus the first command becomes : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The moral law, on the other hand, pervades this self-love and equal love, and is in them both an inherent force of order, quickening, restraining, combining, the lower and the higher impulse into harmony and perfect proportion. Thus the living principle weds the soul of man to matter, and compacts these diverse agencies into a physical life, whose several functions are on one side limitations, on another, powers. The mind sees with a material eye, hears with a material ear, hence hears only so much and sees only so far as the range of its organ suffers, but otherwise might not see or hear at all. In the higher, spiritual life, all the acuteness, the quick and varied sensibility of interest, become, under the law of duty, an organ by which we more profoundly know and thoroughly feel the wants of others, and the conditions of their well-being. He who cannot be trusted with his own interests cannot be entrusted with another's. It is vain to expect much from one working for us who has not learned to do well for himself, and disciplined his providence and trained his sagacity in the

search of personal good. Love uses what self-love acquires. The actual surface by which we know the world, and are able to handle it skilfully for others, is found at our own finger-ends, in our own feelings. That which is noblest, least material in man, articulates itself on the tongue, and comes forth at the mouth, finds its instruments and opportunities in the physical world, and, by its union with that which is lower, makes itself known and felt as that which is higher. So, too, the generous impulses of the soul quicken the pursuits of commerce and come under the laws of interest, that, acquiring wealth, power, knowledge, they may have that which shall give value and command to themselves. The benevolence of the beggar, the good-will of the impotent, the counsel of the ignorant, are as unsubstantial a reliance as the aid of a disembodied spirit. The highest life of love must often assume the form and feel the motives of interest, if it would be as powerful in act as it is generous in wish. The highest spiritual life blends the forces beneath, and gives them their most complete expression. We never know how wise, how excellent the action of self-love may be till we find it combined with benevolence. Nor can self-love discover its own highest ends till it sees them with the eyes of love. Interest, as a blind impulse, is at war with philanthropy. Morality, even, coldly accepts it as a duty, and not till the affections find their own native, independent life, are they able to hush the clamorous brood of coarse desires, open the circle, and call to the first places therein, benevolence, sympathy, pity, all the gentle offspring of heaven.

Akin to our affections is our aesthetical sense, inducing order of the same nature, and giving new and nobler motives of action than those of interest, freer and more cheerful ones than those of duty. The beautiful, while it is more than the useful, more than the skeleton of law, combines these, making them the framework of the edifice which it itself shapes with more complete skill, and adorns with a more penetrating and spiritual eye. Beauty works upward, works off the low grade of naked uses, sends a spire, a tower, an attic into the

air, yet rests on the ground as certainly and firmly as the lowest stone which hard-handed labor and short-sighted use lays in the bottom of the first ditch. Spiritual beauty makes morality a blessing and a delight, the admiration of the mind, the enthusiasm of the heart.

In the plains of law which rise one above another in the physical world, and starting with matter in its coarsest forms, as soil, rock, metal, at length yield it as brain and nervous tissue, ready to be the organ of thought, to stand as a day-man between the external and the internal world, to catch at the one extremity the sense and vision of things, and bear them inward, and at the other the suggestions and feelings of spirit, and bear them outward, a most marked feature is the independent yet subordinate existence of the lower, the dependent yet controlling existence of the higher. The lower can do much by itself, yet what it does is of no ultimate value except as the higher comes in to use and complete it. The higher can do nothing by itself, as the statue cannot stand in air without a pedestal, yet what it does gives to the lower its worth and dignity.

These gradations of order by which completeness is reached, this use of the lower by the higher to which it is made finally to minister, are as marked features of the moral as of the physical world, features which here as there signally illustrate the divine government. The same elements are subject to very various forces according to the particular position in the circuit of changes they at the time occupy. A drop of water may float down the stream with its fellows; it may be caught in an eddy and spin for a moment in its vortex; it may suffer evaporation, and seemingly cease to feel in its airy and brilliant flight through fleecy and gorgeous clouds the force of gravity; it may, under the cold breath of the north be condensed, and come tumbling down like a fallen spirit; it may now be drunk by the thirsty leaf or root or horse; or it may be frozen in the stream, or help to fill the boiler of an engine, or be passed in vapor over the heated filings till the key turns in the lock, and the imprisoned gases

leap forth ; yet everywhere it meets laws which play upon it, and into which it can play through a long orbit of diverse and marvellous phenomena, together making up half the creation of God. So, too, the atoms which now in the brain of man seem to touch, if not to enter, the spiritual world, may, eaten by the raven, become muscle, slipping thence by decomposition enter the circuit of vegetable life, and this extinct, fall back to the first platform of chemical forces. Nowhere do they escape a system of laws able to handle them as a factor or rule them as subjects.

The kindred range of moral government, reaching the worst as the best, finding impulses to play upon as certainly in the lowest as in the highest, and in all its diversity of motives paving the path of progress, and gathering up the past in the future, the inferior in the superior, the strife of interest in the obedience of conscience, the tasks of duty in the play of love, is the theme we have now to unfold.

The department of social action we shall first and chiefly consider is that of economy, public or political economy. There is no one pursuit so general or so constant as that of wealth, or attended with more uniform success ; and this, because there is no one thing external to virtue which stands in the relation of means to so many and so varied enjoyments as wealth. There is, perhaps, not an appetite, passion, or affection which wealth may not directly or indirectly aid us in gratifying. The lowest and the highest feelings find here the means of indulgence, as from the head of a full reservoir we can carry a stream in all directions. Do we love God ? wealth gives us additional power wherewith to labor for his kingdom. Do we feel strongly the brute within us, asserting its appetites and lusts, and sending us with greedy palate in search of roots and fruits, of flesh and wine and revelry ? Still wealth is our chief means of indulgence. We cannot build cathedrals or dwellings, churches or theatres, colleges or palaces, stores or barracks, ships or cars, without wealth. It is only the anchorite and the barbarian — who are in fact but one — that can dispense with wealth, and that because

they dispense with all things, have neither comfort nor intelligence, humanity nor religion, and have slunk ignobly back from rational life into brute existence.

The desire for wealth at present outranks the other desires in intensity and universality. Wealth and knowledge may reciprocally stand in the relation of means and ends. We may get knowledge that we may get wealth, or wealth that we may get knowledge. Yet the first is the constant and familiar order. Wisdom is largely valued for the price it brings, for the command it first gives of physical, and ultimately of social and intellectual good. We are set apart to labor, educated thereto, educated therein; nor is this greatly wrong, since thus the broad foundations of the general weal are laid; labor makes way for leisure, and furnishes, for us and for all, the conditions of a nobler, more thoughtful, and enjoyable life. The civilization, the rank of nations, chiefly expresses itself in the products of wealth, in forts and fleets, in stone, brick, and mortar, in manufactories and warehouses, highways and railroads, in comfortable and elegant life, in the endowments of education and the edifices of religion. To be sure there may be a soul back of all this, not touched of avarice, nor tainted of the market, but we can no more reach it than we can the spirit of man save through its body, the body with which wealth endows it, of material opulence, social appearances, artistic and educational structures, and the physical organs lodged by presses, libraries, teachers, preachers, under the will of virtue. How few things there are which are not paid for, which are never expressed, directly or indirectly in any stage of transfer, in dollars and cents. Light is free, but the gospel comes at a price. Air is free, but knowledge, the breath of the soul, is hawked in the streets. The merest stand-point, the most naked existence is given man; all else must be gotten, and in the getting will somewhere at some time bear a price, the equivalent of the labor expended. A man may breathe for nothing; but he must shortly eat, and then his work begins, not again to end. Political economy has caught him, never more to relax its

hold, unless, as we do not believe, God in another existence shall choose to float him, like an idle ship with unfurled sails, on the bosom of his infinite resources.

The desire of power, another chief impulse of action, stands in like close relation to wealth. Power cannot enlarge, maintain, or express itself except in its simplest and rudest, or in its most elevated and spiritual, forms without wealth. National strength, individual strength, rest constantly on the appliances of wealth; nor can any people or persons successfully cope with those who avail themselves of these means, without also calling in their aid. National strength expresses itself in the command of armies, improved ordnance, and the best marine; in commercial and manufacturing cities, in land and water thoroughfares; while the knowledge which confers upon man the most immediate power is that of mechanical and physical agents, of the means of national development and material prosperity. There is, indeed, a higher though less generally coveted power attendant on intellectual and moral truth, and on holy character, which, at first scarcely discerned, spreads far, passing from nation to nation and generation to generation, and returning with posthumous honors to adorn the monuments of the great and good. Yet even this true power of the spiritual life, though for the time divested of the accessaries of wealth, does not aim ultimately to divorce itself from material good, will not fail at length to stoop from its high flight, and, like other forms of power, call in, at least, as the images and incidents of its presence and perfection, streets of gold and gates of pearl.

Wealth is power; and power cannot be complete without wealth. The appropriation and command of external agencies are both wealth and power. If, through our own activity, we are to grow into our inheritance of good, secure the kingdom made ready for us by the divine hand in the world about us; if we are to get to ourselves the products and forces of nature, then must there be a simultaneous and perpetual growth of wealth and power, mutually maintaining

each other. Certainly not in this, we believe not in any, form of existence, will that indolence which enervates the mind, makes benevolence impossible, and takes the spur from all our powers, be made the order of life by a divine prodigality, which shall cause all good to wait on an idle wish. Wealth, then, which is the material expression of power and knowledge, the solidified product of intellectual and moral activity, is not, without a profound purpose in our constitution, made the absorbing pursuit of man. It is the first visible, tangible expression of those attainments which all time is to increase, an early and stern school of those faculties which eternity is to develop. Economic laws are not fleeting precepts, springing from transient circumstances, but lie rooted in our nature, and arise in the development of essential parts of our constitution. They interlock the efforts of men, give necessity and promise to them, and, in their interchange, fix the lines of justice, and thus the beginnings of that love which delights in overstepping these limits, and making inroads of benevolence beyond the claims of right. We can give no gift till we have learned to distinguish what is due; we can have no philanthropy till we have first seen where lie the borders of obligation. First just, then generous, is hardly less a principle than a precept. We lose both justice and generosity if we cease to distinguish them, and know not where either lies.

The desire for wealth, so permanent, pervasive, and influential in the action of man, gives rise to the two subordinate desires—to acquire the most possible, and to do this with the least exertion possible. The desirableness of wealth, and the irksome nature of labor, must occasion these feelings. Other considerations aside, such as the restraints which morality or public opinion may impose, no man can choose a less in place of a higher reward for the same labor. Such an action would be irrational, and inconsistent with the very motive which led him to perform the task. If he can neglect a part of the advantage, the remainder should have no hold upon his mind. It does not belong even to liberty to choose one

in place of two dollars, if the money as money, as a representative of the entire circle of gratifications, calls forth any desire. To make such a choice, some third consideration must be called in. The mind must at least have in view the pleasure of asserting its own power, or showing its own willfulness. No normal man in a normal state can have such narrow, definite, and limited desires, that they covet one dollar and are not enlarged by the presence of two. We never reason with more certainty concerning the action of man, or with a principle of broader application, than when we assign to him in the pursuit of wealth a desire for the largest return.

The second desire, to obtain wealth with the least expenditure of labor, is of the same nature as the first. The labor being fixed, we seek the largest return; the return fixed, we desire the least labor. With whomsoever either labor is irksome or wealth coveted, this must be the frame of mind toward the two. To diminish the gratification when we reach it, or to postpone it by needless exertion, is contradictory to the very nature of the desire which has inspired our effort—is an action to which ambition and sluggishness are equally averse.

The first conflicting feeling, then, which the desire for wealth meets in our constitution is the love of ease, the indolence native to us, or, as another phase of the same feeling, the wish to choose that form of activity most pleasant to us. All controlled, sustained, patient activity of body or of mind, comes in conflict with this natural inertia, or natural liberty of man, and in the lowest, most impulsive, most savage forms of human life is therefore rejected. With the barbarian the horizon of thought is so narrowed; anticipation presents so few pictures, enkindles so weak desires; the social life in which he moves makes so few claims and inspires so few ambitions; the circle of incentives is so contracted, so concentrated into the spasmodic prick of appetite,—that action becomes uncertain and fitful, and indolence, with steady gravitation, binds the soul to the earth. Thus, by this torpor of thought, so

feebly conceiving and slightly adorning the future, by this utter loss of the ideal, with the sluggishness of desire consequent thereon, barbarous life sinks close to that of the brute, and lingers on with entire arrest of progress, waiting, as the germ in the seed, for some external agency to quicken it.

This contest, however, can have but one conclusion in the normal man, when his nature begins to be aroused, and the many open sources of pleasure to present themselves to him. Wealth is so universal a means of enjoyment, that his appetites, passions, tastes, and moral impulses will, one after another, range themselves on the side of acquisition, and, save in those rare cases in which the love of ease is so excessive as to outweigh the entire man besides, labor is the result. Against sluggishness all desires make common cause, and are more concentrated in that of wealth than in any other. So many and various are the rays of influence which gather in at this focus, that this desire, capable of becoming the most controlling and exorbitant of passions, is chosen to open the assault on the indolent soul. One must have risen very high, or have sunk very low, not to feel the steady pressure of this force. Those usually are the most worthless members of society who are most exempt from its influence. It is the mainspring of daily life, which keeps in steady play its mechanism; once broken, and there are a few, fitful revolutions, a half dozen ticks, and all is still again: the unmeasured, unrecorded night of barbarism sets in.

Here, then, we find the most diversified motives early concentrated into one overruling power, and brought to bear on the mind, impelling it, with ceaseless activity and toil, through all the growth of civilization. Knowledge, taste, virtue, each higher impulse as it is developed, serves in turn to enforce and further stimulate this desire, by presenting new objects of acquisition, new forms of action, to which are requisite the resources of wealth. Nor does the fact, which we fully accept, that savage tribes cannot be rapidly or certainly civilized without first appealing to the religious nature, diminish the value of this incentive of gain. It only shows

that this force cannot at once find adequate foothold in a mind so narrowed down to brute appetites as that of the barbarian. Touch the life of that soul with life, let moral light penetrate and unlock it, let it begin to burst forth, and gather the material of growth, and forthwith the desire of wealth comes in with varied and steady incentives, as a first impulse to be made use of in securing constant, coherent development.

There is a barbarism more painful than that of the savage found in the lowest classes of civilized nations, and it is almost always accompanied with circumstances which check or forbid acquisition, which remand the unfortunate ones—unfortunate in deadened desires, unfortunate in obstacles which hem them in like walls of stone—to the daily indulgence of appetite, the naked maintenance of life.

While this powerful, constitutional force, which all parts of our nature serve to strengthen and support, is designed to open the struggle with the torpor and inertia of the soul, and apply the incentives which are to push society from point to point in the growth of civilization, this is by no means its only service. The desire of wealth, though resting back in part upon appetite and passion, being valued as a means for their gratification, is yet in conflict with their present and their excessive indulgence. This pursuit of property opens at once a school of discipline; there is in it a strict and thorough barter of the present—of present ease, expenditure, and pleasure—for the future. The harvest of to-day must be made the seed of to-morrow. Those indulgences which blunt the faculties and waste the resources must be checked, as inconsistent with that complete, immediate success which the man ambitious of gain aims at. So confirmed do these frugal, abstemious, industrious habits usually become in those who themselves acquire wealth, that rarely are they departed from, even when large possessions invite profusion.

It is when this discipline has found only partial play; when sudden riches have been achieved by a stroke of fortune or of wit, with little labor; when one is born to afflu-

ence, and the desire for property arrested by full gratification, that passion and appetite, undisciplined to self-denial, and with abundant means at their disposal, break forth and undo the work of sobriety and diligence.

Thrown back on poverty, these prodigals may again be taught wisdom in its severe and natural school, and slowly climb the slippery ascent from which, in child's sport, they have so rapidly glided. The ground, however, which this impulse gains in individuals and nations cannot be held by itself alone. Wealth, mere wealth, is indeed an icy steep, which we clamber up only to slide down again. It is when it plays into higher impulses that secure foundations are laid for prosperity. The moment opulence turns from the ministration of virtue to that of evil, it begins to cut the sinews of its own strength, and to fall into decay, thus revealing its true relations and dependence.

This desire is also a chief instigator in the pursuit of knowledge. We have shown that knowledge, offering many new objects of pursuit, quickens acquisition. Acquisition, in turn, makes constant demands on knowledge, and becomes the great school of the faculties of the mass of men. Mark the enterprise which commerce develops, the discoveries to which it gives rise, the varied skill it calls forth in the structure of vessels, in the material employed, in their form, equipment, machinery, and navigation; the surveys it occasions; the new forms of production it stimulates; and the knowledge of the condition, resources, and wants of the globe it imparts. Or look at invention in the aid it furnishes the useful arts. We are struck by the thought of the intellectual activity compressed within the compass of a library. From how many nations, quarters of the globe, and periods of time have those contributions to the literary wealth of the world been gathered. How many wan, laborious men have compressed themselves into these volumes, have dipped their pens into the fountains of their own lives, and thus written of things physical and spiritual. But there is a literature of the arts, more scattered, but not less striking. The weapons of physi-

cal wealth, the tools, machines and processes of production, which contain and express the potent thought, the cunning and skill of successive generations of stalwart men; those happy thoughts shaped in wood, wrought in iron, engraved in steel, cut in brass; that engine, a royal octavo of human ingenuity, and this steam press, an almost mythical product of the brain, yet existing before the eye in solid iron, with perfect execution and marvellous performance; these wonder-working looms, with more fingers and a more precise thought to guide them than belonged to fabled monster of old; these sewing, knitting, and card machines, instinct with the omnipresent life of successive inventors; these reapers and threshers, casting about them with the strength and execution of a squad of men; these rollers and crushers, Titans of power; such, and a thousand more, make up the wonderful literature of art, the solid volumes in which cunning men, the most of them overlooked and forgotten, have bound up their wise thoughts, and left them a legacy to their fellows; not, as many books, to create without repaying labor, but to take to their hard, untiring muscles the tasks of life, and, working by day and by night, to come with the boon of ease and leisure to the grimy sons of toil everywhere.

Such a literature is that of invention, so busy, so skilful, so untiring, so stable, ponderous, pliant, ductile, precise, beyond the hand and eye of him who made and rules it. The minds that gave birth to the engine, the gin, and the jenny have done more for the labor of the world than those great progenitors from whose loins have sprung nations. Those who have carried the printing-press from stage to stage of progress have put the sceptre in the hands of the kings of thought, and built the throne on which they sit. Let us be astonished at poetry and philosophy, but not less astonished at the productive resources of men, the many agents of earth, water, and air, of mechanical, chemical, electric, and thermal force, which tug at our tasks, and make the agriculture and manufactures of the globe a workhouse of sensual and super-sensual powers more marvellous than the shop and cyclops

of Vulcan. Yet these solid tomes, with backs of polished steel, pregnant with water power, steam, and gunpowder, fill but one of the alcoves wherein are filed away the products which man's acquisitive faculties have called forth.

The noble edifices of past and present — private, public, and religious; the works of improvement and of art; the comforts and elegances of home, and the beauties of the landscape, testify also to the vigorous and refined thought awakened by the pursuit and presence of wealth.

Nor do our domestic affections and moral impulses owe less to it. It has brought liberty to the birth, and strengthened the law of equality. It was the cities of Mediaeval Europe, wherein artizan and merchant gathered and grew into opulence, that first discovered that a power equal to any, and formidable to all, lay in the agents of industry, and accompanied the accumulation of wealth. Sheltered in these nurseries of production, the middle classes began to feel strength, claim rights, and weigh down the sword with the purse, till the length of the one has found full compensation in the depth of the other. The industry and wealth back of armies settle the campaign. There can be no skilful and varied manufacture, no wide-spread riches, without more or less honor rendered to the craftsman and trader. There can be no growth of arts, no progress of agriculture, without a corresponding elevation of this agent, thus conferring power, and paving the way of liberty. The ten thousand pursuits of industry, each important, each a specialty, confer a peculiar and effective gift on those who ply them, and enable them to enter the arena of traffic and of influence weapon in hand. Society is interlocked in dependencies which draw upward and downward, right and left, and leave each with the possibility of overthrow and also of elevation. The lines of commercial and productive influence are not all lodged in one or two hands, but are capable of indefinite distribution, carrying everywhere a fraction of power.

But these offices do not express all that falls to the pursuit of wealth to accomplish in the growth of man and society.

Our moral impulses sometimes come in conflict with this desire, and should always set it limits; yet not the less do riches furnish a chief means of expressing and enlarging the religious life. Production begets its own circle of virtues — industry, honesty, economy, patience, forethought, courtesy, enterprise, submission to the conditions of success, and to the self-denial it imposes. It leads also to a high estimate of civil law and social order, the safeguards of sobriety, and decency, and those restraints which give the largest liberty and security to individual enterprise. Violence, theft, fraud, irresponsibility, are its greatest enemies, and it seeks protection behind the barriers of a firm, just, and definite civil polity. It thus labors with our best impulses in laying the foundations of law, justice, and public order, in establishing those social forces which build the structure of intelligent, refined, and pure society. Beyond this, it places a varied and vast instrumentality at the disposal of the religious impulses, when these are present, and enables them to enter on a stage of progress not otherwise possible.

If we have a comprehensive view of the perfection involved in the full expansion of our religious nature, we shall feel that it includes every subordinate good, as the greater contains the less. Comfort, refinement, elegance, art, though not of the substance of true religious life, are of its incidents, and wait a perfect, permanent reunion with it. The service of God has two branches — diligence in business, and fervor of spirit. Buckle has shown his bitter feeling by attributing to Christianity a temper hostile to the amenities of life. It will not indeed accept the semblance for the substance, the show of good breeding, the form and processes of wealth, the indulgence of heartless luxury, for the benevolence and joy and completeness of Christian manhood; but it rejects no beauty, no possession, nothing of good report, for those who can hold them in submission to love. The meek shall inherit the earth.

Such, then, is the important part which the impulse of interest takes in human society. Among the most calculable

and definite of the forces that play upon man, resting back upon self-love alone, basing its calculations upon the single axiom of production, that each man desires the most with the least labor, this desire of wealth is capable of becoming a chief force in promoting civilization, building cities, and improving character; in reaching the opulence of Tyre, the power of Carthage, and the refinement of Athens. Though not as complete and noble in its government as the moral and religious impulse, it renders those who are subject to it valuable and reliable members of society. The man who is controlled by an enlightened self-interest, by a thorough and discerning selfishness, if you will, is a most calculable and efficient force for progress in the community. As a power for good he suffers only in comparison with those under the influence of intelligent, Christian love. The rules of morality are so far coincident with those of utility, that long periods and entire communities being contemplated, their precepts are the same.

There is, then, a series of laws, springing from the very selfishness of man, which seek beneficently to control his action, which catch him as he falls from the grace and love of God, and begin anew in him the work of order and ultimate restitution. They can, indeed, by no means accomplish this work till they are joined once more to the higher forces of regeneration; yet this junction effected, their efficacy does not cease, they still maintain a function and perform a service. All the laws of the moral world, equally those of interest as those of love, work upward, tend to bring man to the surface, to open his nature to higher influences, and put him in possession of new resources and motives; while that which relates and interlocks all in the play of a perfect life, is love. As a subordinate desire the love of wealth is essential to the health of the soul. It gives play to its activities, and material to its virtues; yet it is the vigor of the higher impulse that assigns it an office, and makes it a safe and sober servant. The nobler, more spiritual qualities of manhood must root downward in the soil of interest; the inferior limited impulses branch upward into the light of love.

Amid these disciplinary forces, the lower as well as the higher, man preserves his liberty, may break through them and work downward, controlled by the appetite of the hour, the frenzy of the moment; yet in every stage of descent he meets some check, and passes some barrier which God had placed for his arrest. If at last he bursts away, a comet, into the rayless void, it is because in his own mad impetuosity he will not be swayed by those attractions, which, bending his orbit at apogee, would lead him back again to the Source of light and heat.

ARTICLE II.

REMARKS ON SECOND EPISTLE TO THE CORINTHIANS IV. 3, 4.

BY REV. SAMUEL DAVIES, LONDON.

Εἰ δὲ καὶ ἔστι κεκαλυμμένοι τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστι κεκαλυμμένοι. Ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων,
— EX. REC. J. J. GRIESB.

“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believed not.”— AUTHORIZED ENGLISH VERSION.

AMONG the apostles of our Saviour a distinguished position was occupied by Paul as a minister of Christ to the Gentiles (Gal. ii. 7–9). Not that the heathen world was exclusively the sphere of his labor; for while his profound acquaintance with the ritual of Sinai, and the gospel it foreshadowed, together with fervid love for Israel, eminently qualified him for labors among “his brethren according to the flesh,” his constant practice also appears to have been in every place, first to make known the glad tidings to them. In every city embraced in his missionary toils, from Antioch even to Rome, he acted on the principle stated Rom. i. 16: “To *the Jew* first, and also to the Greek.”¹

¹ Acts xiii. 5, 14; xvii. 1, 2, 10; xxviii. 16–28.