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F. C. 1855.)

1. April, 1870.
ADVERTISEMENT.

Prize Essays 1833.

In March 1830 the Committee of the British and Foreign Unitarian Association offered a premium for three tracts, to be approved by them, the object of which should be the introduction and promotion of Christian Unitarianism among the Roman Catholics, the Jews, and the Mahommedans respectively. Each of the Essays was to be sent to the Committee with the name of the writer in a sealed note, which would be opened only after the decision in favor of the successful candidate. Miss Martineau obtained the three prizes. The celebrity which she has acquired in this country by those of her works which have been reprinted here has induced the belief that these Essays would be read with interest, although if they had come from an unknown author the nature of the subjects might
prevent their general circulation. The ability, the tact, and the fine spirit which they display must increase the admiration of Miss Martineau's talents which already prevails among us. For grasp and vigor of thought, for a rich and felicitous style of expression, and for general power of argument, without the slightest mixture of asperity or unfairness, they will bear comparison with almost any writings of the same class. The author has judiciously adopted a different method of treating each subject, and may therefore expect that opinions will be various about the comparative merits of the three Essays, according to the intellectual habits or tastes of readers. But no one can fail to pronounce them all remarkable productions.

The Essay addressed to the Catholics was first published. It is therefore now first reprinted, and will be followed immediately by those written for the Jews and the Mahommedans.

E. S. G.

Boston, May 1st, 1833.
As Christians addressing Christians, we, whose faith is called Unitarianism, invite you, our Roman Catholic brethren, to join with us in investigating the origin and true nature of that Gospel which we agree in believing worthy of the deepest study, the most unremitting interest, and the highest regard. We agree in believing every Christian to be bound to promote the welfare of his race to the utmost of his ability; and that that welfare is best promoted by the extensive spread and firm establishment of Divine truth. We agree in believing that all other gifts which the Father of men has showered on human kind are insignificant in comparison with the dispensation of grace: or rather, that their value is unrecognised till interpreted by it. We alike feel
that the material frame of the universe, fair as it is, is but as a silent picture till a living beauty is breathed into it, and a divine harmony evolved from it by its being made the exponent of God's purposes of grace. We alike feel that the round of life is dull and tame, and its vicissitudes wearisome and irritating, till it becomes clear that they are preparative to a higher state. We alike feel that worldly pursuits, and even intellectual employments, are objectless and uninteresting, till they can be referred to purposes whose complete fulfilment must take place beyond the grave. We alike feel how pervading, how perpetual is the influence of Gospel principles in ennobling every incident, in hallowing every vicissitude of life; in equalizing human emotions; in animating the sympathies, in vivifying the enjoyments, and blunting the sorrows, of all who adopt those principles in full conviction of the understanding, and in perfect sincerity of heart. We agree in feeling how the whole aspect of existence changes, as the power and beauty of the Gospel become more influential;—as we learn where to deposit our cares, where to fix our hope, what to prize as a real possession, and what to regard as but
loss in comparison of our inestimable gain. We feel in common how endurance may become a privilege, and earthly humiliation our highest honor, when sustained in the spirit, and incurred for the sake, of the Gospel. Feeling thus alike respecting the value of a common possession, desiring in common that all our race should be partakers of it, making it the most earnest of our prayers that we may receive it in its purity and employ it righteous-ly, why should we not help one another to apprehend it and hold it firmly? We know, from the records of history, how the adherents of your faith have so prized it as to sacrifice all things for it; how Catholic confessors have borne long and painful testimony, and how Catholic martyrs have triumphantly sustained the last proof of the strength of their convictions. We can refer you to similar examples among those who believed as we believe; and neither you nor we can doubt, that should occasions of self-sacrifice again arise, every true Christian in your body and in ours would show once more what the Gospel can do in divesting the world of its allurements and death of its ter- rors. Why then should we not congratulate each other on our common hope? Having
laid hold on the same anchor of the soul, why should we not rejoice in each other’s strength? And, differing as we do in the mode of holding a common privilege, why should we not reason together to ascertain where the difference lies, whence it arose, and by what means it may be obviated? Though you and we may not regard variations in Christian faith with an equal degree of regret and dread, we yield not to you or to any on earth in our appreciation of the value of truth, and in our desire that it may become the common possession of our race. Therefore it is that we now propose to you an investigation into its principles; and therefore it is that we seek the removal of all impediments to our joining in hand as we already do in heart, in bringing those who are astray to the fold of the true Shepherd.

The same means of ascertaining Divine truth are in your hands and in ours, if, as your best writers declare and as we believe, you have free access to the Scriptures of the Old and New Testaments. Our versions of those Scriptures are, it is true, not exactly alike. It appears to us that yours are, in various minor, and in some considerable points, less correct than our own: but fair investigation will settle
this difference as well as others; and if not, such variations constitute no insurmountable hindrance. The essential truth of the Gospel is not involved in any or all of those modes of expression in which our respective versions of the Scriptures differ. The difficulties which are thus originated are of very inferior moment to those by which our separation is perpetuated, and which depend on our application of the spirit rather than our interpretation of the letter of the sacred records. When we can as perfectly agree in our opinions concerning the person of Christ, as we do in our veneration and gratitude for his holiness and love; when we shall mutually rejoice in the universality as well as in the blessedness of the salvation he brought, we shall not dispute respecting the letter of some of his instructions, or long lament the difficulty of reconciling some apparent discrepancies. If, as you declare, the Scriptures are in common use among you, they must be allowed to be the rule of your faith as well as of your practice; they must be intended for your instruction as well as your confirmation; they must supply subjects of thought as well as of feeling. Do us the justice then, thus to use them as often as you hear us appeal
to them. Compare our interpretation of the Gospel with the records themselves. Compare our deductions from facts with the original statement of those facts, and with all which throws light on them from the history, the discourses, the epistles which follow. To whatever common ground there is between us, let us repair; and since that common ground is the very spot where the living waters first sprang up, there can be no doubt but that a patient search will bring vital refreshment to us all.

We know, brethren, that our mode of belief appears to you under the greatest possible disadvantage, as being, even more than Protestant religion generally, divested of the claims and graces of antiquity. You regard our sect as newly formed from the dispersed elements of other sects which have melted away. You find no mention of our heresy in the records of the middle ages, or only such hints of the doctrines now held by Unitarians as might serve as suggestions of our present opinions: and you therefore naturally conclude that the parts of our faith to which you object are but of yesterday, and consequently the impious inventions of men. If it were so, our present address would indeed be indefensible; our challenge to
investigation would be an insult; our appeal to the Scriptures would be blasphemy. But to shake your conviction of this assumed fact, to convince you if possible that the reverse is the fact, is the object of the exposition of our opinions which we now present to you, and of every effort to explain and defend our faith. It is because we believe our religion to be primitive Christianity that we are attached to it as other Christians are to theirs. It is because we feel that we can carry back our opinions to a remoter antiquity than other Churches, that we prefer them; and though they were completely hidden under the unauthorized institutions of the middle ages, we find no difficulty in establishing their identity with those which were diffused by the messengers and under the sanction of God. He who sees a stream gushing forth from the cave, and can trace it back no further than the darkness whence it issues, may reasonably conclude that he stands near its source; but there may be a wayfarer who by observation and experience knows and can attest that this is no subsidiary spring, but the re-appearance of a hidden stream, whose source is hallowed and whose current is inexhaustible. We only ask you to listen to our evidence of
this, and to admit it or not, as you shall be afterwards disposed.

We agree with you in your reverence for antiquity in respect of the faith; and desire nothing more than that by their comparative claims to antiquity our respective religions should be judged. We feel that grace as well as authority is conferred by every evidence of long duration. We can enter into your reverence for your doctrines, because they were held by Saints in cloisters which have crumbled to dust, by heroes and anchorites whose arms were the relics of centuries gone by, or whose rocky abodes have retained their sanctity for a thousand years. We can understand your emotions on receiving sacraments or witnessing ceremonies which fostered the devotion of the saintly and the heroic of the olden time, and which filled the Christian temples abroad with music and fragrance, while in our land the smoke of Druidical sacrifices was ascending officiously to Heaven. But we thus sympathise because we too refer our worship to ancient days. Our hearts also thrill under the impulses which are propagated from afar. We also delight in spiritual exercises, because they are sanctified by long-tried efficacy; and
enjoy our devotion more, because the same hopes exhilarated, the same trust supported our spiritual kindred of the remotest Christian antiquity. In our Churches we believe we feel the spirit of brotherhood which first gave to the believers one heart and one soul. In the silence of our chambers, or amidst the solitudes of nature, we are open to the same incentives to prayer and praise which visited Peter on the house-top, and Paul amidst the perils of the sea. When intent upon the words of life, we, like the Apostle, are impelled to exclaim, 'O! the depth of the riches both of the wisdom and knowledge of God!' And were the times of persecution to recur, we doubt not but that, at the very stake, the consciousness of fellowship with the holy Stephen would add vigor to our courage and splendor to our hopes. We refuse to perpetuate the imposing ritual of the early ages because it is not antique enough: but whenever we behold two or three gathered together to worship with the heart and voice alone; when we see men assembling on the first day of the week to break bread in remembrance of Christ, in the simplicity of the primitive ordinance; when we see teachers, in all external things like their brethren, gathering wisdom
from the fowls of the air and the lilies of the field,—we could almost forget the lapse of ages in sympathy with those from whom they separate us.

Such a sympathy, if originated here, will be perfected hereafter; for it is too purely spiritual to be dissolved by death. It will then be also extended to all in whom the spirit of the Gospel is a vivifying principle; as it would be here, if we could throw off our prejudices and see each other as we are. If it is to be, why should it not already be? With the Gospel before us, with some portion of its light beaming on each of us, some measure of its kindly warmth glowing within us, why should we turn away coldly and silently from communion respecting our best treasure?

If either body believe their brethren in error, is it right to leave them so without an effort to reclaim them? If both believe the truth destined to prevail, is it not incumbent on them to assist that prevalence? We believe it is; and therefore we address you; mingling with our entreaties for your co-operation in the development of Divine truth earnest prayers that the Father will abundantly administer to all the resources of that intellectual power and Christian love which constitute a sound mind.
THE ESSENTIAL FAITH OF THE UNIVERSAL CHURCH.

The primitive Christian Church, gathered together in Jerusalem by the command of Christ, and sanctified by the descent of the Holy Spirit, consisted exclusively of Jews. The three thousand who were baptized on that memorable occasion, the numbers which were daily added to the Church, the multitude who were converted to Christianity during the next fifteen years, were all Jews. In some cases, the process of conversion was probably gradual; but in many, we know it was sudden, being caused by the immediate and irresistible evidence of miracles. The change of conviction which it was necessary to work in converting a Jew, was of a nature which could be effected
speedily and completely by the display of one miraculous testimony. It was not a change in all, or any of his views of Deity and Providence. He was not required to relinquish a single article of religious belief which he had previously held under a divine sanction. The fundamental doctrine of the Jewish religion,—the strict Unity of Jehovah,—he was authorized to retain. He was confirmed in his dependence on all that the Prophets had spoken, in his conceptions of the Divine attributes, and in his trust in Divine Providence. The only question on which depended his adhering to the Old, or embracing the New Dispensation, was, whether Jesus of Nazareth was or was not the promised Messiah. As the Jews were bound by the requisitions of their own law (Deut. xviii. 19) to receive implicitly whatever should be taught in God's name by a divinely authorized prophet, their reception of the doctrines of Christianity was a sure consequence of their acknowledgement of the Messiah; and that their acknowledgement of Jesus in that character was the only thing essential to make them Christians we have consistent and abundant evidence in the whole Scripture history. In the preaching of the Apostles to the people of their own nation, we find no intimations of any needful
change in their conceptions of God, and of his mode of government. On the contrary, it was because the Jews were already prepared for their reception of Christianity by their belief in the Unity of God and the consistency of his moral government, that they were the most immediately and the most easily incorporated with the Christian church. For proof of this, we refer to the whole of the discourse delivered by the Apostle Peter on the day of Pentecost, and to every other discourse addressed by the Apostles to Jewish hearers.

The first Gentiles who were converted to Christianity were not worshipers of a plurality of Gods; but men who from intercourse with Jews, or from other opportunities of spiritual advancement, had attained to the belief of One God, indivisible in his nature and unrivalled in his supremacy. The same mode of teaching which sufficed for the Jews, sufficed for them also, as far as the essential truth of Christianity was concerned; and the same method was therefore adopted, as may be seen in the discourse of Peter in the house of Cornelius.

The next converts were from the disciples of the Pagan theology of Greece and Rome. with them a different method of instruction was
needed. Till they knew something of the Divine nature, it was useless to open to them the Divine dispensations. The discourse of Paul at Athens did not therefore begin with announcing the Saviour: if it had, his inquisitive hearers would perhaps have inquired whether this messenger was sent by Jupiter himself, or whether he was a deputy of some of the inferior gods. The Apostle named not the name of Christ till he had taught the fundamental doctrine—that Jehovah is not only supreme, but sole; that all infinite attributes are centered in him; that all dispensations proceed from him; not only those of nature, by which the human race is created and preserved; but—the way being now prepared for the annunciation—that of grace, by which the world is to be redeemed through him whom God had ordained to be a Prince and a Saviour.

The heathen converts of the latter class had much more to learn, before they could become confirmed Christians, than their more enlightened brethren who had been prepared by intercourse with Jews. They were equally ready in admitting the evidence of miracles, but not equally clear as to the object for which those miracles were wrought. When Paul
and Barnabas restored the cripple at Lystra, the priests and people could scarcely be restrained from offering sacrifice to them as gods, even after the Apostles had explained to them the true nature of Deity. Yet the true religion, being patiently and faithfully taught, was, at length, fully understood and received; and the three classes of converts, Jews, proselytes, and pagans, were made one in Christ; holding, in undisturbed harmony of conviction, the essential doctrines of the strict Unity of Jehovah, the divine authority of Jesus Christ, and consequently, the divine origin of the Gospel he brought.

This unity of the faith seems to have been first broken in upon by the introduction of a fourth class of converts, who, by incorporating their former philosophical doctrines with the new theology they had embraced, originated the first heresy. There had been disputes, it is true, in the church; but not concerning matters of faith. In these disputes the Apostles themselves had been not only involved, but actually opposed to each other. These questions related to the fancied necessity of the adoption by the Gentiles of the forms of the Jewish law: questions of great
importance to the Jews, as affecting their views of the ultimate design of Christianity; to the Gentiles, as involving their spiritual liberties; and to us and the Christian world at large, as throwing light on the transactions of the primitive times, and as having originated some of the Epistles of Paul.

But they bore no relation to the essential doctrines, which were held free from corruption, controversy, or even doubt, till some converts from the philosophical sect of the Gnostics introduced, within twenty years after the death of Christ, the first taint of that corruption from which the true faith has never since been freed.

The fundamental doctrine of the Gnostic philosophy was, that all mind is ultimately derived from the Supreme mind; that the souls of all men have therefore pre-existed; that there is a higher order of spirits, more immediately emanating from the Supreme; that these superior intelligences descend occasionally to inhabit the bodies of men, or to assume their apparent form. This doctrine, to which they were much attached, the Gnostic converts easily contrived to connect with their new theology, believing Jesus to be one
of these superior intelligences in a visible form, or that the man Jesus was animated by such a spirit, who was in reality the Christ. Against this corruption of the simplicity of the faith the Apostle John protested in his First and Second Epistles, in which he followed the example of Peter, Paul, and Jude. That the Gnostics were the persons he had in view, is evident from the fact that no other schismatics at that period troubled the peace of the church, and also from his own application of his censure to such as ‘confess not that Jesus Christ is come in the flesh.’ (2 John 7.) The ‘fables and endless genealogies’ which Paul reprobates (1 Tim. i. 4.) had the same origin; and the practices to which they led, of ‘forbidding to marry, and commanding to abstain from meats,’ are condemned by him as the work of ‘seducing spirits.’ Of the same class were the ‘false teachers,’ accused by Peter of bringing in fatal heresies, ‘by reason of whom the ways of truth shall be evil spoken of.’ All the opinions and practices denounced by Jude, were either publicly maintained by the Gnostics, or generally ascribed to them.

In order to disprove the truth of this representation, it will be necessary to show who be-
sides the Gnostics denied that the man Jesus was the true Christ; who besides the Gnostics propounded fables, originated schisms, and were addicted to superstitious practices, at the times in which the Apostles wrote. This, we conceive, cannot be done.

That the doctrine of the pre-existence of Christ must have been new and strange to the faithful teachers of the church we know, not only from their own intimation that it was so, but from the positive proof which the Scriptures afford of the absence of all preparation for it. The preaching of John the Baptist, and the conduct and discourses of Jesus were such as to give his disciples the idea of his being truly and entirely man; divine indeed in his derived power and spiritual perfection, but human in his nature. His disciples accordingly testified in their words and actions that they had no thought of his being any thing else. They received him as their Messiah; but in all besides they remained Jews, ascribing to God alone all divine attributes, worshiping him alone, and paying honor to Jesus only as his most exalted messenger. If they had been required to regard him as God, the history of their conversion would have been widely differ-
ent from what it is. A doctrine to them so new and wonderful, would have engrossed their minds, would have banished familiarity from their intercourse with the Saviour, would have pervaded their preachings and writings; and, instead of being wholly omitted in their addresses to their converts, would have been made, as in modern creeds, a primary and essential article of belief. Not till the introduction of oriental superstitions into the church, however, do we find unquestionable evidence that such a doctrine had been conceived by any individual mind; and then the information is conveyed in the form of decided censure of the doctrine on the part of the promulgators and guardians of the new faith. Even after this heresy was introduced, we find no traces of it in the works of the Apostolical Fathers, till nearly a century and a half from the birth of Christ,—except in a very few writings, so uncertain in their date, so wild and allegorical in their composition, and so evidently and extensively interpolated, as to be of little or no authority. We refer to the works commonly ascribed to Barnabus, Hermas, and Ignatius. The only genuine epistle of Clemens Romanus which has come down to us, neither advocates,
countenances, nor alludes to any such doctrine.

Even the philosophizing Christians of the first century, against whom the Apostles wrote, went no further than to suppose the Christ to be a superior intelligence, inhabiting a mortal form, or assuming the appearance of one: Cerinthus maintaining that Jesus was a man born of Joseph and Mary, and that at his baptism the Christ descended upon him; while Marcion held that the Son of God took the exterior form of a man, and appeared as a man; and without being born, or gradually growing up to the full stature of a man, he showed himself at once in Galilee as a man grown. It was not till Justin Martyr, himself a philosopher, wrote an apology for Christianity to a philosophical Roman emperor (A. D. 140), that any distinct mention appears to have been made of the doctrine of the Divinity of Christ. It is not surprising that—feeling how great a reproach the death of the cross must be in the eyes of the potentate whom he wished to conciliate, and finding his mode of exposition prepared by the Gnostic Christians, and by the application made by the learned Philo of the Platonic doctrine of the Logos,—Justin
Martyr should have been tempted to recommend his new theology by introducing an admixture of that philosophy which has proved, according to the warnings of the Apostle, a 'vain deceit.' Such we have no hesitation in calling it. A doctrine of this nature cannot be in part true, but liable to mistake: it must be absolutely true or absolutely false. We hold it to be the latter; because it was not made a subject of distinct revelation by Christ, a primary article of belief by the Apostles, or even a matter of distinct mention for a century and a half from the birth of Christ.

All that, from the study of the records of Revelation, we hold to be the primary and essential doctrines of Christianity, stand forth conspicuously in the teachings, are confirmed by the deeds, and illustrated in the lives of the Saviour and his followers. We propose to bring them forward, with their evidence, in the following order.

I. The strict Unity of God.
II. The unlimited nature of the Redemption by Christ.
III. The existence of a Future State.

From these, various subordinate principles may be derived, some of the most important of
which we shall afterwards specify; and then proceed to treat of the temporary sanctions and institutions of Christianity, in distinction from its permanent principles.

It cannot be necessary for Christians, when addressing Christians, to enter upon the evidence for the divine authority under which the Saviour offered his Gospel, or for the consequent divine origin of that Gospel. The name adopted by both parties is a sufficient testimony to the unity of their faith thus far. Concerning the nature of Christ, we have already declared that, in accordance with what we believe to have been the faith of the primitive ages, we regard the Saviour as human in his nature, but superhuman in his powers, and divinely appointed and sanctioned in his office. The title ‘Son of God’ is peculiarly and indefeasibly his own; for to no other being, as far as our knowledge extends, has so immeasurable a portion of authority, of power, of grace and truth, been vouchsafed; in no other has dwelt ‘all the fulness of the Godhead bodily.’ The homage of reverence cannot be too fully and freely rendered to him who was with God in His manifest presence; who was one with Him in his purposes of eternal salvation to the
human race; who was the exponent of those purposes, and the means of that salvation. The homage of love cannot be too fully and freely rendered to him who suffered for our transgressions, and died for our justification; who loved us with more than earthly love; who suffered in his compassion for the sins and sorrows of men, as well as in the infusions he sustained for their sakes; and who, though wounded in spirit and tortured in body, made use of the rule, authority, and power with which he was invested, not for his own relief, but for our deliverance. To him who brought us salvation, it is little to offer deep gratitude and unbounded love. The homage of obedience cannot be too fully and freely rendered to him who was wise with the wisdom of God, pure in heart, sinless in his life, and sanctified by grace from the beginning. Even if we did not know that obedience to Christ is the way to life eternal, that obedience would be due to his divine claims: but knowing this, it should be steadfast as our faith, cheerful as our hope, and boundless as our love. Such was the obedience, such were the reverence and love of the holy Apostles; and we desire to participate in them as fully as we join, with heart and mind,
in all that they have said concerning him. They bow before his celestial authority,—so do we. They venerate his perfect holiness,—so do we. They bless his love, testified in his sufferings, sealed by his death, and glorified by his resurrection,—so do we. They strove to be obedient in all things,—and we acknowledge the obligation incumbent on us to be so likewise; and that we may be so, we diligently inquire what were the doctrines which he confirmed and revealed.

The great fundamental doctrine of the strict Unity of Jehovah was abundantly confirmed by the Gospel. It had been long held in its purity by the Jews, and was apprehended by a few, a very few, enlightened heathens. It is called an essential doctrine of Christianity,—not because it was originated by Christianity, but because it was thus first introduced to the world at large, and because no other doctrine could stand without it. It has accordingly been acknowledged in words by all who have taken on themselves the name of Christ, while in its substance it has been held pure by very few, we apprehend, since the apostolic age. By the Unity of God we understand not a unity of substance connected with a variety
persons, or a unity of persons accompanied with a division of attributes; but a concentration of the attributes of Deity in one eternal, indivisible substance. This, our fundamental religious belief, is derived both from reason and from Scripture, and is confirmed equally by both.

If we examine our own minds, we find that our first notions of a God are low and earthly. We conceive of Him as of an earthly parent, watching over our sleep with bodily eyes, furnishing our food with a bodily hand, and following us from place to place with a material presence. As infancy passes away, our conceptions become less gross. We think of Him as omnipresent and invisible; but, deriving our notions from our experience, we conceive of Him as subject to emotions and passions. We believe in the real existence—if not of his smiles and frowns—of his joy, sorrow and anger, pleasure and pain. We can then imagine his knowing and remembering all that has ever taken place, but can scarcely conceive of his unlimited presence. Our childish obedience is then yielded as to our parents,—partly through fear, partly through a desire of approbation, and partly with the hope of
of giving pleasure. All the qualities or attributes which we ascribe to God have their origin and counterparts in our parents, or those who supply their place to us: and in no other way can the conception of Deity be originated. No mind can arrive at the recognition of a general principle, but through an observation of its particular applications; nor can a conception be formed, otherwise than by the gradual reception of its elements; or enlarged, but by adding to their number. From the watchfulness of its parent in satisfying its wants and defending it from injury, the child forms its first notion of Providence; and from the visitings of parental approbation and displeasure, of a moral governor. When the presence of Deity is thus recognised, some more abstract qualities are by degrees attributed to him. Instances of the strength, foresight, and knowledge of the parent are daily witnessed; and these, somewhat magnified, are transferred to Deity;—and the moral attributes have the same origin. Steadiness in awarding recompence, tenderness in inflicting punishment, or readiness in remitting it on repentance, gradually communicate the abstract ideas of justice, compassion, and mercy. Our
first low notions of holiness are formed by putting together all the best qualities we have observed in the persons around us, and supposing them to be unimpaired by the faults we are conscious of in ourselves. All these attributes are ascribed to one Being; and the conception, already more exalted than any we have formed of any other individual being, is further improved by the richer elements of a more extended experience. The imagination becoming stronger as the materials supplied to its activity become more abundant, the conception of Deity perpetually grows in grandeur and beauty, till it absorbs the intellect of a Newton and engrosses the affections of a Fenelon. Still, this notion of a Being whom we know and feel to be infinite, is formed from the results of our finite experience; and the conception, however improved in degree, is unchanged in kind. Let it be magnified to the utmost extent, it is still only magnified, not metamorphosed. As there is a strict analogy between the moral attributes of God and of men, there is also a strict analogy between their natural modes of being. Justice in God is the same quality as justice in men, however perfected and enlarged; and Unity in God is the same as individ-
uality in men, though ascribed to an almighty and omnipresent Being.

A perpetual and perfect concentration of attributes is essential to our notion of one God. We can conceive of his manifesting one attribute in an especial manner on one occasion, and another on another; we can imagine him conferring power analogous to his own on an inferior being; but we cannot conceive of his laying aside, of his depriving himself of any of the attributes of his nature, or of delegating his power,—if by such delegation be implied any diminution or inactivity of it in Himself. It is conceivable that he might employ some superior intelligence in creating the material world (though we have no authority to suppose that he did so;) but it is not conceivable that the work was not, at the same time, wholly his own. It is conceivable that he might send—it is certain that he did send—a being divinely furnished for the work, to institute a dispensation of grace, and to offer pardon and peace to sinful men. But it is not conceivable that the divine attribute of mercy could previously, or subsequently, or ever, be laid aside, or transferred, or suspended; that his unalterable purposes could be changed, his compassion
roused, his sympathies moved by any act of any being, human or angelic. To suppose so, is supposing his purposes mutable, and his compassion dormant; that is, divesting him of Deity. We can, in accordance with our conception of Deity, understand how the dispensation of grace may be committed, as it was committed, to a finite being. But to suppose it the indefeasible prerogative of any eternal Being but God, is clearly to suppose two Gods: and if the office of sanctification be appropriated in a similar manner, we must suppose three Gods. However long and deeply we may reflect and strive to reconcile contradictions, we shall find at length that it is essential to our belief in One God, that we ascribe creation, redemption and sanctification, ultimately wholly to Him 'of whom, and through whom, and to whom are all things.'

This unalterable decision of the reason is confirmed in every possible way by revelation. It is needless to adduce proof from the Scriptures of the Old Testament, as it is universally known that the Jews held, as the fundamental doctrine of their religion, the strict Unity of Jehovah, in nature, person, and attributes. There is not the slightest intimation, in the records of
the new dispensation, that any change took place in the opinions of the Apostles, or of any other Jewish converts, respecting the nature or person of God. They speak and write of Him as One, ordaining the salvation of the world through Christ, and Himself sanctifying those who were appointed to assist in the work. Jesus ever spoke of himself as the servant of the Most High, deriving his purposes and his powers from on high, and ascribing his achievements to the grace manifested thence: 'I do nothing of myself; but as my Father hath taught me I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.' (John viii. 28, 29.) 'My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine (whether it be of God, or whether I speak of myself.' John vii. 16, 17.) Again, in intimating the share which should be apportioned to his disciples in publishing the new dispensation, he says, 'Ye are they who have continued with me in my trials. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones,
judging the twelve tribes of Israel.’ (Luke xxii. 28, 29, 30.) It is not conceivable that, anxious as he ever was to attract the attention of men to the nature of his mission, and to magnify the importance of the new covenant, he should have concealed the most wonderful and important circumstance belonging to it, and have not only left men in ignorance of his highest claims to their homage and obedience, but have led them into it. That even his immediate followers and the primitive Church had no suspicion of the Christ being more than the most exalted of God’s messengers, we have already declared our conviction; a conviction which is confirmed by every page of their writings. Paul was careful to declare ‘the whole counsel of God.’ Yet in the passage of his writings in which, above all others he exalts the Saviour, he tells how, for the meekness with which he bore the honors which constituted in him a resemblance to God, for the humility with which he took on him the office of a servant, and the compassion which caused his submission to the death of the cross, —he was yet more exalted by God, and favored with that name which is above every name, through which every man is privileged
to worship, and every tongue permitted to offer praise, confessing 'that Jesus Christ is Lord to the glory of God the Father.' (Phil. ii. 5—11.) Peter, in the discourse by which three thousand persons were converted to Christianity, spoke of Jesus of Nazareth as 'a man approved of God by miracles, and wonders, and signs, which God did by him;' and as being made Lord and Christ, raised from death and exalted to heaven by God. John repeats, in every form of expression, that the love of God was especially manifested by his sending his Son to be the Saviour of the world; and that as the Lord manifested his love for us by laying down his life, we also should be ready to lay down our lives for one another. Jude addresses his Epistle to the Christians as to men 'sanctified by God the Father;' and in almost every apostolic benediction and salutation we find the work of sanctification as well as of grace ascribed to the Father.

But it is more satisfactory as well as easy to appeal to the whole body of the sacred writings (which we confidently do,) than to separate passages for proof that God the Father is the sole orig-
inator of every work of nature and of grace; that as winds are his messengers, and flaming fires his ministers in the world of matter,—righteous men, prophets, apostles, and above all, Christ, the Holy One, are his agents in the administration of the spiritual world, and the establishment of the dispensation of grace.

Jehovah being thus sole in the possession of the attributes of Deity, is the sole object of religious worship; for to God alone may such adoration be innocently paid. This assertion rests not alone on the commands delivered from above to the Israelites; though we hold the authority of the second commandment of the Decalogue, as it stands in Protestant Bibles, and is included in the Jewish version of the commandments, to be equal to that of any part of the Mosaic law. 'Thou shalt worship Jehovah thy God, and him only shalt thou serve;' is a summary of the entire purposes and details of the first dispensation; and the fundamental principle on which the second is based.

The prohibitions to the Jews to pray to any but Jehovah are too numerous to be adduced, and too clear to need any further notice than a passing reference. That the Israelites are not forbidden to seek the intercession of departed
spirits is accounted for by their ignorance at first of a life beyond the grave, and their uncertainty respecting its value afterwards: but that there was a total absence of all desire to seek the intercession of a mediator in spiritual communion, is evident. When Elisha stood by Jordan to witness the ascent of Elijah, no prayers were wafted to heaven in the chariot of fire; no grace was sought through the medium of the glorified prophet. When dangers compassed round the prophet and his servant in Dothan, and a vision of heavenly hosts was opened to them, no supplication was offered through the radiant messengers; but Elisha offered his prayer immediately to Jehovah. He, with all his nation, would have felt the liberty of direct communion with God too great a privilege to be forgone, even if the notion had occurred to them. No just fears which they could entertain could be obviated by the employment of an intercessor; no desired blessing could be so easily obtained as by a direct appeal to the compassion of the Father of mercies. It would have been well if the partakers of a fuller measure of grace had, in this respect, been like-minded with their ancient brethren, had felt like them, that the highest spiritual
privilege is a free access to the divine presence, the fairest spiritual promise that which declares 'If thou wilt call, Jehovah shall answer thee. Come nigh unto me, and I will hear thee.'—This privilege it was which Jesus himself used most abundantly; and this promise he sanctioned by word and example, and taught his followers to appropriate. He exhorted them to pray as he himself prayed, in full assurance of faith, freely and immediately. On no subject were his teachings more explicit, or his own practice and that of his Apostles more fully ascertained. He taught them in what spirit, in what manner, and for what objects to pray; viz. believing that what they asked should be given, that what they sought should be found;—retiring into recesses where none could intermeddle with the communion of the heart; seeking whatever is needful for the body and the soul; supplies of the means of life, pardon, grace and peace. After this manner his followers prayed and taught others to pray. Paul mingled prayers for forgiveness of his early misguided zeal with thanksgivings for the grace vouchsafed to him, and ascriptions of praise to the supreme ordainer of salvation. Peter prayed for strength to sustain persecu-
tion, and for guidance in his mission. James directed his hearers to ask of God, if they sought wisdom. In all their exhortations to prayer, however, there is no intimation of a possibility that it may be offered otherwise than immediately to Him to whom the Saviour prayed. Believing, as we are convinced they did, that Christ was the son and servant of Him who heareth prayer, and not authorised to usurp that holy prerogative, no purpose could be answered by addressing supplications to him, but that of alienating the heart of the suppliant from the prime Giver of good, and no motive could be assigned for the act but a criminal distrust of the divine love, or a groundless hope of evading his justice; motives little likely to actuate apostolic minds. To prevent, however, the supposition that such motives could have occurred, that the practice of praying to Christ could have subsisted, we are in possession of a declaration from Jesus himself which obviates all doubt. When about to bid farewell to his Apostles, and to resign himself to death, he promised them comfort from above; and from the fountain of prophetic light within, casts gleams upon the stormy future for the guidance of the trembling pilgrims whom he
left behind. He told them that joy should visit the world through their sorrow; and that his name, exalted by the results of his mission and sanctified by death, should be the seal of the rectitude of their prayers, and the pledge of their success; while he distinctly disclaimed any part in the reception of their prayers, any assumption of the offices of mediation or intercession. 'Ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye love me, and believe that I came forth from God.' (John xvi. 22-27.)

According to these sayings, the Apostles made their requests for the more abundant
effusions of grace in the name of Christ; but, believing that the Father himself loved them, they felt no need of other supplication than their own, for benefits which he was more ready to grant than they could be eager to receive. If we may judge of their opinions by the records which remain, we should be convinced that they regarded the Holy Spirit as a divine power only, and not a divine person. As a power, as influence exerted by God himself, is the spirit spoken of in all the writings of the Apostles; as when Paul expresses the relation which the spirit bears to God to be the same as the spirit of a man bears to man; "What man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the spirit of God." (1 Cor. ii. 11.) The mode in which the operations of the spirit are described by them is perfectly inconsistent with the notion of its being a separate person. Converts were said to be baptized with the spirit and filled with the spirit, and they were exhorted not to quench the spirit. By the direction given to "baptise in the name of the Father, and of the Son, and of the Holy Spirit," nothing more was understood by the primitive Christians, as we learn
from themselves, than the duty of spreading that religion which was given by God through Jesus Christ, and confirmed by miraculous power, though, in comparatively modern times, it began to be used as a form prescribed by Christ. As a form it does not appear to have been adopted by his followers, who seem to have baptized in the name of Jesus only. Like Christians of the present day, they believed the Holy Spirit to have been the same by which the ancient prophets spoke; but, unlike the modern belief, their conviction evidently was, that this spirit was the same which moved on the face of the waters when the universe was called up from chaos; the same which was manifested at Sinai; the same which filled the temple of Solomon and abode in the Holy of Holies; the same which wrought the works which Christ declared were not of himself; the same which was and ever shall be, 'above all, through all, and in all.' They believed the Spirit to be God himself, working in his creatures 'to will and to do of his good pleasure.'

The peculiar endowments which were conferred on the disciples in the apostolic age were called the gifts of the Spirit; and the thanksgivings which were presented for them were always
offered immediately to God, from whom every good and perfect gift was known to come. When this Spirit was spoken of as an impersonal existence, as an influence, a power, it could not, of course, be made the object of worship any more than the gifts it brought. When regarded as a personal existence, i. e. as God, it was, of course, the object of direct worship. But, as possessing any power of intercession, we may confidently declare it never was appealed to, till the Christian theology had been mixed up with the principles of the heathen philosophy. Among all the figurative illustrations of the offices and powers of the Spirit, among all the highly wrought personifications and bold metaphors which characterize the Hebrew style of the apostolic writings, we find no intimation that homage may be offered, or intercession made, through it or any existence whatever, personal or impersonal. Even the highly figurative passage which we meet with Romans viii. 25—28, and which is, we believe, the chief basis on which rests the practice of false worship in the Christian world, admits of no such interpretation as is commonly given to it. It needs only a careful reading of the whole chapter to perceive that 'the spirit' there spoken of is not the Holy
Spirit; not the immediate divine influence of which we hear so much; but the new life supposed to be introduced by the Gospel, in opposition to 'the flesh' or evil principle by which men were liable to condemnation under the old dispensation. After declaring that the fulness of salvation must be waited for with Christian hope, the apostle continues, 'Likewise this spirit, also helpeth our infirmities: for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groans which cannot be expressed. 'But He who searcheth the hearts knoweth what is the mind of the spirit, that it intercedeth for the saints according to the will of God. And we know that all things work together for good to them that love God, who are called according to his purpose.' In the weakness of our nature, we know not what most to desire and pray for, but the spirit of the Gospel informs and aids us; obtaining for us benefits which we could not otherwise have enjoyed. And the benefits thus obtained are such as the divine will designed for us; all things thus tending to our good; the divine purposes, the aids of the Gospel, and the circumstances amidst which that aid supports us. All this has a very clear reference, not to
any mediation of the Holy Spirit, to which there is no allusion whatever; but to the agency of the new dispensation in delivering men 'from the bondage of corruption into the glorious liberty of the children of God.'—If the intercession of Christ be needless because the Father himself loveth us, much more needless must be the mediation of the Spirit, even were there such a separate personal existence; and yet more needless must be the good offices of Saints, supposing them capable of rendering such a service to their mortal brethren.

Those who, like ourselves, derive their religious belief from the Bible alone, can scarcely meet on the ground of argument those who profess 'most firmly to admit and embrace apostolical and ecclesiastical traditions,' if the subject of discussion be other than the authority of such traditions. On this discussion we shall enter hereafter. It only belongs to the present division of our subject to observe, that, not admitting the authority of ecclesiastical traditions in matters of faith, and finding in the Scriptures no intimation of homage being due to the mother of Christ, or the holy men who glorified the Gospel in their lives and deaths, we offer no such homage, and
that the worship and invocation of such are a direct infringement of the command, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'

It is not difficult to trace the origin and progress of a custom which, though founded on a natural veneration for holiness sealed by death, is in our opinion more fatal to the purity, and inimical to the dignity of the Gospel that any other which its professors have adopted.—It was a custom in the early times of Christianity, to meet for worship at the tombs of the Martyrs; not for the sake of paying homage to the departed, but because the survivors found their devotional feelings more sensibly excited there. Their imaginations were at the same time possessed by the poetical fictions of the pagan philosophy, which represented the souls of the departed as hovering round the place of interment, and conscious of what was passing near. From this superstition arose the practice of making offerings annually in the name of the deceased, as an acknowledgement that they were still considered members of their respective churches. This practice appears to have been first adopted at the death of Polycarp, and to have speedily grown into a rite
scarcely distinguishable from the superstitions of heathenism. Tertullian observes, 'We make oblations for the dead and for their martyrdom, yearly, on certain days.' At this time it was the general belief that the usual abode of the dead was in subterranean places, or at least 'below,' somewhere near the earth, and as long as this belief subsisted, prayers were offered for the dead,—for their present repose and joyful future resurrection. The Virgin Mary was thus prayed for. As the Martyrs were more highly thought of, however, than other deceased Christians, it began to be imagined, about the middle of the fourth century, that they were, by peculiar favor, admitted earlier to the immediate presence of God, and permitted to exert influence even over his purposes. Then began the solicitations addressed to men doomed to death, that they would be mindful of the survivors; and the agreements of companions, that whichever should first depart should petition at the foot of the heavenly throne for his mortal friend. In a few more years arose the custom of invoking the spirits supposed to hover near the tombs; some hesitation being implied in the expression 'if they were indeed present, and
had any influence in things below.’ It was yet a long time before prayer was offered to Saints in general, and in the public services of the Church. That the practice, if it had been originated, was not approved by the Fathers of the Church in the third century, we know on the direct testimony of Origen, who says that men are not to pray to any derived being (not even to Christ himself), but to God the Father of all. Austin disapproved of praying for the Saints, though he believed that the Church might be helped by their intercession; at the same time acknowledging, ‘It is true the Saints do not themselves hear what passes below, but they hear of it by others who die and go to them.’

The time when the custom of invoking the Saints was first countenanced by the Church may be fixed about the end of the fourth century. In the fifth, all opposition to it had ceased, and the images of Martyrs began to be regarded with peculiar honor; it being imagined by many that the homage paid to the image drew down into it the propitious presence of the celestial being whom it represented; in the same manner as the statues of Jupiter and other pagan gods were believed by heathen
worshipers to become instinct with divine life. The temples of the Martyrs were now, as Theodoret informs us, ornamented with little figures, of gold and silver, representing eyes, feet, hands, &c., deposited for the acceptance of the lords of the temples, as memorials of cures wrought by them on these several members: these memorials proclaiming the power of the dead; whose power, again, demonstrates their God to be the true God. How changed was this Christianity from that given by him who forbade his followers to ask anything even of him, because the Father himself loved them!

Concerning Mary, the mother of Jesus, those who have not vowed to admit ecclesiastical traditions as matters of faith, pretend to little knowledge from the time of the death of Christ. Her name is mentioned but once in the Book of Acts, when she is enumerated among the disciples who were collected after the ascension of Jesus; and how and where she lived and died, we have no means of ascertaining. The first act of respect to her memory which is on record is censured by Epiphanius, as 'a heresy of the women.' It consisted of an offering of cakes, prepared and offered by women only,
and generally disapproved of, (though oblations on tombs were then very common,) because it was not known where she was interred. It may be inferred, however, from the account given by Epiphanius, that prayers were by some persons offered to the Virgin, though he rebukes the new superstition. The first person of authority who is known to have introduced and countenanced the worship of Mary, is Peter Gnaphheus, bishop of Antioch, who in the fifth century appointed her name to be invoked in the prayers of the Church. If such homage were her due, how came the Apostles and the apostolic Fathers to withhold it from her? Why was her claim disallowed so long?

We can fully enter into, and are far from disapproving of, the natural curiosity which prompts an inquiry into the fate of one whom all generations unite in calling blessed. When we ponder, as we cannot but do, her privileges above all womanhood besides; when we imagine the intentness of soul with which she must have watched the course of her holy Son; perceiving perhaps before all others the manifestations of divine grace in him; becoming more and more elated in her hopes, as the presence of God in him became more evident; trembling
at the malignity of the rulers and the madness of the people; and finally sinking in desolation of heart when every vital hope appeared extinguished; we cannot but search for an authentic record of what befell her after the day when the beloved disciple took her to his own home. But being convinced, as we are, that no such record exists, we dare not fill up the history with conjectures of our own; much less admit the claims founded on fable and supported by superstition, which are advanced in her favor by writers who possessed no more knowledge of her state than ourselves, and who were much less impressed by experience with the importance of keeping religion pure, simple, and undefiled. We regard Mary as one of the most interesting persons presented by history, but as in no respect connected with the Gospel we receive. Christianity was not revealed till Christ became a man; and as Mary had no act or part in its diffusion, she bears no other relation to us than as a being whose lot engages our sympathies, and whose tender nature and pious character should excite our affection and emulation. For the same reasons, however largely we may share the universal curiosity respecting the state of the dead, however ra-
tionally our philosophy may conceive, or how-
ever vividly our imaginations may represent
them as living, as observing the course of events,
as participating in our emotions, as enjoying
the manifest presence of God, we dare not
found any religious belief or practice on such
speculations. If our religious observances had
been in any way connected with the dead, we
should have known something of their state and
offices; but as no such knowledge is imparted,
as there was no pretension to it in the earliest
ages, and especially as Christianity clearly
points to God as the sole object of religious wor-
ship, we invoke the departed for no other pur-
pose than to satisfy our speculative doubts, we
attribute to them no other office than that of
endearing the past and hallowing the future,
and offer no other oblations than those of the
memory and the affections. Even if we be-
lieved them permitted to intercede for us with
our Father, we should be slow to seek their aid;
for if there be one privilege more precious than
another, it is that of direct, intimate communi-
ion with Him who knoweth our weakness and
our strength; if there be one provision more
sacred than another in the charter of our ‘glo-
rious liberty,’ it is that by which they who are
far off and they who are near have equal access unto the Father; not through the ministrations of inferior spirits, but face to face in the sanctuary of his presence. He is not only our sure, but our near refuge; not only our unfailing, but our very present help; not only our hope, but our perpetual joy. The deepest of our joys and griefs, those which it is most necessary to confide to Him who caused them, are absolutely incommunicable to all besides; and what is emphatically true of our self-communings, that 'the heart knoweth its own bitterness,' is yet more true of spirit worship, 'no stranger intermeddling with its joy.'

Having thus stated the grounds of our dissent from that clause of the symbol of Pius IV. which declares that 'the Saints reigning together with Christ are to be honored and invoked, and that they offer prayers to God for us,' it is needless to notice what follows; viz. that their relics are to be venerated; 'that the images of Christ and the Mother of God, ever Virgin, and also of the other saints, are to be had and retained; and that due honor and veneration are to be given to them.' Such practices we hold to be utterly inconsistent with the principle that God is the sole object of religious worship; which principle is derived from what we have
laid down as the first essential doctrine of Revelation,—the Unity of Jehovah.

The next essential doctrine is,

II. The unlimited extent of the Redemption by Christ.

A large proportion of the differences which have arisen in the Christian world respecting the doctrine of redemption, proceed from the variety of meanings which is attached to the term *salvation*. While one party understands by it an admission to the privileges of the Gospel, and a consequent emancipation from the penalties of the old dispensation; another, the state of virtue and peace which will prevail when Christianity has compassed the globe; and a third, a future state of perfect bliss in contrast to one of eternal torment; there is little hope of a mutual understanding respecting the doctrine of Justification. Our part now is to state our own views, and not to enter on any discussion of those of others.

We believe that by *salvation* the Scripture writers commonly signified the state of privilege into which Christian believers were brought by their adoption of the principles of holiness and peace which the Gospel affords. Thus, according to its original meaning, the term was
appropriated to a state of comparative blessedness in this world; but as the principles of the Gospel exert the most powerful influence over our spiritual state, over our capacity for happiness in a future world, the term Salvation has naturally and not improperly been accommodated to signify a state of future safety and bliss. That it did not always mean this, however, is evident to all attentive readers of the Scriptures; as there is not one of Paul's epistles or discourses which would be intelligible, if he were supposed to declare his converts saved from the pains of hell, instead of from the dominion of the evils of heathenism, or the condemnation of the Jewish law. By redemption, we understand a release from the same evils and penalties effected by a sacrifice on the part of a benevolent mediator. By remission of sins, we understand the forgiveness and consequent remission of punishment which are promised in the Gospel on condition of repentance and newness of life. By justification, we believe the sacred writers sometimes to signify the process by which believers are released from all obligations incurred towards the old law, and brought into a state of spiritual freedom; and sometimes that free state itself. We conceive that this interpreta-
tion of terms—not new and arbitrary, but only
divested of the false associations which have
been long gathering round them—will clear up
most of the mysteries which obscure a very im-
portant Christian doctrine, and enable us, in
comparing scripture with scripture, to discern
a consistency of views and a depth of truth which
afford an irresistible evidence of their divine
authority.

The whole scheme of revelation we conceive
to be the method designed by the divine wis-
dom, and adopted by the divine benevolence,
for bringing the human race into a state of pu-
urity and peace more rapidly than could be ef-
fected by the religion of nature. The welfare
of the whole race was no less the object of the
Jewish than of the Christian dispensation,
though its apparent privileges were confined to
the peculiar people. These privileges, imme-
diately and positively advantageous to the cho-
osen people, were remotely and relatively so to
others, by establishing before their eyes evi-
dences of a divine moral government; and as
a moral government implies consistency of au-
thority, it affords a strong presumption of the
unity of the Governor. The Jews were led on
from the fundamental principle of the Divine
Unity to the apprehension of a divine moral government; while observant heathens, perceiving the moral results of the national vicissitudes of the Hebrew people, deduced thence the truth of the Unity of the Deity. Meanwhile, both were advancing to a state of fitness for a fuller revelation; the Jews more rapidly than the heathens, as being specially placed under the schoolmaster who was to bring them unto Christ; but still, dispensing spiritual benefits towards the heathen, for whose sake as well as for their own they were placed in a state of privilege. The old dispensation, though a condition of light and privilege compared with that of nature, was a state of darkness and bondage when contrasted with Christianity. Though the Hebrews had more elevated conceptions of God and clearer notions of duty than the Gentiles, they yet could not appreciate the riches of divine grace, or the extent of divine and human relations, or the full beauty of holiness. They were burdened by a heavy yoke of ritual observances; an escape from the penalties of the law was impossible; and especially, they had no certain knowledge of a future life. The blessings therefore which Christianity offered,—the redemption from the
bondage of the law, the remission of the penalties of sin on repentance, the justification by which they were placed in a condition of spiritual power and freedom,—were worthy of all the exultation experienced and all the thanksgivings expressed by those who were thus redeemed, forgiven, and justified. These blessings were yet more valuable to the Gentiles, in proportion to the more rigorous bondage and deeper moral darkness to which they had been subjected. Instead of the strict but salutary discipline of the law, they had sustained the tyranny of lawless appetites and passions, had lived without other restraints than those of nature; and had no hope in death, but the glimmering and uncertain presages which their own faculties or long-corrupted traditions supplied.

The mode of preparation for the introduction of the Gospel affords a strong presumption that its benefits were intended for the whole race. The Jews had been led on to the point when their spiritual development absolutely required a more expansive revelation; and the Gentiles were prepared, by their observation of the Hebrew people, and by their own wants, sins, and sorrows, to receive with joy happier tidings than their fondest hopes could antici-
pate, and richer benefits than their desires could previously have comprehended. The benefits of the Gospel, after being offered to the Jews and partially accepted by them, were freely held out to the whole human race, and received by all who were conscious of the need of them: so that the Gospel was truly what the aged Simeon declared it, 'the salvation which God had prepared before all people; a light to lighten the Gentiles, and the glory of his people Israel.'

Yet there were many among the people of Israel who were blind to this glory, and many of the Gentiles who rejected this guiding light. This rejection was not caused by any restrictive quality in the revelation, any provision in the Gospel itself for the limitation of its privileges: nor was it caused by any previous arbitrary decree of the ordainer of salvation, that on account of some very ancient event, totally unconnected with the present dispensation, a large majority of the human race should be rendered absolutely incapable of participating in the blessings of redemption. It was occasioned by the prejudices of narrow minds, by the ignorance of darkened minds, by the spiritual pride of presumptuous minds, by the petty
hopes and fears of selfish minds,—prejudices, ignorance and selfishness naturally arising in the then state of the world, and not to be immediately or speedily got rid of but by miracle: a mode of agency which the Divine Being has frequently made use of to sanction his revelations, but never to prepare the human mind for their reception. Thus spiritual ignorance and moral blindness are, we apprehend, the only obstacles to universal redemption; and we firmly believe that these obstacles are only temporary. The Gospel itself bears such an indisputable character of permanence and universality (as we shall hereafter show), and so evident a provision is made for the gradual dissipation of darkness and error, that we may confidently anticipate the time when the hope of the Gospel shall be the rich possession of every individual of every nation.

That it will be so we conclude, not from the persuasion of our own hopes, or at the bidding of our reason in opposition to the declarations of Scripture; but because every principle derived from the Gospel sanctions the commands of our reason and affords a warrant of our hope. There is in no Gospel, History, or Epistle, a hint of any restriction or limitation of the bless-
ings of redemption. Christ is ever spoken of as having died for all; there are thanksgivings in the name of all, invitations embracing all, and anticipations of the ultimate bliss of all. Those who are mourned over, reproached, entreated, compassionated, because they will not accept freedom and peace, are spoken of as excluded by their own unfitness for grace, arising from natural causes, and not by any sin of any ancestor, or by any arbitrary decree of God, or by any repellant and exclusive character in the dispensation of grace itself. Its most distinguishing character, on the contrary, was its boundlessness. Its first work was to throw down the wall of partition which had separated the favored people from others, to abolish arbitrary distinctions, to exchange the multifarious conditions of the old law for the few, simple and universal requisites of salvation declared in the new. If other distinctions have since been instituted, other conditions imposed, other requisites insisted on, they are no part of Christianity, and shall no more impede its ultimate prevalence than the cloud which shrouds the lightning can prevent its shining from one part of the heaven unto the other.

It may be objected, and with justice, that
this method of considering the scheme of justification makes out the gift of grace to be only ultimately and not strictly universal; unlimited in its tendencies, but hitherto very limited in the diffusion of its blessings: and hence may arise an inquiry concerning the fate of those who have died without the hope of the Gospel.

As to the limited spread of the Gospel thus far, it is our business not to assign the final cause of the fact, but to admit and reason on the fact itself. The fact occasions no horror in our minds, and less regret than is felt perhaps by any denomination of Christians besides ourselves; and for this reason, that we do not hold perdition to be the only alternative to salvation by Christ. We find no sanction for so fearful a collocation of terms in the record of the covenant; no mode of reconciling the doctrine thus originated with the attributes of Deity, or with our conceptions of justice, much less of benignity. Moreover we can clearly discern through what misconception the monstrous belief in the everlasting destruction of unbelievers, whether by natural or moral necessity, has sprung to birth. We believe it to have arisen from the before-mentioned misap-
prehension of the terms Salvation, Remission of sins, and Justification.

To the enjoyment of the blessings of the Gospel no alternative could be opposed but their non-possession; to the remission of sins, but their retention; to justification, but condemnation under the law. But it does not follow that when these terms are shifted from their original use, and accommodated to a subject to which they do not naturally belong, they should be still opposed to each other, no others being allowed to intervene. If it be generally agreed to understand by Salvation a state of perfect bliss after death, it is well: but if any man then choose to transfer the term Perdition from meaning the loss of the privileges of Christianity to the loss of the happiness of heaven and a consequent subjection to the pains of hell, he goes further than the customary use of language allows, further than reason can sanction, and much further astray from a true theology than he can at present estimate, or can hereafter sufficiently deplore. It is mournful enough that myriads have died in ignorance and error, that thousands have rejected offered light; but no words can express the horror of the popular doctrine of the eternal condemna-
tion of all who have not died in the faith of Christ, or our reprobation of the corruption through which such a doctrine has been originat-ed, received, and retained. While we believe that grace and truth came by Jesus Christ, and that ‘all things are but loss for the excellency of the knowledge of Christ Jesus our Lord,’ we cannot believe that wrath from above and misery from below, sin from within and darkness around, destined to be dissipated only by the flames of hell, are the portion of all but those who are equally happy with ourselves. Our belief appears to us more consistent with our apprehensions of the perfections of our Father, with our interpretations of his providence, and with the spirit of his revealed law. We believe that though Christianity is the focus in which all the lights of reason and religion are concentrated, every ray is not there absorbed. We believe that though shadows brood more or less darkly over every heathen land, there is in the most remote a glimmering of the dawn; a ray which may direct the eye towards the fountain of glory, and engage the attention to watch the rising of that sun which shall set no more.

We believe that the rewards of righteousness
are promised to all; and that the practice of righteousness is not limited to any kindred, tongue, or people, or essentially connected with any religious belief. We hold that retribution is the universal sanction of the universal moral law; and if the nature of the sanction be more fully understood by Christians, and therefore practically admitted with greater readiness, let them be as grateful as they will for the great privilege, but beware of supposing that the sanction is abolished to all besides. Under the various obscurations of this sanction, savage virtue may be inferior to civilized, —Hottentot to Roman virtue, as both are to Christian holiness; but there is every reason to believe that the savage who surrendered his hard-earned meal to the hungry stranger, and the Pagan senators and warriors who toiled and bled for their country, were as sure of an appropriate reward as the most benevolent and heroic of Christians.

The unlimited nature of salvation in this sense, leads us on to another great doctrine of the Gospel; viz.

III. A Future State.

This truth, the most important to human improvement, the most interesting to human af-
fections, was so fully brought to light by the Gospel, that Christians have differed respecting it no further than as to the time and mode in which future retribution will take place. That Jesus died on the cross, was inclosed in the sepulchre, and was led forth thence by the manifest power of God, are facts too well authenticated to be questioned to any purpose by the most hardy sceptic; and on them securely rests the sublime belief which, from the midst of obscurity, had already cheered the bereaved, animated the martyr, and exalted the hopes and fears of the great body of the Hebrew nation. They had been led, like many of the Gentiles, by the mournful questionings of their affections, to inquire concerning a future state, and at length to believe in it; but their indistinct belief was widely different in nature and far inferior in power to the firm and clear faith with which the resurrection of Christ authorized them to look forward. Their former belief was strong enough to reconcile them to death; and perhaps they had sufficiently clear convictions that the future life would be a scene of retribution, to govern their own conduct by some regard to it; but the evidence was not such as to authorize their pressing on.
the minds of others the motives which the doctrine now affords. Without the evidence of the facts of Christ's resurrection, Paul could not have made Felix tremble at the prospect of judgement to come; or have enforced the duties of masters to their servants by considerations of their accountability to a master in heaven; or have felt how far better it was to depart and be with Christ than to pursue his earthly labors. Without this evidence, Stephen could not have met his fate as if he had been welcoming the hour of rest from which the beams of a new day should awaken him. Without this evidence, no one of the Apostles could have passed through his labors and sufferings with zeal, patience, and cheerfulness; for we have their own testimony, that if in this life only they had had hope in Christ, they would have been of all men the most miserable. Without this evidence, not only would the hopes of millions who have since lived have vacillated, the peace of millions have been at the mercy of sickness and death, and their spiritual strength in perpetual peril from temptation, but the state of morals through the whole civilized world, imperfect as it yet is, would have been far inferior to what we see it,
and could never attain the purity which we confidently anticipate in some future age. Without this evidence, Christianity would be almost nothing; for the doctrine of future retribution is not only its most important revelation, but it is so intimately connected with every other, as a sanction, that the Church might as well be supposed complete without its chief corner-stone, as Christianity to be efficacious if deprived of this last grand truth. This evidence we have, however; and possessing it, it is of comparatively little importance how widely men differ in their speculations as to the time and mode in which the future life shall succeed to the present, and as to the nature of the rewards and punishments which shall follow their probation. The belief in a certain and righteous retribution is all that is enforced upon us by Christianity, all that is a necessary consequence of our faith in the resurrection of Christ. Yet, as a tendency to unauthorized speculation, and also a misapprehension of some Scriptural expressions, appear to us to have caused a very extensive forgetfulness that retribution is not only certain, but will be righteous, we must enter on some explanation of our views respecting the extent of punish-
ment of which the life to come is to be the scene.

We say respecting the extent only, because the nature of the punishment is a subject of far inferior importance, and one on which we possess so little light that it may fairly be left to the imagination of each individual to conceive for himself. Some persons, perhaps the great majority of every denomination of Christians, believe that the pains of actual burning will be inflicted on a corporeal frame, susceptible of suffering in the same way as the body which we at present inhabit, but rendered indestructible. Others conceive that the Scripture language which describes the wicked as tormented by fire is metaphorical, and that it clearly refers, by way of allusion, to the valley of Hinnom, where corrupt substances were devoured by worms, and where human sacrifices were offered by fire to Moloch. Such imagine that the future sufferings of the wicked will be purely mental, but not therefore the less severe and awful. If it had been necessary to form clear conceptions on this subject, a fuller light would have been cast upon it; and as that fuller light is not granted, we may fairly suppose that we cannot at present understand the exact
nature of the evil of which we are emphatically called on to beware. But of the duration of the evil, we believe ourselves so far qualified to judge, as to anticipate that it will not be eternal.

Our reasons for thus determining are various. It is, in the first place, utterly inconceivable that God should appoint to any individual of his creatures a lot in which misery predomi-

nates over happiness. Our belief in the Divine prescience requires that we suppose the fate of every man to be ordained from the beginning. Our faith in the Divine mercy requires that we should expect an overbalance of good in the existence of every being thus ordained; and that in no case can the punishment be dispro-

portionate to the offence. Our faith in the Divine benevolence inspires a conviction that all evil is to be made subsidiary to good, and that therefore all punishment must be corrective, all suffering remedial. Thus far the light of nature teaches us to anticipate the final restitution of sinners.

It is confirmed by revelation,—by every pas-
sage of the sacred records which represents God as a tender Father to all the human race, as just and good, as incapable of being 'angry for
ever,' or of taking pleasure in the punishment of the wicked, and as chastising in mercy, for corrective purposes. It is confirmed by every passage which describes the good brought into the world by Christ as overbalancing the evil produced by the introduction of sin and death. It is confirmed by every passage which prophetically announces the triumph of the Gospel over all adverse powers,—death, sin, and sorrow. Above all, it is confirmed by the whole tenor of the preachings and writings of the Saviour and his followers,—by the spirit of boundless benevolence, of joyful faith, of exulting hope, which is everywhere blended with their emphatic warnings of the perils of sin, and their mournful regret for the infatuation of sinners. It appears to us that against all this array of evidence on the one side, little or none can be adduced on the other.

That which is brought forward most frequently and with the most show of reason is the expressions commonly translated everlasting, and which are applied both to the future happiness of the righteous and misery of the wicked. These terms (which are much less frequently applied to a future state than is commonly supposed) do not invariably signify 'everlasting' and 'eter-
nal,' as is evident from their being applied to various institutions and states which have already come to an end and passsd away: as to the covenant with Abraham, which is declared to have been long since annulled; to the priesthood of Aaron, of which no vestiges remain; and to the flames of Gehenna, which have been quenched for ages. The strictly correct rendering of the terms in these cases is permanent, continual, lasting, and not absolutely eternal.

In order to reconcile the terms as usually rendered with the attribute of Divine justice, some Christians have imagined that the limited punishment of the wicked will be followed by immediate destruction; but this supposition leaves the difficulty where it was before, and is besides destitute of all support from reason or Scripture; as it is incompatible with the character of the Divine dispensations that punishment should be appointed for any but corrective purposes, or that sin and sorrow should triumph in the annihilation of any individual of God's creatures.

If we are asked why then we firmly believe in the immortality of the righteous? we reply, that we found our faith on much better evidence than the use of the terms we have now been
considering. We believe it, because the happiness of the creature is the fulfilment of the ends of creation and providence; because happiness is an eternal principle, while misery is only a temporary influence; and because it would argue imperfection in the Deity, if he were either unable or unwilling to prolong a holy and blissful existence.

This doctrine,—of the limited and corrective nature of future punishment,—is often likened by those who disbelieve and disapprove it, to the Catholic doctrine of purgatory; a likeness which Catholics and Unitarians are perhaps equally unwilling to admit, though the latter have little doubt that the belief in purgatory is a corruption of the genuine doctrine as they hold it now.

It was the opinion of many of the Fathers in very early times, that the world would be destroyed by fire; that the good would be purified by the process, and the wicked consumed. It is clear that they derived a part of this belief from some other source than the Scriptures; but it is equally clear that they had no notion of an eternity of torment. Origen, Clemens Alexandrinus, his master, with Gregory Nazianzen, and others of the Fathers, held that the
wicked would survive this punishment, and come out purified and fit for a blissful state. The Catholic doctrine of purgatory probably arose out of some of these opinions, though it embraces much which does not appear to have entered into the imaginations of the Fathers. Its substance, as declared in the councils of Florence and Trent, is that every man is liable both to temporal and eternal punishment for his sins; that the eternal punishment may be escaped by faith in the atonement of Christ; but that the temporal must be borne by the individual in this world or at his entrance on the next; that the sufferings of those who undergo purgation may be relieved by the prayers and suffrages of their earthly brethren, though in what manner this relief is wrought, whether by a process of satisfaction, or of intercession, or of any other method, it is not essential to true faith to be certified. Neither is it necessary to know where the place of purgation is; of what nature its pains are, and how long sufferers may be detained there. The belief in purgatory was, for some ages, held by all Christians, except the ancient Waldenses, who left the Church of Rome before the doctrine was established there, and who never admitted it. Soon after the
Reformation, it was abandoned by all who left the Church of Rome; so that it has since been peculiar to that church.

Our reasons for rejecting it are, that we find no trace of it in Scripture, and that, as we declared before, we do not admit ecclesiastical traditions as matters of faith. We also reject the notion that any part of the punishment of sin can be escaped through the sacrifices, or mediation, or intercession of any being whomever. We have been frequently accused of impairing a divinely appointed sanction by asserting the limited extent of future punishment; but we think that the sanction is, in reality, abolished by the admission that the Divine decrees may be set aside by human acts, and that the relations of good and evil, virtue and vice, which are declared to be immutable, may be changed at the pleasure of mortal agents. We believe the punishment of sin to be of limited duration; but as certain as the existence of the moral agent, and as little capable of remission through the will of any created being as the law which regulates the rise and fall of the tides, the changes of the moon, and the revolutions of the planets. We hold it to be awful, not only from its certainty, but from its concealed na-
ture. It will doubtless transcend all that the experience of earth can suggest to the imagination. Can it be said that we impair this sanction when we hold that the suffering consequent on guilt is absolutely certain, lasting in its duration, and inconceivably dreadful in its nature? What apprehensions could be fitted to excite greater dread?

For the purpose of explaining why we believe that no part of the consequences of guilt can be evaded through the sacrifices, mediation, or intercession of any being whatsoever, it is necessary to pass on to the next division of our subject. Having stated the three leading doctrines of Christianity, the Unity of God, the unlimited scope of the plan of redemption, and a future state, we now proceed briefly to examine the principles of morals proposed by the Gospel.

The fundamental truths of Morals are eternal as He to whom they primarily relate, and immutable as the purposes which they subserve. But it is necessary that they should be communicated to men under different forms and according to various methods, as minds are prepared to receive them: and their application must also be regulated according to the cir
circumstances in which men are placed. The same principle was proposed to Adam in Paradise, to Abraham in Beersheba, and to Paul when he set his face steadfastly to go to Jerusalem, knowing that bonds and afflictions awaited him there. Obedience to God was the motive proposed for abstaining from the forbidden fruit, for sacrificing an only son, and for facing suffering and death. But an intimation which was all powerful with Abraham was insufficient to secure a much less painful obedience from Adam; and the self-devotion of Paul was ennobled in all its manifold instances by its springing, not from so many express directions, but from a principle, undeviating and perpetual in its operation. In the infancy of the race, it would have been utterly useless to reveal the grand principles of morals in any other way than that which was adopted, viz. by exhibiting their application in various instances. The Divine will was therefore made known in express directions, probably very few in number at first, and gradually increasing in number and importance, so as to enable observers, from remarking the similar tendency of several, to infer a general principle from them. All the records which we possess of the history of
the race to the calling of the Israelites out of Egypt, prove this to have been the method adopted. The commands of God, and the promises and threats by which they were sanctioned, bore an analogy, in their gradual elevation, to those by which we influence an opening mind in its progress from the first manifestation of intelligence to the age when the power of conscience is recognizable. In the Mosaic system, a considerable advance was made, a direct appeal to conscience being instituted, and the gradual revelation of a moral government being provided for. Men were then taught, not what we now know, that the relation between virtue and happiness, vice and misery, is immutable (which they could not have understood,) but that in their particular case, obedience to certain laws would secure prosperity, and disobedience adversity. Such obedience, the most virtuous were incited to render, from a fear and love of God; but they could not have rendered it in any but specified cases, because, not yet being made acquainted with the principle as a principle, they could not direct its application for themselves. The case was the same with the other great principle, Benevolence, as with Piety; and, ac-
Accordingly, the body of laws which was prepared for the Israelites was voluminous, and their sanctions were expressed in a copious variety of promises and threatenings, and embodied in a burdensome ritual, consisting chiefly of penal acts. When the nation had thus been exercised long enough to prepare it for entering on a new course of moral agency (as we prepare a child for the spontaneous exercise of filial duty and fraternal love by a discipline of express commands and particular acts,) Christianity was dispensed, and men were at length furnished with the principles themselves, with whose application they were henceforth to be entrusted.

Christianity was designed to be permanent and universal; and, therefore, though it was first communicated in the form best adapted to those who were first to receive it, it contains within itself that which shall fit it to be a revelation to the mind of man in every stage.

It contains eternal principles of doctrine and morals, embodied in facts, which are the only immutable and universal language. The character of Christ affords a never-failing suggestion, and a perfect illustration of the principles of morals; a suggestion which only the most careless minds can fail to receive, and an illustration
by which only the most hardened can fail to be impressed. From him it was learned what part of
the moral law of Moses was to be retained and what forgone; how much was vital and permanent
and how much external and temporary. From him it was learned, and shall be learned to the
end of time, how the sympathy which caused tears at the grave of Lazarus, the compassion
which relieved the widowed mother of Nain, the tenderness which yearned towards the re-
pentant Apostle, the diffusive love which embraced in its prayer all of every age and nation
who needed the gospel of grace, combined to enforce and adorn the principle of Benevolence.
His parables are eloquent in their praise of benevolence; his entreaties to mutual love are
urgent, and his commands decisive; but the eloquence of his example is by far more
urgent and irresistible. From him it was, and ever shall be, learned that the rule of life is to
be found in the will of God. From his devotion to the work which God had given him to
do, from his perpetual reference of all things to the Divine will, from his unhesitating sub-
mission to suffering and death, from his su-
preme delight in devotional communion, we
learn how Piety is the pre-eminent principle of
feeling and action which men are required to adopt. The parables which inculcate ready filial obedience and sorrow for disobedience, the declarations that it was his meat and drink to do the will of God, and that he was not alone because the Father was with him, are powerful enforcements of the principle; but not so powerful as the acts of obedience and resignation in which its power shone forth. The whole scheme of morals is comprehended in the precepts, 'Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbor as thyself;' but the concentration of truth and beauty is less resplendent, less engaging, less universally clear and interesting, than in the character of him who deduced these two principles from all the law and the prophets.

With these two principles, and all the subordinate ones which are derived from them, are connected sanctions from above, which attest their origin and secure their adoption. By an irreversible decree of Him who founded nature and vouchsafed a revelation, certain states of enjoyment and suffering are connected with the practical adoption or rejection of the principles of duty, not by way of arbitrary appoint-
ment, but of natural consequence. The relations of holiness and happiness, of guilt and misery, are unalterable; shown to be so by the teachings of nature and experience, by the explicit declarations of Scripture, and by every species of evidence which the mind of man is capable of receiving.

Though the chief object of the Christian revelation was to make this relation more evident than it had ever been before, many who received the Gospel imagine that it discovers to them a means by which the relation may be suspended or destroyed. This misapprehension we hold to be more fatal in its moral consequences than any other which human prejudice has originated. By what appears to us a strange perversion of Scripture language, and by the gradual increase of some subordinate errors, it began to be imagined, some centuries ago, that, though misery is necessarily connected with guilt, yet that the guilt may be perpetrated by one person, and the consequent misery endured by another; and this belief has subsisted in almost every Christian church till this day. It is well that it has been confined to the churches, and that its application has been limited, by all but Catholics, to one
peculiar case; for if it had become the common doctrine of our schools, and colleges, and homes, if it had been enforced by parents and moral philosophers and professors as a general truth, as it is by divines with reference to a particular case, the very foundations of virtue would have been overthrown, and the force of its sanctions not only wasted but fatally perverted.

Happily the accents of reason and religion have been too distinct and harmonious to be overpowered by the dictates of error, or very extensively neglected. Notwithstanding all that religious teachers have erroneously inculcated of the possible and actual separation of guilt and its punishment on the principle of vicarious suffering, education has still proceeded, and moral discipline been enforced as if no such false principle had ever been advocated. Children are swayed by hope and fear of the consequences of their actions to themselves; and self-government is enforced at a riper age by the same motives, though enlarged and elevated. In religion alone has an error, as absurd in its nature as injurious in its tendencies, been retained thus long by the force of prejudice; and that it has not spread further we
hold to be owing to its manifest folly and to its evidently noxious influence when applied to any case but that to which it is appropriated. There can be no surer proof that the principle itself is false.

It is difficult to know where to begin in disproving a doctrine which is repugnant to every other doctrine, inconsistent with every received truth, and incompatible with every admitted divine and human relation, with every known attribute of mind, divine or human. It will be sufficient to state one reason for utterly rejecting as we do the doctrine of vicarious suffering; that reason being suggested and confirmed both by our own understandings and by Scripture.

It is clear that no man can sin for another. He may sin at the instigation of another, or for the supposed benefit of another; but in the first case, the sin remains with both, and in the last, with the perpetrator only. Moral disease thus bears an exact analogy to natural disease. Natural disease may be communicated, or even incurred for the benefit of another, but it cannot be so transferred as to be annihilated with respect to the person who was first subject to it. The case is precisely the same with the pain which is the inseparable consequence of sin.
If endured by any but the sinner, it is actually and completely disconnected with the sin. It is no longer a punishment, but a gratuitous infliction. This is so evident that, if proposed in any court of justice but that from which our purest conceptions of justice are derived, the reason and conscience of every man would exclaim against the monstrous notion of a substitution of punishment. If a man had transgressed the laws of his country by theft, would he not be the most unjust judge upon earth who would sentence his elder brother, known to be innocent and virtuous, to imprisonment or death for the offence?

Would the case be altered, except in the way of aggravation, if the sentence were inflicted at the desire of the innocent man? Would any purpose of justice be answered by such a process? Would not every principle of equity—to say nothing of benevolence—be violated? Would not the sufferer be as foolish and blind in his submission as the judge arbitrary in the infliction? Is it not utterly impossible that a transaction, perfectly analogous in principle, though infinitely more momentous in its influences, should take place between the just Judge, the tender Father of men, a creature made fallible by Him, and His holy and beloved Son?
But we are told it is not for us to argue thus on the right and wrong of a transaction which has taken place, and is continually taking place, by Divine appointment. It is enough that God has appointed this method of salvation.

The lawfulness of examining the Divine decrees with intent to understand them, will be discussed hereafter. Our business now is to declare why we do not believe this to be the appointed method of salvation, set forth in the sacred records. Repentance (including not merely shame and sorrow for sin, but newness of life) appears to us to stand forth on the face of the sacred records as the grand, the sole, condition of forgiveness of sins. The faith in Christ, which is so strenuously insisted on as a requisite, is valuable as inducing sorrow for sin and purity of life. Our obligations to Christ, which are so vividly described, are due to him for the benefits he has bestowed on us through his Gospel, and not for any subsequent arbitrary gift, which we feel it impossible for him to have offered, for us to avail ourselves of, and for God to accept. Our obligations to him are boundless and eternal;—for having devoted and sacrificed his life to furnish us with the conditions of salvation,—to teach us re-
pentance, and incite us to holiness. He was truly a sacrifice for men; he suffered and died because they were sinners, and in order to bring them salvation. This the Scripture teaches, and this we readily admit; finding, however, no intimation that any sin has ever been forgiven on any other condition than that of repentance; that repentance has ever failed to procure forgiveness; that any being whatever has at any time exercised or possessed the power of separating sin and suffering by taking either upon himself, or of transferring both from the consciousness of another to his own; that if the endurance of suffering by substitution were possible, it could not be righteous; or that if it were not unrighteous, it could be available to any beneficent purpose. Finding none of these suppositions, but all their opposites in the spirit and detail of the sacred records, we absolutely reject the popular doctrine of the atonement by Christ, while we regard his sacrifices for us with reverential gratitude, and our obligations to him with awe and rejoicing.

The more attentively we ponder his instructions and the more amply we estimate the benefits he brought us, the more conscious do we
become of the impiety of withholding from the
Supreme Author of our salvation the gratitude
and praise which are due to his free, unpur-
chased grace. It is given through Christ, but
it originates in God. It comes through a me-
diator; but that mediator was appointed, in-
formed, guided by God. To him Christ ascri-
bed, not only the acceptance of his sacrifice
and mediation; but the design in which it
originated, the means by which it was wrought,
and the end which it should ultimately accom-
plish; and the more we contemplate the de-
sign, become acquainted with the means, and
joyfully anticipate the end, the more eagerly
do we join with Christ in ascribing to Jehovah
the glory and the praise.

We will now explain our meaning in saying
that the Catholics alone, of all Christians who
have admitted the doctrine of satisfaction for
sin, have not restricted its application to one
very peculiar case. They have been perfect-
ly consistent in not so restricting it; and they
would have been more extensively consistent
if they had gone as much beyond the point
they have reached, as they have beyond the
Church of England and the disciples of Calvin.
If the principle be sound, it will bear a bound-
less application; if it be unsound, it can be no part of revelation, and should be instantly relinquished. If atonement for sin by a transferrence of punishment be possible in any case, it cannot be pronounced impossible in any similar case. If spiritual guilt can be atoned for by ritual sacrifices, in any instance, no one knows that it may not in any other instance. Therefore if the Church of England holds that the Jewish sacrifices were in strict analogy with that of Christ, they cannot reasonably condemn the offering of the mass, and pious gifts offered by the innocent on behalf of the sinner. Neither can the Calvinists, who regard the Mosaic offerings as atonements for spiritual sin, consistently object to the practice of penance, or the principle of granting indulgences. It appears to us that there is no tenable ground between the ultimate extension of the principle and its absolute rejection,—between dissolving to each individual the connection between guilt and punishment, and asserting that connection to be absolutely indissoluble: thereby maintaining the genuine Scripture doctrine that repentance alone can obtain remission of sins.

The lawfulness of the practice of penance
and the enjoyment of indulgences is, we perceive, defended by Catholics as being established on the same ground as the Jewish sacrifices. They expressly state that the eternal pain due to guilt cannot be removed by indulgences, or averted by penance, but only the temporal pain over which the death of Christ has no power of remission. This bears a strong analogy to the case of the Mosaic sacrifices, which were ceremonial atonements for breaches of the ceremonial law, and were not of themselves, as is universally allowed, intended to avert the penalties of spiritual guilt. But this analogy yields no countenance to the Catholic practices we are considering, unless it can be proved that two distinct species of punishment were divinely ordained, and two distinct methods of atonement prescribed. And even if this were proved, the case would not be complete: for though we should suppose two kinds of punishment, and two methods of reconciliation appointed, it is further necessary that the offender should be liable to two distinct species of offence; a position in which none but an ancient Jew was ever placed.

The Divine sanctions were altogether so different under the Jewish from what they are
declared to be under the Christian dispensation, that no analogy which can be instituted between them will hold with any completeness. A future state of retribution formed no part of the revelation made to the Jews. To them, the ultimate punishment which they could anticipate was national adversity, which was the infallible consequence of moral guilt (unless averted by repentance), as ritual penalties were the necessary atonement for breaches of the external law. Of Christians, a higher obedience is required,—a more spiritual devotion to the will of God; and this higher obedience is enforced by more elevated sanctions. Christians are free from the Divine imposition of external observances, and therefore from all divinely appointed external penalties. They are to worship in spirit and in truth; to yield the obedience of the heart; and all their outward manifestations of devotion are of human appointment;—salutary, no doubt, and even necessary to the maintenance of piety, but still optional, possessing only a derived value, and in their very nature incapable of being made atonement for sin. Spiritual atonement, i.e. repentance, is the only atonement which the Gospel prescribes or supposes possible for
spiritual guilt. Reparation indeed is to be made by the guilty to the injured person, when the case admits of it; but this reparation does not constitute the atonement, nor does it partake of the nature of penance. It is only an external atonement for an external injury, and is an evidence that the spiritual atonement,—repentance, has been already made. It bears a relation to that class of offences only which immediately respects our fellow-men, and is impracticable in cases where the offence is against God and ourselves. In such cases, external penance bears no other relation to the offence than such as the weak will of man has originated;—a relation arbitrary, unsanctioned by God, and therefore perilous to man.

This relation, being thus arbitrary, fails of the object for which it was established. Their belief in the efficacy of penance is thus stated by Catholics. (We copy from the universally accredited work, entitled 'Roman Catholic Principles in reference to God and the King,' first published in 1680, and ever since acknowledged as a faithful exposition.) 'Though no creature whatsoever can make condign satisfaction, either for the guilt of sin, or the pain eternal due to it, this satisfaction being proper

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to Christ our Saviour only, yet penitent sinners, redeemed by Christ, may, as members of Christ, in some measure satisfy by prayer, fasting, alms-deeds, and other works of piety, for the temporal pain which, in the order of Divine justice sometimes remains due, after the guilt of sin and pains eternal have been remitted. Such penitential works are, notwithstanding, no otherwise satisfactory than as joined and applied to that satisfaction which Jesus made upon the cross, in virtue of which alone all our good works find a grateful acceptance in the sight of God.

As we have already stated our opinion respecting the nature of the sacrifice of Christ, we have only to inquire, in our examination of this passage, into the meaning of the words *temporal pain*. If they be intended to signify the natural evil consequences of sin in this world, it is clear that no penance of human institution can avert them; since the very efficacy of this penance would prove these consequences not to be natural but arbitrary. A man who has defrauded his neighbor cannot preserve or recover his character for honesty, or secure the confidence of those around him ‘by prayer, fasting, alms-deeds, or other works
of piety.' The means are not adapted to the end. The method he must pursue, and the only one which can be used with effect, is to restore that which he had unjustly obtained, and to persevere in a course of integrity till the rectitude of his motives becomes unquestionable. If in the meanwhile he employs prayer, fasting, and alms-deeds as means of rousing his highest affections and confirming his virtuous resolutions, he may find them so far efficacious; but the removal of the *temporal pain*, the stain upon his reputation, is not ascribable to them, but is the consequence of his well attested repentance.

But it appears doubtful whether we have rightly interpreted the words *temporal pain*; since the being obnoxious to this pain is one of the qualifications for the discipline of purgatory. We wish that an exact account could be obtained of its real nature: though, be it what it may, it is clear to us that no natural penalty can be averted by so arbitrary an institution as that of penance. The clause on indulgences is as follows. We quote the doctrinal part of it, that we may avoid the danger, of which it warns us, of charging on the Church such abuses or mistakes as have been sometimes
committed in point of granting and gaining indulgences, through the remissness or ignorance of individuals.

'The guilt of sin, or pain eternal due to it, is never remitted by what Catholics call indulgences; but only such temporal punishments as remain due after the guilt is remitted: these indulgences being nothing else than a mitigation or relaxation, upon just causes, of canonical penances, enjoined by the pastors of the Church on penitent sinners, according to their several degrees of demerit.'

Our conviction of the absolute inefficacy of canonical penances to obtain the end for which they are practised having been stated, we proceed to consider the legitimacy of the power by which such acts are imposed, and a remission from them granted. We shall ground our arguments on some of the subordinate principles, which are clearly deducible from the primary principles of doctrine and morals which we have already stated and arranged.

One of these principles, whose claim to admission is seldom unequivocally denied in theory, though too often practically disallowed, is Christian Liberty,—the indefeasible right of every man to freedom from all human control
in spiritual concerns. This comprehends the right of entire privacy of conscience, of exemption from all inquiry and interference in spiritual matters, of examining, interpreting, comparing and understanding the sacred records under a responsibility to none but God; and of forming, changing, and announcing opinions without hinderance or molestation. We are aware that this principle is seldom carried out to its utmost length, even in speculation; and as seldom is it absolutely rejected. But, as we have said with respect to another principle, and as we would say of all, let it be put to the test of reason and experience; and if sound, let it be fully admitted with all its consequences; if unsound, let it be discarded. The process of attestation which we have instituted obliges us to receive it unhesitatingly, and to act on it unreservedly.

The primary spiritual relation of men is to God; their highest subordinate relation is to each other. Their conduct in the subordinate relation is to be regulated by a regard to the primary; but the primary relation is not to be invaded by any influences from below. The relations between man and man are established by God and guided by Him to the fulfilment
of purposes known only to Him, except in so far as it has pleased Him to reveal them. The relation of the mind of man to its Maker is, on the contrary, so intimate as to admit of no intervention; and of a nature which cannot be affected by any influence whatever. This relation may be unperceived; (though there is perhaps no instance on record of its being so) it may be heedlessly forgotten; it may be, as alas! it too often is, obscured by the shades of vice or the influences of spiritual tyranny; but it can never be usurped or changed; and the time must come when this indissoluble relation shall be recognized and claimed as comprehending all the manifold privileges of existence. The course of nature seems designed to lead men to its perception, and the grand object of revelation is to blazon it forth; while every intimation of its nature describes it as sacred from all invasion. Every manifestation of the Divine will must, therefore, be made to each individual mind as exclusively as if no other mind existed. The religion of nature, though adopted in various countries, and amidst its different aspects among different nations, embraced by myriads under every form, is yet a bond between God and every individual man
as complete as if that man alone had been created. In like manner the Gospel is a covenant between God and the human race only as it is a covenant between God and every individual of that race who shall embrace it: and there can be two parties only to the transaction,—he who offers the conditions, and he who accepts or rejects them. To no one has the Author of this covenant deputed the power of imposing the conditions, or of judging how far they have been fulfilled, or of passing sentence accordingly. To none could he depute this power without making him, in fact, the only person with whom the inferior party has to do, i.e. the God of the inferior party. It may be objected that we argue upon a metaphor; but, let the Gospel be regarded under every possible aspect, the same truth will still be demonstrable,—that between the Creator and the created no created power can, without the Divine concurrence, interfere; and that in the spiritual creation, the powers requisite for interference being above those of humanity, such concurrence never can have been, and never can be granted.

If the nature of Christian obedience had been different,—if it had been ritual instead of
itual, it may be conceived possible that God might have committed to man the power of judging and sentencing; but the things of the heart, the desires, the struggles with temptation, the silent conflicts, the unapparent defeats and victories of conscience, are known and can be known by none but God. Through the medium of confession alone can one man gain any insight into the spiritual state of another; and no medium can be more deceptive. It is perhaps impossible for the most conscientious mind to communicate to the most congenial fellow-mind a faithful detail of the thoughts, wishes, hopes, and fears of any single hour; and if it were possible, the fellow-mind would still be incapable of forming an estimate of the spiritual state, or of directing the necessary discipline; because the apparent results of operations which he does not understand are all the materials that he has to judge from; whereas the object of discipline is to rectify the operations themselves. If a man confesses to his bosom friend that his devotional feelings have been for some time past sensibly weakening; that he looks on the beautiful world of nature with apathy, and thinks on the perpetual presence of God without awe or delight; that his spirit is dead
in the public offices of devotion, and roving when it ought to be fixed in prayer; his friend may mourn with him over so painful an experience, and suggest, more or less wisely, methods of arousing the sleeping faculties, and kindling anew the failing fires of devotion. But he does this as an adviser, and not as a judge; for the power of judging is not given to him. He knows not whether the origin of the distemper be bodily or mental: he knows nothing of the thousand influences, from within and from without, which have of late modified the delicate processes of the intellect and the soul. He cannot therefore know what restorative influences are most needed; whether mute converse with nature or busy intercourse with men; whether the terrifying or the alluring appeals of the Gospel; whether the awful claims of the Divine holiness, or the mild persuasions of the Divine compassion; whether any or all of these, or of the manifold influences besides which are perpetually dispensed by Him who knoweth our frame, but have never been confided to the empirical disposal of man.

If, as is evidently the case, all human judgment of sin and holiness is comparative instead of positive, and therefore ever changing as the
means of comparison become more ample and the faculty stronger, it is manifestly impossible for any one mind to form an exact estimate of the qualities of another by any but its own imperfect and varying measure: and since to God alone are the principles of morals present in their complete development, to Him alone can their infallible application belong. The agency of men on each other is appointed accordingly. They may confess their sins one to another for their mutual relief and guidance; but such confession must be strictly voluntary, and carefully disconnected with all inclination towards spiritual usurpation on the one hand and subservience on the other.

There is no subject on which the sacred writers are more explicit than this, and none on which their practice exhibited a more eloquent commentary. Hear what the Apostle of the Gentiles asserts in defence of the spiritual liberty of the least enlightened members of the Church, who were, as he believed, in error respecting some modes of practice which were very important at that time. 'Him that is weak in the faith, receive ye; but not for doubtful disputings. One believeth that he may eat all things; but another who is weak eateth herbs
only. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth; for God hath received him. Who art thou that judgest the servant of another? To his own master he standeth or falleth. But he shall be established, for God is able to establish him. It is written, 'As I live, saith the Lord, every knee shall bow to to me, and every tongue shall confess to God.' So then every one of us shall give account of himself to God. Let us not therefore judge one another any more.' (Romans xiv.) This was the rule which the Apostle observed in all his transactions with the infant churches which referred their spiritual concerns to him, as their father and guardian in the faith. He denounced guilt, expounded the faith, guarded against error, and used every method of argument, persuasion, and entreaty, with which his head and heart could furnish him to establish them in righteousness; he set before them every motive of hope and fear, and faithfully declared the whole counsel of God, as bound by his office, and privileged by his unequalled qualifications; but he throughout abstained from intermeddling with any man's conscience, not only by direct interference, but by indirect influence.
Let us see how scrupulous was his regard to liberty of conscience. 'I know and am persuaded by the Lord Jesus that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything by which thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God.' (Romans xiv.) A yet more eminent example is on record, whose conduct bears a reference to a case of still more awful responsibility than that instanced by the Apostle. 'If any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should say and what I should speak. (John xii. 47—49.) How, in the face of these declarations, can men impeach the faith and pronounce sentence on the practice of their brethren, assuming
their own judgments as the standard of truth, and their own conceptions as the measure of holiness? How, in the face of these declarations, can ministers of the Gospel have ever grasped, as a right, the power which Christ himself disclaimed; not leaving judgment till the last day, but delivering over to reproach and death those who were 'weak in the faith,' or perplexed with 'doubtful disputations'? How, in the face of these declarations, can priests of any church have denied that to his own master every man stands or falls, and have made close inquisition into the secrets of the soul, pretending to understand its errors, and presumptuously undertaking to cleanse its secret faults by methods which no voice from above has sanctioned as lawful, and no sign from on high has shown to be efficacious? Could such inquisitors and such priests (and they are to be found in every Church) have mingled with the followers of Jesus, they would have cried out for fire from heaven on the Samaritans, notwithstanding every prohibition; they would have questioned the sinful Mary, not satisfied with her loving much, till they had ascertained how much; they would have pronounced the young lawyer very far from the kingdom of God unless he
could have made a fuller profession of faith; and, meeting the adulteress in the outer courts of the temple as she left the mild presence of Jesus, would have prescribed her penance with a rigor well pleasing to the accusers, who were themselves too modest to cast the first stone. Since Jesus, who knew what was in the hearts of those around him, forbore to condemn, much more ought they to forbear who have no such knowledge. If he awarded no punishment to those who rejected the Gospel he understood so well, much less should they who are themselves but learners inflict pain of body or mind on their fellow-disciples who understand differently, or the unbelievers who cannot understand at all. If he who spake as his Father commanded him left it to the Father to enforce these commands, it ill becomes those on whom the Spirit has not descended to assume an authority which inspiration itself could not sanction. It becomes them to learn what they themselves are, before they judge how little their brethren are what they ought to be. It becomes them to ascertain their own superiority over the Apostles, before they claim an authority with which no Apostle ever believed himself to be invested; and which, if he had so
imagined, he would have prayed for permission to resign. Far less perilous, far less burdensome would be a commission from on high to guide the seasons, to dispense showers and sunshine, and regulate the produce of the fields, than to control the spiritual movements, and administer the fertilizing influences under which the fruits of holiness are to spring up unto everlasting life.

That any such commission was ever given, is as true in the one case as in the other; and the belief of any individual that to himself it was ever confided, is a proof of unsoundness in heart or brain. To any man it is honor enough, as it was to Paul and Apollos, to plant and to water. To God alone it belongs to give and to measure the increase.

We therefore disapprove of the practice of confession as adopted by Catholics, for one reason among many, that it infringes liberty of conscience, by making man practically accountable to man, and countenancing an assumption of that power to judge and punish which belongs to God alone. The punishments of canonical penances are, it is true, of human institution; but they are awarded to spiritual guilt, of which no one has a right to take
cognizance but God. We therefore deny the right of any man to impose penances, or, in consequence, to issue indulgences; and we hold that wherever such a right is claimed, the prerogative of God is invaded and the cause of his Gospel injured.

Christian liberty secures to every man the right, not only of reading the sacred records for himself, but of interpreting them for himself; of ascertaining by his own unbiased judgment what they teach, and of holding the opinions thus formed without being accountable to any man or to any body of men. In advocating the free perusal of the Scriptures and the formation of individual opinions from them, we shall be careful to avoid any bias from the popular and false impression, that the faithful pastors of the Catholic Church would prohibit their flocks from reading the Bible: and we shall enter on no discussion respecting the comparative fidelity of Catholic and Protestant English translations of the Scriptures. On the latter point, much must be said, if anything; so much, that no room would be left us for matters of greater importance. Important as it is that the sacred books should be faithfully rendered, that it should be shown how long-prevalent errors, supposed to
be countenanced by them, are not so counte-
nanced; important as it is, for instance, to decide
whether the sacred teacher said 'Repent,' or
'Do penance,' it is yet more important to de-
velop the principles to which all modes of ex-
pression are subservient: to attend to the spirit
rather than the letter, to establish truths and
explode errors to the perception of which
every intellect is adequate, than to debate
matters to which, though of inferior moment,
peculiar qualifications are requisite.

We willingly accept the following testimony
of Fenelon to the fact of the unrestricted use
of the sacred writings in the early times of
Christianity; though we dissent from the con-
cluding remark. The passage is translated
from a letter from Fenelon to the Bishop of
Arras. (Œuvres Spirituels de Fenelon, 8vo.
tom. 4, p. 241.) 'I think that much trouble
has been taken in our times very unnecessarily,
to prove what is incontestible, than in the
first ages of the Church the laity read the
Holy Scriptures. It is clear as daylight, that
all people read the Bible and service in their
native languages; that as a part of good edu-
cation, children were made to read them; that
in their sermons, the ministers of the Church
regularly explained to their flocks whole books of the sacred volume; that the sacred text of the Scriptures was very familiar to the people; that the clergy exhorted the people to read them; that the clergy blamed the people for not reading them, and considered the neglect of the perusal of them as a source of heresy and immorality. But in all this the Church used a wise economy; adapting the general practice to the circumstances and wants of individuals. It did not, however, think that a person could not be a Christian, or not be well instructed in his religion, without perusing the sacred writings. Whole countries of barbarians, innumerable multitudes of the faithful were rich (to use the words of St. Paul) in words and science, though they had not read the sacred writings. To listen to the pastors of the Church who explain the Scriptures to the faithful and distribute among them such parts as are suited to their wants, is to read the Scriptures.'

This last proposition is in perfect accordance with the creed which declares that 'to the holy Mother Church it belongs to judge of the true sense and interpretation of the Holy Scriptures,' but inconsistent with the principle held by
us, that no man has the power of judging for another or the right to prescribe the opinions of another. 'What then is to be done,' it is asked, 'with those who cannot read for themselves?' They must take what they can obtain from their pastors, or from any other medium of communication. If the medium be as faithful as human fallibility allows, much truth may be learned and the means of holiness may be abundantly afforded: but yet the learner is precluded by his ignorance from the full enjoyment of his Christian liberty; and to hang on the lips of his instructor is far, very far from being the same thing as reading the Scriptures for himself.

Such a 'wise economy' as Fenelon speaks of seems to us but a fleshly wisdom, a narrow policy originated by men, discountenanced by God, and available to perpetuate, not the Gospel itself, but the corruptions which were early mixed with it, and which will not stand the test of examination. Who was to decide what 'parts were suited to their wants?' Who knoweth the things of a man, but the spirit of a man which is in him? Who gave the power of prohibition to read the Scriptures over such as 'were not disposed to read them to their ad-
vantage? Who was to judge of the disposition; who could discern the tendency of inquiry; who could estimate the advantage and disadvantage of the results? How dared the Church to 'withhold from the laity the perusal of the Bible without permission of their pastors,' from the assumption that it was 'unsafe to allow the people at large to read the sacred text?' How unsafe? For the Gospel itself? The Divine care would have provided a preventive or a remedy, if the danger had been real. For the honor of God? He would have made provision for its vindication. For the spiritual welfare of the people? It could not have been injured by the free use of the means ordained to perfect it: nor was it ever the province of pastors to promote that welfare by other means than the Gospel authorizes. And where is the patent for the monopoly of the Scriptures to be found? But it is alleged that there are many passages in the sacred volume which, being hard to be understood, are wrested by the unstable and the ignorant to the destruction of the purity of their faith. True. But the case was the same in the days of the Apostles; and did Peter ever desire that Paul's writings should therefore be kept
back from the unlearned and unstable? Or did he enjoin an explanation of them from the wise, to which the foolish should be required to assent? No; he recommended caution in giving heed to other men's errors, and growth in the knowledge of Christ Jesus; both which must be better promoted by independent thought and judgment than by subservience to any mind, however pure and enlightened. Christ himself, though he knew what was in man, never required this subservience from any one of his followers. He gave his instructions in as many different forms as we have them in now: in discourses, in parables, in familiar dialogue, and by actions; and invariably he left to the hearers the application of the principles thus conveyed, except when pressed by his immediate followers for an interpretation. He took no pains to preserve his Gospel from 'the rash criticisms of the vulgar,' as the piety of Fenelon erroneously advises. He did not act upon the belief that previous instruction was necessary to the comprehension of the word of life, or that 'the people should be full of the spirit of the Gospel before they are entrusted with the letter.' The letter of the Gospel now is the same as the letter of
the Gospel then; the spirit now, as then, is only to be got at through the letter; and the letter now, as then, is only valuable as it communicates the spirit. Christ did not think that 'it should only be permitted to the simple, the docile, and the humble; to those who wish to nourish themselves with its divine truths in silence; and withheld from those who merely seek to satisfy their curiosity, to dispute, to dogmatize, to criticize.' This doctrine of Fenelon is, we are told, and ever has been, the doctrine of the Roman Catholic Church. Were the disciples to whom Christ spoke of the bread of life and who therefore forsook him, 'docile and humble?' Yet what saying was more 'hard to be understood?' When he declared the nature of his Gospel, and the authority under which he proposed it, were the Pharisees in the temple 'simple and docile?' Was there no disposition 'to dispute, to dogmatize, to criticize' among the elders, the scribes, the Sadducees whom he referred to his works, assured of the temporary nature of the Jewish covenant, and besought to listen to the truth which should make them free? The glad tidings of salvation were then preached, as they ought to be now, to the poor and ignorant without fear that what is truly the Gospel can
be dangerously misapprehended, and without intimation that the faith needs the interpretation of fallible understandings, or the guardianship of human wisdom.

If we believed (which we do not) that error in matters of faith could of itself endanger salvation,—i.e. exclude from the happiness of a future state,—we should be convinced that those were much more liable to error who adopted the faith after it had passed through a fallible mind, than those who received it from Christ himself, speaking directly, as in fact he does, in the faithful records which the Bible presents. And the more feeble and ignorant the recipient mind, the more liable will it be to admit the errors of others, as well as to originate some of its own. While, if referred to the sacred volume itself for his faith, a man is in danger of entertaining no errors but his own. However imperfect his mental vision may be, he is thus more likely to behold the object in its true form and colors, than by the interposition of a faulty medium. If it be objected that the medium, so far from being faulty, corrects the imperfections of the natural faculty, we ask for the test of its possessing this quality, and for the proof that it was ever conferred.
But, being convinced, for reasons given before, that the possession of the true faith is not an indispensable requisite for future happiness, and that the non-possession of it is not to be followed by eternal misery, or by any arbitrary infliction whatever, we cannot admit the plea of care for the souls of men as any reason or excuse for trenching on the natural liberty of the mind, or prescribing opinions which Christ himself only administered the means of forming, and which his Apostles presumed not to impose. Purity of faith is the most exalted attainment of the most exalted mind,—the richest of the myriads of rich blessings which the Father of our spirits has placed within our reach. It should be sought as the most precious of all treasures; it should be guarded as the most sacred of all trusts: but though it may be won by any, it can be communicated by none. It is the especial reward of individual search, and loses its very nature by being transferred; for that which is truth to a man who has discovered it for himself, can be truth to another man only so far as his faculties are exercised upon it, apprehend, and adopt it. This, which may be justly said of all truth, may be especially declared of religious truth, which is of no value
unless made a vivifying principle, and can never become a vivifying principle unless perceived by the understanding and recognized by the heart.

The true office of the pastors of the Church (and likewise of all believers) is to lead others to that knowledge of the truth which can never be imposed. Their concern for the spiritual welfare of their brethren can never be too earnest; their diligence in guidance and guardianship, too eager; their value for purity of faith, too high; or their apprehension of spiritual danger, too ready or too ardent. But all this concern and apprehension should be justly directed, and this guidance and guardianship exercised with a regard to the rights with which God has invested every man. The first object to be desired is spiritual advancement, to which intellectual rectitude is subsidiary. The first object of dread is moral corruption, and not mental error. The guidance to be exercised is that of an experienced over an inexperienced person. The one points out to the other the snares and dangers into which he is liable to fall, the labyrinth in which he may lose himself, and the various tendencies of different paths; but he has no lawful power to insist up-
on a particular path being pursued, or to condemn his companion to destruction for interpreting differently the invitation on which they both proceed. The guardianship is faithful as long as it consists in warning off the attacks of temptation, declaring the threats and promises of the Gospel, and educating for independent action; but it becomes tyranny when restraints are imposed on the exercise of the faculties, and any impediments are thrown in the way of a free range through the spiritual world of which God has made every man an inhabitant. It is the office of Christian pastors to study the sacred records with all diligence, striving to ascertain by the help of learning and philosophy, and every other help, what the true faith is, and how other minds may be best disposed for its apprehension; to place before those minds whatever may best tend to enlighten, convince, and establish them; to excite them to activity and stimulate them to further action when aroused. But further than this they must not go. The mind must work out the results for itself; and for those results none but itself can be answerable. Its safety or peril rests with God, who hath given into no man's hand the souls of his brethren.
It is justly observed by Catholics, that many of the very persons who complain of the discouragement by them thrown in the way of the general perusal of the Scriptures, circulate the Book of Common Prayer of the Church of England 'as a safeguard against the misinterpretation of the Bible,' and by their doubt and dread of the consequences of making the Bible common, seem to admit the probability and danger of such misinterpretation. It is very true that such inconsistencies obtain among Protestants, and such inconsistencies will exist as long as there is any dread of carrying out a good principle to its full extent. If all Protestants adhered to the grand principle of the Reformation, that the Bible alone is the religion of Protestants, there would not only be no damnatory clauses in their creeds, but no creeds,—no embodying in an unchanging form of words principles which were given in no such form, which cannot be received under the same aspect by minds differently prepared, and which are too expansive in their nature to be long confined within arbitrary limits of human imposition. The Church of England forsakes its fundamental principle of dissent from the Roman Catholic Church when it would secure
uniformity of faith by framing articles of faith, by keeping back the Bible from the feeblest intellect, or appointing 'a safeguard,' or interfering in any way between the Bible and the minds which are to derive their religion from it. If uniformity of faith cannot be thus obtained, it is a necessary consequence of the Protestant principle that uniformity of faith is not necessary to salvation. This consequence, which we fully admit, the Church of England, in the letter and spirit of her articles and creeds, inconsistently denies.

It is manifestly absurd to exhort a man to derive his faith from the Bible, if it is declared to him beforehand what he is bound at his eternal peril to believe. Yet this is in fact done, when the Book of common Prayer is circulated as a safeguard to the Bible, and also when a Catholic is made to declare on his admission to the Church, 'I also admit the Sacred Scriptures according to the sense which the holy Mother Church has held and does hold,' &c. For purposes of faith, all use in reading the Bible is over when this declaration is made. The disciple can only, while striving to learn his duty from the sacred pages, wonder at what he finds there;—at the appeals to individual
judgment; at the addresses to the intimate consciousness of every man; at the freedom allowed and encouraged among the first Christians; at the absence of all pretension to authority in matters of opinion, of all wish to prescribe, of all tendency to domineer. If he be intelligent, it will occur to him as surprising that no creed, if creeds be good things, was given by our Saviour to his Apostles before he left them, weak and divided in the faith as they at that time were. And again, when they were strong and united, but when doubt and disagreement were creeping into their churches, it must seem strange that Christ, who manifestly watched over the interests of his Church, should not have authorized and communicated a profession of faith more ample and particular than that which had hitherto accompanied baptism; viz. that Jesus was the Christ, and that remission of sins came by repentance.

Finding no trace of the Apostles' Creed among all the sacred books, he will inquire into its origin, and discover that it was not composed by the Apostles,* and that when, in an evil hour, it was proposed for general adoption,

*See Lord King's 'Critical History of the Apostles' Creed.'
its main purpose was to exclude the Gnostics, who would have mixed up their false philosophy and vain deceptions with the simple faith in Christ which then, as now, constituted a man a Christian. Having gone thus far, the disciple begins to doubt whether he has hitherto possessed and exercised the spiritual liberty which is his birthright. If he pursue the inquiry he will, undoubtedly cast off the restraints which man’s wisdom has imposed on his faculties, and interpret, judge, and believe for himself. If he look back to his promise to admit the sense of Scripture only as the Church declares it, and renews that promise, he must lay aside every hope of purifying and strengthening his faith by his scriptural studies. Henceforth it will indeed be, as Fenelon declares, the same thing to him to read the words of Christ, and to hear an explanation of them from his pastor. Not for this were the Beræans cited as an example by Paul; not by these means was Timothy prepared for his extensive labors; not thus did Apollos learn how to apply his vigorous talents to the service of the infant churches. All these men searched the Scriptures, knew the Scriptures from their youth up, were learned in the Scriptures, from which they ascertained for themselves, the promise of Christ’s coming, and
themselves applied the tests which proved that Jesus of Nazareth was this Christ.

Every man has a natural right, not only to form his opinions for himself, but to change them as frequently as he shall believe himself led to do so. This natural right is not only sanctioned, but its exercise is approved, by the Gospel. As long as the opinions of men are not absolutely right, as long as they fall short of the truth as it will be perceived in heaven, there is room and occasion for a change; and such a change, wherever recorded in the New Testament, is recorded with approbation. Where was there ever a more extensive change of opinion than in Apollos on his conversion? Yet in his youth, Apollos was as orthodox, as undoubtedly correct in his religious opinions before the introduction of Christianity, as any Christian who now subscribes all the creeds of the Catholic Church. But what would have been the consequence if he had engaged never to 'take and interpret the Scriptures otherwise than according to the unanimous consent of the' Rabbis; or if he had promised, vowed, and sworn most constantly to profess his present faith whole and entire, with God's assistance, to the end of his life? It is true that no reve-
lation is likely to supersede the faith of Christians; but it is, at the same time, as little probable that no development of the principles of Christianity should cause gradual changes of opinion in the course of a lifetime, as it then was that Judaism should not be expanded into the fuller revelation of the Gospel. If, like Apollos, we believe rightly now, it is impossible to answer for no change of opinion being necessary to enable us to believe rightly twenty years hence. The view which we have already taken of the expansive tendency of the eternal principles of Christianity authorizes our declaring that a gradual enlargement of views, i.e. change of opinions, is a necessary consequence of the correct apprehension of religious truth.

Creeds are intended to be permanent and universal professions of faith; and are the instrument by which a uniformity of faith is to be secured, if such a thing be yet possible. But creeds never have fulfilled, and never can fulfill, any one of these purposes. No uniformity of faith has existed since the first creed was framed; no one formulary has been universally received among Christians; and experience already indicates, what the lapse of time will
prove,—that no creed will be permanent. If the most ancient of creeds, commonly called the Apostles', be named in answer to the last remark, let it be remembered that the first version of this formulary given by Irenæus, and the subsequent ones by Tertullian, Cyril of Alexandria, and others, were as widely different from those now in use as from each other. Widely different versions of this creed are used in the Catholic Church and the Church of England; and those who subscribe to the same form of words understand those words variously. The permanence of this most ancient of creeds is in name only; and the name itself is a false assumption.

Creeds cannot be permanent and universal, unless the language of which they consist is also permanent and universal; which no language has ever been. There is no test by which it can be proved that any two minds affix precisely the same meaning to the commonest terms; while we have abundant evidence that very abstract terms (such as abound in creeds) convey very different notions to different minds. Thus, if the terms of a language were absolutely immutable, and if one language prevailed over the whole earth, there would
still be room for a variety of interpretations of anything expressed in that language. But the mutations which time occasions in every tongue, and the necessity of translation and re-translation, increase a thousandfold the chances of such a variety, and indeed render it absolutely unavoidable.

It is well, therefore, that the truths of religious doctrine cannot be made one with the language in which any age or nation chooses to clothe them, as that language is necessarily mutable. And it would be well if believers were henceforth and for ever to desist from the attempt to connect what is mutable with what is immutable, that which is perishable with that which is immortal, by requiring the present age to adopt the language of the past, and providing for a similar adoption by the future. If they wish the spiritual conceptions of former ages to be perpetuated, this may best be done by changing the terms as their meanings become modified, and not by retaining them the more pertinaciously, the more varied are the conceptions they originate. If the Gospel itself had been inseparably connected with any form of language, or embodied in anything but facts, it would ere now have passed away, or have been so far transformed
as to be a different religion. It would have been untranslateable; it would have been untransferrable to any country beyond that in which it originated; it would have been unintelligible to succeeding generations of even native inhabitants of that country. It is only in so far as Christianity is disencumbered of formularies of faith, and emancipated from the guardianship of Councils, that it becomes the religion of mankind. The metaphysical clauses of the Apostles’ Creed, and the canons of the Council of Trent, may contain the belief of a few, a very few, speculative minds. The declaration that God sent Christ Jesus into the world to save sinners, contains the substantial belief of Christendom, which will be the faith of the whole world,—because it is Christianity.

It is as impossible for a man to prescribe to himself the faith of his future years, as for one age to prescribe the faith of a succeeding age: and for the same reasons. He may in his youth state an opinion in unambiguous terms, and with perfect sincerity, which, if he still hold, he cannot state in the same terms ten years after. The opinion may be substantially the same, and yet have such a bearing upon
some other opinion, or may be so modified by some other opinion that the same form of words may not express it fully, or perhaps correctly. It is yet more probable that the conceptions which are now attached to the terms are enlarged by his improved experience; so that, if he would declare the same truth, he must change his terms; or if he can conscientiously retain the terms, he must have modified his opinion. What enlightened, reflecting Christian understands exactly the same by any one parable, any one axiom, any one fact of Scripture that he did when he first admitted its truth? He believed it then; he believes it now; but how differently since science has brought new evidence to light, since philosophy has developed its origin and tendencies, since experience has tested its truth, and faith invested it with a hallowed interest and an indestructible beauty! How, therefore, is it possible for any one faithfully to engage that his views even of eternal truth shall never be modified! Witnessing, as every reflecting man does, the gradual evolution of truth from the vicissitudes of human experience, and from the successive dispensations and the progressive course of Providence, he may with safety declare that Gospel
truth is immutable and divine; but he will avoid
the presumption of supposing that all her rich-
es are already shed into his bosom, that her
brightest light is poured upon his feeble eye.
He will rather hope that his apprehension will
continually become clearer, his powers invigo-
rated, and his capacities enlarged, till his
views of religious truth become as unlike what
they were when first admitted, as the fair face
of nature appears to the new-born infant and to
the mighty poet. He will reject, as an infringe-
ment of his inalienable rights, every attempt to
bind him down to engagements which it may
not be in his power to fulfil. He will refuse to
promise that his intellect shall remain station-
ary; and to permit that any individual, any
council, or any church, shall usurp that spirit-
ual influence which he trusts shall be immedi-
ately dispensed from the fountain of grace and
truth. Desiring wisdom, he asks of God; not
profaning and annulling his prayer by engag-
ing to receive it only in certain measure; and
if any church on earth interfere to prescribe
the measure, he rejects the interference as un-
authorized by the letter of the Gospel and con-
demned by its spirit.

Christian liberty comprehends an entire free-
dom from restraint in the publication of opinions. To his own master every man standeth or falleth, not only in the formation of his opinions, but in the use he makes of them when formed. According to his conscientiousness in seeking for truth, and not according to the accuracy of his judgment, will he be judged by God in forming his opinions; and when formed, he will be responsible, not for the rectitude of his influence, but for the rectitude of his intentions in exerting it. What a man believes to be the truth, it is his duty to declare in the method and degree which benevolence and prudence may point out to be the best. For what but this do we venerate the heroic Stephen, and every other martyr who bore witness to the truth in the early days of Christianity? Yet for what but this have Christians been led to the stake by Christians, age after age, under the pretended sanction of a religion of liberty and brotherly love? For what but this have Catholics and Protestants vied with each other in torturing in body and mind men whose conscience was omnipotent over the love of liberty and life, and who thus showed that, whether their intellects were or were not unfaithful, their souls were true to God? For
what but this are the lovers of truth even yet too often punished, directly or indirectly, for inviting others to participate in the benefits which they believe they have gained. Stephen was stoned because he was a heretic; Paul worshiped the God of his fathers according to a way which was then called heresy, and for which he was persecuted through life and unto death. Peter and John were brought before the high priest and rulers for publishing their heresy, and punished for refusing to cease to publish it. Yet has this their heresy prevailed; and thus shall every new truth prevail, and its promulgators be honored, in despite of the wrath of man; while the more freely errors are canvassed, the sooner will they be exposed. What was once said with truth in relation to the Gospel of truth,—'If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it,'—may be said with equal wisdom of every other kind of truth and the test of investigation is a much surer one than that which is furnished by the prejudices and the passions of men. There is no natural, no Divine law which sanctions the infliction of pain for the exercise of the intellect, or for 11
communicating the results of that exercise; and that any human law or custom should have existed by which injury of mind, body, or estate is made the consequence of the formation and publication of opinions, is a proof that the natural rights of man have not been understood, and that the spirit of Christian liberty has not pervaded Christian society. As long as reproach is attached to the act of promulgating opinions (independent of the manner,) as long as the holder of opinions is treated with the same reprobation as the opinions themselves, as long as he is prospectively consigned over to perdition as they are to detestation, as long as ideas of merit and demerit are associated with the convictions of the understanding, or blame is attached to the act of making those convictions known, not only will the subordinate principles of the Gospel remain in part unrecognized, but its essential principles will be violated; for it is clearly a duty of piety to reveal all that is believed to have been discovered of the works and ways of God;—and of benevolence to communicate what, being conceived to be truth, is conceived to be intended for the universal benefit of the race.

It may excite surprise that we have not here
examined the claim of the Holy Catholic Church to spiritual supremacy: but it will better accord with our plan to take that claim into consideration while treating of the temporary institutions of Christianity.

From the essential principles of the Gospel we derive our belief that Christianity, is not designed for any union, permanent or temporary, with worldly power and grandeur; that it is incapable of such a connexion; being injured instead of confirmed by the support of temporal authority, and impaired instead of adorned by the adjuncts of worldly pomp. This principle is asserted in words by every Christian Church in existence; but violated, in fact, by almost as many. Christianity is acknowledged to be a religion of poverty of spirit, of self-denial, of looseness from the world and its possessions. If this principle were carried out into each individual case, it is plain that the pomp and ambition which have despoiled the Gospel of its purity could no longer exist. It is remarkable that this poverty and self-denial are most insisted on in those Churches where the temporal power and luxury are the most excessive. We hear of them above all from Catholics, whose popes, cardinals, and bish-
ops have, in every age, exceeded all temporal princes in the enjoyment of splendor and luxury. We hear of them from the Church of England, whose superior officers revel in unbounded wealth, and especially prize the connexion with the State which their office occasions. While we Unitarians, who hold that Christianity is of a purely spiritual nature, and therefore dishonored by the pretended support of powers inferior to its own, insist much less earnestly than the Catholic Church on the duty of self-mortification and voluntary poverty. Our Church, were it as extensive as the Catholic, would contain no ecclesiastical princes, and no friars; no potentates clothed in purple and fine linen and faring sumptuously every day from the revenues of the Church, and no believers whose piety is testified by a vow of poverty. We believe that our religion ought to be exerted in controlling the passions, exalting the desires, and equalizing the affections, not so much by regulating the external manifestations of those passions and desires, as by influencing the heart. Self-denial is taught much better by inspiring the love of our neighbor, than by the prohibition of innocent comforts and pleasures. Spirituality is much bet-
ter taught by making spiritual things the objects of supreme desire, than by commanding an ostentatious avoidance of the enjoyments of life. But while the Gospel thus leaves men free to follow the bent of innocent desires,—to decide, each for himself, what is lawful and expedient,—it lays a powerful restraint on all the passions, and curbs all propensities which are inconsistent with its purity and spirituality. All worldly ambition, all selfish luxury are utterly incompatible with the faith of the Gospel, which disallows every claim founded on itself to distinctions of rank, to abundance of wealth, to power over the possessions of other men, to the indulgence of earthly desires. The Gospel affords no sanction to the accumulation of wealth, or to the assumption of authority. It affords examples, on the contrary, of submission to temporal authority, of the endurance of voluntary poverty in hardship, not because poverty and hardship are in themselves spiritually desirable, but because they were necessary to the attainment of some benevolent end. From the Gospel we learn that Jesus utterly disclaimed all pretensions to authority, except in those matters where his authority was supreme. ‘Who made me a judge or a divider over you?’ was
his remonstrance with those who referred the disposal of an inheritance to him: and his reply respecting the lawfulness of paying tribute was such as ought to have obviated all doubt whether temporal and spiritual power could ever be properly united; 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' What could be meant by the declaration 'My kingdom is not of this world,' but that his authority was of a spiritual nature only? Why did he strenuously oppose every attempt to make him a king? Why did he send forth the seventy disciples without gold and silver and changes of raiment? Why did he recommend to the rich man to sell his possessions, if wealth and power can be made the means of serving the interests of the Gospel? Why was his indignation so perpetually roused by the spiritual assumptions of the Pharisees, but because religion was in them disgraced by its connexion with worldly greatness? Yet not a few Christians have loved the chief seats in public assemblies, and homage in the streets; not a few have made proclamation when they dispensed their alms, and prayed in the high ways; not a few have taken on themselves to appoint places in the Messiah's kingdom which
the Messiah himself refused to promise, because such power belonged to God alone. While he declined all interference in matters of temporal concern, and rejected all support to his Gospel from magisterial authority, and all benefit from the resources of wealth, it is clear that such support must ever be needless and such resources unhallowed.

How does it happen, it is perpetually asked, that while the right to temporal power is abjured in words by every Church, the State religion of every country affords an instance of its assumption? It happens, as many other strange and inconsistent things happen, through the misuse of terms. What we call temporal power, the advocates of a State religion call spiritual power; and thus have all ecclesiastical abuses been justified from the day that ecclesiastical domination was established. By spiritual authority have kings been enthroned and deposed; by spiritual authority have tributes been raised, wars been originated and conducted, properties been confiscated, and lives forfeited! By spiritual authority were the Crusades begun and carried on; by spiritual authority have popes divided and distributed kingdoms, have cardinals negotiated and
priests intrigued! By spiritual authority did Wolsey amass his treasures, and rule his sovereign at home, and the agents of his sovereign abroad! By spiritual authority does the Church of England demand tithes, and under the same sanction do her bishops legislate. What then is temporal power? What are worldly pomp and wealth?

The abuses which have deformed every State religion in turn are evident to all,—even to those who still help to support them; but the origin of those abuses is not generally ascertained. We ascribe them to the error of mixing up the permanent principles of Christianity with its temporary institutions.

Spiritual principles can only be recognized by means of external manifestations; but the principles and the manifestation are not the same thing; nor can they have a lasting connexion, as every thing external is mutable, while the principles of truth are immutable. As long as mind is connected with body, as long as the intellect can only be reached through the senses, and the heart through the intellect, truth must be invested with a form, and realities be accompanied by shadows. But that form is changeable, and those shadows are
fleeting: the proximate cause of which is the constitution of all material things; and the final cause, the ultimate universal recognition of the principles of truth. We have already described how these principles were communicated to the Israelites by means of ordinances which the mind of man has long since outgrown. The principles of Christianity were, in like manner, embodied in institutions, some of which are obsolete, while others remain; but, since Christianity is destined not to be superseded by any other scheme, it appears to follow necessarily from the principles on which we have been reasoning, that none of its institutions were, like the Jewish, positive, but avowedly adopted from motives of expediency. It is therefore the belief of a portion of the Unitarian body, that Christ himself appointed no ordinance for permanent adoption, and that those which were appointed by the Apostles, and sanctioned by their practice, were established on the ground of expediency alone. They were not therefore the less obligatory upon their disciples in those times, nor upon us, as far as the original ground of the ordinances remains; but as some apostolic practices have, through the revolutions of hu-
man affairs, become obsolete, it is desirable to search into the foundation of all.

Baptism cannot be called a Christian institution, since the rite was practised long before the mission of the Baptist; but some of our body adopt it as a Christian ordinance, because it was countenanced by Jesus and administered by his followers: while other Unitarians, deeming the practice of baptism inexpedient in their circumstances of age and country, decline the rite themselves, but recommend its use in cases analogous to those in which it was first adopted, i.e. in cases of conversion from Paganism. There are others who wish to abolish it altogether, from a fear of encouraging superstition by an ungrounded attachment to external observances.

The ordinance of the Lord's Supper is considered a positive institution of Christianity by almost the whole of the Christian world, the great majority of Unitarians included. The Society of Friends, and the Free-thinking Christians, are perhaps the only sects who positively decline, from principle, the practice of the rite; while some Unitarians deem it inconsistent with their principles to believe that Christ designed the ordinance for permanent
and universal adoption. It is practised by many as a means, a very important means, of increasing love and exciting to obedience, while they yet cannot plead a Divine sanction in its favor, or much less suppose that any peculiar quality resides in what is eaten and drank, or any peculiar virtue in the act of eating and drinking by which any peculiar privilege can be attained. In these last suppositions all our body are agreed, since no intimation can be found in the Scriptures that the sacramental bread and wine were at any time used otherwise than as merely emblematical of the sacrifice of Christ. It was the practice of the early Christians to assemble for the supper, each carrying his portion of the feast, which was eaten like any other feast, and frequently with excess on the part of the rich, while his poorer neighbor hungered. 'When ye come together,' says the Apostle (1 Cor. xi. 20—23,), it is not to eat the Lord's Supper; for in eating, every one taketh before another his own supper, and one is hungry and another is drunken. What? Have ye not houses to eat and drink in? Or despise ye the Church of God, and shame them that have not?' (v. 33.) 'Wherefore, my brethren, when ye come
together to eat, wait one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation.'—It is not conceivable that these Christians had any notion that what they ate and drank was in itself sacred, or that the Apostle was aware of any other purpose of the rite but that of 'showing forth the Lord's death till he came.'

This rite was usually practised on the first day of the week, when the disciples met to commemorate the resurrection of their Lord, and to worship together. The custom of meeting on a stated day for worship has been continued ever since; and the day has been wisely set apart for purposes of rest and refreshment to body and mind. An institution so simple for purposes so salutary will probably, however abused, be of very long standing, even after it is more generally allowed than at present not to be a Divine appointment. The Jewish Sabbath was a Divine ordinance for the use of the Jews; and by them alone has the last day of the week been regarded as sacred. The Lord's Day, or, as it sometimes called, the Christian Sabbath, is a totally different institution, and one which is professedly arbitrary, though subservient to very important objects. If the Jews
were encouraged by their Messiah to look to the final purposes of their sabbatical institution; much more ought we, the subjects of a more enlarged dispensation, to bear in mind that all external observances are but means to ends; ordinances of which it is certain that they were made for man, and not man for them.

Whatever may be the diversity of opinion among Unitarians respecting the ground of the three ordinances just referred to, there is none with regard to those institutions whose period appears to have been determined at the moment of their origin.

The institution of Apostolic Ordination, which the Roman Catholic Church holds to be of a permanent nature, we believe not to have been designed to outlive the Apostles. We perceive no intimation in the various instructions given them which can lead us to imagine that their office was intended to be or could be bequeathed. They were chosen to be witnesses of the circumstances of the life and death of Christ, and the depositaries of miraculous powers after his ascension; but as the assistance of the Holy Spirit, that is the power conferred from on high, was only a temporary sanction, the peculiar office with which it was con-
nected could also be only temporary. The evidence which we possess on this very important subject consists of the words of Christ himself, addressed to his Apostles respecting their mission, their own incidental observations, and the facts which ecclesiastical history presents. From all these sources of evidence we derive our belief that the office of witnessing, which is absolutely untransferrable, was the peculiar office of the twelve Apostles; that they were especially qualified by it for the task of preaching and establishing the new Gospel, and that to enable them to do so with sufficient effect, among the many and great difficulties which the state of the world then presented, the miraculous gifts of the Spirit were granted to them, with power to impart them to whomsoever they would, and that this miraculous power was coexistent with the apostolic age,—with what is variously called 'the age,' 'the kingdom of God,' 'the kingdom of Christ,' 'the kingdom of heaven;' that is, from the descent of the Holy Spirit to the abolition of Judaism on the overthrow of Jerusalem. We find no evidence of miracles after that time which is at all to be compared with that on which we rely respecting the apostolic gifts; none which
allows us to hesitate in our opinion, that with
the apostles expired the power of communi-
cating miraculous privileges; and that on them
alone were such privileges immediately con-
ferred. These gifts of the Spirit served as a
Divine sanction to their testimony, and were
therefore coexistent with that testimony; and
the same evidence which recorded their testi-
mony after their death, recorded the Divine
sanction likewise; and upon this broad and im-
mutable foundation is built the Christian faith,
against which, according to the Saviour's
promise, no opposition has prevailed or can
prevail. When some who could not deny the
peculiarity of his mission, but would not admit
his pre-eminent claims, supposed him to be
John the Baptist, others Elijah, and others
Jeremiah or another of the prophets, Simon
Peter, who was not blinded by prejudice, and
who believed for the works' sake in opposition
to the opinions of men, boldly declared him to
be 'the Christ, the Son of the living God.' Jesus
pronounced him blessed, because he believed
what the power of God made manifest, and
not what men declared; and promised that on
such testimony as his should the Gospel be es-
tablished, so that no opposition should pre-
vail against it; and further declared that it should be in the power of Peter to admit men into the privileges of the Gospel, and to have extensive influence over their spiritual state. ‘Blessed art thou, Simon; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee that thou art Peter (a rock,) and on this rock I will build my church, and the gates of death shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.’

This promise was fulfilled. Peter bore testimony far and wide, with all the zeal and energy by which he was characterized, to the life, teachings and death of his divine master; and from this testimony, in conjunction with that of his brethren, is derived the evidence on which Christianity is received to this day. Peter had also preeminent power in the infant Church, converting three thousand persons on the day of Pentecost, and afterwards preaching, baptizing, and adding multitudes to those who were pressing into the kingdom of God.

No record exists of any attempt on his part
to delegate any portion of his power; none of which could be transferred but such authority in the Church as he possessed under the mode of church government which then subsisted. That which constituted the chief glory of the Prince of the Apostles belonged to him as the follower of Jesus and as an eminent recipient of the gifts of the Spirit. It appears exceedingly improbable that Peter ever was Bishop of Rome, though he suffered imprisonment and perhaps martyrdom there. The authority of the Apostles was general, and seems to have been exercised generally, instead of being fixed in any one congregation. At all events it is clear that the Bishops of Rome did not lay claim to any preeminence over the patriarchs of Constantinople, Alexandria, Antioch and Jerusalem, (further than as they all claimed precedence of one another on account of the dignity of their several cities, and the superior wealth of their sees,) till the Arian controversy afforded them various opportunities of extending their power. When remonstrances were offered by the sixth Council of Carthage, in A. D. 426, and by many other assemblies, against the encroachments of the Bishops of Rome, the pleas which are now brought for-
ward in support of their claim to supremacy had never been heard of; and they were in fact never adduced till many centuries after the death of Peter. It was not till the beginning of the seventh century that the title of Pope was appropriated by the Bishops of Rome; it being applied to all bishops at first, and afterwards to those who held the larger sees, as when Cornelius, Bishop of Rome; called Cyprian the Pope of Carthage. The assumption of the title of Universal Bishop by John of Constantinople, towards the end of the sixth century, was condemned by Gregory the Great, then Bishop of Rome, as presumption and even blasphemy; and he further showed his sense of the presumption by investing himself with the humbler title of Servus Servorum Dei. Yet so soon after as A. D. 606, Boniface III. obtained of the Emperor Phocas that the Bishops of Rome alone should henceforth call themselves Universal Bishops: the claim being founded on the dignity of the city and the wealth of the see, and not on the transmission of the apostolic office from Peter, of which not the slightest hint appears to have been given till Leo complained that the Council of Chalcedon had granted his claim to preeminence on no better
ground than the importance of the city where he presided. Even he, however, had no thought of advancing pretensions to infallibility, as the successor of an infallible Apostle; this additional claim being reserved for Agatho, who, in 680, brought forward the novel doctrine 'that the chair of Rome—never erred, nor can err in any point,' and that 'all the constitutions of the Roman Church are to be received as if they had been delivered by the divine voice of St Peter.' So that there is an utter absence of proof that 'the Catholic or Universal Church has been visibly continued through all ages in one uniform faith, being guided and preserved from error in matters of faith by the assistance of the Holy Spirit.' On the contrary, there is every kind of evidence to prove that the supernatural influences of the Spirit ceased with the close of the apostolic age; that divisions of various kinds and degrees existed in the Christian Church, over which the Bishops of Rome for five or six centuries exerted no preeminent control, and which the decrees of Councils were of no avail to soothe and unite. We therefore hold apostolic ordination to have been a temporary institution, and at the time more universally
understood to be so than perhaps any other provision for the spread of the Gospel.

Of any such institution as a Church, permanent or temporary, established by Christ, and distinct from the simple exhibition of his Gospel, we find not the most remote hint in any records but those of the vain imaginations of men. A Church means literally an assemblage; and the Church of Christ signifies, everywhere in the sacred writings, those who believe in Christ. Where the term is limited, it signifies assemblages of Christians in different places, as the Church at Corinth, the Church at Ephesus, &c. By the universal Church it is impossible to understand any thing but the total number of Christian believers: nor can we conceive of any means by which it can be shown that the primitive Christians understood otherwise, or that the term can admit of any other interpretation. We hold, therefore, that the propositions we are about to quote from the document to which we have before referred ("Roman Catholic Principles," &c.) are founded on an unauthorized and erroneous conception of the nature of the Christian Church. "The way or means by which man may arrive at the knowledge of the mysteries of the Gospel" are declar-
ed to be 'not by the reading of Scripture, interpreted according to the private judgment of each disjunctive person or nation in particular; but by an attention and submission to the voice of the Catholic or Universal Church, established by Christ for the instruction of all; spread for that end through all nations, and visibly continued in the succession of pastors and people through all ages. From this Church, guided in truth, and secured from error in matters of faith by the promised assistance of the Holy Ghost, every one may learn the right sense of the Scriptures, and such Christian mysteries and duties as are necessary to salvation. This Church, thus established, thus spread, thus continued, thus guided, in one uniform faith and subordination of government, is that which is called the Roman Catholic Church: the qualities just mentioned, unity, indeficiency, visibility, succession, and universality, being evidently applicable to her. From the testimony and authority of this Church it is that we receive the Scriptures, and believe them to be the word of God; and as she can assuredly tell us what particular book is the word of God, so she can, with the like assurance, tell us also the true sense and meaning of it in controverted points
of faith; the same Spirit that wrote the Scriptures, directing her to understand both them and all matters necessary to salvation.'

As we believe ourselves included in the universal Church, i.e. in the number of Christian believers, we acknowledge no authority but that which thus included us,—the authority of Christ himself: to no other voice but his, as delivered in Scripture, do we listen with submission; and to none do we commit the office of interpretation; believing that God has given to every man the inalienable right and sufficient power to ascertain for himself what doctrines and duties are necessary to salvation. What the Romish Church may be which, so far from being 'universal' expressly assumes the power of guiding and informing Christian believers, we profess not to understand, having received no evidence of its origin and no attestation of its claims; but we know that in the Christian Church there has never been, since the apostolic age, 'one uniform faith and subordination of government;' nor do we believe that such subordination is designed by Providence, or that such uniformity is compatible with the present nature of man, or essential to his safety and peace. Believing that the Scriptures
contain the word of God, and that the natural faculties of man are its appropriate interpreters, we dare not commit to others the task of receiving a message which we know to be addressed immediately to ourselves; especially we are convinced that, since the apostolic age, no peculiar gifts of wisdom or of tongues have been conferred on any man. The same Spirit which dictated the Gospel we believe to pervade the whole spiritual universe, giving wisdom liberally to all who seek it, and enlightening those who do the will of God respecting the doctrine which is of God.

Since the Roman Catholic Church cannot find a basis for its claims in the Scriptures, those claims must be founded on the 'apostolical and ecclesiastical traditions' which she requires her members 'most firmly to admit and embrace.' The question between the Catholic and Protestant Churches on this subject is,—what traditions are to be received and what rejected; for the one Church would be as unwilling to receive all that have been current, as the other to reject all that have been substantiated. It is evident, as the Protestant Church admits, that the Christians who were not converted by the Apostles themselves, and who...
lived before the publication of the canonical Scriptures, could have had no other foundation for their faith than tradition; and on the same ground we establish our belief in the genuine:

When we reject traditions therefore, it is not as traditions, but in proportion to their evidence. If they appear inconsistent with the sacred writings, incompatible with the convictions of reason, or disagreeing with the circumstances of the age, we feel that the balance of evidence is against them. If they be merely vague and inconsequential, and not contradictory to each other or to any known truth, we hold them loosely, without firm conviction and without positive disbelief. If they be, not only consistent with, but corroborative of ascertained truth, clear in the origin, and early and extensively held, our faith in them is willing and steadfast. Of the first class are those traditions which were pleaded before the second Council of Nice, A. D. 787, on behalf of the worship of images, which we reject on all the grounds mentioned above; viz. because they are inconsistent with the spirit and letter of the sacred books; because they are incompatible with the
convictions of our reason, and because they are perfectly irreconcileable with the practice of the Apostles and the discipline of the primitive Church. Of the second class are those which relate the various fate of the first followers of Christ, and which we admit in the absence of all other evidence, though on such slight grounds as to have no firm conviction of their truth. Of the third class are those by which we receive the sacred books as genuine, and which command belief from their universal prevalence, their strong inherent probability, and perfect consonance with the contents of the books themselves. It will be easily anticipated from what we have said, that we reject those traditions which corroborate the claims of the Roman Catholic Church to a special divine commission; since such traditions are in opposition to what we recognize as the spirit of the Gospel, and unsanctioned by the conduct of the Apostles, especially of Peter. Rejecting these traditions, we hold the opinion suggested by the record of the Acts of the Apostles, that their special commission expired with themselves; that apostolical ordination was a temporary institution; and that the special influence of
the Holy Spirit was designed to be a temporary sanction.

The church of England appears to us to bear the censure and even the ridicule cast upon her by the Roman Catholic Church for the inconsistency of her institutions with the principle on which she professes to act,—the principle of the Reformation,—that the Bible alone is the religion of Protestants. Catholics and protestants Dissenter join in challenging her to produce from the Bible the grounds of the practice, among others, of episcopal ordination; including, as it does, the declaration of the regular transmission of the office, with its peculiar gifts of the Spirit, from the times of St Peter till the present day. Rejecting, as she does, the ecclesiastical traditions on which the Catholics depend, and unable as she is to adduce authority from the Scriptures to which Dissenters appeal, she has no alternative but to own the practice ungrounded, or to adduce some third authority, hitherto unheard of.

Some of the most objectionable forms of ordination for Christian pastorship were, notwithstanding, retained by various denominations of Dissenters long after their separation
from the Church of England, and are still partially held; but Unitarians have altogether relinquished the conception that the teachers of the Gospel are peculiarly qualified for their office otherwise than by their voluntary devotion to it, and by those natural means of study, reflection and prayer which their duty requires them strenuously to employ.

We conceive that the Church of England has been led into the inconsistency mentioned above by conceiving in common with the Catholics, and as we think erroneously, that the institutions of Church government established in the apostolic age are a part of Christianity, and therefore destined to be permanent. Her Church government is, it is true, not the same, because it cannot, by possibility, be so, the lapse of ages having wrought unavoidable changes; but this mutability, which ought to prove to her the temporary nature of the institution, only makes her cling the more eagerly to the points of resemblance which she conceives to have been preserved between her own constitution and that of the primitive Church; forgetting that such supposed resemblance is immediately derived from that very Catholic Church whose superstitions inspired
her with so much horror at the Reformation. Whatever resemblance the two Churches bear to the primitive Church in its external offices, they bear in common.

This resemblance, however, is but slight. In the primitive Christian Church, regulated by elders chosen from the people, and in no way distinguished from them in rank or learning, and served by deacons, whose office was to distribute the funds held by all in common, we can scarcely recognize the original of the pompous establishments in which religion is now believed to be preserved in its purity, till, on examining the history, we trace the degrees by which spiritual domination was secured. The most distinguished of the elders served the office of moderator in the assemblies which met for the transaction of business. In time, the office became permanent, and the 'constant president' was allowed to appropriate the title of 'bishop,' which had before been common to all the elders. When numbers increased so that smaller congregations were separated from one larger, each colony had an elder at its head, and the chief of the parent Church became a diocesan bishop. Large country congregations were, however, empowered to
choose a complete set of officers for themselves, consisting of bishops, elders, and deacons, and were independent of the city Churches, till the Council held at Antioch A. D. 341 forbade country bishops to ordain priests or deacons, and allowed them the power of choosing only the inferior officers of the Church. The next step was to abolish the order of country bishops; country deans and arch priests being substituted. At length, synods were held, at which the bishops met as deputies of the people, to communicate concerning affairs of common interest, forgetting from time to time the character in which they appeared, and venturing to make decrees by their own authority, and even to claim a power of prescribing in matters of faith and discipline. The principal bishop in a large district was employed by his brethren to convocate these assemblies; and as the choice usually fell on the chief officer of the metropolitan Church, the title of metropolitan bishop or arch-bishop was applied to him; which term became common in the Church after the year 430. The patriarchs were of a higher rank still; and there were only five of them, belonging to the sees of Rome, Constantinople, Alexandria, Antioch, and Jerusalem
They were not called Primates till the time of Leo I. The ambition of the clergy found extensive means of gratification in the changes made by Constantine, who adapted the government of the Church to that of the State, which he had newly divided and ordered. As the superior clergy grasped at greater power, the inferior clergy pressed upon their steps; and we soon hear of arch-presbyters and arch-deacons, and of the occasional union of the offices of priest and deacon in the same individual. Thus did the servants gradually become the masters of the Church; and thus, in four centuries, was the constitution of Christian congregations so entirely changed, that scarcely a shadow of their original institutions remained.

This brief detail (the truth of which is so well known that it is needless to give as our authority every accredited ecclesiastical history) affords the best argument for the temporary nature of the institutions of Church government, and sanctions the declaration of those who are charged by either Church with schism, that before they can again be required to join the Establishment, that Establishment must be reduced to the simplicity of government and discipline which characterized the primitive
church. The bishops must assume nothing over their brethren, and be superior in no respect but in holiness; they must be stewards of God, not given to lucre, but eminent in faith, in temperance, in charity. The deacons must administer the common revenues of the church for the benefit of those who have need, appropriating nothing themselves nor suffering others to appropriate. The church itself must be, in all its views and objects, not of this world; having no respect of persons, not awarding to the man in goodly apparel a better place than to the poor man in vile raiment, rejecting every inducement to the usurpation of secular power, and leaving to the conscience of every man, as Peter referred to the conscience of Ananias, the obligation of contributing to the common revenue. 'While the land remained, was it not thine own? And after it was sold, was not the price in thine own power?' is not the language of ecclesiastical tax-gatherers in the present day: and till all contributions to the churches become strictly voluntary, till the churches abjure all temporal authority, and free their discipline and ritual from the encroachments of spiritual tyranny and the defilements of superstition, neither the one nor the
other can advance any claim to spiritual allegiance, and men who dissent from both may hold themselves innocent of the sin of schism.

Thus much we say on the supposition that it might be possible or desirable to restore the ancient constitution of the Church. But we make such a supposition only for the sake of meeting the views of those who, feeling that the ecclesiastical establishments of the present day are unchristian, would fain substitute for them the simple institutions of the primitive Church. Believing as we do, that all such institutions must be classed among the non-essentials of Christianity, we would have them modified according to the circumstances of the age and country in which they are to be used. It is not possible that some of the original Christian ordinances can be advantageously employed in every country and through every age. The first Christians belonged, for the most part, to the middling and lower classes of society, and consequently had few possessions. These possessions, with whatever was voluntarily offered by the few rich men among them, were gathered into a common stock, in order that all might be so far freed from secular cares as to be able to devote their minds and hearts
to the furtherance of the cause of the Gospel. It is obvious that the same reasons for establishing a community of goods do not exist in a Christian country, where the faith has no longer to maintain a struggle with the powers which opposed its first promulgation. Nor could such a community of goods answer the same purposes in a wealthy commercial state and among the cantons of Switzerland, among the nobles and boors of Russia, and the backwoodsmen of America; in states where civilization is most advanced, and in regions where the rights of property are almost unrecognized.

The same may be said of the external modes of worship. Granting that the complex ceremonies of Roman Catholic worship, so nearly resembling the rites of Paganism, might, by possibility, admit of a connexion with pure Christian faith, it cannot be supposed that the cross, wax lights, and incense can ever form a ritual appropriate to the customs of Arabs or Indians, or that they will help the devotion of the fiftieth generation from the present. Primitive modes of worship have, by a singular ordering of circumstances, been preserved among the Vaudois, and are still consonant with their secular state: but men who dwell amidst ravines
and mountain forests think and feel differently, and therefore worship differently from those who inhabit the cities of the plain; while the faith of all is essentially the same. It is, therefore, unreasonable of the Catholic Church to require of all her members, dwell where they may, in the north or in the south, in the metropolis or the wilderness, the vow, 'I also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the seven sacraments.'

Far more reasonable is the Gospel in its requisitions, the sole condition of whose promises is, that men shall 'worship the Father in spirit and in truth.' We have said that the essence of Christian faith is the same through all varieties of manifestation. It has ever been so, and it shall ever be so, for these varieties of manifestation are ordained for the very purpose of preserving the essence. They are ordained, lest men, too much regarding things seen and temporal, should confound with them things unseen and eternal; should not only incorporate religion in material forms, but identify it with them. They are ordained that men may learn what Christianity really is, what the Lord God requires of them concerning it, what
He promises them in it, what He purposes to effect by it; and furthermore, that men may mutually recognize the new bond of brotherhood which the Gospel discloses, by which all are made heirs of God and joint-heirs with Christ Jesus. This recognition must take place as soon as the nature and design of Christianity are understood, be it here or hereafter, in this world or in the next; and surely the sooner the better.

That mode of belief which encourages the closest investigation into the principles of Christianity; which discovers the most clearly all spiritual relations; which affords the most distinct apprehension of the permanence and universality of the Gospel; which discerns how its promises are ratified, its threatenings confirmed, its truths corroborated by all other spiritual influences, by all the results of human experience, and all the developments of Providence,—must be the best adapted to the needs and capabilities of an ever-expanding and immortal spirit. That mode of belief which adapts itself to all times and circumstances, and which is independent of all influences but those which are unfailing, must be the truest and best: and such a faith actually exists in those views of Chris-
Christianity, under which it appears as simple and
diffusive as natural religion.

The Greenlander, who sees how rapidly all
natural influences combine to enhance the bloom
of his transient summer, recognizes the same
attributes of Providence as the philosopher who
marks the expansion of mind under the vicissi-
tudes of events: both are natural religionists.
The great truths of Christianity may be also
common to both. The Greenlander loses the
wife of his bosom, and wanders on the icy
shore to watch if any skiff traverses the horizon,
to bring him tidings from the world of spirits;
he listens to the sullen roar of the waves and
the moaning of the wind, in the intense hope
that the voice of a spirit may mingle with their
murmurs. The philosopher who has suffered
bereavement feels a similar want, though his
yearnings are differently expressed. His rea-
son is adjured, and not his senses, to yield evi-
dence of a life beyond the grave; and the in-
tellect of the one is as intently fixed as the eye
and ear of the other on whatever may bring a
solution of his doubts. Is not the main fact of
Christianity that which is preeminently fitted
to afford consolation and hope to both? To
each in the proportion in which he is able to
receive it? The Greenlander, who believes that there has been an actual resurrection in proof that all men shall live after death, is soothed and cheered by hope. He is brave when tossed by the storms of the ocean or half-buried in a snow-drift, because death is no longer the fearful thing it was. He is patient when his winter store of provisions is exhausted and his children ask him for food, because his faith teaches him that he who can restore the dead from the grave can preserve the living, though the means may not be immediately apparent. This faith is the same with that on which the philosopher reposes his trust, when he sees things that yet are not as though they were,—the revelations of the grave, the spiritual and intellectual communion of a higher state, and the blessed results of the trials and privations of the present. And a similar congeniality prevails respecting every other essential doctrine and principle of the Gospel; and even respecting its minor details. The universal spread of Glad Tidings is a fit subject for universal rejoicing. The moral beauty of the Saviour's character is recognizable by all; the spirit of his teachings is congenial to all; and the very illustrations in which they are set forth are of
a universal nature. Storms everywhere beat on human dwellings, and in all regions flowers spring, and the lights of heaven shine and are obscured. The filial and fraternal relations subsist everywhere; widowed mothers mourn over the bier of a son, and rejoicings are witnessed at marriage feasts. The parables of the Gospel are the most appropriate elementary teachings for all minds from pole to pole; and the principles which Christ proposed command the assent of every intellect, from that of the child whom he set in the midst of his followers, to that which, exalted by all holy influences, is surrounded on its release from the grave by a throng of perfected spirits. It is for man to beware how he limits what God has thus made universal; how he monopolizes what God designs to be diffused; how he encumbers by human inventions that truth which Divine wisdom has made free to all.

By the Gospel, a new relation is established between Him who gives and him who receives it; and it is for man to beware how he attempts to modify this relation, or to intrude on the special communion which it establishes. It is not in the power of man to take away any thing from the Gospel, though he may narrow the
capacity of its recipients; but he must beware how he adds to it the teachings of his own low and vain imaginations. He can do nothing to impair Divine truth, for it is made invulnerable by God: but he may impair and destroy its efficacy for himself and his brethren, by mistaking its nature and perverting its influences; by transferring to others the task which he may not delegate, of admitting its evidences and interpreting its commands. It is not in the power of man to silence the voice of God speaking on earth through Christ; but he must beware of listening to any other exponent of the Divine will, whether or not he refer his claim to St Peter; whether or not he appeal to human wisdom throned in the papal chair or attested by the unanimity of Councils; whether or not he entitle himself the Vicar of Christ on earth.

It is not in the power of man to restrict the influences of the Gospel. What they have been, they will be; what they have done, they will continue to effect. They will bless the spirit in its wanderings and in its retirements, making the universe the record of its history, and its inmost recesses the dwelling-place of Deity. They will restrain the excesses, chas-ten the emotions, and ennoble the sympathies of
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humanity. They will bless life, and hallow the grave. They will develope themselves perpetually as ages roll on, till it shall be their lowest office to still the sighings and subdue the conflicts of the spirit; while their highest shall still be, so to direct its pursuit of ultimate objects, so to invigorate its natural and moral powers, as to evidence to itself its ever-growing resemblance to its Maker. It is for man to beware lest he exclude himself from these influences or impair their operation by mistaking superstition for religion, and by supinely relinquishing the intellectual and spiritual liberty with which Christ has made him free.
THE FAITH

AS UNFOLDED BY MANY PROPHETS.

THERE IS NO GOD BUT GOD.

There was a friendship like that of brothers between Havilah the son of Aram, and a man of another nation, to whom Havilah gave the name Eber. Yet Eber was a Christian, while Havilah was a follower of the Prophet. Havilah remembered how his father had early taught him to despise the Jews and Christians, and how he had hated them in his youth; yet he did not repent of his love for Eber.

Eber was not like many persons, whether Musselmen, Jews, or Christians, who having known no men but those of their own country and their own religion, despise or fear all other
men. He had left his own country many years before, and had travelled from the sun-setting to the sun-rising; and as his heart was open to every man, there were some found to love him in every land: and among these was Havilah. When Havilah's child was sick Eber had, by the blessing of God, restored him. When Havilah's wife had died Eber wept with the mourner and comforted him. Havilah, in his turn, opened his house and his bosom to the Christian, and made him as his brother.

It happened, one day, that as the sun drew near its setting, Havilah and Eber went out beneath the shade of spreading trees, where the evening breeze might come to them to refresh them after the heats of the day. While the Christian watched how the sun hastened down the sky, his friend withdrew a little space to repeat his accustomed prayers. When Havilah had returned, and they were both seated beneath a tree, Eber said to him:

Though we worship not side by side, nor in the name of the same Prophet, yet we worship together; for we pray to the same God, often at the same time,—and may it not be said in the same spirit?

So I even believe, my friend. Yet has the
Prophet declared that there is much evil in friendship with unbelievers. Listen to what is said in the Book; ‘O true believers, have no intimate friendship with any besides yourselves; they will not fail to corrupt you.’ ‘Behold, ye love them, and they do not love you; ye believe in the Scriptures, and when they meet you, they say, ‘We believe;’ but when they assemble privately together, they are full of wrath against you.’* If I had loved a Christian of whom these things were to be believed, I had disobeyed the Prophet; but Mohammed himself, would have loved one whose heart is open as the heart of Eber.

Is it not elsewhere told in the Book, Havilah, who are the infidels whose friendship is dangerous? Is it not those ‘who make a laughing-stock and a jest of your religion†;’ who ‘when ye call to prayer, make a laughing-stock and a jest of it, because they are people who do not understand?’ I have never thus jested, nor sought to turn Havilah from his faith.

Never, said Havilah. Yet is Eber among those who do not understand: else, as surely as the thirsty fields drink in the rain, would

*Koran, chap. 3. † Ibid. chap. 5.
the heart of Eber receive gladly the wisdom of the Prophet.

So say the Christians of those who are called the Faithful, replied Eber. Why should we not both be of those who understand? The same God, the One, who spread out the firmament and the sea and the fruitful fields, who bade the lion roar in the desert, and the elephant hide himself in the forests, and the flocks gather round the dwellings of men, hath given to each of us, not only the heart to love, but the mind to understand. Let us therefore try to understand, and to learn wisdom, each of the other.

Yet, replied Havilah, did not Jesus, the son of Mary, command not to give that which is holy unto the dogs? How then may the Christians impart of their faith to those who will not receive it; to those who despise it, and who are therefore cast out as dogs?

If there be hope that they will cease to despise, the Christian looks on them, not as dogs but as brethren. This is the sign by which he knows them for brethren,—that they worship the same Father.

Havilah answered, I worship, saying 'God is One God; the eternal God, and there is not
any one like unto him! He is the Lord of the heavens; the Lord of the earth; the Lord of all creatures, the mighty, the wise God.*

Thus also I worship.

When, continued Havilah, I read in the Book that 'there are infidels who say, 'Verily God is Christ, the son of Mary,' I go on to say in the words of the Book, 'And who could gainsay God if he pleased to destroy Christ, the son of Mary, and his mother, and all those who are in the earth? For unto God belongeth the kingdom of heaven and earth, and whatsoever is contained between them: he createth what he pleaseth, and God is almighty†.'

So have I ever believed of God, said Eber; and if there be some who believe that Jesus is God, I am not of them. I also say in the words of the Book, 'Say not, there are three Gods; forbear this‡.' Also 'Christ doth not proudly disdain to be a servant unto God:' forasmuch as he said, 'O children of Israel, serve God, my Lord and your Lord.'

Havilah replied, Wise is the saying, 'Neither is there any other god with him, otherwise every god had surely taken away that he had

*Koran, chap. 112 & 45. †Ibid. chap. 5.
‡Ibid. chap. 4 & 5.

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created; and some of them had created themselves above the others*.

If, replied Eber, there had been no voice from God to teach us this, our eyes would have taught us the truth. It is many ages since the sun began to move as he has moved today, and the moon to divide the months as at this time. Our fathers watched their flocks in the plains, and saw how the stars moved silently from one part of the heaven unto the other, even as we shall behold them when this evening light has passed away. The fields also have been fruitful or bare; the flocks have borne their young, or sought shelter from storms as the seasons came round, from the days of Noah until now. It must be that the hand of one Preserver hath guided the motions of the earth and of the sky; and that the smile of one Father hath blessed mankind from one generation to another.

Havilah praised the great name, and said, Our ears also have heard that He is One.

Yes, continued his friend, it is the same voice which spoke with Adam in the garden, and called Noah from among men, and Abraham into a far country; the same which gave

* Koran, chap. 23.
commandments by the Prophets, and promises by the Apostles, and the words of life by Christ.

And by Mohammed his greatest prophet, added Havilah: but his friend answered not.

If there be but one God, said Havilah after a while, there can be but one truth, and this the Prophet taught. Thus he said, There is but one true faith*,—that faith is given to men as it pleaseth God: sometimes in the law of the Jews, and sometimes in the Scriptures of the Christians; and above all, in the words of the Book. It was this truth which was given to Adam when the angels worshiped him, and to Abraham when he received the promise, and to Moses when he gave the law, and to Solomon when he sanctified the temple; and to Jesus when he taught the people, and to Mohammed when he received the Book. This truth cannot be changed, however the worship of men may change.—Thus taught the Prophet.

And thus do I believe, replied his friend. The worship of Adam was not as that of Moses, neither was the prayer of Solomon like that of Mary the mother of Jesus; yet was there one truth in the bosom of them all.—What is this great truth?

*Preliminary Dissertation to Sale's Koran, p. 63. 
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Havilah bowed his head while he replied, God is One. This is the truth which the angels spake to man when he was placed on the new earth, and your Scriptures say it is that which the devils believe and tremble. It is told also in the sepulchre when the dead give account of their faith to the dread ones who inquire; and is it not declared each night at the hour of prayer?

Yet, said Eber, this great truth has been often corrupted. There have ever been men who believed it not, and there have been times when but a few chosen ones have worshiped the true God.

Even so; but such chosen ones have there ever been, that the truth might not be lost; and when they too began to fail, then was the time for admonition to be sent. In such time came Moses; in such time came Jesus; in such time came Mohammed.—Thus the Prophet taught.

I would rather say, answered Eber, that when men became able to receive more of this eternal truth, the prophets of God, Moses and Christ, were sent. Moses taught that God is One, but Christ taught more: how to look unto Him with a greater hope; to love him with a deeper love than even David, the man after
God's own heart, ever felt or would have dared to cherish.

If so, replied Havilah, how shall we think of the faith of Christians when the Prophet came? Did they not worship Jesus, and Mary the mother of Jesus?

They did, and their error is to be mourned; but all Christians err not thus. Mohammed came not to admonish me, and such as myself of the truth; for we believe not on him: yet we know that God is one; and much besides we know which Christ alone hath told. His Gospel tells us, as we have but now said, that forms of worship may change, while the truth changes not; and that as many as hold this truth are brethren. Havilah! I have travelled through many lands, and seen the worship of many nations. Where I have seen men bow down before idols of wood or stone, I have mourned, because they knew not the great truth. When I have seen those who are called Christians praying to Jesus as a God, I have also mourned, because having known the truth, they have corrupted it: but wherever I have heard prayer to the One God, whether under the palm-trees at eventide, or in the assemblies of the people at noon; whether from
the lips of men, or in the voice of a child; whether from my own kindred, or one who speaks in a different tongue,—I have thanked God that his truth is preserved among men. Whatever else be the errors of their faith, or the varieties of their worship, I can call them brethren, while we intreat the same Father for help and blessing. Their differences will pass away with the other perishing things which are not sanctioned by God; and what is true will remain a possession unto all for ever.

So taught the Prophet, replied Havilah.—See where some one drinks at yonder spring!

I have watched the thirsty traveller, replied Eber; he can scarce have drunk since noon, he takes his draught so eagerly.

The water is clear, and the spring never fails, replied his friend: I have seen multitudes quench their thirst there in my day. Others go to the stream beneath the rock; and others again to the well within the city walls. I am told that travellers in the desert collect the rain that falls, and that some who are lost in the thickets moisten their lips with the night dew. Some of this water comes from the sky, and some from the earth; yet it is still water: it is welcome to all, and it quenches the thirst of
all. The time may come when we shall see the abyss whence it flows in so many forms, and know that there is but one source, and that it is dispensed by one hand over all the earth.—Thus is it with the truth of God.

Even so; and thus it shall at length be with the love which cannot but spring out of this truth. Then men shall not reproach one another as infidels, or refuse to worship side by side.

This time, however, was not yet come. Havilah went apart once more to worship, and Eber prayed beneath the tree. Though they reasoned together, they could not yet pray as brethren.
THE GREATEST PROPHET.

As Havilah and his friend Eber rode through the valley at noon-day, they beheld how the persons of one household purified themselves at a stream which was near their dwelling; and how, when they had purified themselves, they kneeled down to pray. Havilah also fastened his horse to a tree, and prayed as he was wont at noon-day. When he had finished and had once more set forth, he saw that the countenance of his friend was grave.—He inquired wherefore; saying,

It makes my heart joyful to be abroad at the hour of prayer, and to behold wherever I turn my eyes, how many true believers remember and obey the words of the Prophet. Even here, where the hills shut us in from the more crowded and busy parts of the land, how many are
worshiping in the true faith! I have marked, not only yonder household on the banks of the stream, but higher up, a wayfarer who came to purify himself; and beneath the tree young children kneeled down beside their parent; and in the porch of yonder dwelling I could perceive that they who command and they who serve, bent the head together. Praised be the name of the Prophet who established prayer in all our land!

Was it Mohammed who taught men to pray? inquired Eber. Was there not one before him who prayed continually, and who taught others to pray in spirit and in truth?

Jesus prayed as holy prophets pray, answered Havilah; but his followers corrupted the worship which he offered pure. Did they not pray to himself and to his mother Mary? Nor was this to be wondered at: Jesus appointed no times for prayer, but left every man to follow his own will. It was left for the greatest Prophet so to ordain the seasons of prayer, that no man could forget or dared neglect to offer praise continually to the One God. Doth it not gladden the heart, to know that prayer riseth up through many lands at the same hour; and that noisy cities and busy villages and quiet
valleys are made as one great temple, while the names of the One God and of Mohammed his prophet are spoken there?

If I believed that Mohammed was the true Prophet, and that through all the land God was worshiped with the spirit, my heart would be glad: but believing Christ to be the last and greatest of the prophets, I would have men pray as he taught.

The Christians forget, replied Havilah, that Christ himself foretold that Mohammed should come.

We do not forget, answered Eber; but we disbelieve. In our Scriptures we find no such prophecy, and we call not that writing a part of the Gospel in which the prophecy is found. To me it appears that Christ revealed so much of the will of God, and opened so fully to men all things that are needful for their holiness and their peace, that no one was wanted after him to tell more. Or if there had been more to impart to men, I cannot think that Mohammed hath done it.

Hath not Mohammed told many things which Christ declared not? Hath he not told many things of the grave, of paradise, and the place of punishment, and also of the angels?
These things agree in nothing with what God made known by Christ, and therefore I believe them not. I hold them to be dreams.

Let us rather speak of Christ, said Havilah, lest we fall out as unbelievers are wont with the faithful.—I acknowledge the Prophet of the Christians, and will join in doing him honor; because it is told in the Book how Jesus said, 'I will heal him that hath been blind from his birth, and the leper; and I will raise the dead by the permission of God. Verily, herein will be a sign unto you if you believe.—And I come to confirm the law which was revealed before me, and to allow unto you as lawful, part of that which hath been forbidden you; and I come to you with a sign from your Lord*.'

Eber replied, These signs did Jesus, and to do them was he sent.

Havilah said, I would hear from thee all that Christ did upon earth, and wherein he is thought by the Christians to be greater than Mohammed. Let us therefore turn aside into the shade, and speak of these things while we rest at ease.

The travellers cast themselves down at the mouth of a cave; and while they talked, their beasts fed before them, under the trees.

*Koran, chap. 3.
Havilah said, We call Jesus the Apostle of God; the Christians call him the Son of God. But the Book saith, 'God is God. Far be it from him that he should have a son*.'

Eber replied, We call Jesus the son of God, because God himself so called him; but that name was only given him because he was the chiefest apostle of God. Jesus was a man, and the servant of God. He was, like other men, wearied in body, and sorrowful in spirit. He loved as the heart of man is made to love; and we know that his friends Lazarus and Mary and Martha, and his follower John, and Mary his mother, were dear to him, and that he mourned when they were sorrowful, and was careful to do them good. The soul of Jesus was the soul of a man. As for his body, we know that he suffered as mortal men suffer. He hungered in the desert, and was in agony on the cross, and died with those who were crucified with him.

There are many, said Havilah, who say that it was one in the likeness of Jesus, and not Jesus himself, who was crucified; and the Book saith, 'They did not really kill him, but God took him up unto himself†.' Nevertheless, as there

* Koran, chap. 4. † Ibid. chap. 4.
is still an uncertain opinion concerning this, I wonder not that the Christians believe according to their Scriptures. Whether Jesus died, or was taken up to paradise without dying, he was still a man, and the apostle of God.

Eber replied, Of his death we will speak more hereafter. The work of his life was to confirm the law (as thou hast said), by showing that it was given unto the Jews from Heaven, to preserve in the earth the knowledge of the eternal truth, that God is One. As he saith, 'I am not come to destroy the law and the prophets, but to fulfil.' This work he did; and having fulfilled the law and the prophets, there was no office left for another, and therefore we call Jesus the last and the greatest of the prophets.

How say the Christians that Christ fulfilled the law?

By teaching in a more perfect way the same things which the law had taught. The law which the One God gave by Moses taught that he governs in the hearts of men, that he requires men to obey him, and that he rewards or punishes men according to their obedience. All these things Jesus taught more perfectly. He showed that men should worship with the spirit rather than by sacrifices; that they should
have pure hearts as well as clean hands; and that they should love fervently, as well as do justly. He persuaded men to this, not by promising them greatness in this world, or threatening disgrace and slavery; but by showing that when the greatness of the world hath passed away, God shall make men happy or miserable according to their obedience. Thus he fulfilled the law; and thus is it truly said, "The law came by Moses, but grace and truth by Jesus Christ."

And how fulfilled he the prophets?

By showing that the things were true which they had spoken concerning himself and their own people.

If he thus fulfilled the law, how say the Christians that the Gospel removes the law? It seems to me that the Jews ought to believe on him who confirmed their law, and that the Christians ought to say, with the Jews, that the law stands for ever.

Nay, my friend, have we not said that though there is one truth that changeth not, the forms in which it is given are made to change? Even so the law was from God, because it contained this truth; but now the same truth is given in the Gospel, and therefore the law
is done away. The Jews refuse the Gospel, because it is not for them alone but for the whole world, the time being come when the great truth shall be made known to all.

If the Christians know that the great truth hath once changed its form, why should it not again? If Christ fulfilled the law, and yet declares that it shall pass away before his Gospel, may not Mohammed confirm Christ and the Gospel, and yet establish a new and better faith? So, as much as the Christians are before the Jews, will the faithful be before the Christians.

Nay, replied Eber, but if we believe the true Gospel at all as it is given in our Scriptures, we must believe that it is to endure for ever. So hath God declared through Christ, by such signs and wonders as we cannot but believe. Those who read our Scriptures, find warnings against all prophets who shall come, against all powers which shall oppose themselves to Christianity. And it is moreover declared, through all the Gospel, that Christ shall judge the world; and that according as they hold to the Gospel, shall all who call themselves Christians rejoice or mourn at the last day.
Thus are we sure that no other gospel hath come or shall come.

The Faithful, said Havilah, are astonished that the Christians should reproach the Jews with their unbelief, while they themselves reject the true Prophet. The Jews say of their law, as ye say of the Gospel, It shall stand for ever; and because they are thus convinced, they refuse Christ, as ye refuse Mohammed.

Christ was foretold by their prophets, but Mohammed was never foretold as a servant of God. Christ wrought miracles, and was visibly sanctified from heaven; but no such signs attended Mohammed. Again: the law of the Jews was never declared to be established for ever; but rather the people were required to receive every prophet from God, whatever should be the purpose of his coming; and they knew not but that some one might come to remove the law.

I know, replied Havilah, that the Christians receive not the gospel of Barnabus, in which Mohammed is promised; but how say they that our prophet came not with signs and wonders? It is true that Christ did more wonders before the eyes of men, raising some from the dead, and giving sight to the blind, and health
to the sick, and creating food for those who hungered:—but did God favor him in the solitude of caves, as he favored his greatest Prophet? Did he send Gabriel to him? Did he take him up to heaven while men slept? And could these things happen to a false prophet?

No false prophet hath ever been thus favored:—but was Mohammed? The followers of Jesus saw how he raised Lazarus from the dead, and cleansed the lepers, and fed the multitudes. Some saw also that one from heaven strengthened him when he prayed sorrowfully before his death; and others beheld the messengers in shining raiment who opened his sepulchre;—but who was nigh when, as Mohammed said, Gabriel came to him in the cave? and what eye beheld the Prophet ascend to heaven and return?

There is, replied Havilah, a better evidence than that of the eyes of men, be they as numberless as the stars of the firmament.

There is, replied his friend; it is the truth which speaks to the heart. This evidence I find in the Gospel of Christ, but not in the teachings of Mohammed.
I find it in both, replied Havilah. Wise is the saying, 'God is but one God.'

Wise is it, and true, said Eber; but this is known to the Jews as it is to us.

Wise is the saying, that Repentance will be accepted with God; for he is easy to be reconciled and merciful. Also, that when men shall be presented before God in the judgment, none of their actions shall be hidden. Also, that no evil happeneth but by the permission of God; and that whoso believeth in God, he will direct his heart. Also, that 'they who serve God and give alms hope for a merchandise which shall not perish; that God may fully pay them their wages, and make an exceeding addition of his bounty.' These things the prophets taught; and do not our hearts declare that they are true?

Even so; but these very things were taught before in our Scriptures, and from Christ did Mohammed learn them.

Then Eber took from his bosom the Book which he ever carried there, and read, 'Repent, and your sins shall be forgiven you.' 'There is nothing covered that shall not be revealed; neither hid, that shall not be known.' 'If any man will do the will of God, he shall know the
doctrine, whether it be of God.' 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.' 'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive a hundred fold now in this time, and in the world to come eternal life.'

It is true, said Havilah, that every prophet is made wise with the wisdom of prophets who have gone before; but that is a testimony that such a one is true, rather than that he is false. The hues of the clouds could never form a rainbow, if the many rays came not from one orb of light.

True, replied Eber; yet each must have a beauty of its own, while it enhances the rest. Christ testified to Moses, while he taught many things which it had not entered into the heart of Moses to conceive. Mohammed testified to Christ; but I cannot find that he taught any new truth; for what new things he taught, I believe not to be true.

Then, replied Halivah, the light which the Faithful declare to flow from the great source,
the Christians believe to come from the unhallowed fires beneath.

Rather, replied Eber, to descend from a remote star which hath borrowed its rays from the great source. Though it hath had its use in piercing the clouds which deformed the greater light, far be it from us to worship it as the sun.

These clouds, said Havilah, what are they?

When Mohammed arose, answered his friend, the religion of the Christians was already corrupted, so that the one eternal truth was obscured among those who should have preserved it in its full brightness and purity. Not only was Jesus worshiped as a God, but his mother also; and the prayer which is sacred to God alone was offered to the souls of dead men, and even to the images of their bodies. Your Prophet was wise, and he discerned that such worship was foolish; and he knew the Hebrew and Christian Scriptures so far as to perceive that such homage was also false and sinful. Therefore he set himself apart, and directed many eyes to the truth from the midst of these superstitions.

Praised be his name who did this! exclaimed Havilah. Let all who love the truth praise him!
Nay, replied his friend, not if he also corrupted the truth. Many Christians, who believed strange heresies, dwelt in the Prophet’s country, and contended among themselves concerning their faith. Many of these heresies did Mohammed receive and teach; thus proving that his was not a true mission, and leading men further from the truth in some points than directing them towards it in others. He also received many superstitions of the Jews, which are not set down in the true Scriptures. This Christ did not. That which he confirmed was given by Moses and the prophets alone, and all the new doctrine which he taught was, in no degree, formed from the thoughts of other men. He neither sanctioned the inventions of men, nor himself imagined any thing from them. Had he done so, men would have been more ready to believe on him than they were.

Mohammed had many enemies, as well as Christ, observed Havilah.

Yes, replied his friend; the Jews, who despise every new doctrine, hated Mohammed, as some of their nation hated Christ. Other enemies had your Prophet also, because he desired greatness, and drew the sword against his foes. Men hated Jesus for a different
cause: even because he forbade to use the sword, and would not be called a prince or a leader, as his nation expected their Messiah should be. Mohammed raised armies, and many feared his power:—Christ commanded peace, and was despised. Mohammed made himself a prince and a chief, and men envied him:—Christ was meek and lowly of heart, and they to whom he was promised scoffed. Mohammed told of his visions, and men believed through hope and fear, though they saw not:—Christ boasted not what was done when he prayed at midnight among the mountains; but many witnessed how he trod the waves, and how he was clothed in light, and how his Father spake to him; and yet was he rejected by multitudes, because the hopes and fears he gave were not of this world. Both died through hatred and cruelty; Christ on the cross, and Mohammed by poison. The mighty chief was honored and mourned in his death; but unto men he died wholly, and multitudes forsook his religion when he was no more heard or seen. Christ died amid mockery and degradation; but darkness and earthquakes signalized his death; and multitudes pressed into his kingdom when he had given to
others the task of preaching it. The grave hid him not; for he was seen to walk the earth, to ascend into heaven, and known to return and watch over the faithful till Judaism was overthrown. Thus the lowly and peaceful was hallowed from heaven, while the proud and warlike lived and died as other chiefs have lived and died, save that his superior wisdom gave him greater power.

Havilah was moved while his friend spoke thus; but he gave no way to anger, and kept his sorrow to himself, only saying,

How is it then that our faith hath spread from land to land, and included many nations, while the Christians are but a handful in comparison of the Faithful? Is not the hand of God seen in this?

The hand of God ought to be seen of us in all things, replied Eber: and in this it is not difficult to discern. I believe that your faith would not have spread as it has done, unless it had contained much that the Jews and Christians believe, and therefore much that is true. It contains also many things which are pleasant to the desires and hopes of men; much that is grateful to their thoughts and sweet to their hearts, mingled with what their
souls feel to be true. Also, it is so far wiser and better than the religion of those who worship idols, that it is no wonder that they who have never heard of Christianity should gladly receive your faith.

If these be reasons why our faith has spread so far, said Havilah, they tell me not why God hath thus ordered it. If our religion be false, why hath the God of truth permitted it to be believed?

It is not for us to declare with certainty why such things are, replied Eber; but to me it appears that many nations will be prepared to receive the full truth of Christianity by believing so much of it as is contained in the religion of Mohammed. We cannot (because our faith forbids) carry the name of Christ into new lands, joined with promises of wealth and power, or with threats of disgrace and slaughter. Ye can preach the name of your Prophet, while the sword is in one hand, and the treasures of the earth in the other; and it is better thus, than that multitudes should not hear of the one God, nor of his prophets, nor be prepared to listen to the other truths which shall surely be told when the time is ripe, and the command of God shall be sent forth.
May that time abide where it shall never again be heard of; and that command be hidden in the bosom of God for ever! exclaimed Havilah.—Yet think not I despise the faith of the Christians, as they despise mine, or as some of the Faithful despise it: I have learned from my friend that there is much in it which is pure, and gentle, and just, if the wisdom of our Prophet were but added to it.

If Mohammed, said Eber, had known as much of the Gospel of Christ as my friend Havilah, he would not have added to it his own imaginations.

Havilah waited in surprise for what his friend should say.

Mohammed has often used the name of Christ, and related many things of him, some true and some which we call false. He also gathered from him some of his doctrines, and some sayings concerning repentance for sins, and submission to the will of the Father: but of many things he was ignorant, because he knew not the true Scriptures in their purity; and many things were falsely told him by Christians who had corrupted the faith. For this I blame him not; but by this I know that, though a wise
man, he was not an apostle of God. If he had known (as God has given it unto some men in our day to know) how simple is the faith of Christ, so as to agree with the one eternal truth; how complete his commission, so as to leave no office for another to fill; how his doctrine purifies the heart, and his promises console and satisfy the spirit,—your Prophet would not have presumed to teach men greater wisdom, or to offer them a higher happiness than God had bestowed already.

Yet, replied Havilah, hast thou not said that the faith of Mohammed hath been spread abroad for good?

Even so, replied his friend: but that good is from Him in whose hand every man is but an instrument of his high will.—Has thy child told thee of the trouble which befell him ere we came forth?

Yes;—but wherefore this question?

I walked in the garden; and, as I passed, the child plucked up by the roots a plant which he supposed to be a weed; but when I told him that its blossoms were beautiful in his father's eyes, he wept because of his haste, and besought me to plant it again. I did so, having first taken from its root a worm, which would soon
have caused it to wither away. By the child's act was the worm discovered, yet he still wept for his rashness. Even so would Mohammed (if his desire was indeed to give truth to men, and if he could now mingle with them) humble himself because he had despised that whose value he knew not, and attempted to injure that which he could not improve. Nor, when all things shall be revealed herafter, will he think the less meanly of his work because God has used it for a purpose which he himself knew not of.

Let us begone, said Havilah, rising and preparing to pursue his way: I will not withdraw myself from thee on account of thy infidelity, till we have each learned all that the Prophet of each has taught. Yet doth it grieve my soul to hear Mohammed thus calmly condemned by my friend, almost as much as to hear him reviled by the Infidels who scoff. I had rather listen to the praise of Christ than to any doubts concerning him who followed and testified to Christ.

Eber was silent as they again went forth: but when they entered a place where many graves were scattered around, he said,

To bless the name of Christ, and to praise
the God who sent him, is indeed to speak gladness, to worship holiness, and to find peace, whether it be in the city or in the wilderness, within hearing of the mirth of children or amidst the silence of the tombs. When the Christian mother presses her new-born child to her bosom, she remembers that through Christ she knows that there has sprung from her a being who shall live for ever. When she watches him at his play, she reposes the cares of her soul on the God who declared through Christ 'that none of these little ones should perish.' If she lives to behold his devotion and charity, she fears nothing which may befall him, because the safety and the treasures of the Gospel are his. If his feet slide and he fall into sin, she has yet hope that, repenting, he may be forgiven, like the sinners to whom Jesus spake words of peace. If she behold the tomb opened for him, her voice gives praise, while her eyes overflow and her soul is calm, because she trusts to meet him again. Thus is it with all who truly know the Gospel. All good from without is increased by the peace within: all sorrows are cheerfully borne, because they issue in joy. This life is despised only in comparison with the better which is to come; it is
enjoyed with gratitude, it is laid down with willingness. While the seasons change, there will be rain as well as sunshine; and, while human life endures, men must weep as well as rejoice:—but wise men know that the rose and the pomegranate spring afresh beneath the shower; and by Christ are we taught how virtue is nourished by tears. While the sun runs his course, will darkness succeed to light and sleep to the heat and burden of the day; and thus are death and the grave the portion of all men. Yet as men fear not to see the sun retire, and as they welcome sleep, do the followers of Christ await death and lie down in the grave, knowing who guards their rest, and trusting to arise as their Prophet promised, and as he himself arose. The blessings of the Gospel are wherever the thoughts of its believers are; in the house and in the field; upon the waters and among the stars; in the words of the wise; in the eyes of those who love, and in the hearts of those who mourn. Praise be to Him who has given this Gospel!

Havilah bowed his head while he answered, Praise be to Him who doeth all things well, in the heaven and upon the earth!
OF THE ANGELS.

It was midnight, and the voices of men were hushed in sleep. The hum of the city near which Havilah dwelt was still: the birds were hidden among the leaves, which were scarcely stirred by the night breeze; and the flocks reposed beside the dwellings. Havilah and his friend sat in the porch, sometimes watching the silent motions of the stars, sometimes listening to the fountain which cast forth its waters in the deep shade, and sometimes gazing upon the domes of the city, which upraised themselves against the clear sky.

It is sweeter, said Eber, to watch the repose of the world than to sleep, if the mind be fully awake, and the body not overwearied. Tomorrow, in the stir of the busy morning, we may think of what we now behold, and be re-
freshed, as parched lips by the drops of the fountain.

Truly, said Havilah, the night has beauties as rich and mysteries as great as the day.

Here, said his friend, is no motion and no sound but the gushing of streams and the murmur of our voices. If the panther rustles in the thicket, it is where no human ear is startled at his approach: if the eye balls of the lion glare, it is afar off in the desert, where none but the beasts of the field crouch and tremble before him. We are alone; for if other eyes look abroad upon the night from the roofs of the city, or beside the watchfires of the plain, they behold not us as we sit within the shadow. We are alone with Him to whom the night is as the day.

Havilah replied, With Him and with his messengers, who rest not night or day. Think not, my friend, that there is no motion where all to us is still; that there is no sound where our sense catches not the echo of music. If our sight could penetrate further than that tract of light which crosses the heaven, we might behold how Gabriel* records the divine decrees,

Koran, chap. ii.
and where the angel of the Resurrection* inquires how long it must be ere his trumpet shall sound. If our ears were quickened as they shall at length be, we might hear the rustling of wings round about us; for there is no hour when Azrael† hovers not near the abodes of men, or when the Genii‡ come not forth from their abode in the mountains.—Yonder is also the place of tombs.

I marked it yesterday, replied Eber; and that some who were lately dead were laid there.

Therefore, in that place of the dead, there is life, and motion, and sound. If we could enter those sepulchres, we should tremble to behold how the dread messengers of God question the departed concerning their faith and their holiness.§ This is also the hour when the guardian spirits of men yield up their charge one to another, and bear on high the tablets on which human deeds and thoughts are written.—My child sleeps on his couch, and knows not that the two who have watched him through the day are taking flight, while other two draw near; but we who are awake feel in our souls

*Koran, chap. lxxix. †Ibid. ‡Ibid. chap. lxxii. §Ibid. chap. x.
that radiant eyes are upon us, and that even while we speak our words are recorded where none shall blot them out.

The God of our life sees us, replied Eber, and no created eyes can discern so piercingly; He also remembers for ever whatsoever is in the hearts of men, and no other record is so sure.

Do the Christians not believe then, said Havilah, that God has messengers, whose bodies decay not like those of men, nor are nourished, as they? Who else should bear the throne of God, and sing higher praise than men can offer? Whom besides hath man to intercede for him, to guard his soul while living, and appoint its lot after death? All who are faithful believe in such, and they are called infidels who doubt.

Far be it from me, replied Eber, to suppose that He who spread forth the universe has not filled every region with life, and formed beings as much nobler than man as man is nobler than the insect of a day. When I feel how weak are the powers of the body as compared with the strength of the soul; when my spirit mounts above the stars, or plunges into the depth of the abyss, while my feet are chained to the
ground it is my belief that there are some who behold what I can only imagine, and grasp that which my thoughts can only reach. But such hath God created—not because he has need of them, but that they might be happy. The throne of God can be removed by none, for the heavens themselves are his everlasting seat. Nor do men need any to intercede for them, for is it not said in your Book, as well as in the Scriptures, that ‘God is ready to forgive, and merciful?’* And who can so well guard the soul while living, and appoint its lot when dead, as He who dwells within the soul, and who knows ‘what the breast conceals?’ Let men be glad if there be spirits more noble than themselves to praise and to enjoy; but, for my own part, I love to believe that by none but God himself am I guarded and cherished, and that no intercessors are needed but my own prayers.

Though it be true, replied Havilah, that God is thus with us, yet we may not dare to despise his angels whom he has set as our guard against the Evil Spirit who goes among men to tempt them.† When the appointed time of his punishment shall come, there shall be no more

*Koran, chap. xxv. †Ibid. chap. xv.
fear for men, and our guardians shall give up their charge; but while the Despairing One is driven back from among the stars, and has liberty to escape from hell; while we know that he besets the earth, and fulfils his vow—how can we be safe, unless some of his own race, and substance, and power, are near to protect us?

When is this appointed time of punishment? inquired Eber;—and what is this vow?

When the dead shall arise, the Evil One shall have no more power; but till then, he does as he promised on the day when he refused to worship Adam, and made the vow, 'O Lord, because thou hast seduced me, I will surely tempt men in the earth; and I will seduce them all except thy chosen servants.* Your scriptures also relate how he did thus with Adam, and alas! how many have since fallen!

Nay, said Eber; our Scriptures say that it was the serpent who seduced Eve, and Eve her husband.

And who made the serpent to speak, but the Evil Spirit within him? And why was Michael sent with the sword of God to cut off the legs

* Koran.
of the serpent, as the scripture of Barnabas relates, but that the Evil Spirit had possessed him?

The gospel of Barnabas is not the scripture in which I believe, replied Eber; and our Book relates nothing of an evil spirit being in the serpent: nor can I think but that evil as well as good comes from Him whose will is done in all the heaven and all the earth, and that to no one has he given power to afflict those in whose very souls he abides. What says the Book, which is your Gospel, when some complained that Mohammed had brought evil upon them? ‘If good befall them, they say, ‘This is from God,’ but if evil befall them, they say, ‘This is from thee, O Mohammed!’—say, ‘All is from God.’*

Nay, but, said Havilah, how do we go on to read in the Book? ‘Whatever good befalleth thee, O man, it is from God; and whatever evil befalleth thee, it is from thyself.’ This evil is that which the Despairing One brings up from the depths of the heart.

Eber replied, My religion teaches me that God alone beholds the hearts of men; Mohammed also taught that ‘None either in heaven or

*Koran, chap. iv.
earth knoweth that which is hidden, besides God: * And again, that He alone ruleth the heart; 'Know that God goeth between a man and his heart.' †

Nay, but, my friend, is it not impious to lay to the charge of God the guilt which comes forth from the heart? Can He that is holy create that which is unholy?

How then does anything that is unholy exist? is there any Creator besides God? Yet is there sin in the world; and yet deeper guilt, I have heard thee say, is in Hell;—and the Evil One himself,—how became he evil but by the permission of God?

Havilah was troubled, but he kept silence.

No man, continued Eber, can declare why anything that is unholy exists, or what shall be the issue of all that is now working in the universe: God alone sees the end of all things from the beginning, and can bring calm out of the tempest, and peace from the troubles of the spirit. Do we not believe that sickness and earthquakes and famine are from God?

From Him, said Havilah, comes the desolation which wastes our cities. He sends a parching breath over our plains, * and the springs are

* Koran. chap. xxvii. † I Thad. chap. viii.
dried up, and the flocks lay themselves down to die. He frowns, and a dark shadow blots out
the sun at noon-day, and he turns the moon to blood when the thunder hastes to burst upon
our heads.

Even so, replied Eber; and the time has been when men said that it must be an Evil Spir-
it who did these things. When the dews fell, and the sky was calm, they blessed God; but
supposed that he had lost his power when the floods were abroad, or the earth became bar-
ren. This was impiety: for the Only Ruler can and does make men happier through the very
evils which they fear. The plains are made fertile when the floods have passed away; and
holy thoughts springs up in the soul when its sorrows are over-past.

All this is true, replied Havilah; and if sorrow were the only evil, I should not fear the
Despairing Angel. But what good can come out of guilt?

We know concerning this, little more than men knew of plagues and storms when they wor-
shiped two Rulers in heaven: but thus much we do know, that there may be many purposes
which man cannot discern,—that fruits may be ripening above which are planted and watered
we know not where or how; and that even now
we can see how some are made wise by the fol-
ly of others; how some become gentle through
the fierceness which afflicts them, and pure
from beholding the foulness of guilt.

Even, replied Havilah, as the son of Tagu
prayed the more fervently for his father, be-
cause his father prayed not for himself; and as
the wife of Tagu looked with a tender love upon
her children, because her husband loved her
not.

Even so, replied Eber. Yet unhappy
they who thus bring sorrow into their houses,
and darken with the shadows of their guilt the
sunshine of innocent hearts. Jesus said, 'It
is necessary that offences come, but alas for
him through whom they come?' We know
not how the offender's lot may be changed
hereafter, by the woes that his guilt shall sure-
ly bring upon him; but it is better to be afflic-
ted in body, than diseased in soul; to find all
dark in the light of noon, and all silent amidst the
gushing of waters and the music of the forests,—
then to be blind to the signs which God holds
forth in the heavens, and deaf to his voice when
he calls to us from on high.

All this is true, said Havilah. Yet would I
fain know why this evil exists. Whether, as my friend believes, it is God himself who administers pain of every kind; or whether, as the Prophet taught, it is the Fallen One who is permitted to seduce man;—I look earnestly for the time when we shall know why these things are so.

Meanwhile, answered his friend, I had rather believe that the cloud which now overshadows the plain came unbidden by the Creator who formed it, than that there is any sorrow which is not administered by him who dwelleth in the heart.—I had rather know that yonder star which hastens to its setting, is unmarked in its course by him, than that any thought which he controls not can pass through the soul. As surely as he refreshes the body of thy child with sleep, he sheds the repose of this hour into thy soul; and if it be he who stirs here among the winds and waters, it is he also who in regions where the sun is now shining moves the hearts of men to resolve, their tongues to speak, and their hands to do. He needs no messengers, though he fills the universe with those who do his will. He yields up his place to none, therefore no other should be feared;
and through him alone should all others be loved.

Let us now lie down to sleep, said Havilah. Safety is around us, and peace within us, whether we are guarded by angels, or by Him alone whom the angels obey.

The day-spring was near, the sky grew pale, and the early fragrance came upon the breeze. —Eber and Havilah paused once more to listen to the waters, and to see how the watch-fires became dim; and then withdrew, each to his couch.
OF THE SCRIPTURES.

In the household of Havilah was an old man who was looked upon with reverence by all who dwelt under the same roof. In his youth he had been rich, and in his manhood powerful. His home had been peaceful, and the children who grew up around him were his pride. But the troubles which are the lot of all men were appointed to him in greater number and with a deeper bitterness than his friends supposed that he could have borne. His fields had been spoiled by blight and by drought; his flocks had been carried away by enemies from afar; his sons were slain in war; and his wife died in sorrow, and left him alone. His friends had compassion on him, and strove to help and comfort him;—but how could such grief as his be consoled? He withdrew himself from them,
test his mournful countenance should sadden their hearts; and, save that which was need-
ful to preserve his life, he would receive noth-
ing from them. After a while, however, when his friend Havilah’s wife was carried to the grave, 
Aza, the mourner (as men called him), entered the dwelling of Havilah to weep with him, 
and he left that dwelling no more. Havilah would have made him as his father, while Aza himself desired to serve with those who tended the flocks or tilled the gardens. Their friendly strife was soon ended, and Aza was permitted to spend his days as it pleased him. He went to and fro in the fields and gardens as he would; and no one spoke to him, unless he desired it, save only the child of Havilah. Aza loved this child. He taught him to know the plants of the field: he sat by to smile upon his sports. He took the boy also between his knees, and told him of the children he had lost, and of the wonders which he had beheld, and of the wis-
dom which he had gathered. To few besides the child did he speak; though he loved Havil-
ahl, and bent his head before Eber as soon as he appeared. He carried the Book ever in 
his bosom or in his hand, and he read in it per-
petually, as he sat in the porch or under the.
palms. One day, when Eber passed out of the
dwelling, he saw Aza thus occupied; and when
he returned, the old man was still reading, as
if the hours had been moments.

Thou art among those, said Eber, who find
in the Book the words of peace.

Here, and here only, said the old man.

Yet, replied Eber, there are other books in
which the servants and prophets of God have
written concerning him. Where is thy faith
in Moses, and in Jonas, and in Barnabas,*
that the study of their writings is not also
precious to thee? And the Psalms of David
too, do not they warm the heart and cheer the
spirit?

Aza replied, David was the beloved of God,
and the prophets have also written of him:
but all Scripture has been corrupted, except
the Book which was given by Gabriel, and
shall be preserved pure for ever:—and while
I hold that which is perfect, shall I turn to that
which is corrupt?—while the Book which was
written in heaven is in my hands, shall I pre-
fer those which came through the hands of
men?

*Books in use among the Mohammedans.
Havilah drew near, and overheard what was said. He added,

Our friend Eber believes, not only that the writings of Barnabas came through the hands of men, but that they were invented by man. I fear also that he regards not the Book as wholly sacred.

It is true, said Eber.—That there is much in the Book that is faithful, I know. That there is much that is beautiful, I perceive: but its truth is the same which other Scriptures had revealed before, and its beauty is that which a man's imagination can create. It cannot offend you to hear of other Scriptures, since you believe that God has made many revelations.

So many, replied Havilah, that if they all remained, the wisdom of angels would scarcely be greater than that of men. But that which was known to Adam, was lost to Abraham; and that which Abraham received, was not given to Moses. What God doeth is right;—but would we had these many Scriptures!

At least, said Eber, we have many left. The Law given by Moses remains, and the Books of the Prophets, and the Psalms of David; and, blessed be God! the Gospel of Christ...
And the Book of Mohammed, said Aza, bending his head over the volume as he spoke. This is the seal of the Prophets; this shall not be changed or lost, as the others have been; and therefore this is the last of the revelations of God. He will speak no more to men till the judgment.

Do the followers of the Prophet suppose that all the sacred books are changed? asked Eber.

All but the Book of Mohammed, replied Havilah. The Jews have altered the Law, and the Christians the Gospel, as the Prophet said; and none remains entire except the writing which Gabriel gave, and which no man has power to change.

How then has it been changed? asked Eber. There are some among the Faithful who read differently from others, as I have heard from thyself:—though these differences be small, I see not how they can exist at all, if God really promised that no such change should be.

Surely there are more and greater differences in the Scriptures which the Christians hold sacred? replied Havilah.

There are, answered his friend: but to us
God has not promised that no word of the sacred writings should be altered. The truth which they contain shall never be changed, because it is truth; but it is given to us in a more lasting form than can be found in the number and order of words. It is the custom of the Jews, and also of those who call themselves the Faithful, to number the sentences, and the words, and even the very letters of their Scriptures; lest any should be lost or changed. We use other methods of preserving the truth.

The Jews, said Havilah, have corrupted the Law, even more than they who worship Mary have spoiled the Gospel.

Not so, said Eber: but it is certain that unless the spirit of the Law is preserved in the heart, any care to guard the letter is of little avail. Both should be guarded; but the spirit may remain entire, even though the letter should be somewhat changed.

But, said Havilah, if a revelation be given by God, will it not be preserved by him?

Yes:—but what makes the revelation? Not the words, but the meaning which is in the words. Else no revelation could be of use to any but those whose language is the same as
that of the book given. There are many nations and many languages on the earth; and some of the revelations of God are intended for all these people: but the words of the revelations must be changed, before they can be understood by many. The Law of the Hebrews was a law for the Hebrews alone; yet I and many millions of Christians besides, though we adopt not the Law, find it necessary to learn what the law is, in order that we may fully understand the Gospel; and not being Hebrews, who read the law in our own tongue, and find that though the words are changed, the spirit of them may be perfectly understood. In the Gospel of Christ this is yet more clearly seen. This gospel is not for one nation or one country. It is spreading, and shall spread, where the language of Hebrews and Greeks has never been heard of. On the coasts of distant oceans in the midst of lands on the other side of the world, even in far islands of the sea shall the wisdom of Jesus be spoken, in tongues which are yet unknown. Even now, the same faith which was held by Paul, and John, and Peter, is cherished by those who never felt the heat of a southern sun, and preached in the churches
of European kingdoms, and blessed amidst the wilds of newly discovered lands.

It is God who has multiplied the tongues of the earth, and left one mind among them all, exclaimed Havilah.

It is, replied his friend. And to Him be the praise that he has given his revelations unto this one mind, so that varieties of speech cannot injure it.

But, said Havilah, if some of the words of the sacred Books should be lost!—since it hath been so, it may be so again.

God will preserve whatever it is needful for his children to know, replied Eber; and how the Gospel has been preserved we know, and how it shall henceforth be guarded, we may perceive. If among all the errors of those who understood the Gospel wrongly, its records have been preserved to this day; if, while the believers were few among a multitude who despised or were ignorant of the Christian faith, the Books were guarded from destruction, and even injury, we may well hope that they are now safe for ever. Now, there are multitudes of Christians who keep this Gospel in their hearts, and write its words upon their memories. While many preach it in new lands, their brethren at home
examine into it, that they may perfectly understand. The copies of the Books are so many that they can never be lost, and kept so pure that they cannot be corrupted. This Gospel is safe for ever.

It may not be further changed, said Havilah:—but if some say that it hath been grievously changed already, how can the Christians reply, if they have not counted the words from generation to generation, and if it hath not been promised from Heaven that no letter should be lost?

Because, replied Eber, we discern by the mind whether the spirit of the Books be true and entire: and the spirit alone is from God; the words are those of the men who wrote. This we know by the difference of the language in which the same thoughts are told. I have related to thee how Jesus and his followers ate together on the night when he was betrayed. Peter was heard by them to declare that he would never leave Jesus; and Jesus was heard to reply, that Peter would deny, before the morning came, that he knew him. The four men who wrote the history of Jesus heard and related this thing; but, though the story is the same in the four Books, the words in which it is told are unlike in all. Those also who heard
and saw how Peter denied Christ, have told
the same truth, but again in different words;
and one adds what the others omitted,—that
when the time arrived, 'the Lord turned and
looked upon Peter.' Now I fully believe that
no word of this tale has been lost since it was
first written down; but if I were told that some
few words had been changed, I should know
that the truth remained, because the same story
is told by four persons.

But, replied Havilah, there are some things
in your Scriptures which are told by only one
writer: how are they known to be faithful?

Because the truth of some parts is confirm-
ed by that which is known to be truth in other
parts. That Nicodemus came to Jesus by
night, and that Jesus talked with him of his
Gospel; also that he told the woman of Sa-
maria who he was, and wherefore he came,
are related by John alone: but no one has ever
doubted the truth of these things, both because
the Book of John as a whole has been care-
fully preserved, and because the truth of these
portions agrees with the truth of other por-
tions; so that the change or loss of a few
words would not prevent our understanding or
believing the stories themselves. This is yet
more true of parts of the Gospel which are more important than any of which I have spoken.

Can one part be more important than another, if all is the Word of God?

Yes; the smallest parts of the Gospel are more precious than any other thoughts that were ever written or spoken; but some are more precious than others, since some are written to explain others. The things which were done were of God through Christ, while the words which explained them were of men. —Jesus came forth alive from the sepulchre on the third day after he had been known to die. This miracle was done by God alone. The Apostle Paul wrote to show that as Christ rose, other men would rise from the dead. God knew what he wrote; God gave him to understand the thing of which he wrote; and God permitted what he wrote to be spread abroad in the world, and to be believed in by all who believed the Gospel. Therefore I receive what Paul wrote, and am thankful that his wisdom has thus come to me; but I think it less important than the fact that Jesus rose from the dead. If the epistles which Paul wrote had been lost, I might still have under-
stood or believed that men would rise from the dead as Jesus rose: but if I had not known that Jesus rose, I could not have understood the reasonings of Paul.

It is indeed a better thing to know what the prophets did, than what their followers said, observed Havilah.

Blessed be God that we know both! replied Eber: but I surely believe that the revelation from God is rather in the things done by his hand, than in the account of those things written by his servants. That God appointed Jesus to teach men that they shall live hereafter; that by Jesus men were taught a higher love and a better obedience; that miracles were done; and that Jesus himself was raised from the dead,—these are the glad tidings from Heaven; this is the revelation which God made to men. The sacred Books contain the history of these things; they relate much that Jesus taught, and yet more that his followers believed, and preached, and wrote. All this is told even as the men themselves spoke; Matthew wrote differently from John, and John from Luke, and Luke from Paul. What they related was from God; but the words were from their own minds, and therefore can the Gospel be preach-
ed unchanged in many tongues; but the children of my own land, and those men of other countries who cannot understand all that Paul and Peter have written, can yet believe in the revelation sent by God through Christ.

My child, said Havilah, loves to hear how Jesus gave sight to the man who was born blind.

Rather, I doubt not, than to listen while Aza reads to him from the Book.—And Eber looked for the old man, but he had withdrawn to another place where he might read in peace.

Havilah replied, The Book is full of wisdom, for which the minds of children are not ripe, and therefore I would that Aza had imparted less of it to my child. I have told him that I fear lest the boy should become weary, and should turn away when the time should come for him to read:—but the old man declares there is a music in the pages, which delights every ear, and a beauty which wakens smiles even in one so young as this child. These are among the signs that it was written on high.

Nay, said Eber, but where is this music when the words are those of another tongue? The Book of the Prophet is read in my lan-
guage; and if my countrymen were to believe in it, they must examine its sense, as they do the sense of the Hebrew Law, and the beauty of its language would be lost to them. It is not thus with the beauty of the Gospel, which speaks to the heart and not to the ear.

And does not the Book of Mohammed speak to the heart?

To thine, I perceive, it does; but there are many who, living in other countries and in other times, cannot understand it, except in those parts which are already found in the Law and in the Gospel. Thou canst speak my language as well as I can speak thine. Come with me to my own land, and I will take thee wherever thou shalt desire to teach thy faith. Speak of it in the churches, and men will hear but not understand. Open the Book in the dwellings of friends and read of it: they will listen, but shall not be wiser. Gather the children unto thee beneath the shade; tell them of what thy Prophet did and saw, and they will wonder; tell them what he said, and they will be weary; they will neither love him, nor inquire of his doctrine again. But suffer me to go thus abroad in thy country, and mark how the people will listen.
would tell how Jesus, the wise and the holy, loved the infants who were brought to him: I would repeat to them his parables, and declare how benignantly he lived, and how mournfully he died; and they would come continually to me, saying, 'Tell us again of Jesus.'—To the laborers in your fields I would speak of the day when he fed the thousands who had followed him into the wilderness; of his choosing some who were fishermen to be his witnesses; some who were poor to be his friends; and some who were despised in this world to teach men the way to a better: and your servants would cry with one voice, 'If he were here, we also would follow!'—Where I see families rejoicing or mourning together, I would tell how he compassionated the woman of Nain, and restored her son to her: how he also raised the young daughter of Jairus, and how he smiled on human love, and wept for human grief, and remembered his mother and his friend in his last hour: and such families would agree to love him as one of themselves.—I would seek out the wisest and holiest of your sages as he gazed upon the heavens, or watched the stirrings of his own soul: I would pour into his ear the truth which Christ drew forth
from the clouds and the winds, from the flowers of the fields and the birds of the air, from the words of men, and even from the vanity of their thoughts. Then would this wisest of your sages cry, 'All the wisdom that I have gained is as nothing: henceforth I will learn at the feet of your Prophet!'—And not in your country alone should it be thus. There are lands where the sea is ever stormy, and where the sun at noonday is scarcely brighter than yonder moon at midnight:—there are lands where no fields are tilled, and all men are hunters of the forest:—there are also lands where all the wisdom of many nations is gathered together, and where men believe not till they have searched and convinced themselves of the truth. In all these lands, among all these people, there is not one where the Gospel may not be understood; there is not one where, being understood, it will not be loved.

Yet, replied Havilah, Christ chose twelve men to be instructed in his Gospel, lest the people should not understand what he himself taught. How was this, if all may understand?

These men were chosen, replied Eber, not
to receive any secret wisdom, or to learn more from Christ than the humblest who listened to him; but to behold the deeds of his life, the manner of his death, and the certainty of his resurrection. To these things they bore witness so long as they lived: but further than this they pretended not to be wiser than other men; and when they died, their office died with them. All men might, from that time, teach in perfect equality; and all that has since been needful to prepare a man to preach the Gospel, is that he should have truly received the Gospel.

My friend forgets, said Havilah, that the Apostles assisted to make the Gospel, which no man is now permitted to do; their Books are used by the Christians, and no writings of a living Christian would be so esteemed.

Eber replied, These Books contain the record of the glad tidings; but the writers did not make or assist in making the glad tidings, which were sent by God and spoken by Christ, and only written down by the Apostles and some of the Disciples. In the same manner, the Books of Moses are called the Law, though they only contain the record of the Law, which was made by God and offered through Moses. Such records could only be written by those
who witnessed the revelation; and therefore no writings but those of witnesses are sacred.

Therefore it is, said Havilah, that the Christians reject the gospel of Barnabas;—but if they receive the writings of Paul, why refuse those of Barnabas?

Even if they believed this scripture to be the work of Barnabas, replied Eber, they would remember that he was not called and sanctified by miracle, by Jesus himself, as was Paul. But they also declare that it could not have been written by the companion of Paul, because he was originally a Jew, while the writer of this work calls himself a Gentile. He also speaks of Jerusalem as being destroyed when he wrote, while Barnabas the friend of Paul could scarcely have been alive so long. Other reasons there are which it will not please my friend to hear, further than that the Christians of the early times numbered not this writing among their sacred Books.

Give me, said Havilah, the volume which is in thy bosom: I will sit down here and study it, if thou wilt go to Aza and listen to what he shall read. But remember, it was with Mohammed as with the Apostles,—that he made not the revelation, but only received it. He did
not even write it down according to the thoughts of his own mind and the words of his own lips, but as Gabriel spoke: some parts also the Angel himself wrote. Let this, and the portion of truth which my friend knows to be in the Book, dispose him to receive the whole, or at least to learn why others receive it.

And let my friend, on his part, remember, replied Eber, that no eye beheld Gabriel descend to Mohammed; while a crowd was present when the spirit sanctified the baptism of Jesus. No ear was awake when, as Mohammed declared, the name of God was named to him; while a multitude heard when Jesus prayed 'Father, glorify thy name!' and a voice from heaven answered, 'I have both glorified it, and I will glorify it again.' Let my friend remember, that by the hands of Mohammed alone were wonders pretended to be wrought, and by him alone were they recorded: while the gifts of healing, of preaching in many tongues, and even of raising from the dead, were given to all the Apostles, and to many followers besides; and that the Scriptures which testify of these things were written by eight different persons, whose testimony was sanctioned by many more.
Havilah replied, These things I will remember willingly; for I disbelieve not the Christian Scriptures, as the Christians refuse the Book of Mohammed. If I find that these two bear testimony to one another, I will believe in both.

Search and see, replied Eber. Only study with all thy heart, and then believe according as the truth shall appear unto thee.

While Havilah sat down to read and meditate, his friend drew near to the place where Aza still bent over the volume which lay on his knees. He made room for Eber to sit beside him, and pointed to the page where he read.

The Book was well known to Eber, who disbelieved not any religion without declaring the reasons of his disbelief. But he read yet again, because Havilah had desired that he should; and he withdrew not his eyes or his thoughts till Aza put up the volume and withdrew as the darkness came on.
OF THE PROPHETS.

When Eber again approached his friend, he found him meditating on what he had read. Havilah pointed to the portion of the Gospel of John where Jesus is declared to have told the Jews that he was sent to fulfil the covenant made with Abraham.

The Jews were then, even as now, said he, slow of heart to believe what the prophets had spoken. Thus did Christ describe them, and thus have they ever been. See! they scoffed when the Christ spoke of Abraham as of one less favored than himself; and were ready to stone him, when he declared that Abraham saw his day, or knew that he should come. Yet they might have known as we know, that since there is One God, there is but one truth; and that to this truth, given in many forms, all the prophets of every age were sent to testify.

I am glad, replied Eber, that while we can-
not agree whether or not Mohammed was one of these prophets, we are of one mind respecting the truth of God, and the purpose for which it has been so many times revealed.

Six times, replied Havilah, has God spoken from heaven by his chief prophets*; and each time has his eternal word been the same, though it was spoken in proportion as men could understand; as we should tell the same truth in one manner to my child this day, and in another when he shall be of mature age.

Several times has God thus spoken, replied Eber; and each time more fully and plainly than the last; so that the Jews who cursed the Christ had no excuse for their blindness concerning him. But what were the six dispensations?

Havilah replied, When Adam was formed from the dust of the ground, and became alive, who should tell him whence he came but He who brought him forth from nothing? At first the angels only gazed on him from afar, and no living beings were beheld by him who could declare the name of the Creator. It was Jehovah himself who said to Adam, 'I am thy God.'—This was the first revelation.

*Sale’s Prelim. Dissert. p. 75.
And in this first revelation, replied Eber, was man taught that he must obey or suffer. Whatever were the obedience required, whether to refrain from a certain fruit (as our Scriptures relate), or to render the whole soul pure (as Christ taught), still the one truth has been ever repeated,—that God must be obeyed, if man would be happy.

Even so, said Havilah, was this truth shown in the second revelation. It was given to Noah. The sons of men multiplied on the earth, and their sins multiplied with them, till they forgot that God was One, and neglected his admonition. But as Noah was faithful, it was said to him from above, 'Be not grieved for that which they are doing, but make an ark in our presence, according as we have revealed to thee: and speak not unto me on behalf of those who have acted unjustly, for they shall be drowned*!' And thus it was done; and while the rain poured down, the ark swam between waves like mountains, so that Noah and they who were with him were saved. Thus was God merciful, and thus did he show yet a second time that they who obey are safe.

* Koran, chap. 11.
With each revelation, said Eber, God has given a sign. With Adam the sign was in the tree of knowledge, and with Noah in the cloud where the rainbow was fixed, to come forth with the sunshine after a storm, like the smile of God, for ever: as our Scripture saith, 'The waters shall no more become a flood to destroy all flesh; and the bow shall be in the cloud: and this is the token of the covenant which I have established between me and all flesh that is upon the earth.'—Thus were finished the two first dispensations.

The third, said Havilah, was greater than either which had been given before. It was delivered to Abraham the faithful, who was no idolater, but an example of the true religion. He was beloved of God, and, according to his hope, were his sons Ismael and Isaac great and favored from Heaven; and according to his prayer was the mightiest of the prophets sent to confirm the true faith which was in early time given to him.

Even so, replied Eber, is he called in the Scriptures the friend of God, and the father of many nations; even so was it made known unto him that in his seed should the whole race of men be blessed; so that he rejoiced, as Christ
said, 'Abraham saw my day, and was glad.'—The sign of this great covenant was the circumcision.

The Faithful believe, said Havilah, that in the seed of Ismael was the promise fulfilled and therefore is the sign preserved among them.

The Christians preserve not the sign, replied Eber, because the covenant is fulfilled, and its outward forms abolished. That in Jesus the promise was fulfilled, we believe, not only because he himself said so, but because the words of the Scriptures of Moses are these: 'And Abraham said unto God, O! that Ismael might live before thee! And God said, Sara thy wife shall bear thee a son indeed, and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ismael, I have heard thee. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget; and I will make him a great nation. But my covenant will I establish with Isaac, whom Sara shall bear unto thee, at this set time in the next year.' Of Isaac

* Genesis xvii. 18—21.
came Moses, and all the people to whom he said 'The Lord thy God will raise up unto thee a prophet from amidst of thee, of thy brethren, like unto me. Unto him shall ye hearken. I will put my words in his mouth, and he shall speak to them all that I have commanded him.' Such an one was Jesus; who was gladly foreseen by Abraham, who was of the race of Isaac, and approved by signs from heaven, as him of whom God had given the promise.—As the third covenant was made concerning him, was he not foreshown in the fourth also?

The fourth, replied Havilah, was given by Moses. By him came the Law, through which the eternal truth was made known in the world till Christ came to reveal it more fully.

Eber answered, Though Abraham was wise, and believed that God is One, some of his posterity were darkened in mind like the Egyptians among whom they dwelt; and though they believed that Jehovah was the only God of the Hebrews, they supposed that other nations had also gods.

Therefore was the revelation given unto Moses, and the Law delivered from the Mount, that they might be separated from the follies of other nations, and might keep the eternal
truth that the One God must be obeyed. While they were obedient, they were at peace: if they disobeyed, they were afflicted; and thus they learned to believe and preserve the truth, till the day when the holy Jesus came to shed a fuller light into the souls of men. Yet it was the same faith which had been given in narrower measure to Adam, to Noah, and to Abraham.

The signs of the covenant with Moses were many, said Havilah. It was he who said unto Pharaoh after the miracles which had been done in Egypt, ‘Thou well knowest that none hath sent down these evident signs except the Lord of heaven and earth, and I truly esteem thee, O Pharaoh, a lost man *!’ Truly the Lord was with Moses.

Eber replied, When the people had been led forth with miracles from Egypt, and when Moses had seen the glory of God, and when there had been thunders and fire and clouds, and the sound of a trumpet on the Mount, Jehovah said again, ‘Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among whom thou art

*Koran, chap. 17.
shall see the work of the Lord: for it is a
terrible thing that I will do with thee.'—'Be-
hold I drive out before thee the inhabitants of
the land whither thou goest.'* Thus was it
done, so that the land of promise was given to
Abraham's seed.

The fifth dispensation, said Havilah, was
greater than all that had gone before. When
it was about to be given, the angels stood
afar off to gaze, even as when man was first
reared; and the Despairing One shrank back
to hide himself, believing that his hour of pun-
ishment was come.

Man was indeed newly created on that day,
said Eber; for eternal life was then offered to
him. Then indeed began the warfare against
the Powers of Evil, by which they shall surely
be overthrown.

Here again, said Havilah, was the eternal
truth revealed, and by signs from God was it
again confirmed.

That truth was not shown in part, to one
nation, as before, replied Eber. It is shown
forth in the Gospel as clearly as the sun at
noon day; and it can never again be obscured.
No more shall there be light among the He-

*Exodus xxxiv. 10, &c
brevs, while darkness, as in the dwellings of Egypt, covers all besides. No more shall there be hopeless wailings for the dead in some dwellings, while there is peace among others. All men shall come to Jesus to partake of life, and to be assured of immortality. The blessings of his Gospel are so many and so deep, that men shall not know them fully till they speak of them one to another on the judgment day; and the wisdom which it teaches is so given, that it opens out as men watch for it; it comes forth as they need it. It has never been fathomed; it can never be exhausted: and if the earth should endure for many thousand years, the wisest man of the last and wisest age may yet learn of the Gospel of Jesus as thy child learneth of thee. God giveth no more dispensations, for this brings man to the very gates of heaven. Besides this, he gives no further revelation; for by this is his truth perpetually brightening forth, as the radiance increases from the early dawn till noon. By this Gospel may we know him as fully as we can know him till we see him face to face in heaven; therefore we know that his plan is completed. Neither can there be any higher sign than that which sanctified this last covenant.—Jesus was
raised from the dead: and as this sign shall at length be acknowledged over all the earth, none other shall be given but those which the spirit of the Gospel worketh in the heart of every man.

Nay but, said Havilah, one other dispensation there has already been, and new signs attested it.—The revelations of God have been six; and the sixth is that of Mohammed.

As I have said, replied Eber, Mohammed was wise, and many things which he said were true: but I believe that those truths had been told before, and that his wisdom was not from above. Read again, and meditate as thou hast meditated this day, and it shall be plain unto thee that there is nothing true, or pure, or lofty, which may not be found in the teachings of Jesus; nothing just, or mild, or holy, which was not in his character; nothing awful, which was not in his mission; nothing that righteous men can desire, which that mission had not secured to them. Tell me of any mighty sign which Mohammed has done, and which Christ did not surpass: tell me of any innocent desire which Mohammed was more ready than Jesus to fulfil; of any hope or fear given by Jesus, which Mohammed hath exalted: tell me of any
new truth displayed by your Prophet, of which Jesus was not aware; show me that his dispensation is more certain to last, and more fit to be spread abroad in the earth than that of Christ,—and then will I own that there may be a better faith than that of Christians, and a greater prophet than Jesus. Let us read and think, and by their own deeds and words let each prophet be judged.

Be it so, replied Havilah; and then shall we be of one mind. Do the Christians believe, as the Faithful, that the multitude of the prophets and Apostles have been kept pure from great sins that they might purify the world? If they do thus believe, how is it that Judas is of the number of the Apostles?

The Christians know not, replied Eber, as the followers of Mohammed declare, that the number of the prophets has been many thousands; nor of the Apostles, properly so called, do they number more than thirteen;—viz. the twelve whom Jesus chose at the beginning of his mission, and Paul, who was called by miracle to be the Apostle of the Gentiles. Since a light from heaven was shed into the hearts of the prophets, and wisdom was laid upon their lips; since they knew God, and understood his
judgments better than the people to whom they spoke, their faith was firmer, and their lives were more holy than those of men who were less favored. Thus was Samuel devoted to the Lord, so that his name shall be venerated for ever. Thus Elijah strongly reproved the worshipers of Baal, saying, 'Do ye not fear God? Do ye invoke Baal, and forsake the most excellent Creator? God is your Lord, and the Lord of your forefathers*.' And therefore was Elijah beloved of God as one of his most faithful servants. Thus hath Elisha been ever esteemed holy; and the name of Isaiah is great; and the fidelity of Daniel is yet more esteemed than his wisdom. Yet the Prophets were men, and, however wise, were sometimes subject to folly; and, however strong in the spirit, they sometimes fell when pressed by temptation. Did not Moses murmur at some of the commands of God? And where was the faith of Jonah, when he would have fled from before the face of the Lord? Yet no man supposes that the word of God is injured by the frailty of those who speak it. Rather is his wisdom shown forth the more clearly by their folly, and his strength by their weakness; since

* Koran, chap. 37.

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the thoughts which they spoke were higher than their own thoughts, and the ways which they pointed out were truer than those which they had found.

But the Apostles, said Havilah, must have been pure; since their office was not only to speak as God gave them authority, but to reclaim men from infidelity and superstition. Theirs was the highest office next to that of the six revealers of God’s dispensations: and though some were more excellent than others, yet all must have been free from great sins; and of their whole number, which our traditions relate to have been three hundred and thirteen, there can have been none so guilty as your Scriptures declare Judas to have been.

Eber replied, God rules in the hearts of all men; and in as far as he has given to any who are wise to make known his will and to convert their brethren, they may be said to be sent by him, and may bear the name of his Apostles: the number of such faithful servants cannot be reckoned by us, or by any men. But of those who were chosen or sent forth by Christ, and who in distinction from other men are called Apostles, it is clear that others besides Judas were not altogether sinless. Not
only did Peter deny his Lord, but the other witnesses of Christ forsook him and fled.

How unfit were such to be Apostles! exclaimed Havilah.

Rather were they the more fit, replied Eber; and herein is another proof that the ways of God are wiser than our ways. These men were chosen to bear witness of Jesus, especially of his resurrection: and when men saw that they who had been dispersed in terror on the death of their Lord reassembled fearlessly after they had seen him alive again, and from that time preached in his name, through persecution and torture and in the face of death,—it was believed that Christ had risen indeed. If these men had not first needed to be themselves persuaded, they would not so certainly have convinced others.

Yet, said Havilah, how can the words of teachers from heaven be weighty, if their faith be not firm, and their lives holy?

Such was the faith of the Apostles, replied Eber; and such were their lives. Where, except in Christ himself, was ever beheld such faith as in Paul, when he went to Jerusalem, well knowing that bonds and afflictions awaited him; and when he preached the Gospel in pris-
on; and when, believing that he was soon to die for his religion, he wrote to his friends of his hope and joy in the faith? Where was there ever greater fervor than in Peter, when he first taught the Gospel to the Gentiles; or greater purity than in his Epistles to the brethren? Whose love was ever more gentle than the love of John? And where was ever seen another band of brethren who devoted life and met death in like manner, through faith in God and love to man? Many wise men, many holy, many benignant, has God sent into the world; but the chiefest of these, except the Lord Jesus, were the Apostles.

Why then was Judas among them? asked Havilah.

Of all the witnesses of Christ, replied Eber, none has testified to him more effectually than Judas; though the testimony was against his own will. Judas was chosen, not that he might preach the Gospel and rejoice in it, as his brethren; for Christ knew from the beginning that the heart of Judas was unfaithful. He was chosen, that through him it might be shown that the deeds and words of Jesus were pure, since no accusation could be brought against him by one who had dwelt with him and beheld
all that he did. By the remorse of Judas it was shown that he knew Christ to be true; and by the death of Judas it was proved, in the sight of all the people, that guilt and punishment were with the enemies of Jesus, and innocence and triumph with him and with his followers. By the guilt of his life and the horror of his death Judas testified to the Lord, no less than his brethren by their holiness and joy.

Thou hast declared, said Havilah, that no more prophets shall come. Shall there also be no more apostles?

I believe that to no more shall be given the power of working miracles. But by the Gospel it is given to every true believer to be, in some sense, an apostle. It is given to all to show forth in themselves the purity which Jesus taught, and the hope which he gave. It is given to all to declare how great is the favor of God in teaching men the truth, and in offering to them a happier life than this, beyond the grave. If Christians are strong in faith, and fervent, and pure, and gentle, like Paul, and Peter, and John, and if like them they labor diligently to give of their faith to others, they may enjoy as much favor from above, and as much peace from within, as if they had been Apostles indeed.
OF DEATH AND JUDGMENT.

It was early in the morning, before Eber had gone forth from his chamber, when he heard a voice calling Aza. It was the child of Havilah who sought the old man: and when he could not find him in the house, nor in the porch, nor in the garden, he came to ask of Eber whether he had seen him.—Eber would have gone forth with the boy to seek his friend, but in a moment the child was gone. After a while he came back weeping; and he took Eber’s hand and led him forth silently. They passed under the palms, and beside the stream till they came to the field of tombs; and there the child pointed to the place where Aza lay along the ground, his face covered by his robe. Eber feared to disturb him, if he should be at prayer or in sorrow; yet he knew not but that sickness or death might have seized on him
suddenly. He said therefore to the child, Why is Aza here?

I know not, said the boy, still weeping;—when I found him, I pulled aside his robe and asked him to go with me into the field: but he bade me leave him, and come not to him again till tomorrow, because he mourns for the dead this day.

We will therefore depart, said Eber:—no eye should watch the mourner when his desire is to be alone.

But, said the boy, I cannot water the plants in my garden unless Aza help me. And who will tell me of the birds, and of the stars, if Aza be away? And I cannot sleep at noon unless he be beside me. O, if tomorrow were come!

Eber comforted the child and led him to the spring, and poured water upon his fruit trees and flowers. Then he sat down in the shade, and took the child between his knees and talked with him.

For whom is Aza mourning this day? he asked.

I suppose it is for his sons who are dead, answered the child. He told me that his sons were once like me, and he used to talk to them.
as he talks to me. But they are dead, and he will not see them again till he himself is dead.

Then he surely hopes to see them again.

Yes; because the Prophet told where they and all the dead are gone, and where the living shall meet them again, and what is done in the grave and in Paradise.

Tell me, said Eber, what the Prophet has taught about the dead.

Nay, but Aza says that the Christians do not believe what the Prophet taught.

I am a Christian, said Eber; but I believe that the dead are gone where we shall see them again, and that there is a happy place which Aza calls Paradise, where the people who love God shall dwell for ever.

My father believes this, too.

Yes: all people believe this, who have heard what Jesus Christ said of death, and who know how he raised to life persons who had been dead, and how he was raised up himself when the tomb had been closed over him.

While Eber told the child what miracles Christ had wrought upon the dead, Havilah drew near, and sat down to listen.—When Eber had done, the boy exclaimed,
I will go to Aza and tell him what Christ did to Lazarus, and how Martha hoped while she wept. Let me go to comfort Aza.

But Havilah forbade him: and when he wept again, his father took him into the house, that he might forget his grief amidst his sports.

When Havilah returned to his friend, he said: It is with the Gospel even as thou hast said. The wisest of men may meditate long on this story of Lazarus, and yet a child can understand it. If my boy were to behold Aza or myself carried to the tomb tomorrow, he would remember that Martha hoped while she wept, and would hope also. I have long believed in all that the Christian Scriptures tell of Lazarus, because it agrees with what our Prophet taught of the state of the dead.

Concerning the state between Death and the Judgment, said Eber, the Christians believe not that any revelation has been given; for we know not even of those whom Jesus raised, or of Jesus himself, what was done when the body lay dead. Of them should we have heard if it had been intended that we should know.—The funeral wail for the daughter of Jairus had only begun when the Lord raised her up: and where her spirit, was when her breath ceased,
we know not.—The young man of Nain was on his bier, and men were carrying him to the grave, when Jesus restored him to his mother;—from him also we know nothing of what Death appeared to him.—Lazarus had been in the sepulchre four days, when a voice from heaven bade him come forth;—yet that voice gave no command that he should reveal aught that had befallen him in the tomb. Neither did the Lord, who told us all that we know of a life beyond the grave, explain when the Judgment should be, and what is the state of the dead till that hour.

To Mohammed was it given to tell these things, said Havilah*. And he has left us not only the tradition which he commanded should not be forgotten, but certain words in the Book by which we know how to look for the Dread Ones in the grave. It is merciful in God thus to have given warning by his Prophet; for it would be a more fearful thing than the spirit could bear, to meet the angels without being prepared. And as for the anguish of the serpents,—who could endure it but they who knew that it must come because their sins were great?

* Prelim. Dissert. page 77.
Is it possible that my friend knows not, said Eber, that this tradition was told among the Jews many hundred years before Mohammed entered the world? The torment of the grave is by them called 'the beating of the sepulchre;’ and they believe that all men must undergo it, but those only who die on the evening of the Sabbath, or who have dwelt in the land of Israel.

But, replied Havilah, to what Jew was it ever given to know whither the spirit departs till the day of the resurrection*? Who but Mohammed beheld how the prophets enter at once on the bliss of Paradise; and how the Faithful are at peace under the care of God, while the wicked are thrown into a dungeon in the lowest earth? Who but Mohammed knew when the spirits hovered near the graves, so that he might salute them; and gave assurance that his salutations were heard by the dead as well as the living, though they could not answer?

The Christians thus believed before Mohammed was born, answered Eber; and it was their custom first to pray, and afterwards to offer gifts at the tombs of holy persons: and thus arose

* Prelim. Dissert. page 77—78.
the superstition of worshiping the saints, and Mary the mother of Jesus. Thus the idolatry which is offensive to us both, arose from the superstition which Mohammed adopted from the Christians, and encouraged in his followers.

If the Christians thus believed, said Havilah, whence came their belief?

Not from their Lord, nor from his Apostles; but from certain philosophers, who mingled some superstitions of the pagans concerning the soul with the purer religion of Christ.—By the Gospel we know that there is life after death. But how life is renewed, and where and when men shall receive their lot of good or evil, God has given it unto no man to reveal.

Havilah replied, Unto no man indeed has it been given to reveal when the day of resurrection shall be; nor is it known even to the angels*. Our Prophet asked of Gabriel concerning it; and even he who writes down the decrees of God had not been told this secret.

This also did Mohammed learn from the Christians, replied Eber, for it is written in their Scriptures how Jesus said, 'Of that day

*Prelim. Dissert. page 79.
and that hour knoweth no man; no, not the angels of heaven, but the Father only.'

But, answered Havilah, unto Mohammed was it given to declare the signs which shall be in the earth when that day is approaching*. The lesser signs are; that the faith shall decay among men, and that there shall be troubles and seditions, and so great distress in the world, that men shall look on the graves and sigh to be at peace within them.

Eber answered, When Jesus warned his followers of a great and terrible day of the Lord, he said, 'When the Son of Man cometh shall he find faith on the earth?' Again, 'There shall be wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. All these things are the beginning of sorrows.' Again, 'There shall be great tribulation, such as was not since the beginning of the world unto this time, nor ever shall be.' These words of Jesus were written more than five hundred years before Mohammed was born, and from those writings he learned them.—Now tell me the greater signs of that day.

Havilah replied, The sun shall arise in the

*Prelim. Dissert.
west, and the moon shall be eclipsed, and a smoke shall go forth to fill the whole earth. The beast of which the Prophet told shall arise out of the earth, and its mark shall be on the faces of men according as they are believers or infidels. Antichrist shall also come, and many false prophets under him. There shall be many wars, and much fire and slaughter; and rivers shall flow abroad and leave their channels dry. The Jews shall meet with a terrible destruction, and few of them shall be hidden from the slaughter. Then shall Jesus descend from heaven, and under him shall the righteous live in peace; till the great wind shall arise, which shall bear away together the Faithful whom God hath chosen, that they may not be destroyed with the world, when the end shall come*.—These are the greater signs by which men may know that the day is at hand.

Then Eber took from his bosom the Book of the Gospel, and pointed out several portions of it to his friend, saying, See if to Mohammed indeed these many signs were first made known. It was not of the same great day that he and Jesus spoke; but of the Gospel did your Prophet learn the signs.

* Prelim. Dissert. pp. 79, 80
Then Havilah read, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven, shall be shaken*. 'And I beheld a beast coming up out of the earth:—and he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their foreheads†.' 'If any man shall say unto you, Lo! here is Christ; or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the elect themselves‡.' 'Nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places.§.' 'Then (when armies are round about Jerusalem) let them which are in Judea flee into the mountains: let him who is on the house-top not come down to take any thing out of his house: neither let him that is in the field return back to take his clothes. And alas for them who are with child, and for them who give suck in those days! And except those days should be shortened, there should

* Matth. xxiv. 29. †Rev. xiii.
‡Matt. xxiv. 23, 24. §Matt. xxiv. 7.
no flesh be saved*. ‘Then men shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Now learn a parable of the fig-tree; When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors†.’

Havilah looked at his friend in surprise when he had read.—I knew not, he said, that so many of the signs of the Prophet were told in the Christian Scriptures. Here are also some which Mohammed said should take place at the hour of resurrection; such as that a star should fall, and the trumpet should be sounded, and that a woman should abandon her sucking child.

Tell me other signs of the resurrection, said Eber; and perhaps we shall find that they also were written before Mohammed was born.

The heavens shall melt, said Havilah, and the angels who stand between heaven and earth to guide the stars, shall die; and the last angel

*Matt. 16—22. † Ibid. 30—33.
who shall die will be the angel of Death. And the water of Life which flows from under the throne of God shall be given unto men.

Then Eber opened the volume again, and read from the Book of Revelations concerning the angels who stood between heaven and earth; and how Death should be destroyed; and how the river of Life flows from under the throne of God.—Henceforth, said he to Havilah, read of these things as they were first written; and then shall the truth appear what these signs are, and whereof they signify.

Is it not of the day of resurrection that Jesus spoke? asked Havilah.

Let every one judge for himself, said Eber; but none can judge till he has read the whole.

I have heard from thyself, said Havilah, that every Christian believes that there is a resurrection for every man.

Even so, said Eber; and that there is a just judgment for all. This is the greatest of all the truths which Christ was appointed to make known. Till he came, there was only the hope of every man's own mind that the dead should live again. Jesus has made this hope sure and steadfast, by bringing a promise from God, and
by arising from the sepulchre himself, and ascending into heaven in the sight of many. Till Christ came, they who mourned for the dead earnestly desired to know whither they had departed, or whether they should indeed exist no more. They looked around for signs of what should become of the life of man. They saw how trees, whose branches had been bare, put forth leaves again as the seasons changed; and while they saw this, they hoped. But they also beheld how the human body is sometimes turned to dust, and scattered to the four winds; and then they feared that no new life could spring from such remains. Again, they watched the dragon-fly as it came forth from the reeds where it abode as a worm, and spread its silken wings in the sunshine; and then there was again a hope that if from so mean a body so beautiful a life could arise, life might also issue from the grave.—But in all this there was no certainty: and those who now read what Paul wrote concerning the resurrection, look back upon the doctrines of ancient times as a man remembers the idle tales of his childhood. The believing Christian is no longer perplexed when the hour is come for himself or for any whom he loves; but a sure hope sustains him when
be suffers, and consoles him when he mourns.

There is, however, no hope without fear, declared Havilah. Both just and unjust must be tormented long and grievously till their lot is fixed: and though the guilty shall suffer infinitely the most, there is no one who can escape wholly, or who can therefore die entirely without fear*.

It is true, replied Eber, that no man is altogether holy: and since every secret thing is to be brought into judgment, all who are conscious of evil deeds and of impure thoughts must tremble in the belief of the punishment which awaits such deeds and thoughts. Great is the woe of the guilty, therefore, when their hour is coming: but the just man so loves God, and is so beloved of him, that the judgment becomes a joyful rather than a fearful thing. The just man knows that God is merciful to forgive sins on repentance; and while he mourns the evil he has done, he yet trusts in the love of his Father, and longs to draw nearer to him, that he may know and love him continually. If God is the Judge, he is also the Father of men;—and who that is obedient, should fear to meet a father perfect in justice and in love?

*Prelim. Dissert. p. 86.
In the end we know, replied Havilah, that the righteous shall be fully blest*; but the terrors of the judgment-day are for all.

I believe, answered Eber, that there shall be much that is awful to be beheld; much that cannot now be conceived by those who have seen only the things which are done upon the earth; —but that there shall be pain of body or anguish of spirit for the righteous while they stand in God’s presence, I do not believe. Christ hath not so taught; and if the Father be indeed merciful, this cannot be true. It is with death, as it was but yesterday with the darkness that spread over the land at noon-day. Every man knew that the sun should be eclipsed, and it was eclipsed for all alike; yet some looked upon it with delight, and others with horror; some with calmness, and others with doubt. Some covered their faces when they saw how the cold shadow crept over the radiant earth, how the flowers closed themselves up, and the birds were hushed, and the flocks lay down together;—for such beholders were guilty, and they feared judgment from God. Others looked up with wonder, and feared they knew not what;—for they were ignorant. But because the wise and

*Prelim. Dissert. p. 87.
the innocent know not fear, Ramul the sage watched with satisfaction how all came to pass as he had foreknown; and thy child leaped upon thy bosom with joy, and smiled to see the stars come forth amidst the darkness.—Thus in death may the pure repose on the love of his Maker.

There are some, innocent as my child, said Havilah, who, as the Prophet declared, shall enter Paradise without being judged. For such there is no fear, when they have once passed out of the excessive heat of the sun. But for all those whose works shall be weighed, there is surely fear and sorrow. My child would fear to give an account to me if he knew that he had done evil,—and what man, I again ask, is wholly pure?

None, replied Eber; but they who love God have already confessed their sins before they are judged. If they have deeply and truly repented, there is hope of free forgiveness; if not, they will meekly endure their punishment, and not love God the less. The more men love God, the less will they fear to stand before him; and if there were any who loved perfectly, they would fear nothing, knowing that their Father
giveth perfect peace hereafter to such as perfectly obey.

Havilah answered, If our friend Aza believed as the Christians believe, he would not mourn for his sons with so bitter a grief as at this very hour.

Is his grief, asked Eber, for them, or for himself; because he is left childless in his old age?

Many are the tears which he has shed, replied Havilah, when he has seen the sons of other men going forth to war, or joining the company in the pilgrimage: but his greatest fear and sorrow is for them, though they were his delight in their lives, and his pride in their death. In their religion they were faithful; their hands were clean, and their hearts pure.

Whence then are the fears of Aza?

The terrors of the judgment-day are ever before him. I have seen him look up to the sun; and, remembering how it shall one day leave its place*, and afflict with a burning heat all who wait for judgment, cover his face with his garment. I have marked his clenched hands and frowning brow when he has heard how long men must stand in torment awaiting

*Prelim. Dissev. p. 86.
the judgment; and in the night-time I have been roused by his cry, 'They have fallen! They are lost!' and then I knew that he dreamed of the narrow way over the abyss*.---When I have awakened him, and declared my belief that his children and himself shall alike pass the narrow way in safety, he has wiped the sweat from his brow, saying only, 'The will of God be done!'---Thus does his fear almost overcome his faith.

Eber exclaimed, Would that men could discern what is the will of God, as well as strive to submit to it! Who would not grieve for the anguish of Aza, and of many who have suffered like him, if it were shown that this superstition of the sun being unsheathed had been devised by the Jews many ages ago; that from them and from the Magians, and not from on high, had Mohammed heard of the narrow bridge over the bottomless pit of fire? This will I show to Aza from the ancient books of the Jews. Would I could show it likewise to all who have vainly suffered from this tradition of your Prophet?

I impute it not to Mohammed as a falsehood

*Prelim. Dissert. p. 91.
said Havilah. If it were believed first among the Jews, it may yet be true.

I lay it to Mohammed's charge, replied Eber, that he has made worse that which was no better than a superstition among the Jews.---They supposed that idolaters alone were subject to these torments and trials: Mohammed declares that the righteous shall share them. If it were so, I could no longer call God the tender Father of men.

Yet his mercy is finally sure, replied Havilah; for Mohammed himself will intercede for men*, and to him nothing is refused. In him is our only hope in that day; for no other prophet, neither Adam, nor Noah, nor Abraham, nor Moses, nor even Jesus, will intercede for so many who are guilty in great things or small.

In God himself is my hope, replied Eber. Though many prophets, though angels who stand about the throne should offer to intercede for me, I would not accept their intercession. I would say, 'God is just, therefore will I trust in him. God is merciful, therefore will I hope in him. God is my Father, therefore will I draw nigh unto him; and none shall interpose

* Prelim. Dissert. p. 87.
between us. I will myself seek his forgiveness: what he grants, I will joyfully receive; that which he may inflict, I will patiently bear.'—Thus should it be, where there is love between a Father and his child. Thus it is between God and man, as Jesus showed when he declared that there was no need of intercession with God. Hearken to his words: 'I say not unto you that I will pray the Father for you; for the Father himself loveth you*.' I trust our friend Aza feels that no intercessor is needed between the mourner and Him who causes mourning;—and if not here on earth, why hereafter, when we shall be drawn yet nearer to God?

Let us go, said Havilah, and comfort Aza, as I have been wont to comfort him, with the truth that according to the thoughts of the heart and the deeds of the hands shall man be judged. In this the Christians and the Faithful alike believe; and in this may they who mourn the innocent have confidence, and be consoled.

When Havilah and Eber drew near the place of tombs, they saw that Aza had risen from the ground; and though his head was bowed as he sat in the shade, his countenance was calm, so that they feared not to approach. The child

* John xvi. 26, 27.
of Havilah had hidden himself in the trees afar off, that he might watch the mourner without being seen. At length the old man beheld, and smiled upon him. Then the boy came running with a joyful cry, and cast himself down on the grass, and hid his face in Aza’s garment.
OF REWARD AND PUNISHMENT.

As Eber and Havilah passed along the street, they heard voices of wailing from a dwelling which had been the abode of Nathan the Jew.

Nathan is dead, said Havilah; and in this place, where he has so often stilled the cries of the sorrowful, their mourning is renewed because he has departed. Tears now are shed abundantly where he scattered blessings, and gloom has descended on many souls to whom his eye was as a light in the midst of darkness. Behold how sorrowful are the faces of the poor who come to his door to pray for help for themselves, as they have often prayed for blessings on him! There shall be mourning in all the city for him this day, though he was an Infidel.

Eber replied: The young men came to learn wisdom of Nathan, and even the fathers of the people sought his counsel. O that I had sm-
tered his dwelling as often as he invited me!—
that I had prized his friendship more, while it
was to be found! He is gone, and the remem-
brance of his wisdom and his benignity is all
that remains.

Then Eber was silent, and his friend also; for
their hearts were heavy.—When they had left
the city and were come where no one saw them,
Havilah sat down and wept. His friend look-
ed on his excessive grief with wonder and sor-
row, and strove to console him.

Why is it, my friend, he said, that one who
was not the friend of Nathan, mourns more for
him than one who was? Thou hast not, as I,
conversed with him in his dwelling, or walked
with him in the field, or reasoned concerning
God and his ways towards man; yet thy sorrow
is as for a brother. Explain this to me.

Not alone, said Havilah, do I mourn for the
poor and helpless of the city, for there are oth-
ers who will relieve and protect them; nor
chiefly because one so wise is taken from us,
for he taught of his wisdom to many who will
not let his words be forgotten. Nor do I fear
for his household; they will console themselves
with remembering what he was, and will talk
together of the hour when they hope to meet
him again.—My sorrow is for Nathan himself. Eber answered gravely, Does my friend afflict himself with the superstitions which I pitied Aza for believing? Dost thou fear for the departed the beating of the sepulchre, or the torment of excessive heat while waiting for judgment, or the danger of the narrow way over the abyss?

Alas! I fear worse things than these.

What are the blessings which wait upon righteousness, cried Eber, if the lot of the righteous after death can be, so fearful? Nathan loved God, and served him with all his heart: he was just towards man, and was as a father or a brother to all whom he could assist. He was pure in his life, and fervent in his hope of a better state.—Does not the blessing of God rest on the grave of such a man, as well as on his house?

Nay, replied Havilah, but he was an Infidel: and the Book says concerning the Jewish unbelievers, 'Do ye therefore believe in part of the book of the Law, and reject other part thereof? But whoso among you doeth this, shall have no other reward than shame in this life, and on the day of resurrection they shall be
sent to a most grievous punishment; for God is not regardless of that which ye do. These are they who have purchased this present life at the price of that which is to come; therefore their punishment shall not be mitigated, neither shall they be helped*. And when there was a dispute between the Faithful and the Jews, whether God showed most favor to those who lived under the Old Law or those who received the New, these words were revealed to the Prophet: 'These are two opposite parties who dispute concerning their Lord. And they who believe not shall have garments of fire fitted unto them, boiling water shall be poured on their heads, and they shall be beaten with maces of iron. So often as they shall endeavor to get out of hell because of the anguish of their torments, they shall be dragged back into the same; and it shall be said unto them, Taste ye the pain of burning†.'

Truly, said Eber, of such as disbelieve through wickedness is this said. There are some who forget God, and delight in sin all their lives long; for such there is a dreadful punishment: There are also some who will not believe that

* Koran, chap. 2. † Ibid. chap. 22.
there is a Judge on high, though their spirits tremble before him in the midst of their guilt; for such there is a fearful account: There are yet others who are careless concerning the truth and who think themselves safe in their own righteousness without inquiring into the will of God; for such there shall be a day when the eyes of their minds shall be opened with great astonishment and fear.—But Nathan was among none of these.

Yet was he an unbeliever; and for unbelievers there is no hope.

That Nathan remained a Jew, replied Eber, I ever felt, as I feel now, surprise and sorrow. To himself I have often said this, and he heard me patiently. I am persuaded that in this thing he was less wise than in other things; that he knew not all the reasons why Jesus should be believed in as the Messiah, and that he had not examined into this truth as into many others. Yet since his unbelief was not the unbelief of a guilty heart, but of a prejudiced mind, I fear not for him the doom of the wicked.

The Prophet has said, replied Havilah, that there is no guilt so great as that of unbelief: therefore may the sins of the Faithful be par-
doned when the virtues of Infidels avail them nothing.

This then is the reason, answered Eber, that my friend has no hope for Nathan, while for Sachem he spoke but yesterday of forgiveness and future peace. Yet Sachem was indelout, and cruel, and given to excess: no man loved him, and the poor rejoiced in his death.

Havilah replied, Sachem spoke the name of Mohammed ere he died, and he shall therefore be forgiven. Does my friend believe that any man to whom God had sent his Prophets and his Law,—any man whom he had made capable of knowing the high things of religion,—any man whose soul could receive the truth, can be confined in the fires of hell for ever?

Surely not, replied Eber. If it were so, then would God forget his mercy, and men could no longer love him as their Father: for he knows the issues of all things from the beginning, and whatsoever is in the hearts of men is his work, and he will not recompense evil for ever and ever. Therefore I also hope for Sachem, that when he shall have received his full punishment, he shall be prepared for a pure and happy life:—but for Nathan I have yet a greater hope.
Compare not a Jew with the meanest of the Faithful, said Havilah.

Mohammed himself compared them, said Eber, when he gave judgment in favor of a Jew, and against one of his own followers: and it is forbidden to no one to reason of God's providence towards his children. I therefore declare my belief, that the faith of such men as Sachem will not lessen the punishment of their guilt, since it did not preserve them from guilt: but I also feel assured that the wisdom of Nathan, however great, would have been greater; his virtues, however exalted, more exalted; and his hope, however serene, yet more firm, if he had received the Gospel and taken to himself its blessings and its promises. When I shall meet with a Christian as virtuous as Nathan, I shall think him more blessed, and shall await his judgment with a more exalted hope.

Havilah replied, This condemnation of unbelievers was not then one of the things which Mohammed learned of Christ?

There are words in the Gospel, replied Eber, which Mohammed may have misinterpreted, as many Christians do at this day, supposing them to be spoken of the state after death, instead of the reception of the Gospel in the world.
that Jesus and his followers believed that all men should finally be blessed, appears from the many promises they gave that holiness and peace should at length conquer sin and woe, and that every soul should rejoice finally in the grace of God through Christ Jesus. The punishment which they threatened was for the impious and the impure, and not for those who, like Nathan, fulfilled the Law while they understood it not. Great and terrible beyond what we can conceive shall be the retribution of the judgment-day, and the woe which shall succeed unto those, whatever be their faith, whose guilt shall be made known; but, as surely as God is good, to none shall that woe be eternal.

Yet, replied Havilah, there is consolation for such as fear for Sachem and pity him: they may pray for him; but for unbelievers we may not pray.

Eber looked at his friend surprised, and said, Is it not permitted by Mohammed to pray for the miserable and for the guilty? and are not Infidels esteemed miserable and guilty?

While Infidels live, answered Havilah, all may pray for them, because there is hope: but when they are known to be condemned, we
may no longer pray for them. Since Sachem
died in the faith of the Prophet, there is hope
that his punishment may be remitted; but from
unbelief there is no redemption, when once the
breath has departed: as the Book declares; 'If
thou ask forgiveness for them seventy times,
God will by no means forgive them*.'

I doubt not, replied Eber, that the guilty
shall suffer for his guilt, though every living
voice should cry out for mercy upon him: but
that punishment, however fearful, shall not in
any case be everlasting, I am assured, if the
Scriptures are to be believed. Did not Moham-
med teach that the woes which follow sin shall
purify from sin, so that happiness shall be en-
joyed at last?

Even so, replied Havilah, when they who
have been punished shall be brought forth from
amidst the flames†, they shall be bathed in the
rivers of Paradise, till they shall be as pure as
the blessed themselves.

How said the Prophet that the blessed obtain-
ed their bliss?

Not by their own works‡, replied Havilah,
since no man's works are wholly pure; but by
the gift of God.

‡Prelim. Dissert. p. 97.
This is surely true, replied Eber, since all things are ordered by God, and all blessings are gifts of his love. Did the Prophet teach that all who enter Paradise are equally blessed?

No: it is taught throughout the Book that there will be abodes of more eminent bliss for some than for others; the prophets being more favored than the apostles, and the apostles than the martyrs, and the martyrs than they who have not suffered for the faith. The poor also shall be more blessed than the rich*.

These things Mohammed learned of the Gospel, said Eber. I have told thee of the parable of the rich man who in this life had his good things, and the poor man who in the next world lay in Abraham's bosom, because in the midst of his sickness and poverty on earth he had remembered Moses and the prophets, and obeyed them. This parable Mohammed no doubt heard; and that Jesus said 'How hard is it for a rich man to enter the kingdom of Heaven!' That some shall be more blessed than others we may also believe, since Paul wrote, that as there is one glory of the sun, and another glory of the moon, and yet another glory of the stars, and as even one star differeth from another star

*Prelim. Dissert. p. 98.
in glory, so it shall be with the dead when they arise.

Havilah replied, How say the Christians then that the Gospel declares not what shall be the rewards of another life, while the punishments are made known? They agree with the Faithful that torrents of fire are prepared for the wicked. But if we speak of the delights of Paradise, of the gold and silver, and perfumes, or of the water which flows for ever, or of the wine which makes not drunken, or of the tree of immortal fruits, or of any other pleasures which Mohammed has promised, the Christians declare that it is profane to imagine the bliss which yet we most earnestly seek after.

Eber answered, That it is profane to imagine the pleasures for which we hope, I do not believe; but rather that it is well pleasing to God that our thoughts should be much there where we desire to be when we die. Believing this, it is my delight to hope for those things hereafter which now yield me the most happiness, doubting not that every pleasure shall be exalted and purified and increased, in a measure which I cannot yet understand;—as your Prophet has said, after Isaiah and Paul, that 'no eye hath seen, or ear heard, or heart conceiv-
ed, what bliss is prepared for those who love God.’ The Gospel leaves every man free thus to imagine what are the rewards of heaven, for it is certain that no assurance is given there by which we may know what shall be done.

How then hast thou learned that the blessed shall differ one from another in glory, like the lights of heaven?

Because not only has Paul declared this, but there are many assurances that as men sow they shall reap, and that according to their deeds they shall be rewarded. I know, therefore, that the most faithful and pure shall be the most happy: but wherein their happiness shall consist we are nowhere told.

Then all Christians believe not alike concerning the happiness for which they hope? It is thus with the Faithful; some of whom delight themselves with the expectation of the fruits and waters of life, and others of the splendor of the dwellings, and others of the sports which no evil accidents shall interrupt; while there are yet others (among whom I am one) who believe that all these enjoyments shall be forgotten in the higher bliss of beholding the face of God morning and evening*. This is surely

* Prelim. Dissert. p. 100.
the superabundant recompense which the Book promises, but which it has not explained.

Does not my friend perceive, replied Eber, that if the Book had been from God, it would have promised the superabundant recompense alone, as the Gospel has done, so that all men in all countries and in all times might have an equal share in its promises? To me it is plain that this one promise which Mohammed learned from the Gospel is the only promise concerning future bliss in which the Prophet is to be believed. All the other delights which he has described are from his own imagination; and though he was free to imagine paradise as it seemed to him most fair and precious, it is impious to deliver to others as a revelation from God the fancies which have sprung up in a man's own thoughts. I am persuaded that Mohammed did thus, because the paradise which he described would not be a paradise to many, unless they imagine for themselves the nature of the superabundant recompense of which he spoke. There are men who dwell in lands where the cold is excessive; such would not think with delight on the cooling streams of paradise, like the thirsty traveller in the desert. There are many who eat nothing but the
flesh of beasts, and who know not even the names of pomegranates, and grapes, and figs;—what are to them the fruits of paradise? If, as your Prophet supposed, his religion should spread among the inhabitants of these lands, the paradise he describes would not be tempting to them. Again, men who ardently seek after knowledge are indifferent about the ease of their couches and the splendor of their dwellings, and despise the sports in which the ignorant please themselves.—Yet again, men who love holiness above all things, turn from the delights of the eye and the ear, unless so far as these delights nourish the soul. Such men look for purer enjoyments on high than the body can receive; and not only hope to behold the face of God themselves, but that none of their companions shall be satisfied with a bliss less pure. Such regard with disgust the paradise of Mohammed.

Havilah replied, My friend has now spoken many of my own thoughts: but while there are eaters and drinkers in the world, may it not be well to persuade them to become devout, by promising the rewards which will please them most? Is not this the reason why the Book
speaks so fully of paradise, leaving liberty to the wise to hope as they will?

Eber replied, In the Gospel this end is gained without degrading the promises of God. It is sufficient to promise, on the sure word of God, that the bliss of the righteous shall be great:—then they who endeavor to become righteous will not only hope for the highest bliss they can conceive, but will conceive of a higher and a higher perpetually. Thy child now desires to taste of the rivers of honey in paradise, and to gather up the precious stones which shall there be scattered sparkling in the sunshine. When he is a youth, his imagination will prepare for him an abode where the beautiful daughters of paradise may dwell with him. When he becomes a man, he will rather hope for the delights of friendship than of love, and will expect such improvement in knowledge as his maturer mind desires. When he shall be yet older, he will above all things delight, as thou, in the thought of beholding the face of God morning and evening; and it may even be that his father and himself may yet desire (not a higher bliss, for a higher cannot be conceived, but) other pure delights connected with this. Thus it may be with him and thee be-
fore the day of death. Thus it might be with all, had less been told in the Book concerning paradise: but there are many who, having arrived at the hope of enjoying the grosser delights, carry their desires no higher, saying, 'It is thus written,—and hath not our Prophet revealed the truth?' How shall Mohammed answer at the judgment-day if such say unto him, 'Behold, we are the meanest and the least blessed of all who are admitted to paradise. There is more joy among the holy, more joy among the wise, than there is for us. If thou hadst not tempted us with these meaner joys, we had been happier.'—Such complaint can no one make against the Gospel: each shall be blessed according as he has power to enjoy, and praise shall therefore abound from all.

Even from the condemned, when they shall be purified, added Havilah.

From every living soul, replied Eber, when all shall be purified: but alas for the guilty till that day shall come!

How is it, asked Havilah, that the Gospel declares the punishment of the wicked, while concerning reward it is silent?

Many Christians believe as I, replied Eber, that no more is revealed of the one than of
the other. The Scriptures speak sometimes of fire, and sometimes of utter darkness, and sometimes of the worm that feeds for ever:—but whether these things are spoken in a figure, and how often they are said of the misery of the guilty here, and how often of the punishment hereafter, each must judge for himself. It is sufficient to know that nothing can be so awful as the retribution which he is promised, nothing so fearful as the sentence of condemnation, nothing so dreadful as the recompense of anguish to every sinner. It is because I regard this anguish as so dreadful, that I am grieved that my friend should suppose one so wise, so pious, so tender-hearted as Nathan, to have become subject to it.

Far be it from me, said Havilah, to judge any man; but I have ever believed what the Prophet spoke.—As for Nathan, I have often said in my heart, 'Would I were as he in all things, except his unbelief!'

For his unbelief, said Eber, I have ever grieved, and still grieve: but I look for the hour when there shall be no more unbelief in heaven or on earth. Till that hour, it is for those who believe to show by their works how precious is their faith. If Nathan, being a
Jew, gave praise to God and blessings to man by his virtuous deeds,—shall not the shame be great to thee and me, if, with a more abundant faith, our good works shall be found less abundant than this?

Thus saying, Eber arose to return, that he might comfort the household of Nathan; while Havilah retired to the place of prayer.
OF THE ABSOLUTE DECREE OF GOD.

When Eber returned, he found the child of Havilah weeping, while Aza told him that Nathan the Jew was dead, and how he died.

But yesterday, said the boy, I saw him, and he smiled upon me:—Now, he shall smile upon me no more. If I had known this, I would not have turned from him to my play.

Aza replied, Neither he, nor thou, nor any in the whole city, supposed that his hour was at hand; for no sickness was upon him, and the Angel of Death did not, as is his wont, cast shadows from his wings over the sunshine of the spirit. Even while the angel descended into the depth of yonder wood, Nathan went forth thither with an untroubled mind, not dreaming of the judgment which awaited him. I trust that thou, child, shalt be ever among the Faithful; but if it should be written that even thou shouldst become as Nathan the Jew,
may the Disposer give thee such warning of his awful judgment as he gave not to Nathan!

Did not God, then, love Nathan?

My child, Nathan was a Jew, and received not the Prophet.

Eber then spoke, saying, Paul the Apostle was also a Jew, and once received not the prophet of God, but even persecuted the faith; yet was he cared for by God, even in the days of his unbelief. God is a father to all men.

Yet mark, said Aza, the difference of his decrees according as men are faithful or infidels.—A viper came out of the fire, and fastened on the hand of Paul, who shook it off and was not harmed. A viper stung the foot of Nathan from among the grass, and he died. Such was the righteous judgment of God, who ordains all things from everlasting.

Was it written of old, inquired the child, that Paul should thus be saved, and that Nathan should thus die?

From everlasting, replied Aza, it has been written on the table of decrees, where also the Book was first inscribed.

Was it not also written that Paul should believe, and that Nathan should be an infidel?
It was; for God knows the mind and the spirit before they are created.

Why then was God angry with Nathan?

The wrath of God, replied Aza, is upon all unbelievers; as it is said in the Book, 'They shall be set over the fire of hell; and God shall say, Taste the punishment due unto you because ye have disbelieved.'

Then the child looked sorrowful and perplexed, and presently he turned to Eber, saying, Tell me, Why was the curse of God on Nathan,—why did he hate him before he was born?

God hath hated no man, replied Eber; and as for Nathan, I know that he was beloved of God.

So I indeed believe, cried the child joyfully, for God will not curse him whom all men love.

Listen to me, said Aza, and hear if he was not cursed in his death.—When he was going forth from his house, his wife would have prevented him, because the darkness was coming on; but he would not listen to her. His daughters also entreated him to remain, because the guests for whom he had prepared a feast were already at the door; but he refused them.

*Koran, chap. 6.
merchant was with him, in whose power his wealth was placed; and if he had staid to finish the business on which they were met, his riches would have been safe: but the eyes of his mind were blinded, and he rushed forth to meet his death unwarned by many warnings. He was brought back to his house dying. In his last moments he saw the despair of his wife and the grief of his children, and heard that the possessor of his wealth had fled, and that poverty awaited his household, for whom he had labored many years.—Where is the wrath of God seen, if not in blindness and obstinacy and ruin like this?

Listen now to me, said Eber, and I will tell how the death of Nathan happened. I have been mourning with his household, and from themselves I learn the tale.—There was a feast prepared in Nathan's house; and when the guests were about to enter, Nathan's wife and his children saw that he was going hastily forth, and not knowing wherefore, they entreated him to stay. When, however, they heard that a young child of one of his servants could not be found, and was supposed to have gone out alone into the fields as it grew dark, they no longer urged him to remain. His sons, however, re-
minded him that his business with the merchant was yet unfinished; but he answered, 'When I return it shall be done: but if I were to stay now, the child might be lost by my delay.' So every man of the household, and also the child's mother, hastened forth. It was Nathan who found the babe asleep in a thicket of yonder wood: but as he approached to lift up the little one he trod on a viper, which stung him. When he met others of his household, he was already faint with pain. While he restored the child to its mother's bosom, his strength failed him utterly; but seeing the woman's joy, he smiled, as he fell to the ground. His spirit was not overclouded by the despair of the mourners, for they had learned of him to be calm in the midst of grief. When he asked for the guilty merchant, in order to finish his business if he yet had strength, his wife would have kept from him that the time to secure his wealth was past; but by his questions he discovered all. Yet even at this was his spirit not long troubled: but his eye was bright, and his voice strong through faith, as he said, 'The Lord is your shepherd, ye shall not want; for He shall lead you in green pastures, and beside the still waters. I will trust that his goodness and mer-
cy shall follow you all the days of your lives: for thus has it been with me until this hour.' Nathan died in peace: and as he did not feel, so do I not believe that any cause from God, or from angels, or from men, was upon him in his death. That he would have been more blessed if he had known what a greater than Moses has revealed of the ways of God and the things of a better life, I am convinced; but though the highest and purest religious faith was not his, he was assuredly among the righteous who are beloved of God.

I will seek my father, said the child of Havilah, and entreat him to beware of the vipers in the grass, for even the Faithful are stung unaware.

According as it is written, answered Aza, do all which men call accidents befall them.

Whether they be unbelievers or believers, added Eber.

It is also determined, said Aza, whether or not they shall be believers; else would I not suffer yonder child to listen to the teachings of a Christian; and I would also warn his father against thy words, though in all other things, thy wisdom, Eber, is great; and as for
thy virtue, far be it from me to compare myself with thee.

As Havilah approached with the child, Aza repeated his last words.

Havilah, replied, I believe as thou, that it is ordained already what the faith of the child shall be when he is a man; for it is certain that all things are known to God, and determined by him from the beginning of time to the end. But since the same thing is not known to myself, I would not bid the boy listen to Eber, unless the words of Eber were pure.

Why else, said Eber, is the boy forbidden to talk with the ignorant and the idle among the servants, while his father is ever pleased to see him at the feet of Aza?

But said Aza, if the event is already certain, how matters it whether it be known or unknown to thyself? In either case thou canst not alter the decree.

It is true, replied Havilah; for the decrees of God have never been changed by the weak will of man: but this ignorance of the future is ordained by God, as the chief method by which the spirit of man is to be exercised, and his heart enlarged, and his holiness to be improv-
ed or perfected by the discipline which is appointed to him.

Explain this to me, said Aza; for I understand not how, if the end be fixed from the beginning, that which must happen between can be of any importance. Neither do I understand the reason why two persons who believe in the Book should differ where the Book speaks so plainly.

There are some of the Faithful, repliedHAVILAH, who believe with thee, and some with me, and some in yet another manner; for though the Book speaks plainly in some parts, of the predestination of men, it yet contains some thoughts which appear to many to be inconsistent with this great doctrine. I will relate how the truth appears to me, when thou shalt first have spoken.

Far be it from me, said Aza, to doubt the words of the Book, or to disbelieve the words which the Prophet elsewhere spoke. Doth not the Book declare that 'The fate of every man is bound about his neck,* and that 'no soul can die unless by the permission of God?'† And hath not Mohammed told how Adam and Moses disputed before God?‡ 'Thou' said Moses, 'art Adam, whom God created and animated

*Koran, chap. 17. †Ibid chap. 3. ‡Prelim. Dissert. p.163.
with the breath of life, and caused to be worshiped by the angels, and placed in Paradise, from whence mankind have been expelled for thy fault.—Where to Adam answered, Thou art Moses, whom God chose for his apostle and entrusted with his Word, by giving thee the tables of the Law, and whom he vouchsafed to admit to discourse with himself. How many years dost thou find the Law was written before I was created? Moses said forty. Adam replied, Dost thou not find these words therein, 'And Adam rebelled against the Lord and transgressed?' Which Moses confessing, Adam went on, Dost thou therefore blame me for doing that which God wrote of me that I should do, forty years before I was created; nay, for what was decreed concerning me fifty thousand years before the creation of heaven and earth?' Since Mohammed declared that Adam was right herein, I believe that he was so: and that the fate of every man is bound about his neck, like that of Adam. Therefore would I submit wholly to the will of God in all things. I would neither hope nor fear, nor exercise labor nor foresight. I would not flee from danger, nor seek after good. Neither would I mourn for the good which has departed from me, if
God had given me a will as submissive as my faith is strong.

Eber looked with compassion on the old man, as he said, From Aza have many learned to resign themselves to the inflictions of God; but it is not to be wished that the submission of the heart should be such as the lips have now spoken. If thou hadst fields, wouldst thou not till them without waiting for a promise that the harvest should repay thy toil?

Aza was silent.

The husbandman knows not, continued Eber, whether the corn he sows shall be ripened by a genial season, or whether it shall be washed away by floods, or blighted by unwholesome dews. Yet he toils and watches, in the hope that his labor will be fruitful. If his toil should be frustrated, he is not therefore the less ready to submit to the will of God; but if he should be idle when others are sowing, he will surely be in poverty while others are reaping, and all men will declare the fault to be his own.

Yet, said Aza, is the end determined before the seed is cast into the ground, though the issue is hidden.

True, replied Eber: but though the issue be hidden, thus much it is given to man to know,
—that unless the ground is tilled, it will not bring forth. The husbandman knows not that the harvest will surely spring from the seed; but he knows that without seed there can be no harvest.

Havilah said, If Aza saw my child sporting on the brink of a precipice, would he not stretch forth his arm to save him? If he beheld a serpent coiling around the boy's limbs, would he not seize the reptile and fling it away?

Aza smiled as he answered, I have owned that I have not learned to stretch forth or to stay my hand as my faith bids; therefore I should perhaps strive to guard thy child as if I had indeed power over his fate; but if I obeyed my faith, I should only sit still and watch.

But it may be the will of God, said Eber, not only that the child should be saved, but that he should be saved by thy hand. It is thine therefore to stretch forth thy hand and try. If thou fail, it is the will of God; if thou succeed, the child is saved, and thou art thankful. Thus is it also with the perils of the spirit. Though it has long been known to God whether this child shall die in the faith of Christ or of Mohammed, the issue is not known
to his father or to his friends. They know, however, that if from this day he dwelt among Christians, so as never again to hear the Prophet's name, it is not to be supposed that he would call upon that name in his last hour; and therefore, if I were to take the boy with me to my own land, and be careful that he should not henceforth see the Book, or be told of any later prophet than Jesus,—what hope could his father have that he would retain the faith of his country?

No more, answered Havilah, than that he could be wise if he dwelt alone among the ignorant, or pure if his abode were with the vile, or earthly if he should henceforth converse with none but angels.

Now, said Aza to Havilah, tell me what is thy assurance respecting the absolute decrees of the Creator. Was Moses wrong in blaming Adam, or was the fate of Adam determined by himself?

The fate of Adam was fixed, like the fate of every other man, replied Havilah, by Him to whom time is as nothing. To Him one day is as a thousand years, and a thousand years as one day; so that the sentence of the judgment-day was pronounced by Him in the moment
that the creating word went forth. Neither these decrees, nor any others which He has made, shall be set aside for ever: they are absolute and immutable. These decrees also comprehend, not only the issues of all events, but the means by which every end is wrought.

Let not this be forgotten, said Eber; nor that He has made the connection certain between the progress and the issues of events, between the end and the means by which that end is wrought; and that He has made known this certainty unto man. If the olive should yield its fruit in plenty, whether it were fixed in the midst of a stream, or on a barren rock, or amidst a rich soil, man would but waste his care in tending it: but because it is not so, it would be folly to expect fruit where there has been no culture. In like manner, if knowledge were given without being sought, and wisdom came like the manna of the wilderness, none knowing whence or how, men might hope to become sages by sporting or sleeping all the day. But since it is not so; since wisdom can only be gained by much toil, and thought, and self-denial; a thoughtless man can no more hope to be a sage, than one who toils after knowledge can fear to be, in the end, altogether a fool.—
Thus far is the absolute decree revealed to man.

Was this made known to Adam? said Aza.

It was; for he was assured on the word of his Maker, that if he transgressed, he should surely die,—as we are assured that if we transgress, we shall suffer.

Why then, said Aza, is there this death and this suffering, if it be predetermined that man shall transgress?

Eber answered, Why there is pain and death in the world, it has not yet pleased the Father to declare: but since his goodness is abundant, and his wisdom and power have no bounds, we cannot doubt but that the reasons, when they shall be made known, will attest some hidden wisdom which man is not yet able to comprehend. All that we yet know is, that everything exists by God's absolute decree; that evil exists,—and therefore that evil exists by God's absolute decree. Why plagues and earthquakes have desolated the earth, why pain and guilt have troubled mankind, we may hope to learn hereafter; and till then we may wait patiently, since we see how beauty rises up out of the dust, how peace issues from woe, and how purity is wrought out of repentance.
Why, said Havilah, does Aza inquire respecting evil, if he believes that all things are from God?

Not for myself, said Aza smiling; for since I believe in the absolute predestination which the Prophet taught, none of these questions trouble me. I inquired, because one who holds that sin is the work either of the Despairing One, or of man himself, inquired thus of me concerning Adam and every other sinner. He inquired, as Adam did of Moses, why he should suffer for that which was preordained; and whether it is not a mockery to give threats and promises when the issue is already fixed?

If such an one should inquire again, said Havilah, tell him that we will explain why there is guilt, and sorrow the consequence of guilt, when he shall declare why his gardens are not full of the fruit and waters of Paradise; why the life of man is not stretched out to a thousand years; and why all his days are not filled with gladness. Why man is not made equal to the holy among the genii, and the genii to the angels, and the angels to the archangels, we know no more than why there is evil in the world.

Tell him also, said Eber, that it is no mock-
ery to give threats and promises from Heaven, whether or not they shall avail to the persons to whom they are first given. Every end is wrought by means; and these are some of the most important means by which the minds of men are disposed to good and evil. The warning to Adam did not sane him from his first offence, as was known to God from the beginning: but we may well believe that, having found how transgression and punishment are connected, Adam was saved from such future sin by this first warning: and we know that in every age men have looked back with awe upon this proof that God must be obeyed.

Not only, said Havilah, was the first sinner himself a warning, but the Divine command was made sure through all generations. But how did he who inquired of Aza suppose that the sin and the punishment were caused?

The punishment he declared to be threatened and inflicted by God, and the transgression to be caused by the Evil One.

If so, said Eber, from whom had the Evil One his power, and by whose permission did he use it? Was God weak that he could not control, or blind that he could not foresee?

Such was my answer, said Aza; and when he
supposed that sin was created by Adam, I made the same reply, saying, If God permit aught evil which he could prevent, the evil is from him:—If he could not prevent, why call we him God?

Rather let us suppose, said Eber, that what men now call evil shall prove in the end to bring forth that which is holy and blessed. Pain is now grievous to us, and it is lawful to escape from it when an innocent way is open, though we must endure willingly that which it is not permitted to escape. Sin is the most odious of all things, and therefore we must watch against it, and flee from it with all our might. We ought to dread falling under temptation more than the dangers of a precipice, and should purify ourselves from the infection of bad examples more carefully than from that of the plague. Having sinned, we should be more anxious to repent than the sick man to be healed of his sickness. Fearful are the ways of God in the earth:—but of all the sorrows which he has ordained, none are so terrible as those which await upon guilt.

Is sin then to be patiently endured like sickness? asked Aza.

The sinner, like the afflicted, must humble
himself before God, replied Eber; but he must not struggle the less to free himself from his sin. There are many sicknesses for which no cure is known; they can only be willingly borne; but for sin of every kind there are remedies at hand, and alas for him who seizes them not! By confession and prayer to God, by making reparation to man where we have offended, by controlling the desires of the heart, by studying and waiting upon God's will,—the sinner may become holy, and the penitent spirit may attain peace. O Havilah! teach thy child from this day how fearful is sin, and how the disobedient are wretched above all who suffer! Teach him, that though neither thou nor he can know what shall be appointed to him on the judgment-day, it is the duty of both to hope that he shall be found pure and happy. If the means are used, he shall surely become so; and look whether the means be not in thine hand.

Ought not Moses, said Aza, rather to have had compassion on Adam, than to have reproached him for his disobedience?

The rebukes which are spoken to sinners by God, replied Eber, are uttered to alarm and bring back the guilty, and to deter others from
sin, even as the threatenings which are offered before the sin is committed. Thus should it be with the rebukes of man towards man. If by rebuke any one can be brought to repentance, or those who behold to fear and carefulness, it is wise and kind to offer just reproach: but to do thus to one who has already repented, or when the opportunity to sin is past, is not only useless but cruel: and because Moses is said to do this in the tradition thou hast related, I believe not the tradition. If Adam and Moses had indeed reasoned together in the presence of God, they would already have known why death came into the world by the one, and the Law was given by the hands of the other; and Moses would not have taken account of Adam as if he could have been the first cause of anything. If they had reasoned, it would have been concerning the will of God, without charging any man with creating evil.

As for the compassion which Moses ought to have felt, said Havilah, we know not how grief and pity are felt beyond the grave; but it is certain that on earth there are none who so much need it as the guilty. If the diseases of the spirit be more fearful than those of the
body; if sin be a heavier woe than the loss of friends, or of health, or of riches, as Eber has justly declared;—then for whom should our tears be shed, to whom should our help be given so earnestly as to the guilty? Little indeed do they know of the ways of God who hate or injure the sinner!

Little indeed! replied Eber, for God loves all, and has pity on all. It is for man to fear and detest sin, to fly from it, and to guard from its infection all whom he can protect. But it is less cruel to suffer a man to be swept away by a flood when our hand could save him, than to leave a sinner unwarned. It is more merciful to reproach the blind and to mock the lame, than to point at the sinner with bitter scorn, and to laugh at his shame when we should rather weep for his woe.

This have I never done, said Aza; nor have I at any time intermeddled with any, be they holy or be they guilty. The will of God shall be done upon every man, and I wait to behold what it is, knowing that nought which I can do shall change it.

The will of God is wrought on man by the hands of man, said Eber, and therefore can no man be justified in refusing to act where
God has opened the way. If Mohammed had remained retired in the cave to watch what God should do in the earth, what would have been the faith of the multitudes whom ye call the Faithful at this day? If Havilah were henceforth to take no more care of his child, waiting to see the will of God concerning him, how could the mind of the child be unfolded, or his spirit made devout? What then would be the lot of the boy?

It would be that of an orphan, answered Havilah, for Eber would take him to his bosom and be to him as to one who had no father. Then would my boy become a Christian.—But these things shall not be, if, as I trust, it is the will of God that he should be among the Faithful, and shall dwell by my side till one of us shall die.

Thou knowest not, said Aza, but that thou mayst be called away to the war; or that the boy shall die; or that utter poverty may overtake him and thee, so that thou canst not give him bread; or that his heart shall be unbelieving as that of Nathan the Jew, or corrupt as that of Sachem the Cruel.

It is true, said Havilah, that I know not what the providence of God may design for my
child and myself: but since there is hope of growing purity and peace for both, I will strive to obtain these blessings for my son. I will, while the means are in my hand, open his mind with knowledge and his heart with love: I will teach him to adore God with his spirit, and to serve men with his hands. If God send his blessing on my labors, I shall go to my grave in peace; or if my child should go down thither before me, I shall yet rejoice that he has lived, and have hope that he shall bless me hereafter.

But, said Aza, if it is written that he should become an unbeliever and a reprobate?

I have said, answered Eber, that some part of the Divine decrees are made known to man,—that part in which it is fixed that the end shall not fail where all the means to the end are used. By this knowledge does the child of whom we speak look for flowers when he has planted the seed, and watered the ground, and striven to preserve the stem from being withered by scorching heats, and the leaves from being blighted by unwholesome dews. It may be that some rude hand shall snap the stalk or destroy the opening buds, or that a hidden worm is feeding on the root: but if these dan-
gers are avoided, the flower shall surely blossom to his wish. Thus surely shall many virtues adorn the mind of the child to the parent's wish, if his young days are tended by watchful and enlightened care, so that no evil is permitted to lay waste the fair promise he puts forth.

If I thought like Aza, said Havilah, I should be like the ostrich of the desert, who leaves her eggs in the sand, unguarded by her care, and uncherished by the warmth of her breast. Whether her young have perished, she returns not to see: if she meets them abroad, she knows them not for her own, and they pass her by as a stranger, and leave her alone. Wiser is the stork, who shelters his young in the high cedar. When the tree is bowed before the storm, he spreads his wings over the nest: he takes his young abroad in the morning sunshine, and leads them home when the thunder is in the sky. When he is old, his children forsake him not. They gather food for him, and bear him on their wings, and guard him as he guarded them in the days of his strength. Though God cares for all, though he supplies warmth to the young ostrich from the sun, as to the stork from the breast of his parent, the
lot of the parents is not equal:—the one stretches herself out on the burning sand to die alone; the other hears the fluttering of wings about him while death is closing his eyes.

Would the last hour of Nathan have been as peaceful as it was, said Eber, if he had not labored to do the will of God, as well as believed that it would be done? He knew that the original decrees of God could not be reversed or changed; that if his children were appointed to forsake the God of their fathers, no man could save them; and that if the destitute were ordained to perish, no man could preserve them. Yet he brought up his children carefully, and fed the poor; so that through him it has been proved that the will of God was merciful to them.

Havilah answered, God works every where, and none stays his hand. He orders all things that are done in heaven and on earth: but he orders many things through the purposes of man, and works many things by the hand of man.

Alas for him, said Eber, who fulfills the designs of God against his own impure will! Happy is he whose purposes are godlike, and whose holy deeds show whence proceeds the power of his will!
OF THE FRUITS OF THE FAITH.

Eber went often to the house where the family of Nathan dwelt. Their riches were gone, and they were oppressed by some to whom their father had owed somewhat which they were no longer able to pay. Some despised them because they were Jews; and others, who would have assisted them if they had known their need, forgot them, because no complaints were heard from the sufferers. Eber opened to them his purse as freely as his heart, but they would receive nothing from him till he had promised that he would not seek aid for them from any who scorned their faith,—not even from Havilah. Therefore Eber kept silence with his friend concerning this household, while he rebuked their oppressors and comforted the oppressed, and gave to them all that he had to give.

One day as he approached their dwelling he
saw Havilah coming forth. When they met, Havilah blamed him that he had not made known to him what he had done for this family, that he also might have helped them.—Eber told Havilah how he had been forbidden to seek aid of any who despised the faith of Nathan.

Havilah replied, Though the Prophet declares that unbelief is to be scorned, who hath ever bidden to despise the sorrowful? Doth not every religion rather teach, that to pity the afflicted and help the poor is blessed? Nathan the Jew fed the poor who were Faithful: Eber the Christian supports the Infidels who are oppressed: and, for myself, my heart is open to the sorrows of every man whom my hand can aid.

Then art thou my brother, said Eber, and the brother of these mourners whom thou hast come to comfort. O that it were thus everywhere! If the guardian angels were to go up from the four winds, all bearing prayers to God and records of good deeds to men, it would be written down that there is one faith in all the earth, though to that faith there are many names.

The Prophet taught, said Havilah, that the
end of faith is virtue, and that the greatest virtues are prayer and the giving of alms.

Christ also taught, replied Eber, that the end of faith is holiness, and that holiness is testified by devotion to God and love to man. Herein, my friend, are we of one mind, and let us henceforth act as if we were of one soul.

Havilah answered, In our good deeds to men we may join hands as brethren, but we must pray apart.

It is true, replied Eber, that there are prayers too sacred to be uttered in the hearing of man. There are also some which we could not offer with one accord, because our faith in the prophets is different; but since we adore the same God, and acknowledge the same eternal truth, and love mankind with the same earnest love,—why may we not pray together that the truth may prevail, and that man may be blessed?

Havilah replied, Though the devotion of the spirit is the life of prayer, so that without it no outward rites can avail; yet those outward rites are also commanded, and the Faithful can pray with none who use them not. Mohammed commanded that men should purify themselves
with water before prayer, and that the body should express reverence as well as the thoughts. The Christians are but once purified,—when they are baptized; and many are not even thus made pure. Thenceforward they wash without thought of prayer, and pray without the preparation of washing. Neither do they prostrate themselves; and some there are who are seldom seen to bend the knee.

This is true, answered Eber; but think not therefore that the Christians esteem prayer less holy, or practise it less solemnly than the followers of Mohammed. Thy Prophet spoke wisely when he said, that ‘prayer is the pillar of religion,’ and that ‘no religion is good which is without prayer;’ for how should man truly love Him whom he seeks not, or be strong in faith if he finds not the highest strength? The Prophet also said truly, that ‘prayer is the key of Paradise;’ for if there be one hour rather than another when the peace of heaven succeeds to the troubles of earth,—when the glories of eternity may be discerned amidst the shadows of time,—it is when man draws near to his Maker. This communion, if pure, cannot be made more pure by the preparation of
the body; if impure, it can by no such means be sanctified.

Was it not commanded to the Hebrews to purify themselves before prayer?

It was: but the Jews did not know God so fully as it is given to men now to know him; and it was necessary for them to learn how to cleanse the soul, by first cleansing the body, and to adore God in some measure as an earthly sovereign, before they could understand how spiritual is his glory. When Christ came, the ancient forms were done away: he taught that meat may be eaten with unwashed hands if the heart be clean, and that the Father could no longer be worshiped more acceptably in the temple or on the sacred mountain than in the chamber or the field. Jesus himself prayed without regarding forms like these. He prayed when he stood beside the sepulchre of Lazarus, and when he stretched forth his hand to heal the sick, and when he broke bread, and when he went forth alone among the hills, and when he wandered on the sea shore. He prayed in spirit and in truth;—and thus do his true followers also pray.

It is told in our traditions, and also in the gospel of Barnabas, said Havilah, that Abra-
ham was taught by Gabriel himself to use such purifications as the Faithful use at this day. How then may we neglect that which was so taught?

If it had been so taught, replied Eber, is it not time that it should pass away, when other ceremonies of the Hebrews are abolished? From the Jews Mohammed learned all that he has commanded concerning purifications, and the times and manner of prayer: these things, therefore, like all else that is Jewish, should be of less esteem than the teachings of Christ.

Havilah answered, If Mohammed spoke truly of the importance of prayer, was he not also right when he said, that 'the practice of religion was founded on cleanliness?' and 'that cleanliness is one half of the faith, and the key of prayer?'

It is said among the Christians, replied Eber, that one who is holy in spirit will be also pure in body: but I see not that the duty of cleanliness, great as it is, has more connection with prayer than with almsgiving or any other righteous deed. I see, on the other hand, that by commanding that they should be thus connected, your Prophet has caused much superstition;—and by what is prayer made so impure
as by superstition? When the company with whom I journeyed in the plain stopped to pray where there was no water, they made a pre- tence of washing themselves with the dust of the ground.

If our Prophet has learned much from the Jews, said Havilah, this practice were his followers taught by the Christians. In the baptism of Christians, fine sand has been used instead of water.

The practice is not therefore the less superstitious, replied Eber. Had it been done in the presence of Jesus, he would have rebuked his followers as he rebuked those who thought more of washing their hands than of cleansing the spirit.

Mohammed was more holy than Jesus, said Havilah, because he gave more strict commands concerning prayer. Five times every day must the Faithful worship.

Jesus commanded not the times of prayer, replied Eber, because he desired that the spirit should be composed, and the thoughts withdrawn from the things of the world when man draws near to God. Thus can it be with no one at five set times every day. He saw how the proud ones of the Jews were exact in the times of prayer,
kneeling in the streets and speaking to God while they were desiring the praise of men. Because Jesus, being holy, knew what was the holiness of prayer, he desired that the words of the lips should not go before the desires of the spirit; and he therefore left every man free to choose in what form he should testify his devotion, and at what times he should humble himself before God. His followers should, like him, pray often, and be continually with God in spirit while they converse with men. When I hear men cry aloud on the name of God, it is my hope that his blessing may follow their prayers; but I esteem that homage yet more blessed which is offered in the stillness of the spirit, when the lips move not and no man knows what is done.

Yet the Christians meet publicly for prayer. They do; and they find the rite blessed to them. But when they thus meet, it is that they may withdraw themselves from the world, and worship with one heart and one voice. Thus did the Apostles, and thus may it long be done by those who would be apostles in spirit! But by this practice all pray together, and not every man singly in the sight of many. They withdraw from the sights and sounds of the
world, so that the thoughts of their merchandise, or their husbandry, or their household occupations may be put far away. Where this is done truly, this social worship is holy.

Is there not, asked Havilah, a day of assembly among the christians as among the Faithful?

There is; but not the same day. The disciples of Jesus met together to worship on the first day of the week, because on that day their Lord was raised from the dead. The Christians have set apart the Lord's day for worship ever since. The followers of Mohammed have set apart the fifth day of the week, as their Prophet commanded.—In differences like these there is no evil, since no command of God is broken. If a day be kept holy, it matters not whether it be the first or the fifth. Therefore I make sacred the one in my own land, and the other in thine, rejoicing that I am in a country where any day is thus often hallowed.

If Eber rejoices in this holy season, why does he not observe others? To him all months are alike, and he observes no fasts.

Eber replied, I have not learned from the Scriptures, nor from traditions, nor by any
other means, that one month is more sacred than another; and as for fasting,—does my friend speak of abstaining from food only, or of other kinds of self-restraint?

Havilah answered, The wise among us say that there are three kinds of fasting:—the mortifying the appetites of the body; the restraining the eyes and the ears and every other member from sin; and the refraining the thoughts from worldly desires and devoting them to God*.

These things, replied Eber, do I desire to fulfill, not at holy seasons only, but every day. I pass no day without food, because by so doing my body would be weakened without the spirit being purified; but at all times would I be temperate, and able to deny myself; and as for the last two kinds of fasting, which the wise among you declare,—may I practise them more and more continually!

What said Christ to his followers concerning abstaining from food? asked Havilah, and what was their practice?

The Scriptures tell, replied Eber, that the disciples of John the Baptist fasted, while those of Christ fasted not; and that when Jesus

* Prelim. Dissert. page 112.
was questioned concerning this, he answered that his disciples fasted not while he remained with them. That some of them fasted afterwards we know from other parts of the history; and also that Jesus did not forbid the practice; only desiring those who used it to make no vain display of their self-denial. Yet, as he nowhere gave command that any one should fast, and as other Jewish customs were then used by Christians, which are abolished at this day, many among the Christians believe, as I do, that it is no part of religion to restrain the body from the food which it requires. Neither do we believe, like the followers of Moses and those of Mohammed, that any kind of food or drink is more holy than another. That it was rightly declared to be so by Moses we know; but since Christ gave perfect freedom in the outward forms of religion, we refuse the commands of Mohammed to refrain from drinking the wine of which Jesus himself drank, or to refuse the wholesome meats which God has given to nourish the body. Yet while we feel ourselves thus far free, we know that excess in food is sin, and that drunkenness is to be abhorred.

Havilah replied, Not only did Mohammed command men to be temperate, by abstaining
from certain meats and drinks, but he declared that 'fasting is the gate of heaven.'

Eber replied, It is however certain that it is more easy to make men temperate by putting into them the spirit of temperance, than by commanding them what they shall eat and what they shall drink. A true Christian, to whom all times are holy, and whose desires are fixed on higher things than any which can only gratify the body, is more pure in his life than many who outwardly fast often but whose inward desires are not controlled. Such men as he are holy, while they make no vain pretence of holiness: they are the husbands of one wise; they refresh themselves moderately with food, and wine, and sleep. Because they are inwardly pure, they are outwardly pure also, having laws of purification from their own consciences. Their moderation is not painful, because their desires are fixed on nothing which they may not innocently enjoy: they find their pleasures in loving God and in blessing mankind, and all other pleasure is as nothing compared with this. Thus does the spirit of religion make pure; and in making pure, thus does it make happy also.
Truly, said Havilah, in giving of alms is there more pleasure than in feasting.

The two highest duties of man yield also his purest pleasures, said Eber; and because Christ thus felt and taught, we know that he was sent by God. Prayer was to him in the dark night more refreshing than sleep on a silken couch; and to bless men he loved better than shade at noon-day, or food when he hungered, or rest when he was weary. When I see men eating and drinking to excess, or too earnestly desiring pleasures which yet their consciences forbid, I feel that they know not the joys of religion any more than its spirit. But when I behold one who loves all that the hand of God has made, who has compassion on sinners, and gives help to all who need, who has purity on his lips, and peace in his countenance,—I know that such an one is beloved of God as a true believer, and that he is blessed as the faithful alone can be blessed. There is joy in his prayers, and in his alms-deeds; and peace is about him, whether he kneels in his chamber or meditates in the fields, or is seen among men, where blessings follow him from a hundred tongues.
OF THE SPIRIT OF THE FAITH.

The day was breaking, when the household of Havilah rose to see a troop of soldiers go forth from the city to war. Among this troop were fathers, or brothers, or friends of all who looked on, and there was much greeting between the soldiers (of whom each one stood beside his war-horse,) and the people who went to and fro in the dim light. The words which were spoken from friend to friend were uttered softly, for the parting was near, and there might be no future meeting; yet the whispers were not lost, though there was a trampling of many feet, and the fiery horses pawed the ground, and the voices of the leaders were upraised above those of the people. The musical instruments also sounded through the city and into the fields beyond, so that the flocks and they who guarded them were roused, and turned to listen, and the night-birds flew to their holes in the caverns.
When the signal was given for prayer, there was a deep stillness in all the assembly, so that the cool breeze which brought the fragrance of spices, brought also the murmur of waters from without the city walls. When the music sounded again, and every soldier sprang upon his horse to go forth in the name of God and of the Prophet, the child of Havilah clapped his hands and uttered a cry of joy; while Aza folded his arms on his bosom, and looked on calmly, as on the day when his sons went forth to return no more.

Let us also follow, said the child, as he saw the people moving forward to the gate by which the troop was to leave the city.—Havilah took the child by the hand, and they went out of the city to a spot where they might see how the road wound far away among the hills. There they beheld how the soldiers, when they had advanced some way, looked back once more upon the multitude who thronged the gate, shouted once again the name of the Prophet, and spurring their horses, fled away as if the winds had borne them along. The mists of the valley were lifted up before them, so that the gazers could trace them on their way, till the
whole troop appeared as the shadow of a cloud on the distant pathway.

The blessing of God, and the aid of the Prophet be with them! cried Havilah, when he could see them no more.

On the conquerors who shall live, and on the martyrs who shall fall! added Aza.

Father, said the child, when shall I go forth to conquer in the name of Mohammed, or to gain the reward of a martyr?

When thou shalt have given tokens of wisdom and valor, my child. Till then, the sword which our wise men call 'the key of heaven and hell' must not be put into thy young hands, lest thou shouldst through idleness suffer it to rust, or through cowardice fling it away.

Aza will promise for me, said the boy, that the sword shall be more precious to me than all the riches of my father's house, and that I shall ever hasten to the battle rather than to the feast.

Aza replied, If I yet live a few years, I indeed hope to send forth this boy as if he were the son of my sons, and to welcome him back as a conqueror, or to glory in him as a martyr.

Why, inquired Eber, is the sword called the key of heaven and hell? and why is the name
of martyr given to those who perish in war?

Havilah answered, The Book says, 'Verily, if God pleased, he could take vengeance on the unbelievers; but he commandeth you to fight his battles, that he may prove the one of you by the other. And as to those who fight in defence of God's true religion, God will not suffer their works to perish: he will guide them, and will dispose their hearts aright; and he will lead them into Paradise, of which he hath told them.'* Again, 'Thou shalt in no wise reckon those dead who have been slain in the cause of God: nay, they are sustained alive with their Lord, rejoicing for what God of his favor hath granted them.'† By the Book itself, therefore, are they who are slain for the faith called martyrs; and because by the sword they win favor or disgrace from above, is the sword called the key of heaven and hell.

And does Havilah believe it to be so?

I know, said Havilah, that the various people to whom the truth of God has at any time been delivered, have fought for that faith, and that the slain have been accounted blessed. The Jews of old unsheathed the sword at the command of God himself, and in his name drove out all the idolatrous nations from the

*Koran, chap. 47.  †Ibid. Chap. 3.
land of promise. Did they not say one to another, 'Cursed be he who keepeth back his sword from blood;' and again, 'Because he hath fought the battles of the Lord, he is blessed from the Lord?' The Christians also exhorted one another to bravery and to perseverance in the wars which they called sacred. Their leaders declared that the kingdom of heaven was open to the soldiers of the Cross; and I have been told that the most exalted priests of their church promised that such as died for the defence of their faith and the rescue of the sepulchre of Christ should obtain of God a celestial reward.—The reward of the Faithful shall surely be no less great, if their Prophet and his religion be holier.

Eber replied, There have indeed been multitudes of Christians who fought for the Gospel, not doubting that they should be rewarded for so doing. But such knew not the spirit of the Gospel, nor discerned that it forbids violence, and accounts it a crime to defend the truth of God by the angry passions of men. To me it has ever been strange, that the Christians who carried war to the mouth of the sepulchre for which they fought, should have known so little of Jesus and his followers, as to have testified
to their belief in the manner they did. If the Scriptures had not then been a sealed book to them, they would have been wiser.

How does Eber read therein, said Havilah, that he speaks with such certainty of the mistakes of his brethren in the faith?

The Christians of whom I speak, answered Eber, are not those of the present time, when each one may read the Scriptures for himself. I speak of those in past ages, who received the Gospel only from the lips of their priests, and who were therefore subject to do whatever the ambition of such men might command, whether it was to build splendid temples to God, or palaces for the priests, or to spend their riches for the glory of the church, or their blood for the defence of their superstitions. The truth of God can never be aided by deeds like these. It cannot be made more safe by the defence of armor, or more triumphant by the sword, or more glorious by the sacrifice of a million of lives. This is perceived by all who understand the Gospel for themselves, and therefore is there now no war for the Christian faith.

Tell me, said Havilah, wherein the Scriptures of the Christians are so unlike the Scrip-
tures of Mohammed as to forbid bravery in defending the faith.

Eber smiled as he answered, Bravery is nowhere forbidden in our law; and to defend the truth with a courage which cannot be subdued is accounted a great virtue: but this courage is of a different and a higher kind than that which is shown in the field. There may be bravery without violence, and fortitude without pride. Such bravery and such fortitude were those of Christ and of his Apostles. The religion of Jesus was a religion of peace: but none could embrace this faith in its early days whose spirits were not calm to face danger, and strong to endure pain and death.

I know, replied Havilah, that the Jews were disappointed because Christ came not as a warlike prince. Mohammed marvelled that they did not therefore receive him, who was a warlike prince.

Mohammed was indeed, said Eber, as unlike Jesus as their Scriptures are unlike in letter and in spirit. But I will declare, as my friend desires, what I find in the Gospel respecting the spirit of peace and of war. When Jesus appeared, the Jews were impatient for war against the conquerors of their nation, whom
they hated: and if Jesus had spoken the word, they would have made him a king; and have followed him, full of faith, to the field. When he went forth to preach to them on the mountain where armies had often been gathered together, they followed him, eager to make a camp about him, and send a defiance to their enemies: but Jesus spoke of peace with strangers as well as with countrymen, and of love to enemies as well as friends. He gave blessings to the meek and to the peace-makers, and taught to seek after holiness rather than glory. Thou hast read for thyself what followed. The pure who sought God, the gentle who loved, the sorrowful who mourned, the penitent who feared, clave to Jesus: the proud and the cruel, who thirsted for glory and for war; forsook him, and thenceforth persecuted him to death.

It is strange, said Aza, that his Gospel has endured to this day, if such despised persons alone were his followers.

Others soon joined them, said Eber, who saw his miracles, and devoted themselves to share his labors: yet these, though they lived with him, and saw how holy and how peaceful he was, still hoped that the time would come
when he would take the sword, or put it into their hands. They watched in vain. When he sent forth seventy of his followers to preach his Gospel with miracles, he commanded them to go unarmed, to trust in God for their safety, to meet peril and pain wherever they should await them; but to offer no violence, and to return no injuries. Going forth thus peacefully, they returned with joy, safe, though unarmed. Not even yet were his followers convinced. When Jesus was about to be seized in the garden by those who carried him away to his death, Peter drew his sword, and wounded a servant of the High Priest: then Jesus reproved him, and bade him put away his sword, declaring that they who use the sword shall perish by the sword, and reminding him that it was not through want of power from on high that his enemies were not destroyed before his face. He also healed the wound, as a sign that he loved peace and forgave injuries.

Our Prophet also commanded to be merciful, said Havilah, and declared that there should be no violence in religion.

The mercy which Mohammed commanded, said Eber, was to do no injury to those who submitted or who could not defend themselves.
This is well. But Jesus commanded that there should be no strife; so that none could triumph over another, or injure another. This is better. As for the saying of Mohammed that 'there should be no violence in religion*,' it was spoken not of war, but of the desire of some of his followers to oblige their sons to take on them the profession of your faith. That the violence of war was allowed by him, there is witness in the battles which he fought, and in the commands which he gave to shed blood. When I read and hear of the slaughter which has been done in the name of your Prophet, and see that the spoils of war are divided among the conquerors, and remember how multitudes have been made slaves, or compelled to profess a religion which they abhorred, I have blessed the name of Jesus, and prayed that all might see in him the greatest of the prophets of God. By him was the blood of no man shed, and to none did he give permission to hurt a hair of the head. He gave pity and not vengeance to his enemies, and prayed for them when he might have destroyed them. He despoiled none of their possessions; but refused the wealth which his nation would have laid at his feet, if he had

* Koran, chap. 2.
declared himself a prince. He frowned upon slavery, since he came to give that freedom of the spirit under which the body cannot long remain in bondage. Wherever men at this day believe with the heart as Jesus taught, that all men are equal in the sight of God, there is no slavery. And in the day when the Gospel shall be rightly believed in over all the world, men will ask one another how any had ever dared to take to himself the name of Master, and why any man should have submitted himself to be a slave. But these days are not yet.

Aza said, How was it that the religion of Jesus was received by any, if he was thus meek? Why did not men, as they are wont, despise his gentleness, and ridicule his poverty?

Instead of contempt, replied Eber, there was awe; and instead of ridicule, there was reverence. Men saw his mighty works, and trembled while they loved:—they beheld how he was clothed with holiness, and bowed before him: they saw how, being poor, he made many rich and blessed them. Thus was it also towards his followers; for though they were peaceful, they were mighty, and in their meekness they were strong. They had power from above to subdue many hearts, and were armed with faith
and patience as with a seven-fold shield. None could esteem those weak, who made rulers tremble on the judgment-seat, and struck fear into the hearts of soldiers. None could doubt the courage of those who calmly met the perils of land and sea, persecution from the people, torture from the rulers, and death at the command of princes. These princes and rulers sat within their palaces, and ignorantly laughed at the weakness of those whom they had commanded to be destroyed; but they who beheld the destruction feared vengeance from Heaven, and saw how far the strength of the soul excels that of the limbs, and that patience is more noble than revenge.

Havilah said, I have sometimes questioned within myself when wars for the faith should cease. It cannot be that they shall continue for ever: yet if a time of universal peace and holiness should come, men will marvel that the Book tells of slaughter, and of spoils, and of slavery. How also shall men cease to hate one another and to seek vengeance and profit for themselves, if they read that Mohammed himself sought revenge, and gratified himself with many pleasures which others may not desire?

These questions are wise, replied Eber; and
my reply is, that in the days of peace and purity which shall at length arrive, the religion of Christ shall be more esteemed than that of Mohammed. Men shall then be more wise than to be satisfied with the pleasures which Mohammed allowed, and in which he indulged. They will find all that is pure in his religion made more pure in the Gospel; and all that is true in the one, set forth more clearly in the other. Many may rejoice that through the Book they learned the name of Christ; but they will cast aside the Book when they have found in the Gospel a better record of the faith. They shall then discern that though Mohammed was wise, and though he was permitted by God to display the eternal truth to some who would otherwise have worshiped many gods, he was not among the appointed prophets; and that it is impious to call him greater than Jesus, the last and holiest of the messengers of God.

Yet behold, said Aza, how the faith he taught has spread from land to land. Wherever the sword has been carried in the name of the Prophet, that name has been received.

In the wisdom of God has it been so ordered, replied Eber, because the faith of Mohammed is better than that of idolaters; and while it
overthrows idols, it prepares a way for the faith of Christ. This is, I doubt not, the purpose for which it has been ordained to spread so far: but the work of God is not finished till the name of Christ is exalted beyond every other earthly name.

The time once was, when from yonder gate idolatrous priests came forth from the city, with the name of a false god upon their lips and a blind cruelty in their hearts. Then the cries of mothers, whose children were about to be sacrificed, mingled with the music of the worship; and the little ones, who knew not what should befall then, wrung the hearts of those who bore them, with their smiles.

Then, cried Havilah, was there mourning among the angels who beheld; then they wept for the guilt and the sorrows of men.

Today, continued Eber, we have seen a troop go forth thence to war for the faith they held. They cried on the name of the true God: but they went forth to destroy the works of his hand; to shed the blood which he warmed with life; to seize upon wealth which is not theirs, and to spread anguish and fear among those who have done them no injury. A time shall
come when the will of the Father of men shall be better understood.

What shall then be done?

Then, said Eber, shall that gate stand wide for men to go to and fro, as if they were indeed the guardian angels one of another. Instead of the warlike trumpet, there shall be the holier music of praise to God, and joy among men. The ways where the war-horses have this day left their track shall be trodden by the feet of those who go forth, not thirsting for the blood of men, but rather for the glory of God; not praying for vengeance, but rather for mercy on their enemies. Instead of fear, they shall cause hope to spring up around them wherever they turn: in stead of inflicting anguish, they shall offer peace; and shall give liberty to the soul, instead of bondage to the limbs. Where they are present, tears shall be dried up, groans shall be hushed, and sorrow and sighing shall flee away.

Nay, said Aza, then would yonder gate be the entrance of Paradise; for what greater good has Paradise than that which thou hast said?

Havilah answered, There remains over all in Paradise 'the superabundant recompense' of which Mohammed spoke, and for which Eber hopes as well as I.
For the joy which cannot be conceived, said Eber, I wait till it shall be revealed in the presence of God. But it is my belief, that all the peace which the spirit of man can now imagine or desire might be possessed on earth, if the religion of Christ everywhere prevailed in the heart and sanctified the life.
PROVIDENCE

AS MANIFESTED THROUGH ISRAEL.

AN ADDRESS TO THE DESCENDANTS OF ABRAHAM.

SECTION I.—Spirit of Judaism.

The peculiarity by which your nation has ever been honorably distinguished from all others is an aversion to form systems of religion. While, among heathen nations, princes and priests formed laws and created mythologies which the ignorant multitude adopted as soon as offered, your lawgivers dispensed only what they had received from above, and your fathers required evidence that the dispensation was from above, before they would adopt it. While the mysteries of paganism were concealed in the recesses of Egyptian temples, your fathers were assembled at the foot of Sinai, listening to the thunders and watching for the disclosures of the cloud in which the glory of
God was shrouded. Your prophets and priests bowed themselves before God as children who would know the will of their father; while the wisest of less favored nations withdrew into grottoes and groves, or approached oracles of their own institution, pretending to commune with nymphs or demigods, but in reality seeking to invest the imaginations of their own hearts with the sanctity of a supposed revelation from on high. The issues were evident to the whole world; the state of the Hebrew nation as to religion, morals, and legislation, being as superior to that of all their contemporaries as the moving pillar of fire was more awful than the descent of Belus, the Mosaic law more exalted than the twelve tables, and the Hebrew judges wiser than heathen legislators. As long as none presumed to add to or to diminish from the word which the Eternal imparted, his people were glorious, enlightened, and blessed; while the sages of the heathens could not attain to the wisdom of the least among the sons of Israel.

This unreserved submission to the voice from heaven is not, however, inconsistent with the desire and the endeavor to understand, as far as possible, the designs of that Providence
whose guidance is acknowledged. Though there is sin and folly in seeking to forestall or change the divine counsels, there is piety and wisdom in striving to comprehend them when they are disclosed; because that obedience must ever be the most perfect which is the most enlightened. Moses was reproved for his backwardness in fulfilling his mission to his brethren in bondage, and vengeance from the Lord followed Jonah when he would have evaded his duty of prophesying destruction to Ninevah, because in both cases these prophets ventured to prejudice the event which was in the hand of God: but the people were also rebuked when they yielded a blind external obedience only, instead of the ready cooperation of the heart with the will of God; and were perpetually exorted to examine into and understand his ways, that their obedience might be not only strict but enlightened.

The duty of ascertaining the Divine purposes from his dispensations becomes more important as the facilities for the investigation are multiplied. The more ancient the dispensation, the more easy it becomes to understand its object. Ezra the scribe, and the people who listened to him as he read the law, were better
able to comprehend the designs of the Allwise in separating his people from the rest of the world, than the judges who were under Moses; and those judges knew more concerning this dispensation, than any one of all the multitudes on the day that they crossed the Red Sea. These designs of Providence have also been growing clearer and clearer to this day; and it therefore becomes more and more the duty of all who acknowledge that Providence, to search into his ways, and see how the spirit of man may best cooperate with God for the sanctification of man.

In such an investigation there is no danger, as long as the inquirer is careful to admit no evidence but that which God himself has given. It is indeed the highest and holiest employment in which the human faculties can be occupied, and as acceptable to him who loves the obedience of an understanding heart, as it is salutary to the heart itself. As long as men interpret, instead of imagining the ways of God; as long as they seek to know, instead of presuming to dictate his will, they may hope for some portion of that favor which blessed the child Samuel in the tabernacle, which distinguished David
as 'the man after God's own heart,' and magnified the wisdom of the mighty Solomon.

Hesitate not, therefore, to enter on a full investigation of the designs of the Allwise in separating your nation from other nations, and in calling you peculiarly his own. Dismiss from your minds, as far as you can, all remembrance of the religious systems framed by man with which people of other modes of faith have disgusted you. Repel, with the reprobation they deserve, all attempts to mix superstition with the worship which the Eternal established among you. Cast out as impious all suggestions which would change your views of the nature and attributes of the One God, and the offices of his chosen prophets; and taking for your guides only the Scriptures of your people, and the history of your nation and of the world, endeavor to trace those ways and thoughts, which, however higher than ours, are placed in some degree within the reach of our comprehension; which, however shrouded in the future, are disclosed in the past.

The best method by which an individual can pursue such an inquiry as is now proposed, is to collect all the evidence he can obtain, and deduce from it the truth he seeks. This is the...
mode in which a solitary student should proceed. But when several inquirers are invited to advance together, and are conducted by one who has gone over the ground before them, the method may advantageously be reversed, for the sake of proceeding in a clear and ordinary manner: as in the schools, where a definite object is first placed before the view of the students, and then the sources of evidence are laid open to them by which they may establish the truth for themselves. Such a method will now, for the sake of clearness, be pursued. The apparent design of the Eternal in his providence towards the Hebrew nation will be first disclosed, and evidences of this design will be afterwards offered to your consideration.

The plan of Providence is a strictly correct expression; because, though time and eternity are alike to the One God, though to him 'one day is as a thousand years, and a thousand years are as one day,' yet, as his children are weak in sight and narrow in comprehension, they cannot see the end from the beginning, but only understand it by slow degrees. By the gradual development of a plan only can they so far comprehend anything that exists, as to be able to use their bodily power in action, and the facul-
ties of their mind in understanding. If the fruits of the earth were not brought forth according to a regular plan, if the soil and the dews, and the sunshine and the seed, were not perceived to be adapted to produce the corn, there would be no seed-time and no harvest among men; for no one would comprehend how it could be in the power of man to raise food out of the ground, and the whole race must be nourished, like your fathers in the wilderness, by miracle, or not at all. The whole of the creation was conducted by a plan; the preservation of created things is ordered by a plan; the destinies of the human race, spiritual as well as material, are also evolved according to a plan;—mysterious, like other plans, in its commencement, but growing more and more intelligible as it is gradually disclosed, and more and more evidently harmonious with other plans, and with all that is known of Him who ordained the whole.

Before a plan can be comprehended, its object must be discerned. In contemplating the plan of Providence, this consideration causes no difficulty or delay; for all who acknowledge the Eternal, acknowledge his inseparable attributes, his wisdom, his justice, his boundless love; and by the existence of these attributes
are men assured that in his dealings with the human race his object is to promote their perfection and happiness. While no individual is forgotten before him, the progress of the race is advanced by all his dispensations. While some are favored with peculiar privileges, it is for the sake of mankind that those privileges are conferred; and while your nation has been distinguished by a closer communion with him than has been enjoyed by any other, the promise has not been forgotten, that in the seed of Abraham should all the families of the earth be blessed.

The history of the world shows how difficult, if not impossible, it is for the unassisted reason of man to attain to the notion of One God, who should be at the same time the creator of all things, the preserver of the whole universe, the moral governor of all rational beings. Every nation on the face of the earth has had an idea of Deity, but always under the form of a plurality of gods. Some few men, philosophers here and there among the heathens, have attained the notion that the same Being might create and preserve, that there might be One Governor among many people, that One Almighty Will might dispense happi-
ness and misery; but these instances are so few and scattered, that they produce no visible effect on the spiritual advancement of the race. If it had not been for the revelation vouchsafed to your fathers, the whole world might now have been sunk in the ignorance of polytheism; since the light of nature appears too feeble to lead men to a knowledge of the Eternal, till after the lapse of more ages than the world has yet existed. It appears then to have been in the everlasting counsels of the Allwise to communicate the grand truth of his existence and government by a revelation; and in the mode of making and conducting this revelation may be found as powerful an evidence of the wisdom and love of the Father of men as the human mind is capable of receiving.

The object of revelation was to give to all men the knowledge of the true God. If the revelation had been made to every individual, a degree of perplexity might have prevailed among so many particular experiences, and the attention of the careless would not have been so intently fixed as by a national dispensation. If a separate revelation had been made to every people, the Eternal would have been regarded by each as a national God, as it is well
known he was long considered by your fathers, who, while they worshiped the God of the Hebrews, supposed that other nations might each have a god, though inferior to their own. The method adopted was therefore neither to give a separate revelation to individuals nor to all nations, but to take one people under the special tutelage of Providence, in the sight of the whole world, that through this favored nation the true God might be made known to the human race at large. From the days of Abraham until now, your nation has, for this purpose, been the most conspicuous object in the annals of humanity.

While your fathers dwelt in the land which the Eternal had given them, they were the objects of attention to nations capable of observing their proceedings, of perceiving much that was remarkable in the establishment of your people, and much that was peculiar in the temporal and spiritual government of the Hebrews. They saw that the great temporal changes of your people were never unforeseen, that all came to pass according to previous promises or warnings, and in proportion to the obedience or disobedience of the nation to the law of him who was thus clearly shown to be a
spiritual governor and judge, as well as the director of temporal affairs.

The designs of God are further shown by the manner in which he chose and led forth his people from among others. Even those who knew nothing of a Providence could not fail to be struck by the peculiarity of the history of Abraham. The eyes of many followed him with wonder when he abandoned the popular religion and his country, without (as it seemed to them) a motive for such a change. The things which befell him in his journeyings in Egypt, and the events which followed his final settlement, were observed and remembered with curiosity and interest, if we may judge by the extent and durability of his fame in Eastern countries even to this day. Though the observers had, as yet, no idea of the peculiar Providence which attended upon Abraham and his posterity, they watched what should become of the descendants of so extraordinary a man; and every thing that occurred tended to excite more wonder and curiosity. The settlement in Egypt, the grievous bondage that succeeded, and the marvellous deliverance of those who had been subjected to so degrading a captivity, the irresistible power of the mighty tribes
as they issued from the wilderness, and the extraordinary manner in which they founded a religious and political constitution, unlike any that had ever been seen or heard of, were circumstances which riveted the attention and roused the passions of all who witnessed, to such a degree that it was clear the world had already begun to learn of the chosen people.

Before the chosen people could teach, however, even by their example, it was necessary that they themselves should go through every stage of discipline, and begin their spiritual education from the very infancy of mind and heart: and thus was it ordained. Abraham indeed was of an enlightened and exalted mind, capable of understanding the promises of God, and faithful enough to trust in them through all trials; but his posterity were neither so wise nor so virtuous. Many heathen nations were more enlightened than the Hebrews during their bondage in Egypt, and for some time afterwards; and the speed and certainty with which your nation subsequently outstripped all others in civilization and improvement of every kind, was made the more remarkable by this circumstance. The exact nature of the religion of your forefathers in Egypt is not known;
but it is certain that they inclined to the superstitions of their task-masters, and that they possessed little of that firm trust in God which distinguished their great progenitor. They appear to have had no idea of the deliverance which awaited them, and to have used the necessary means to obtain it only while signs and wonders from above were actually wrought before their eyes. In the intervals of these miracles, their faith declined and their courage failed; and even Moses, who was far more enlightened than the generality of his people, seems to have been at that time only learning to believe in God; since he hesitated in undertaking the office with which he was charged, and asked by what Name he should make known the deliverer. The spiritual education of the Hebrews, which was soon to be carried on so far beyond that of other nations, was manifestly now only beginning.

This beginning was made by revealing to the emancipated people that the God who led them out of Egypt was the God of Abraham, the God who had made a covenant with their ancestor. They listened to a message from him more readily than they would have hearkened to a strange God; but it is plain that they did not yet know him to be the only God. He was their only God,
the God of the Hebrews, the Mightiest of all Gods, who, because he had proved himself greater than the deities of Egypt, was entitled to their faith; but they were not yet willing to relinquish the notion that they might choose their God, and were only brought to a right understanding by the sense of their own helplessness under the power of the Almighty. As their conquests were extended, they learned to look with more and more contempt on the gods of the neighboring nations; and for a long time afterwards the bulk of the Hebrew nation seems to have rejoiced, not in the knowledge of the One God, but in worshiping a more illustrious Deity than was revealed to any other nation.

This is no doubt the reason why the Hebrew nation was so prone to idolatry, in the midst of the visible workings of the Supreme among them. If they had ever really believed that he was the only Deity, they could not so frequently and so readily have deserted his service for that of false gods; but if they believed that, though the Eternal was the Mightiest, and the only God of their nation, other inferior gods presided over other nations, it is much more easy to account for their occasional apostasy. When anxious to escape his anger, when desiring to enjoy pleasures
which he had forbidden, the temptation was great to enter the service of inferior deities who might be less strict to punish, and more indulgent to their lusts; while such evasion and gratification could not have been hoped for, if the Supreme had been truly believed to be the only Potentate who governed the world. These observations are applied only to the bulk of the nation. Their prophets and wise men long preceded the people under them in the acknowledgement of the strict unity of God,—in the declaration that he was the Creator of the universe, the Father of all the families of the earth. By the gradual unfolding of the workings of Providence, by the consistency of his moral government, the whole nation was at length firmly convinced of this grand essential truth, reclaimed from idolatry, and for ever placed beyond the reach of error respecting the object of worship.

This great doctrine,—of the strict unity of God, was, in the case of the Hebrews and of all who learned through them, subservient to a truth of no inferior importance, viz. that God is the Moral Governor of mankind. The experience of all other nations has shown that there can be no such steady and exalted virtue among those who believe in a plurality of gods as among
those who submit to the consistent rule of one. Piety is weakened when worship is divided, and obedience becomes unsteady under a diversity of control. Thus the worshipers of pagan deities believed themselves to offend one god while they propitiated another, and were utterly destitute of that firmness of expectation, that consistency of hope and fear towards God, which in the same age distinguished your forefathers and exalted their spiritual character so immeasurably above that of all other nations. When once convinced that they could not flee from the wrath of one deity to take refuge under the protection of another, that the law which had been dispensed by God would be sanctioned by God, that none could interfere with his warnings and promises, or change or annul his decrees,—the dependence of his people became confident, and their piety unexampled, in that age of the world, for purity and steadiness.

The lapse of time perpetually affords new proofs that the evidences given to the Hebrews, that God was their spiritual as well as their temporal Ruler, were of the exact kind most fitted to their spiritual state, and that this spiritual government was precisely adapted to further that sure but gradual advance which it was
the object of the whole dispensation to promote, in themselves and in the world through them. The Law, that divine instrument by which the will of God was made known in the earth, by which the spiritual faculties of man have been primarily developed, by which the best blessings of human existence were first transmitted; this law, framed by the wisdom of God and sanctioned by his power, affords now as strong an evidence of the divinity of that wisdom and power, as could be afforded on the day when it was delivered amidst the thunders and clouds of Sinai, the awful glories of the lawgiver and the trembling expectation of the assembled tribes. Then its authority was acknowledged and its sanctity revered: this acknowledgement and reverence still remain, while the conviction which experience has wrought, that this dispensation has amply fulfilled the purposes for which it was given, and has been a perpetual testimony of the providence of God and the high destination of man, adds an ever-increasing interest to the Mosaic institutions, and hallows them as the completest evidences of religious truth. If there be any worshippers of the Eternal who disregard the Mosaic dispensation, they are ignorant of the full grandeur which has been dis
played from above. If there be any who de-
spise this institution, they are yet untaught in
the principles of true religion; and those who
disbelieve in its divine origin, reject the clear-
est and finest indications of the design and
methods with which God governs the family of
man.

This law, which you are accustomed to con-
sider perfect, had indeed that specific perfec-
tion which denotes its divine origin; while its
want of absolute, independent perfection, as
proved by the subsequent history of your peo-
ple and allowed by Maimonides and others of
your doctors, affords additional evidence of the
design of God in appointing the Mosaic institu-
tion. The law was perfect in as far as it had
a full capacity of attaining its ends, which were
to separate the Hebrews from the idolatrous
nations around them, and to make them the
preceptors of the whole human race in the great
truths that God is one, and the spiritual Ruler
of mankind. The first object was attained by
the strict provisions of the law against the su-
perstitious belief and impure practices of the
surrounding pagans, and by such obligations to
the worship of the true God as could not be eva-
ded or questioned. The second object was an-
swered by such a visible and perpetual operation of Divine power among the people, and such an invariable retribution for their good or evil deeds, as could not fail of arresting the attention of mankind, or of carrying conviction to the minds of all who looked on with interest.

When the Hebrews were led forth from Egypt, they were not sufficiently enlightened to form clear notions of systematic obedience to God, or any rule of duty whatever. If such a rule had been given them, unconnected with external services, and referred to their consciences only for its sanctions, they would have been perplexed in its application, and weak in every temptation. If they had been merely desired to have faith in God, to be just to man, and to act always from a principle of love, the command would have been in vain. They had yet to be taught the meaning of faith in One God, the rules of justice, and the nature of philanthropy. Such exhortations would have been as uselessly addressed to them, as to the children of our day whose moral education is only beginning. The internal strength of conscience was therefore cherished by external acts, and the people were trained to obedience by the habitual homage which their ritual im-
posed upon them. The law once received, they were obliged to acknowledge the Supreme daily by various observances, to obtain security by obedience, and to atone for every transgression by a corresponding sacrifice. It is clear that all ramifications of moral duty cannot be displayed in an external ritual; but all may be corrected with such a ritual; and this method was pursued by your forefathers, while they were yet too little enlightened to discern the principles of righteousness in the midst of the institutions in which they were embodied. They could be and were taught to avoid idolatry, and to acknowledge the Eternal by practising the rites of the tabernacle and worshipping according to forms prescribed; but the principles of truth, justice, and charity could not be embodied in any such forms. Specific and ample directions were therefore given to regulate the conduct of men to each other, and arbitrary penalties were attached to the violation of them. Till men became capable of applying principles for themselves, the application was made for them, and their business was to obey the specific directions given to them. Thus it would not have been enough to command that charity should be the rule of conduct from one to another; but this rule was ap-
plied in a large body of laws respecting the claims of the distressed, the poor, the widow, the orphan, and all towards whom charity could be exercised. There were also penalties ordained for all who should fall short of ready obedience to these laws. Again: the people were not only exhorted to be of clean hands and a pure heart, but specific directions were given for purification in every case in which defilement could be incurred, and a penalty was connected with every violation of these laws. A body of laws so specific, exhibiting perfect unity of design and strictness of detail, could not be essentially misunderstood or perverted, and was therefore peculiarly adapted to a people whose spiritual education was commencing.

Nor were the sanctions of the law less wisely ordained than its nature. These sanctions were sensible and immediate rewards and punishments. A people insufficiently practised in obedience to form a notion or a rule of systematic duty, required of course an immediate and perpetual impulse to obedience. Till they could discern the identity of human duty and happiness, they could know little of the natural rewards of righteousness; and that little would
be insufficient to support their obedience in temptation, or to engage their perpetual interest in doing their duty. Neither would the promise of these natural rewards have been much valued by those who had not yet ceased to regret the flesh-pots of Egypt, or learned to trust implicitly in the promises of the true God. Their hopes and fears were therefore excited by the appointment of such a retribution as they could understand, and which at first followed immediately upon the act of obedience or transgression. The divine wisdom was again shown in causing this retribution to be more frequently national than individual. As long as it was administered invariably, its efficiency was as great to each individual as if it had been appointed to himself; while the vicissitudes of the nation were at the same time brought home to the bosom of every man, and the minds of all were enlarged by the extension of their hopes and fears to national objects. The conviction that God was their Moral Governor was thus impressed on each and shared by all; all became interested in the obedience of each; a community of interests established a greater equality, temporal and spiritual, among this vast family than has
ever subsisted elsewhere in a community so numerous, and the bond which united them as subjects of moral discipline proved indisso-
luble.

While your nation was thus brought to a full recognition of a moral government, a faint conception of the great truth began to spread among the observant neighboring people. The Hebrew institutions afforded subjects of specu-
lation; your national privileges, of awe; your national chastisements, of a short-lived triumph. When they moreover perceived that your na-
tional prosperity or degradation could not only be anticipated but hastened or averted with inf-
fallible precision by certain modes of conduct, they could not but conclude, (however little conversant with the particulars of your law,) that the lawgiver was powerful and consistent in enforcing its observance. The less they were aware of being themselves the subjects of moral government, the greater would be their curiosity about the peculiar people who were so; and whether they regarded subjec-
tion to such discipline as a privilege or a hard-
ship, they would naturally watch its operation with unremitting interest, and thus be visited by a dim reflection of the light which was shed
with apparent partiality upon the people whom the Allwise had chosen.

The retribution by which God made himself known as a Moral Ruler was not the less inva-
liable because it might be averted by relapse or repentance. Such relapse or repentance al-
tered the position of the moral subject, and be-
came a new occasion of punishment or reward;
so that the sanctions of the law were not im-
paired, while room was left for the exercise of
emotions which could have found no entrance
had repentance been powerless to save. By
the occasional delay of punishment, and the
declared possibility of escaping it by repentance
and atonement, the people were convinced of
the long-suffering and mercy of God, as well
as of his justice. Hope and therefore love
was united with fear; so that they were ena-
bled to acknowledge in him their Father and
Friend, as well as their Lawgiver and Judge.
They had beheld such awful displays of his
power, were so fully convinced of his perpetu-
al and discerning presence, and entire national
obedience to the whole law was so impractica-
ble, that they would have regarded him with
unmixed terror, and have been carried back by
this slavish terror into barbarism, if their fear
had not been counterbalanced by the experience of his tenderness and benignity. As it was, the opposite motives were so proportioned as to strengthen their faith and advance their spiritual progress by impulses perpetually renewed; till, from ignorant and barbarous in comparison with some heathen nations, they became, not only a spectacle but a guide to the rest of the world from their remarkable superiority in wisdom and piety.

What then can be clearer than that the design of God in his dealings with the Hebrew nation was to enlarge and improve the mind of the human race by means of the peculiar dispensation with which he favored his chosen people.

Another purpose was answered by the occasional delay of the retribution which was yet invariable. The people were by this means taught to look forward. They were made interested in the remote as well as the immediate consequences of their actions. Whether the blessing and the curse were reserved for themselves at some distant day, or appointed to their children of the third and fourth generation, their attention was carried on from present objects to future, and their first attainments.
were now made in that comprehension of mind which it is the great end of all revelation to extend. The commandment to refrain from image worship was sanctioned by a threat of punishment to a future generation; and that which inculcates duty to parents contains a promise of long life to the obedient; and from this time the promises and denunciations reached down to a more and more remote period of time, as the people became more accustomed to extend their views, and therefore to ennoble their principles of action. It is interesting to remark the progress of this extension of views, and to perceive how remote objects are connected with immediate, so as to make hope and fear of the future influential on present conduct. With the blessing in basket and store, in the fertility of the field and the abundance of the stall, is coupled the curse of distant captivity and protracted wanderings in a strange land. While Balaam pronounced that the tents of Israel were goodly, he declared that a sceptre should be raised in Israel, that a star should arise out of Jacob, before which the nations should bow down. The lustre of David’s reign was in part derived from an anticipation of the glory which the Messiah should
shed back on his ancestors; and the woes of the captivity were aggravated by the fear that the great national promise had been forfeited. Thus a definite hope, however remote its objects, became gradually strong enough to supersede lower motives, to expel meaner desires, to inspire an energy victorious over pain and temptation, and by these means to testify to the spiritual superiority of the chosen people, and to the Divine character of that guardianship under which they had made a progress so unprecedented.

Though as a nation their advancement was unprecedented, their attainments were rivalled by individuals among the heathens; but this fact only furnishes a new evidence of the objects and the power of revelation, since such instances were few and uninfluential. A philosopher arose here and there among pagan nations, who had attained to the conception of the Divine unity and even of a future life; who had, in fact, equalled the wisest of the Israelites in spiritual discernment. But to the race it mattered little what such individuals had effected; for while the philosopher was exercising his perceptions from some astonishing height of speculation, or pondering some newly discov-
ered truth, too awful to be communicated to
the unprepared, or striving to render the con-
duct in some degree correspondent to the con-
ictions, the multitudes were wandering in
darkness, neither perceiving nor desiring the
dawn of Divine truth, and ready to persecute
any who would have directed their attention to
it. The wisest of the heathens were usually
the least safe and happy in society; they lived
in loneliness of spirit, and died despised, ca-
lumniated, or martyred. Socrates lived tra-
duced, and died by violence for having discern-
ed the Unity of the Divine nature and the
probability of a future state, and cherished the
hope of an ample revelation from above. The
Hebrew nation, at the same period, were fa-
miliar with these great truths, and rejoicing in
a revelation which the wisest of heathen phi-
losophers could only conceive and hope for.
By means of the spiritual equality established
by a revelation, the whole nation had advanced
together. They were led on, step by step, in
close phalanx, to the conquest of truth and the
acquisition of spiritual blessing. The attain-
ments made were therefore solid and perma-
nent. The gifts from above being common to
all, there was no jealousy of superior wisdom
in the family of Abraham; for where none were grossly ignorant, none could be disproportionately wise. Every accession of knowledge was a family treasure; every advance in spirituality, a national blessing; and while the pagan millions were at war with wisdom and the wise, the Hebrews were, to a man, informed respecting the moral attributes and providence of the Eternal, and cherishing with calm confidence a mighty hope whose fulfilment they were taught to refer to a far distant period of their history.

The relative superiority of your nation in intellectual and spiritual attainments was less obvious to the neighboring nations, and even to themselves, than it is to us, now that the light of subsequent ages is reflected back upon their history. In the midst of their wonder and admiration, the pagans were too little enlightened to appreciate fully the preeminence of the chosen people; and the Hebrews had, as yet, had little opportunity of comparing accurately their own with other national institutions. They did not know but that other schemes of national worship contained miracles somewhat analogous to their own; and the full meaning of the Divine revelations was not therefore appreciated.
They therefore read their law with darkened eyes, and were insensible to the depth of wisdom and beauty which was inherent in their institutions, and which was rendered obvious by their subsequent experience. When the captivity afforded an opportunity of studying the institutions of the Persians; when these institutions of the most enlightened pagan nations of the age were found to be mean, puerile, and inconsistent, in comparison with the provisions of the Mosaic Law and the grandeur of its sanctions; when the true religion was exhibited side by side with a variety of superstitions; when a theocracy was displayed in contrast with other modes of government, the Hebrew people seem to have become for the first time sensible of the magnitude of their privileges and the splendor of their destiny. They looked back to their records, and all, even that which was most familiar, appeared to them in a new light. Beauty was apparent which had before been unheeded; power was recognised which had been disregarded; wisdom appealed to them from the annals of their history, and was for the first time heard. The revelation was complete, but it had been hitherto misunderstood. With themselves rested the shame of their
blindness, their caprice, their ingratitude; and to wipe off this shame and satisfy their new cravings after truth, the nation, on their return, assembled as one man, and eagerly sought the wisdom they had so long undervalued. They listened from morning till mid-day; their ears were attentive to the words of the Law; they bowed their heads and worshiped in a new spirit, and never afterwards apostatized. Becoming fully aware of the peculiarity of their position and the superiority of their privileges, they adored Jehovah with the understanding as well as with the heart, and believed in him for ever. In the course of their retrospect into their history,—of their reexamination of their records, your nation were now prepared to discern an ulterior purpose in all the events of the one, a profundity of meaning in the instructions contained in the other, of which they had been until now unaware. Every step of the national destiny, every stage of its discipline, was now perceived to be ordered with a view to the grand national event which was yet future, the coming of the Messiah; while the phrases in which the Divine messages were couched were seen to include a deeper meaning than was at
first apparent, and promises which had always been precious were now sanctified by their reference to higher objects than had before been conceived. Much that had been mysterious, now became clear; much that had been received as narrative, now appeared to be allegory; startling truths came out of familiar aphorisms; and every form of instruction, every issue of events, every intimation of prophecy, seemed to tend to the consummation of the system, the appearance of the Holy One of Israel.

To you it is given to see yet more than your fathers saw in all these things. You can perceive the success of the design to enlarge the scope of the national mind and to strengthen its powers of spiritual discernment. You can perceive by the event that the purpose for which mysterious phrases were employed was to stimulate curiosity and interest. You can perceive that the form in which abstract truths were conveyed is that most peculiarly adapted to expanding minds, and that the style was no less wisely ordered than the mode. You can acknowledge in a collection of annals, of narratives, of allegories, poems, and didactic addresses, a repository of truth whose value and interest
must have been inexhaustible to an advancing national mind. You can recognise in the repetition of the same truths in various forms, or the annunciation of different truths in similar expressions, in the mixture of plainness and mysticism, and of symplicity with involution, a provision for rousing the speculative faculties, arresting the attention, and, in short, improving the collective spiritual capabilities.

The faith which it was the object of miracles and prophecy to generate being now established, the exhibition of both became less and less frequent, till at length they were heard of no more. The object of miracles was to establish a belief in Him who wrought them by the hands of his servants; that particular direction of miraculous power which takes place in prophecy has the further object of carrying forward the views of those to whom the prophecy is delivered. The effect of a miracle is an instantaneous belief in the Divinity of the power by which it is wrought; the effect of a prophecy is to rivet the attention, to excite expectation, to engage the mind in a protracted interest highly favorable to its elevation and enlargement, while the ultimate faith is, if possible, firmer than that consequent on a miracle,
because it has been formed after a longer preparation. The faith of Abraham was superior to that of his descendants, probably in proportion as his insight into futurity was more distinct and extended than theirs. He was more willing to obey and resign himself to the Eternal, because the promises vouchsafed to him were of peculiar splendor. The assurance that the whole earth should be blessed in his seed induced him to leave his country and kindred; and he prepared to relinquish what was all-precious to him, on the promise that his posterity should outnumber the stars. Promises so vast were not given to his posterity immediately on their departure from Egypt, nor for long afterwards, and accordingly their maturity of mind was far inferior to that which had been wrought in their progenitor. In proportion as the range of prophecy became wider, their faith was extended and confirmed, till, as has been seen, it was so far matured, on their return from the captivity, that prophecy was gradually withdrawn. These relative effects of miracles and prophecy remain the same, whether prophecy be regarded as a prolonged miracle, or whether, as some view the matter, a miracle be considered as a prophecy immedi-
ately fulfilled. Both views are correct; since it is equally clear that prophecy is an exertion of supernatural agency, and that he who works a miracle only foretells an effect which will immediately take place by an exertion of Divine power. In both cases it is God who works, and whose agency is made known by the servant he has chosen. In both cases faith is generated; the only difference being, that in one instance the faith is more pure, firm and salutary, from its growth having been more gradual, the scope of its exercise more extended, and the period of its gratification more remote. In case of miracle there is no time for inquiry, no room for doubt, no trial of faith; the annunciation is made, and the event immediately follows. In a case of prophecy there is much to ponder; there is scope for speculation, for variations of opinions, for vacillations of hope and fear. The prediction is compounded of obscurity and clearness. Some points in it are obvious enough to excite expectation; while as a whole, it is left in sufficient obscurity to occasion uncertainty up to the moment of its accomplishment. Its appropriation is decided at last by the clearing up of some one enigmatical expression or allusion, usually hid-
den and so apparently trivial as to have escaped previous notice; but subsequently so apt, so decidedly appropriate, as to leave no doubt respecting the true explanation of the design of the framer of the prediction. Whatever may have been the variety of speculation upon it, however difficult it may have appeared to reconcile the different parts of a prediction, no sooner is it fulfilled than the agreement of all minds in its truth is involuntary, for the conviction is irresistible. A strong light is cast on some clause which had perhaps escaped conjecture; and now this disregarded expression affords a key to all the rest, and by its coincidence with the actual event puts to flight all plausible conjecture and impresses certainty on every mind. In the instance of prophecy we have not only the evidence of design, which is apparent in every mode of communications by which truths are let down into the narrow limits of the human mind, but an example of the wise method by which the faculties are exercised and disciplined to a longer foresight and a more extended range of hope and fear perpetually.

It can scarcely be necessary to adduce illustrations of what has been advanced to those
so versed as yourselves in the history and the records of your nation; yet one example to each position may be of use to render the meaning clear. Among the phrases which conveyed a deeper signification than was at first apparent, or which were so mysterious as to stimulate curiosity, were those which referred to death and the departed. 'To go the way of all the earth,' to be 'gathered to their fathers' or 'to their people,' were expressions more likely to render the mortal change a subject of speculation than the more familiar and direct phrase.

As an illustration of the variety and comprehensiveness of the Hebrew Scriptures, it is only necessary to point to the three divisions of your records, the Law, the Prophets, and the Hagiography; all unlike one another, and each containing within itself as great a diversity of subjects and styles as can be imagined; but all bearing the common character of a depth of design which was not originally recognised. You now perceive the law to have been more accurately adapted to the condition of your forefathers than they could discern it to be when delivered. The prophecies have been gradually invested with a clearer light.
from the day of their annunciation to the present; and it is impossible that you may not yet have become aware of all that may be ascertained respecting them. The devotional portions of your Scriptures also, as they speak the language of faith in the true God, can lose nothing of their truth and beauty by the further experience of the human heart in the discipline of life and the practice of faith. Your Scriptures, collectively and individually, being of Divine origin, yield more instead of less evidence of their Divinity with the lapse of time.

As to the effect of prophecy in enlarging the mind and confirming faith, it is only necessary to advert to the gradual improvement of the national faith from the time when in Egypt your people cavilled about the deliverance which was at hand, to the time when they firmly trusted that their Messiah would come, though ages must intervene. Their experience had disciplined them to a longer and a longer extension of their hopes and fears, till their faith was so far established as to allow of a cessation of miracles and prophecy.

No set of circumstances in the whole of the history of your nation is more interesting than that by which your forefathers were trained to
the expectation of a future life.—There is no occasion at present to enter into the great controversy whether a future life was made a subject of express revelation to the Hebrew nation. It is sufficient for our purpose to know that at an early period of their history, the people had no idea of such a doctrine: that at the period of the cessation of miracles and prophecy their faith in it was powerful enough to inspire firmness under strong temptation, and a fearlessness of death; while there is no trace in their records of its being offered as a sanction to the law, as was the case with temporal rewards and punishments.

The belief in a future state is prevalent in every nation in the world. It has been and is perpetually disputed whether this belief originated in a revelation made to the fathers of the race, or whether it has been obtained by the exercise of unassisted reason. However attained, this conception marks the most important era in the spiritual history of every nation; as it involves a higher peculiarity, and exercises a more powerful influence, than any other subject of faith whatever. In every nation where it has been known to exist this influence has been incalculable. It has
stimulated to war, characterized the laws, modified the customs, pervaded the literature so remarkably as to afford a strong general presumption that where the national records bear no trace of the doctrine, the doctrine is not known. The fragments of the poetry of the northern nations of Europe bear a constant reference to a future state. The savage tribes of Asia and Africa hold it as part of their religion, and its truth is never questioned by the aborigines of America. It has, from time immemorial, been interwoven with the institutions of civilized nations, and formed a prominent object in the written references to those institutions. But the early Hebrew records bear no such traces. No reference can be found to any life but the present in all early relations of public and private vicissitudes, in their songs of triumph or of mourning, in their devotional addresses, in their national instructions, in their individual speculations. There is no evidence that they were actuated by motives drawn from this faith, by interest or indeed the lowest curiosity concerning it. It could not therefore have originally formed a part of their religious belief, or have been an important subject of hope and fear; and this doctrine cannot be received
at all without becoming the most important of all points of religious faith: it is clear that it was not originally made known to your nation. It is equally clear that, after their return from the captivity, they not only had a distinct notion of this doctrine, but that their conception of it was far superior to that of the most enlightened nations who professed belief in the immortality of the soul. Whether or not they were the first to attain the notion, when it wasarrivée, it was more pure than any which prevailed elsewhere. It was not, like that of the heathens, vague and vacillating, attended with fancies as various as the imaginations from which they sprang. As far as your nation believed in a future state, they believed in it as a state of proper retribution, and their faith became a principle of action. Though it may be impossible to fix the date of the reception of this great doctrine among your people, it is not more difficult in this case than in others to discern the means by which the national mind was first prepared for it, and then enabled to improve on the first conceptions of it.

The obscurity of the fate of Enoch must have awakened curiosity; for whether he was translated, or whether an immature death
all that was implied in the expression 'he was not, for God took him,' the obscurity must have been as great to your forefathers as to ourselves at this day. The disappearance of Moses was also mysterious, and the phrases before mentioned alluding to death and the dead were ambiguous; the threat that punishment should extend to many generations was awful; and by the united force of these circumstances the people must have been prepared both for further tidings of the departed, and for the expectation of retribution at some future time. Then the fate of Elijah afforded a fruitful subject of speculation, and the notion of a future retribution might be referred to a period subsequent to his translation. In his case it might first perhaps be supposed or believed that the righteous had departed to his reward. During all this time, they enjoyed the light of natural reason as abundantly as other nations; for though temporal rewards and punishments were the sanctions of their law, the wise provisions by which this retribution was made national rather than individual left the way open for the admission of the natural arguments for a future state which had the most weight with less favored people. The strong argument for a re-
newal of life from the inequalities in the distribution of happiness affected them equally with others. By this union of general and special guidance, the Hebrews were prepared for that more correct apprehension of this great doctrine which we have seen that they attained, and the analogy is preserved between their advance in this and every other spiritual attainment. If they were originally behind some other nations, they eventually outstripped them so far as to prove that they were under special guidance, and to enable the advantages of this special guidance to be extended by their means to the whole world.

It cannot be proved that the bulk of the Hebrew nation firmly believed in a future life previous to the captivity, though the most enlightened among them probably did, in a manner less distinct and correct than after they had had the opportunity of comparing their own conceptions with those of their superstitious conquerors. The desponding expressions respecting death found in the Book of Job, the uncertainty of any references which may appear to exist in the Psalms of David, and the mournful questionings of the writer of Ecclesiastes, indicate a very different state of convic-
tion from that which animated the heroes and martyrs under the rule of the Maccabees. It was probably by intercourse with their Persian conquerors, with the Chaldeans, and the disciples of the Greek philosophy, that the bulk of the nation became familiarized with the heathen doctrine of the immortality of the soul; and, comparing it with their previous conceptions and with the ambiguities of their records, became able to confirm and exalt their faith in a future state of retribution.

It cannot be disputed, however, nor can the fact be too carefully borne in mind, that the belief, whenever and however originated and cherished, still remained indistinct, partial and variable. It was superior to all conceptions that existed of the same doctrine elsewhere in that age; but as no solemn announcement of it is to be found in the Mosaic law, as it was viewed under different lights by various minds, as it is now to be traced only by inferences from the events of your history, or by a reference to the opinions of the enlightened men of your nation,—it must have been held on a different tenure from the other great doctrines of your dispensation, and have been inferior to them all in positive sanctity. To the
attentive observers of your national destinies, it is clear that as this doctrine is the only important one which has been essentially corrupted among you, the only one which has admitted of a wide diversity of views, the only one which has been intermixed with the superstitions of the Oriental philosophy, it must be excluded from the number of those for which an adequate exposition was provided in the Mosaic institutions. Whatever may be objected to the contents of the Talmud, it is remarkable that the incorporation of the doctrine of the metempsychosis with that of a future life, affords the only instance of a coalescence between the Oriental philosophy and a Hebrew doctrine pretended to be found in the Scriptures; and by whatever appointment or agency the notion of a future state was first communicated to your people, its pretensions to equal authority with other Mosaic doctrines will be questioned by all out of your nation, as long as the doctrine of the metempsychosis is as generally admitted among you as it is to this day; and this the more earnestly, the more firmly they believe in the Divine origin of your institutions.

One more provision for the spiritual ad-
vancement of your people, the most extraordinary and important circumstance connected with the dispensation, remains to be noticed;—the mode by which the expectation of a Messiah was excited and cherished.

Till the time of Abraham there was a perfect equality in the spiritual state of all nations. However widely distinguishable they have since become, whether through the separation of your nation or other means, it appears that till Abraham received his appointment to become the father of an enimient nation, no portion of the race was favored with any peculiar privileges. With the promise to Abraham of the greatness of his descendants, was coupled an intimation that their privileges should not for ever be peculiar. A clear intimation that the approaching dispensation was designed for the benefit of mankind through the instrumentality of this one family. ‘I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed.’* ‘Abraham shall surely become a great and mighty nation,

*Genesis xii. 2—3.
and all the nations of the earth shall be blessed in him.* The means by which this blessing to the race was to be administered were not discerned when the promise was given, nor for ages afterwards; but the intimation gave a solemnity to the future, highly salutary, both as it tended to enlarge the views of the expectants and to deepen their interest in their existing institutions. With the lapse of centuries one shade of obscurity after another melted away, and the great national hope assumed a form which became perpetually more definite as your ancestors advanced towards the period of its fulfilment. The cloud of glory on which their expectation rested as they travelled on through the vista of ages unfolded by slow degrees, and revealed the form of one girded with righteousness, sanctified by the spirit of prophecy, one with themselves as truly descended from Abraham and being the servant of God, but greater than themselves, as appointed to establish justice on the earth and to judge many nations. Your prophets were the first to pierce though this bright obscurity and to tell what should be revealed. Your kings were ready to bow the knee to him who reigned in

* Gen. xviill. 18.
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the hopes of every heart. The young measured the space which had yet to be passed over before they who were still unborn should stand around the last and greatest of the prophets; and the aged, who expired on the way, pointed onwards to the light which gladdened their dying eyes. There could be no delusion; for the voice of the Eternal had spoken the promise in the trance of Abraham and in the thunders of Horeb, whose echoes were prolonged and renewed from age to age. First the expectation was of a blessing; then that this blessing should be given through a servant of God; that the servant of God should be the prince of prophets; that he should be of the offspring of David, a branch of the root of Jesse; that he should complete their dispensation and consummate the work which God wrought upon his peculiar people; and finally, that he should appear at a period to which the tendency of events and the intimations of prophecy pointed so as to establish an agreement in the hopes of almost the whole people.

But while the expectations of the nation were referred to a particular point of time, while all were agreed respecting the lineage of their Messiah and the fulness of his Divine commis-
sion, there was no certainty respecting the nature of his kingdom. The hope of your people for many centuries after the captivity was generally of a prince who should establish the nation in glory and peace in their own land; a nation proved to be preeminent in the favor of God by its surpassing power and grandeur. In course of time however, probably about thirteen centuries ago, some of your fathers being unable to reconcile those portions of prophecy which speak of a suffering Messiah with those which promise triumph and peace, conceived the expectation of two Messiahs, who shall succeed each other; the one in a state of humiliation and sorrow, the other in a state of glory and magnificence. This notion, though highly esteemed by many, never became a general or settled belief; but it affords a clear proof that the nature of the Messiah’s office was not so clearly defined in prophecy as to justify any previous certainty respecting it; not so clearly as to justify the assumption that in this case alone the expectation of the Hebrew people founded on prophecy must have been absolutely correct previous to the explanation afforded by the fulfilment of the prophecy. The object of these prophecies, as of all others, was not
to make the people prophets, but to fix their attention and prepare them equally for approaching events and for the reception of the all-powerful evidence afforded by the fulfilment of the Divine predictions. It was not more than formerly given to the people at large to see (as the few chosen ones from among them saw) the future in bright and distinct vision: prophecy was still, as before, a dim shadowing forth of things to come, to which it was for God and not for man to give a body, when the fullness of time should be come. In all cases, it was designed that events and their times should be made certainly known by the fulfilment of prophecy, and not by the prophecy itself, which would entirely fail of its object if it could establish any such certainty. Those of your nation, therefore, who entertained a confident expectation that the kingdom of the Messiah would be a magnificent temporal kingdom, went beyond what their former experience of prophecy could warrant, and proved themselves unaware of the doubt which your nation has since acknowledged to exist. The same may be said of any who ventured to decide on the precise point of time when the Messiah was to appear; while the nation was justified in refer-
ring their hopes to that century whose approach is well known to have been anxiously watched by the whole people, and in looking for some display of nobler power and greatness than had yet been vouchsafed to the most distinguished messengers of the Supreme.

By an unique manifestation of Providence, by a series of means as remarkable for their wisdom as their singularity, had your nation now been led on to occupy a position in which the eyes of the whole civilized world were fixed upon them, while their own expectation was riveted on the further revelation which was to take place. They saw that all that had been done, however wonderful and however good, was but preparatory to that grand consummation by which their dispensation, which was already relatively perfect, should be made absolutely perfect. In thus believing, they were right; while, respecting other truths evidenced by their position, they were either unobservant or mistaken, for want of the means of surveying the condition of mankind at large. To us, who can make this survey in the light which subsequent events have cast back upon that age, it is given to discern more respecting the objects of the Mosaic dispensation and its ac-
tual influence upon the human race than could be perceived by the recipients of the revelation, even at the advanced period to which they had now arrived.

We have seen that, as all nations originally enjoyed an equality under the general providence of God, so it is designed that all should be ultimately blessed in the results of his special providence towards your nation. The distinction between Israelites and Gentiles was arbitrary and temporary, involving mighty blessings to those who were called to distinction, but having for its ultimate purpose the communication of yet higher benefits to mankind at large. The discipline to which your nation was subjected gave them a firm hold on the grand fundamental doctrine of the Divine Unity, and the equally important conception of a Divine Moral Government; and it was evident to all who observed their fortunes, that by means of these convictions they were led on from the state of ignorance and barbarism, whence they issued to a speedy superiority to all the world in civilization, in temporal advantages and spiritual attainments. While themselves learning, they became teachers to others, proving by the proportion of their fortunes to
their deserts that their heavenly Ruler was one, and that he ruled their hearts as well as their state. Some few heathens so highly estimated the preeminence of your nation as voluntarily to subject themselves to the Mosaic law. Others who declined some of its requisitions, acknowledged its essential doctrines, and worshiped the One God. Many more who made no profession of a pure faith, yet partook of its advantages in the purification of mind and manners, which spread far though faintly from this centre into surrounding countries; and countless multitudes watched with curiosity for what should next befall this peculiar people, who were known to be awaiting a mighty national change. The great harvest of blessings to the race remained, however, to be reaped in after ages, when the seed which had been so long sown and so gradually matured should yield its fruit without partiality into the hand of every man. The fortunes of your nation were not so instructive while alternating before the eyes of men, or even while pondered in the ominous pause which succeeded to the cessation of prophecy after the captivity, as they have been since; mankind having been slow in recognizing and partaking of the spiritual blessings which were originally too vast.
to be appreciated even by those who possessed them.

The deficiencies which remained were certainly in some degree perceived by them, since they expected a further revelation as a completion of that which they had already accepted. These deficiencies have also been discerned by those of your teachers in any age who have shown that the general direction of your religious worship was against the idolatries which overspread the world when the law was given. By proving this by invincible argument, Maimonides has likewise proved that these religious institutions were not designed for or capable of effecting the improvement of human nature so far as to enable it to attain the supreme good, and that the effect of the law was not to make perfect, but to prepare for the highest means of perfection.

The preparation being made, the completion must soon be given, or the consequences to the spiritual state of the expectants must be disastrous; as they are in every case where a sudden check is given to a gradually accelerated improvement, where a blank pause baffles the activity of the strengthened faculties: and the consequences are the more disastrous, the
grander is the consummation looked for, and the more reasonable and active the expectation. These ill effects are analogous to those which arise in children, whose minds have been stirred up and furnished with the elements of knowledge, but are hindered from making further progress. When they have exhausted their materials, they will employ their intellectual activity in trifling with accessories for want of essentials to work upon; they will pursue shadows, reason upon images as facts, and become at length incapable of discerning truth, of appreciating the value of rational conviction, or of distinguishing the mandates of their teacher from the suggestions of their own perverted understandings.

Your people was prepared for a completion of their dispensation; the consummation looked for was grand beyond conception; and their expectation was reasonable and active. A pause succeeded. Whether this pause issued in blank disappointment, or in an indefinite protraction of their hope, or whether a consummation was given which they refused to accept, and whether the spiritual progress of the nation was therefore arrested, is the most interesting and important inquiry which can engage any who would
worship the Supreme with the powers of the understanding as well as the affections of the heart.

SECTION II.—Spirit of Christianity.

When the voice of prophecy had ceased for four hundred years, and when the expectations of your people respecting the Messiah had been exalted to a very high pitch, it was rumored throughout the land of Judea that one was prophesying in the wilderness, and baptizing into a new faith. In proportion as this rumor spread, multitudes went out to learn what was the object of this baptism, the nature of this prophecy; and whether he who prophesied was the Messiah who had been looked for so long. They found one who answered in no respect to their expectation of a national Saviour; his mode of life being austere, his promises void of all reference to future greatness and glory, and his lineage well known not to be that of the promised deliverer. Yet there was in John the son of Zachariah a voice of authority which few resisted. He performed no miracles, but appealed to prophecy; he uttered predictions
whose fulfilment he declared to be close at hand; and his doctrine and mode of enforcing it were so remarkable as to rivet the attention of the nation on his proceedings. Like many of the ancient prophets, he appeared divested of all worldly possessions and advantages. His raiment was rude, his food simple; he avoided the familiar companionship of men, and took his station in the wilderness and on the banks of the Jordan, where multitudes came from all the country of Judea, and from Jerusalem itself, to hear his doctrine and to be baptized by him. There appears to have been no distinction among those who received baptism from him, however various might be their opinions concerning his mission. Many supposed him to be the Messiah, as he taught with irresistible authority: others, who rightly perceived that the circumstances of his appearance did not correspond with the prophecies concerning Christ, yet listened to him as a mighty prophet: none looked upon him with absolute unbelief; and those who conducted the spiritual affairs of the nation sent a deputation of Priests and Levites from Jerusalem to inquire of John himself who he was and what office he had assumed. The members of this deputation found
him preaching repentance and purification, as a preparation for receiving a new faith. Beyond this he did not proceed. He offered no new doctrine, delivered no new messages from the Eternal, and bounded his efforts to causing a more perfect preparation, a more exalted hope of some dispensation which was still future. His endeavors were seconded by the ardent prevailing desire of the people; so that, humbling as were his reproofs, and austere as was his strain of preaching, men of all ranks and offices submitted to become his disciples. The Pharisees came to him to be taught, the Sadducees petitioned to be baptized, while he rebuked their pride, and overthrew the ill-grounded confidence which they entertained because they were descended from Abraham. The Publicans were warned against extortion, the soldiers against violence and insubordination, and the multitudes generally against selfishness and evil deeds and thoughts of every kind. The exhortation was, to hasten to repent of and reform all that was sinful, that all might be purified to receive certain glad tidings which should be made known. The deputation from Jerusalem saw and heard these things; they witnessed the disputes among the
multitude concerning this prophet, whether he was the Christ; and going to John, they plainly asked the question, which was as plainly answered. He declared he was not the Christ, nor Elijah (who was expected to appear,) but a messenger who should prepare the way for a far mightier prophet; that he was one who, in the words of Isaiah, lifted up his voice in the desert to command that the way of the Lord should be made straight. He declared that this mightier prophet was dwelling in the midst of his nation at that very hour; so that the expectation of the people, though still deferred, should not be again disappointed, as the kingdom of heaven was nigh at hand, and he who should introduce it was prepared for his mission, and only waiting a signal from God to open it.

These glad tidings were spread on the tongues of thousands to the remotest corners of the kingdom. Herod listened to them in his palace; the priests communed of them in the temple; the despised Samaritans looked for the decision of the controversies respecting the appointed place of worship; and the Galileans, who had no idea that one of their towns had sent forth the Deliverer, heard from afar.
that the name of the Messiah had been spoken on the banks of Jordan.

The promise given by John was ere long seen to be fulfilled. As the prophet was standing beside the river, teaching and baptizing, one approached him who came out of Nazareth in Galilee, and desired also to be baptized. For the first time, the prophet hesitated to discharge his office, declaring that he had more need to be baptized by the stranger than the stranger by him. The stranger, however, explained his desire to submit to all established ordinances without making any distinction of persons; and John therefore went down with him into the water. When the rite was ended, those assembled beheld in one moment that the promise of ages was fulfilled, and the patience of their expectation rewarded. They beheld the first miracle which succeeded the pause of many centuries, and acknowledged that once again God had plainly spoken to his people. They saw the heavens opened; they witnessed the descent of the spirit on the stranger from Galilee, and heard the same voice which had spoken to Moses out of the burning bush announcing a higher dignity than had been conferred on the greatest prophet of the
first dispensation. The stranger, being the son of Joseph and Mary, was of the offspring of David, a branch of the root of Jesse, and he was now pointed out as the Messiah by the voice from heaven, which said, 'This is my beloved Son, in whom I am well pleased.'

The expectation of those who beheld was not immediately fulfilled by the appearance of the Messiah in Jerusalem or in any of the cities of Judea. He was not yet fully prepared for his office, and withdrew into the wilderness for forty days, where alone, and probably in communion with Him who sent him, he might be informed of all things respecting his mission, and exercised and strengthened for the labors and sufferings he was to undergo. When after a time he heard that his forerunner John had been thrown into prison, because he had rebuked the vices and therefore incurred the vengeance of Herod, Jesus withdrew into Galilee, where he first opened his mission. He taught in their synagogues, proving that the prophecies of the Messiah related to a period which had then arrived, and that the glory which had long been promised had at length risen upon Israel. As he taught with the power of the spir-
it, his fame spread through the whole country of Galilee.

His teaching was already confirmed by miracles. The first of these was performed at Cana, where some who had heard from John that Jesus was the Messiah were present to have their faith confirmed by this first display of miraculous power. This miracle, of changing water into wine at a marriage-feast, was followed by so many cures of the sick and infirm and lunatic, that he was believed on, not only by his immediate followers or by the dwellers in the towns where he wrought his miracles, but by many inhabitants of Jerusalem and of the whole territory of Judea, and of the country beyond Jordan, who came to witness his words and actions. He had already made provision for securing ample and durable testimony to the nature of his preaching, of his private conduct and public acts. If he had gone from place to place alone, or accompanied by a multitude who followed him from curiosity, and who could not attend his steps everywhere, there must have been uncertainty and incompleteness in all the testimony, however strong, which could have been obtained. A fuller testimony was therefore secured. As Jesus walk-
ed on the shore of the lake of Tiberias, he saw Simon and Andrew (who had learned from John that this Jesus was the Messiah) pursuing their occupation of fishing. He called them, and afterwards James and John, the sons of Zebedee, to follow him and remain with him. They did so; and from that day beheld his works, listened to his teachings, and received his private instructions during his life; and after his death bore testimony to what they had seen and heard by their preachings, by their writings, and by laying down their lives for the gospel they taught. Various and competent witnesses having thus been appointed from the very commencement of his mission, we are furnished with evidence respecting the life and doctrine of Jesus which may be relied on, whatever may be thought of the innocence of the life and the divinity of the doctrine.

Some of the acts and words of the new prophet had already given offence to those religious teachers who could not conceive the idea of relaxing any of the religious observances to which they had been accustomed, of separating the ordinances of the priests from the commands of Moses, or of paying more regard to the spirit than the letter of the Law. Such men had suf-
fered from the long protraction of the national hope, from the long absence of higher religious aims than the first dispensation had set before them. They had acquired the habit of magnifying what were merely the accessories of their institutions at the expense of their essence; they were more anxious about the details of the Law than about its designs; and forgetting that He who gave the Law had the power of superseding the Law, and that He had actually made provision for thus causing it to be superseded, they looked upon any neglect of their most trifling observances as an infallible sign that He who authorised such neglect could not be from God, whatever might be His miraculous powers. If they had looked back to the early records of their people with an understanding heart, they might have perceived that even while the tribes were trembling before the display of the terrors of Horeb, a provision was made for changing or withdrawing the Law, if it should consist with the Divine purposes so to do. In answer to the petition of the people that they might no more hear the voice of the Eternal or behold his lightnings, a promise was given that prophets should henceforth be the exponents of the Divine will,—this promise being
coupled with the necessary condition, that the voice of the prophet should be listened to and his commands obeyed as readily as if they proceeded immediately from God. From this condition there was no escape; so that by the terms of their covenant with God, they were bound to receive every message which he should send, and to honor every messenger whom he should appoint, though the one should command the overthrow of their peculiar institutions, and the other be made the agent of the revolution. It was necessary to discover by means appointed whether the pretensions of any prophet were well founded; and this having been ascertained, no alternative remained but to receive whatever he might teach, however contrary his doctrine might be to preconceived opinions, and however uncongenial with national or particular prejudices. The words of Moses were these: 'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.'
And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto the words which he shall speak in my name, I will require it of him. But the prophet who shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

If these conditions were fulfilled by many Divine messengers, they were eminently so by Jesus, who promised health to the sick and food to the hungry in the name of the Lord, and the thing immediately came to pass. The presumption was not therefore in him, but in those who

* Deut. xviii. 15—22.
prejudiced his claims; and expiation must be re-
quired, not of him who taught, but of those who
through hardness of heart refused to hear.

This hardness of heart was most conspicuous
among those members of society who esteemed
themselves the wisest, and who were indeed the
most learned in the Law. But learning is not
always wisdom; and it was the case with many
of the polished Pharisees and learned Scribes
and disputatious Sadducees, as it is with many
learned men in every age,—that the exclusive
nature of their studies had perverted the recti-
tude of their understandings, and engendered
a pernicious scepticism respecting everything
which was uncongenial with their long-formed
opinions, or which appeared inconsistent with
their former belief and expectations. Over
such scepticism, even miracles had little power;
and their prejudices closed their ears to the
voice of God himself: while the more simple-
minded, who were ready to trust to the evidence
of their senses rather than to the strength
of preconceived opinions; the afflicted, who
were relieved by the benevolent miracles
of the new prophet; the repentant, who were
encouraged by the hopes he gave; and the
meekly pious, who obtained from him higher
ideas of duty, and deeper peace in the performance of it,—believed on him by thousands, and were more ready to be taught by him than to accuse and judge him; and this the more willingly, because they learned from himself that he came not to destroy the Law, but to fulfil it.

The offences which were given to the rulers and teachers of the people arose, not so much from the explanation of his views which Jesus gave in his discourses, as from actions which were thought to indicate contempt of the Law, and a presumptuous pretension to Divine power. It will be useful to advert to the nature of these objections, in order to ascertain whether the disregard complained of were really of the Law as given by God, or of the additions which had been made to the Law by men; or whether any greater power was assumed than God had really conferred. We will take the first two or three instances which occurred when he opened his mission in Galilee. Jesus was teaching one day in the court of a house, where Pharisees and teachers of the Law who had come from Jerusalem and from many parts of the country were assembled around him, with so large a multitude besides that the whole space was crowded. A paralyt-
ic man was brought to the house by his friends, with the hope that Jesus would restore him; and as there was no possibility of approaching the prophet through the usual entrance, the sick man was borne on his couch to the flat roof of the dwelling, and let down into the court by cords. A more perfect testimony of the faith of those who acted thus could not have been given; and in testimony of his approbation of this faith the Teacher promised forgiveness of his sins to the sick man. Some of the Scribes who were sitting by, and who could not conceive that forgiveness of sins could be declared by any but the Supreme himself, in their hearts, though not with their tongues, accused Jesus of blasphemy. The accusation was immediately proved erroneous. Jesus perceived what was passing in their thoughts, and at once proved that his power was real and not assumed, by commanding the paralytic man to arise and depart cured of his malady. In this instance, the cavillers were convinced; for all who were present glorified God, saying, 'We never saw it thus.'

At another time, when Jesus was entertained by Matthew, (whose narrative of the life and discourses of the Prophet was written in your
language and for the use of your nation,) some guests with whom no Pharisee would have deigned to associate were at meat with him. When the Scribes saw him in company with the despised publicans and gentiles, they were offended at a condescension to which they were certainly unequal. The reply of Jesus conveyed that if these publicans and gentiles were really deserving of contempt, they stood more in need of his instructions and society than more righteous persons. ‘Those that are well need not a physician, but those that are sick; I came not to call righteous men, but sinners to repentance.’ Here the offence was, that the new teacher did not share their feelings of contempt towards those who, however cast out by proud men, were not rejected by God.

A yet greater offence was given by his mode of regarding the sabbath, and encouraging his followers to regard it. In several instances he wrought cures on the sabbath; and in one, his disciples were seen to pluck corn as they passed through the fields, rubbing it in their hands and eating. It is clear that in the first place no command was violated, as the working of the miracle occasioned no labor to the Prophet or to any other person; and that it
was preeminently a holy act. It is besides inconsistent in the extreme to suppose that one who had power given him to control the course of nature should not also have power over an institution which was only ordained for the service of men. Jesus therefore rightly declared himself 'Lord of the sabbath.'—The act of eating corn as they passed along was justified by him by the consideration that the institution of the sabbath was made for man, and not man for the institution; and he silenced their accusations by referring the cavillers to the fact that David and his followers did a more daring thing in eating the bread of the altar, and also to their own common practice of releasing animals who had fallen into a pit on the sabbath day, with more toil and a more worldly object than they could impute to his miracles.

It is needless to multiply instances. These are sufficient to show that at the commencement of the mission of Jesus, the objections of his enemies were not founded on any doubts of his supernatural power, but on their preconceived opinion of the immutable nature not only of the Law, but of all the observances which had been connected with it; and on their de-
termination therefore to listen to no voice which should not chime in with their prejudices.

Another purpose for which these instances are adduced is, that by comparing them with others and with the discourses of the Prophet, the scope and aim of his mission and its connection with the former dispensation may be ascertained.

The mission of Jesus was from its commencement different from that of John, not only in its superiority of character and design, but in the mode in which it was exercised;—austerity was the characteristic of John; freedom and mildness of that of Jesus. The Baptist came to purify men for the reception of the new faith; the new faith brought purification with itself, with the peace and hope which it offered, and with the relaxation of (not legal but superstitious) observances which it authorised for the sake of promoting the spontaneous obedience of the heart and understanding. John subsisted on rude fare in the desert, while the first miracle of Jesus had for its object the promotion of innocent festivity. The disciples of John followed the example of the Pharisees in fasting much and often; while the disciples of Jesus fasted not. The objections of the ene-
mies of each were of an opposite character: John being despised as a madman on account of the austerity and singularity of his mode of life; and Jesus being abhorred as addicted to too great freedom of living in promiscuous society. In one respect, however, there was a remarkable agreement between them. Neither of them intimated any design of adding to the weight of the ritual obligations of their people, nor offered any expectation that the kingdom of God, which was nigh, should either draw tighter the bonds of the Law to those who were under the yoke, or that it should offer new institutions correspondent with the old.

It was not the office of John to declare anything of the nature of the new kingdom, as he was sent only to announce its approach; but the followers of Jesus looked anxiously and perpetually for those new impositions by which they supposed the consummation of their system must be effected. There was much in his conduct to perplex such expectants; and yet more perhaps to confound the larger class, whose hopes were fixed on him as the Prince of the nation, the warrior and legislator who was to deliver them from the power of the Romans, and to establish their state in preemi-
nent might and grandeur. In one of these characters was he regarded by all who admitted his Divine credentials. With no one such character did his actions correspond; and at length the discourses he delivered on the Mount and by the lake of Galilee, proved that the objects of his mission were far different from any which had yet been imagined.

In that collection of his discourses which, as related by Matthew, is called the Sermon on the Mount, we find instructions addressed to various classes of hearers, calculated to dispel their various prepossessions and to communicate a more accurate idea of the purposes of his mission than the people could previously have obtained. He addressed his countrymen as 'the light of the world,' on which the eyes of all people were fixed;—as 'the salt of the earth,' by which the whole race of men must be purified; and this distinction he urged as a reason, not for national pride and desire of dominion, but for peculiar purity of heart and eminence in piety. Jesus bore testimony to the purpose for which the Hebrew nation was separated from others when he said, 'Ye are the light of the world; but men do not light a lamp and put it under a measure, but on a stand;
and it shineth to all them that are in the house. In like manner let your light shine before men, that they may see your good works and glorify your Heavenly Father.' The nature of these 'good works' is the subject which it is the aim of these discourses chiefly to illustrate. Every one who listened believed that in the person of the Teacher he beheld the Prince who was to restore the kingdom to Israel; and the virtues to which they expected to be exhorted were, therefore, zeal and courage in carrying the name of the Supreme into other lands; obedience to their Prince; devotion to the cause of the nation; and, possibly, moderation in the use and enjoyment of victory. They probably thought on Joshua, on Gideon, on Maccabæus, and hoped now to be led forth with a brighter glory and by a stronger arm; they remembered that on the summit of Tabor, where they now stood, Barak had assembled his hosts before he went out against Sisera; they looked afar where the walls of Jericho arose on the horizon before they fell at the blast of the trumpet of Israel; they gazed on their teacher, thinking within themselves that a greater than the greatest of their nation was with them there. And what did he utter in answer to these thoughts?
He replied by a blessing on the lovers of peace. He declared that the kingdom of heaven was for those who endured rather than resisted evil; for those who made peace, rather than urged on to war; for the meek and mourners, rather than the proud and prosperous; for those who sought to make themselves pure, rather than those who loved wealth and glory: he taught that suffering for conscience sake was to be preferred to the praise of men, and that enemies should be regarded with love rather than with desires of revenge. Those who sought glory wondered to hear him condemn the pursuit of honor among men; those who hoped to bring back treasures from their conquests, to hear that the desire of wealth is incompatible with the service of God. The entire strain of his discourse was opposite to their habits of feeling and acting, inconsistent with their expectations, and very mortifying to their hopes. The Teacher reproved with severity the practices which subsisted generally among the rulers and teachers of the people, many of whom were present to hear, if they did not choose to appropriate his rebukes, when he censured all whose charity or whose devotion was ostentatious. The practices of
offering private prayer in public, of making a parade of fasting and almsgiving, and, yet more emphatically, the habit of judging and censuring the conduct of others, (all of which were practices prevalent among the spiritual guides of the people,) were condemned by Jesus, at the risk, or rather with the certainty, of provoking their enmity, and of subjecting himself henceforth to their bitter opposition.

The kingdom of God which was approaching was therefore a spiritual kingdom. He who preached it, and whose preaching was confirmed from above by a multitude of miracles, declared it was not of this world, that it had no relation to common objects of earthly desire, but to that world within, that busy region of the heart whence arises the peace or woe of every man.

The special education of your nation, the spiritual discipline which had been carried on through so many stages, and advanced by so great a variety of means, was now to be completed by a final dispensation, which, however unlike the preceding, was perfectly and evidently consistent with it.

‘Think not that I am come,’ said Jesus, ‘to destroy the Law or the Prophets: I came not
to destroy but to fulfil them. Nothing shall pass from the Law till all be accomplished. Whosoever therefore shall break one of its least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall perform and teach them, he shall be called great in the kingdom of heaven.'

Every act and every discourse of the new prophet confirmed these declarations. He obeyed, not the requisitions which self-righteous and disputatious men had added to the Law, but all the commandments and ordinances which the Eternal had given. He set aside no word of all which the Eternal had spoken; but, pointing out the purposes for which the holy Law was given, and explaining the modes in which the prophecies had been and were to be fulfilled, he convinced all true witnesses of his mission that by him was indeed sent that consummation which had been so long expected.

The promise, however, was only that the Law should not pass away till all was fulfilled, and that it was not the office of Jesus himself to abolish it. That he was sent to prepare the way for its abolition and to provide substitutes
for its provisions, he gave repeated intimations in the course of his mission; intimations which were not fully understood till explained and confirmed by subsequent events. He came to exhibit the spiritual objects of the former dispensation; to show how the Law had been made a means of informing the people respecting the character and providence of God, and their duty to him; to prove that all external ordinances were subservient to these purposes; and that all such ordinances are useless except in so far as they answer these purposes. He came to offer a higher system of morals, enforced by higher sanctions, which, when fully established, should render the institutions of Judaism unnecessary and even unfit for the advanced state of its subjects, and which should therefore at length occasion its abolition.—Let us see how these purposes were gradually unfolded by the circumstances which attended and succeeded the mission of Jesus.

At the first Passover which Jesus attended after his baptism, he wrought many miracles, so as to fix the attention of the people upon him and to gain many followers. Among those who believed on him for the sake of his miracles, but who knew not yet the nature of his
mission, was Nicodemus, a man in authority. His anxiety to learn of the new teacher brought him to Jesus; but his worldly caution made him choose the night for the time of their conference. This man may be taken as an instance of the utter disinclination or inability of the Hebrew rulers of that age to see further than the letter of their Law, and the outward forms of their institutions. The figurative language which was adopted by Jesus during the conference was such as was constantly in use among them, so that the misapprehensions of Nicodemus related to the meaning of what was said, and not to the mode of expression alone; and merited the reproof, 'Art thou a teacher in Israel, and knowest not these things?'

The scope of the discourse was to declare that those who would have part in the new dispensation must go through a remarkable spiritual change; must be baptized into the new faith, and adopt that faith with the spirit in a more perfect manner than they had obeyed the former dispensation by outward ordinances. The new prophet was declared to have brought a purer light into the world, which all whose deeds were pure would desire to approach; while those who rejected this purer light would
prove that their hearts were not right with God, and would suffer by refusing the glad tidings now brought. Whether these intimations of the spiritual nature of these glad tidings were understood by Nicodemus is not recorded; all that we hear further of him being that he afterwards protested against Jesus being condemned without a hearing, and that he assisted in embalming the body on the evening of the crucifixion.

A short time afterwards, when the Prophet was passing through Samaria on his way to Galilee, he sat down to rest himself on a well near Sichar. While no one was more exemplary in fulfilling the law, no one was ever so free from all the prejudices of his countrymen; and in a heart so filled with benevolence as his, there was no room for that contempt and hatred of the Samaritans which were felt by all other Israelites—his own followers not excepted. He therefore entered into a friendly conversation with a woman of Sichar who came to the well for water. When he had fixed her attention by his discourse, and given her cause to suppose him more than a common teacher, she immediately adverted to the two subjects of the deepest interest to her people,—the expecta-
tion of a Messiah; and the long agitated question between themselves and your nation, whether the Supreme ought to be worshipped at Jerusalem or on the Mount Gerizim. The reply to the last question contains perhaps a more clear intimation of the spirit of his mission, of the nature of the great change for which he came to prepare the way, than any other particular portion of his instruction on record. It was prophetic of the time when a more spiritual worship should take the place of the ancient ritual of your nation, when every heart should become a sanctuary, and the homage of all be equal in the favor of Jehovah. 'Woman,' said Jesus, 'believe me, the hour cometh when ye shall worship the Father neither on this mountain nor at Jerusalem. The hour cometh, and now is, when the true worshippers will worship the Father in spirit and in truth: for indeed the Father seeketh such worshipers of his: God is a spirit, and the worshipers of him ought to worship him in spirit and in truth.'

When not one stone was left upon another of the beautiful temple your fathers built; when the voice of the Eternal was heard in other

*John iv. 21, 23, 34.
lands, and his signs were seen among the gentiles, it was remembered with awe, how the Prophet had declared that God should be sought in the heart of every man, rather than on the mountain or in the temple.

Because the people of your nation had lost sight of the objects of the former dispensation in a too exclusive attention to its outward services, they were called by Jesus 'the lost sheep of the house of Israel.' To these rather than the Samaritans and Gentiles he commanded the seventy disciples to bear the tidings of his kingdom. On the Scribes and Pharisees he laid the blame of having misled them by adding the traditions of men to the law of Jehovah; and yet more by displaying in their lives vices which were absolutely inconsistent with a faithful understanding and practice of the Law.

'The Scribes and Pharisees,' said Jesus, 'sit in the seat of Moses; all things therefore whatsoever they command you to observe, observe and do; but do not according to their works; for they say, and do not.' In the exposure which follows of their habitual attention to the appearance of sanctity while the holiness of the heart was neglected, we are clearly informed that the greatest sin of your people was
that they had forgotten the spiritual purposes of their institutions; and their greatest need to be brought back to the discernment of these purposes. All who believed in Jesus were thus brought back; while those who rejected him found at length that their perseverance in the external righteousness which they valued so highly, led them on to the destruction of their temporal state and the long postponement of their national hope. They perceived that in his parable of the householder who planted a vineyard, and in his subsequent observations (now to be found in the 21st chapter of the Gospel by Matthew) the teacher had them in view. Would that they had seen the perfect justice of the application in time to avoid the realization of its prophetic close!

The mode in which higher morals and a degree of spirituality till now unconceived were taught, affords another illustration of the progressive nature of the Divine dispensations, and of their proportion to the advancement of the people to whom they were offered. In the earlier stages of their progress, it would have been useless (as it was before observed) to propose principles of moral conduct which the people could neither understand nor apply.
The application was therefore made for them, and they were furnished with a voluminous body of laws, by which their practice of piety, justice and charity in a great many instances was secured. Their long discipline fitted them for something far more comprehensive and perfect than this, by the time that the completion of their system was at hand: and Jesus was appointed to introduce, not only a more enlarged system of morals, but to offer it in a new and better form. He did not, therefore, frame a code of moral laws; nor did he propose abstract principles. In the first case, he would have rather set back the national mind than have advanced it, by detaining it still at the specific applications of the principles from the recognition of the principles themselves. In the latter case, he would have hindered the permanent and extensive influence of the principles, by offering them in a form which could not be widely intelligible at the time, and which could not be thenceforward enlarged in proportion as the progress of mind required their development. The only conceivable method by which these various purposes could be answered, the only conceivable method by which the spiritual wants of all the people could be then supplied, and by
which the growing capabilities of the race could be for ever satisfied, and their progress for ever stimulated, was by embodying these principles in a form which should be universally intelligible and ever expanding. This only conceivable method was adopted in the new dispensation, by giving its principles of doctrine and morals in the form of facts. These facts once established, are sure ground on which the race may proceed for ever in deducing the principles of their belief and of their conduct; while in every instance since the world began, where instruction has been extensively offered in any other mode, some obstacle has arisen fatal to a long and steady progress. In every instance where specific directions only have been given, the obedience has been blind and unsteady, like that of a child who, after strictly observing a command, will ignorantly violate the spirit of the precept on the very next occasion of spontaneous action. In every instance where moral teachers have offered principles in an abstract form, with however great immediate advantage, it has been found that their propositions could not be very extensively understood: and that in a subsequent age they were too narrow and too peculiar for the changed cir-
cumstances or improved capabilities of the learners. An important evidence of this is found in the additions which have from age to age been made by the doctors of your nation to the moral law of Moses, and in the increasing tendency observable in you for many centuries past, and especially of late, to draw inferences and deduce principles from the records of your institutions, in the same manner that Christians infer and deduce from the facts of their Gospel. To us, it of course appears that our deductions are more just, our inferences more valuable than yours, because our facts were designed to undergo the process, while your institutions were given with no such ulterior purpose, and are in fact made to suffer perversion when thus used. We find several illustrations of this in that part of the Jew's Catechism which treats of Morals, and whose correctness is not so universally allowed by you as to make us hesitate in adhering to our objections to it.

This portion of the Catechism presents to us an attempt to frame a precise system of morals, a table of virtues and vices the original of which is nowhere to be found in the Hebrew Scriptures, and the advantage, correctness, and beauty of which have not been attested by ex-
perience. The whole duty of man is declared to be comprehended in faith, hope and love. Faith is originated by an inference of the possibility of all things from the fact that the world was created. Hope is a divine gift or endowment, from which spring piety and obedience. Love is also a Divine gift or endowment, from which also spring piety and obedience to God and charity to man: this love also comprehends the whole duty of man, since on it depends the whole Law, and from it are derived the six hundred and thirteen precepts. The seed of sin is threefold: obstinacy or wilfulness, imprudence, and rebellion; imprudence being of two kinds, one ignorant, the other rash. The latter involves man in the seven abominable vices, or bodies of the tree of perverseness: sloth, pride, gluttony, lust, anger, covetousness, and envy; which in their turn lead to six abominable impieties: presumptuous hope, distrust of God, resistance to the truth, spiritual envy, the exercise of private judgment, and finally, a resolution against repentance. There are, further, four primary mischiefs: murder, adultery, oppression and fraud. The three parts of the soul are, understanding, will and memory; but
the three gifts on which the lively apprehension of truth depends are, faith, hope, and love.

Such is the moral system taught in the Jew's Catechism. It can scarcely be necessary to point out the repetition of the same principles under different names, the division of the same principle into many parts, the comprehension of widely different things under the same head, and especially the extraordinary classification of vices which it involves. To whatever extent this Catechism may be used among you, it must be evident to many of you that, however valuable it may have been in former days, it is unsuited to learners of the present age. The same thing is observable of all systems framed by the Christians of the early ages. In neither case do we object to the process of inference; but we lament that the earlier Christians should have wished to make their systems obligatory on a succeeding age; and that your people should not have found access to that precious repository of facts to which your powers of deduction would have been more correctly and beneficially applied.

It is pretty generally agreed among Christians, that no system of morals embodied in an unchanging form was offered by the Gospel,
because it is only necessary to examine the Scriptures to ascertain the fact. Nothing is easier than to extract from the Old Testament, in Scripture language, a complete system of morals; and nothing is more impossible than to do the same thing with the New.

The eternal, immutable principles of morals are concentrated in the character of the prophet who came to direct our attention to them; and from a contemplation of this character, in its union of all virtues and graces, and in its freedom from all sins and weaknesses, may more be learned than from all moral systems of human arrangement that have ever been promulgated. It is wiser to refer to the records of the life of Jesus than to enter upon any analysis of his character, which is presented for all to contemplate and interpret for themselves. It is now referred to as an answer to the question you are no doubt ready to propose, 'What and where is the moral system of Christians?'

Many and invaluable helps are afforded to the work of deducing moral principles from the character of Christ, in the discourses which he uttered, and the numberless illustrations he gave of fundamental moral truths. But all these are as well calculated as his own character to
be universally and permanently understood and improved upon. We find very few abstract propositions; but a multitude of parables, allusions to natural objects which are found everywhere, improvements of trivial occurrences to which all are liable, and appeals to affections universally subsisting and always enduring. While the records of the Gospel contain so much that is Jewish as to prove their genuineness, and so clear a relation to the preceding dispensation as to identify this Gospel with the consummation which was so anxiously looked for, all its teachings are based on facts of universal interest, and illustrated by permanent analogies. How is it possible to conceive a stronger evidence of the great truth we have had in view throughout, that the spiritual advancement of the whole race of mankind was the object of the peculiar discipline of your nation?

The same remarks are applicable to the doctrine of the new dispensation, though this application has been made with far more unwillingness by Christians in all ages than the best friends of humanity could wish. Innumerable evils have sprung, and still spring, from the notion that a system of doctrines is especially
presented in the gospel records. From this erroneous conception have arisen all the follies and crimes with which Christians have in every age been justly reproached by your nation.

From it have proceeded preposterous creeds, intolerant councils, persecuting rulers, abject slaves. From it have sprung cruelty, ignominy, perjury, torture and murder. 'Why, you justly ask, 'if a number of doctrines were expressly revealed, are they not universally acknowledged by Christians? If the parts of your system are clearly presented, where is the difficulty of putting them together? How is it that the divisions which agitate Christendom were never heard of in the Jewish state, where, whatever other dissensions might arise, disputes about religious doctrine were unknown?'

The reason of all this is the weakness and prejudices which have been perpetuated from the times of the first corruption of Christianity, by which men open the Scriptures with false expectations, looking for what is not there, and then blaming others for not adopting that which there is no authority for believing. When Christians in general can so far dismiss their prejudices as to make the easy discovery of what it is which Christianity requires them to
believe, its privileges will be duly appreciated by them, and its nature and design better understood by yourselves, than it is possible they should have been hitherto. Then it will be discovered that you have been right in steadily rejecting doctrines which you have been taught to regard as Christianity; and you may perhaps acknowledge that you have been too hasty in mixing up its corruptions and abuses with its truths, and in rejecting the whole without an adequate understanding of its claims.

It has been seen that the truths of the absolute Unity of God, and of his Moral government, were the great doctrines revealed by the Mosaic dispensation. The sanctions of the moral law were temporal rewards and punishments. The only doctrine taught by the new dispensation is a future life of retribution; and its purpose is to be a sanction to the higher moral system introduced by Jesus. All other doctrines, admitted, supposed, or incidentally taught in the Gospel, however true, however important, form no part of the Gospel: they were, or might have been, developed by natural means. The doctrine of a future life, though conceived in a former age, was not fully, clearly, unquestionably promised by God till Jesus brought the
message from him; and that this doctrine might appear fully, clearly, and unquestionably true to men of all countries, in all ages, it was made known by fact.

The doctrine of a life after death had been admitted in different forms among the different nations with whom your people had had intercourse. Their notions of the state in which the departed should dwell were as various as their mythologies, and it is now hard to say which of their heavens appears the most joyless and puerile, which of their hells the most absurd and barbarous, in comparison with those hopes and fears which a better faith has long enabled Israelites and Christians to entertain. The mode in which life was continued or renewed after the close of earthly scenes was a question ever agitated, never decided; but the most common belief was, that the soul, whose connection with the body was merely arbitrary, was released from its prison at the moment of death, and that the body perished forever. Many, however, being unable to obtain any evidences of this, and seeing the supposition surrounded with insuperable difficulties, doubted whether the soul were immortal, and presently had a very loose faith in a future
life of any kind. None but your nation had the idea of a state of proper retribution; and among yourselves, the Sadducees disbelieved on account of the apparent physical impossibilities of the case, perpetually inquiring with what body the dead should appear: while, among other sects, some reasoned, many asserted, many believed, and many continued to question mournfully within themselves, 'If a man die shall he live again?' Among all these varieties of thought and speculation, there was not one on earth who knew that the dead could or should live again. None had ever penetrated the cloud which rested on the confines of human life; and since none who entered it returned to converse with men, none could know whether a void or a better country lay beyond. To give this knowledge, to afford such a certainty as no philosophical speculations could hereafter invalidate, Jesus was sent into the world; and the mode in which he established this certainty, made it as stable as the human mind itself.

The first thing necessary was to show the possibility of a life after death, so as to sweep away all philosophical objections. This was done, not by one miracle, but by a series of
miracles, each different from the rest in the preparatory circumstances, and each more astonishing to the ignorance of the witnesses than the last. Soon after the commencement of his mission in Galilee, Jesus raised to life and health the young daughter of Jairus, the ruler of a synagogue: the child had but just expired, but was so certainly dead that the mourners derided the prophet when he intimated that she should be restored. The witnesses of this miracle were the father and mother of the child, and the three disciples who were present at each similar exertion of power.—During this abode in Galilee, he drew near the town of Nain, being followed by his disciples and a great multitude of people. While approaching, he saw a funeral train issuing from the gate of the city, to convey to the sepulchre the body of a young man, the only son of a widowed mother: he must of course have been dead some hours;—nevertheless the bodily organs resumed their functions instantly at the command of God, given by the mouth of the compassionate Jesus. ‘He that had been dead sat up, and began to speak.’ No wonder that while the mother and son were renewing a communion which had been apparently closed
for ever in this world, the multitudes present glorified God, saying 'A great prophet is risen up among us. God hath regarded his people!' —Many months afterwards, when the mission of Jesus had been published to the whole nation, and when he had incurred the enmity of many at Jerusalem by the strain of his preaching in the temple, he heard, when dwelling on the other side of Jordan, that Lazarus his friend, and the friend of his disciples, was sick and likely to die. A more striking preparation was made for this miracle than for any preceding one, in proportion as its importance was greater. Jesus knew that Lazarus was dead, as he proved by an intimation to his disciples, which they afterwards saw to be prophetic. 'Our friend Lazarus sleepeth,' he said, 'and I go that I may awake him.' He had delayed for two days setting out for Jerusalem, and informing his disciples of his intention to do so; no doubt in order to make the act he was about to perform more striking, more evidently 'for the glory of God, that the Son of God might be glorified by it.' When he arrived at Bethany, where the mourning sisters of Lazarus dwelt, his disciples found (what Jesus already knew) that Lazarus had been
four days in the sepulchre. Yet here as instantaneously as in former cases, where death had wrought little change in the bodily organs, were the functions of life restored. From the cold and darkness of the sepulchre, Lazarus came forth, the life-blood flowing in a healthful current, the senses open once more to material sights and sounds, and no token remaining of death but the grave-clothes, which were presently cast aside.

These three miracles, differing from each other in magnitude and importance (if these terms may be applied to events too great to be measured by any scale of relative terms,) formed a grand and appropriate preparation for the last and mightiest, which was to be wrought by God without the intervention of human agency. But there was preparation of another kind. The three disciples, Peter, James, and John, who had witnessed the series of resurrections just adverted to, saw also, when apart on a mountain with Jesus, the two prophets of the former dispensation, whose departure had been mysterious, and had probably initiated the nation in the conception of a future life. Moses and Elijah were seen by these three disciples to attend while Jesus was invested with vis-
ible glory, and again sanctified by an audible testimony from the Eternal himself. Thus they saw that those lived who had been dead for many ages, and the conception of a future state must have been further exalted by this experience than by any assurance from any teacher, however firmly believed.

The doctrine thus intimated to the people through their own experience, was illustrated by the discourse of Jesus. He made frequent allusions to a life beyond the grave, by way of sanction to his spiritual instructions, and a clear reference to it when questioned by those who disbelieved the doctrine. The puerility of the doubts of the Sadducees is proved by their supposing that if there were a future state, their institutions must be carried forward into it, and the relations only applicable to the present life be there perpetuated. Jesus replied, that there should there be neither marrying nor giving in marriage; 'nor indeed can they die any more: for they are like the angels and sons of God.'

At length the time arrived when the evidence of this great doctrine became complete, by the resurrection of him who was commissioned to reveal it by what he did, by what he taught,
and by what he underwent. In this case, the prophetic intimations had been numerous, and though obscure when delivered, so clear when fulfilled as to be unquestionable. Those who heard these intimations, those who beheld him expire on the cross, those who embalmed and laid the body in the sepulchre, and saw how the grave was sealed and watched, and who afterwards beheld the form of Jesus during the forty days that he went to and fro among his followers, and witnessed his ascension, could no longer doubt, not only that the dead could be restored to life, but that this second life might be an immortal one. The three who had seen Moses and Elijah on the mount of transfiguration had received a proof of this before; but not so striking a conviction of the nature and purposes of a future life as they now, in common with a multitude of believers, were privileged to entertain, through a comparison of the teachings of Jesus with the stupendous fact of his resurrection from the dead. They saw that the sufferings of their Master being ended and his obedience perfected, the time of recompense had arrived; and that in his person, as well as by his teachings, the future state was shown to be one of retribution. The higher sanctions were
now indissolubly connected with the higher spiritual system; and the scheme was to them, as Israelites, complete, though not yet fully perceived by them to be so.

The glad-tidings of the spiritual kingdom had as yet been preached only to the Hebrews; and those who received them never dreamed of their extension to less favored nations. But the purposes of the separation of your people being now fulfilled, the time approached when all things were to be restored to their original state of equality. The Hebrews having been taught the essential truth of a Divine Moral government, and been made an exemplification of this truth in the eyes of other nations, were now to be required to relinquish the individuality of their national character, and to unite with their fellow-men at large in subjection to the Gospel! This was not fully understood by the followers of Jesus themselves till the Gentiles were brought into communion with them by the express command of God, testified by a miracle.

During the life of Jesus, the Gentiles had no part in the new dispensation, further than that the faith and humility of one Canaanitish women were rewarded by the miraculous restora-
tion of her child.* For fifteen years subsequent to the death of Jesus, the multitudes who were converted to the new faith were all Israelites; its disciples were found in all the towns and villages of Judea. The name of Jesus was believed on by the wayfarers of the desert, by those who heard the word in their cities, by many rulers of the synagogues, and by many priests who served the altar of the temple; yet all these converts adhered to the Law of Moses. The first covenant was not wholly fulfilled, for the second was not fully understood and established. Those who received the second were distinguished from those who rejected it, not only by the superiority of their faith and their hopes, but by the gifts of miraculous power which had been conferred from above. The superintendence of Jesus, their spiritual King, over the kingdom of which he had said so much, was evinced by the power which his disciples exercised in his name. They spoke in many languages, so that the Israelites of various countries, who came up to Jerusalem to the feasts, heard the Gospel, each in the tongue of the land where he dwelt. They had power to heal the sick and raise the dead, and were

Math. xv.
led forth by the hand of God from prison. Your nation was thus divided into two parties,—that which received the Messiah, and that which rejected him; while as yet the rest of the world was unconcerned in the dispensation, and the designed universality of the Gospel was still unrecognised by even its most zealous and faithful subjects.

At length, however, the final purposes of the Supreme were made manifest, in that remarkable series of events by which the Gentiles were brought under the new dispensation. Paul of Tarsus, a learned Israelite, who had been for years a furious persecutor of the believers in Jesus, was visited by the presence of Jesus himself under circumstances peculiarly awful; and as soon as he was fully informed respecting the new faith he was thus brought to embrace, received his commission to be an Apostle of the Gentiles; a commission which he fulfilled by bearing the Gospel into many strange lands, and bringing into the bonds of brotherhood Jew and Greek, philosopher and barbarian, the ignorant and the wise, the bond and the free. Peter, who was as strongly wedded to the institutions of Moses as ever Hebrew was, obeyed a call from God to baptize into the new faith a Roman.
centurion and his household, who were worshipers of the true God, and therefore prepared to receive his greatest Prophet. In this case, the purpose of God was testified to Peter and his Jewish companions in a manner which they could not misunderstand or resist. The miraculous gifts of the Spirit were conferred on the centurion and his household previous to baptism; so that the Apostle gladly acknowledged them as brethren and equals, and hastened to report to his friends at Jerusalem that God had called the Gentiles into fellowship with the chosen people. This intelligence caused great astonishment at first; but as the same thing was henceforth done day by day, the Jewish believers soon learned to understand and rejoice that their best blessings were no longer of an exclusive nature, and that the glory of Israel was, at the same time, to be a light to the Gentiles, and that in Jesus the seed of Abraham, all the families of the earth should be blessed.

While thus administering in the kingdom of their Prince, they remembered his frequent and impressive intimations that he should at length resign this kingdom to God. He had given warning that this period should be one of safety and peace to his followers, but of unparallel-
ed woe to those who had rejected him. This period was still future when many of the Apostles resigned their lives for the new faith; but they ever pointed the attention of their converts to it, warning them to flee from the wrath to come, and exhorting them to save their brethren, if it were possible, from the destruction which was impending: all, however, did not depart before the long foretold judgment arrived. John lived to hear how the Romans had compassed about the city and the temple; how woe, such as had never before been heard of, had overwhelmed those who had rejected the new dispensation; how those who had been timely warned by Jesus had withdrawn in safety, while of the rest of the nation, some perished by fire, famine and the sword, and some were carried into captivity; and all who survived mourned in desolation of heart the destruction of their state and the dispersion of their nation. The scheme of revelation was now completed. There was no longer a sanctuary, and men henceforth were to worship neither on Gerizim nor at Jerusalem, but in the sanctuary of the spirit. A better covenant had long been prepared to succeed that of circumcision; and the substitution was now to take place. The ritual
law, which brought no spiritual perfection, was abrogated in favor of that purer law which was sanctioned by better hopes. The wall of partition between your nation and the world without was broken down, and the Gospel was offered for the common possession of all. This Gospel being essentially fitted to be permanent and universal in its influence, all inferior systems were annulled, the series of revelations was closed, miracles ceased, Jesus gave up his kingdom, and the human race has since been governed, as it will continue to be governed, by Providence, as illustrated in ancient revelations, instead of any new special methods. However many may yet be ignorant of this revelation altogether, however some may misunderstand and others reject it, it is clear to those who observe and reason, that the Gospel of Jesus is destined to unite the whole race in perfect equality before him who conducts the education of his rational offspring, ordaining the mode, administering the means, and leading on the subjects of his discipline from utter darkness into marvellous light. The most important step in this progress was the abrogation of Judaism, when the nobler dispensation had grown out of it.
Those of your nation who rejected Jesus were thus (if we rightly interpret the Providence of God) stopped in their spiritual progress by this rejection, as were those who attempted after the abolition of the Mosaic dispensation to unite the two systems.

The two systems were irreconcileable, though such an analogy was preserved in their modes of operation, and their tendency to the same point was so evident, that the identity of their origin was recognised by all unprejudiced observers. Both were the productions of the same wisdom, and their operation was superintended by the same benevolence; but some ignorantly endeavored to hold the two systems in union, while others unhappily rejected the latest, and excluded themselves from the Messiah's kingdom.

As the new revelation was not appropriated to the peculiar people, but, on the contrary, was intended to abolish their peculiarity, it had a twofold character, and its administrator a double office. The Gospel was presented in one aspect to the Israelites, in another to mankind at large. For the sake of the former, it bore a particular, of the latter a universal character. To the one it was the glad-tidings of the kingdom; to the
other the message of salvation from darkness and vice. To the one Jesus came as their King; to the other as the giver of spiritual life. To the one he was the Messiah, to the other the Saviour. This distinction, this double character, as it was the consequence of the old institutions, was destined to disappear in their abolition. To the Hebrews who rejected the new dispensation, the Gospel was not glad-tidings, nor Jesus a King. By those who embraced it, the separation from the rest of their race, which had subsisted from their origin as a nation, was, as soon as Gentiles were united with them, found to be no longer necessary or practicable; and to them the Gospel appeared in its aspect of universality, and Jesus as a Saviour rather than as a King, as belonging to the whole world rather than to themselves. They saw that his office consisted in the introduction of a better system of religion than theirs; a system sent as a substitute for their own. All union between the believing and the unbelieving Israelites was therefore impossible. There could be no halting between two opinions. The advocates of the two systems were placed in direct opposition; and Jesus spoke truly when he said, 'He that is
not with me is against me; and he that gathereth not with me scattereth abroad.'

The systems are indeed as incompatible in their nature as unfitted by their form for a contemporaneous existence; and it is no more possible for a man to adhere to both, than for a pupil to attach himself to an elementary book while extending the application of the science it teaches to new objects. The Jewish law related to external obedience; the Christian made provision for the discipline of the heart. Infractions of the old law subjected the offender to death; but as no individual could have escaped the penalty by merit, a commutation of punishment was ordained, and sacrifices were accepted as an atonement. Infractions of the Christian law, which is spiritual in its nature and operation, can obtain pardon only by a spiritual act; and it was for the purpose of pointing out this distinction that the forerunner of the Messiah preached repentance to the Hebrews. Temporal rewards and punishments, near or remote, were the highest objects of hope and fear which original Judaism could present. Christianity not only revealed sublimer subjects of desire, but showed that lower objects might be regarded with feelings the very reverse of
those which had hitherto been connected with them. It displayed the truth that temporal happiness may issue in evil, that the afflictions of life may prove to be blessings, and that they would no longer bear a strict proportion to the obedience either of a nation or of an individual; that, in short, they were abolished as sanctions. The distinguishing character of Judaism was its exclusiveness; of Christianity, its universality. The one appealed to feelings peculiar to the descendants of one man; the other to desires common to the race. The one was based on facts interesting to those only whose experience bore a reference to such facts; the other was founded on principles congenial to all hearts, in all regions, through all time. When therefore the Jewish disciples of Jesus had learned from the Gospel the object and destiny of the ritual law; when they had witnessed the overthrow of the institutions which rendered them a separate people; when they recognised the provisions which had been made for rendering the new dispensation universal,—they gradually dismissed from their minds their narrow notions of the national sovereignty of Jesus, and substituted for them a nobler attachment to him as a spiritual Saviour. Having first re-
uarded the Gospel in the aspect which was adapted to their peculiar circumstances, their views became gradually enlarged till they embraced it in its universal character; and those who at first received the glad-tidings of the kingdom, were eager, in course of time, to exchange them for the Gospel of life. We may see, as they saw, that the scene of the Messiah's supremacy was in the hearts of the faithful among the chosen people; that his glory consisted in his preeminent endowments from on high, in his distinction as the beloved Son of God, in his appointment to the office of Saviour. His reign began with the exercise of his extraordinary powers, and closed when that exertion became no longer necessary; when the first covenant was ended by the destruction of the holy city and temple, when signs and wonders ceased, and Christianity had spread sufficiently to make its way by natural means alone. We can see yet more; for events have shown how the promises of Jesus were fulfilled. According to his promise, he had been with his disciples to the end of the age in manifest interpositions of the Holy Spirit, in evident watchfulness over the interests of his Church, in personal administration of its government by com-
municaiton with its appointed agents. When the essential truth of the new dispensation was completely engrafted on that of the old, when it had also struck root vigorously in a fresh soil, the hand which planted, grafted and watered, was withdrawn, and the charge was committed to the sunshine and dews of heaven. These natural influences have done their work. The Gospel has spread, and shall spread till it shall prevail; for, by the influential nature of the Divine doctrine and law, the universality of Christianity is secured. The facts which it displays are of general interest, and the media through which its instructions are conveyed are universally intelligible. Since all men die, the fact of the resurrection is of paramount importance to all. As the parental and fraternal relations subsist wherever man is placed, the parables of the prodigal son and the offending brother come home to the hearts of all. The wind blows, the field flowers spring, the light from heaven shines around the abodes of men in every land; and the spiritualizing associations with which Jesus invested them may therefore immortalize their beauty in every heart. Not less universally intelligible will be the purposes of the Supreme in his providence towards the
human race, as comprehensively intimated in the following prophetic parable of Jesus.

'The kingdom of heaven is like a king who made a marriage feast for his son, and sent his servants to call those who were invited to the marriage-feast: but they would not come. Again he sent other servants, saying, 'Tell those that are invited, Behold, I have prepared my dinner; mine oxen and fatlings are killed, and all things are ready; come to the marriage feast.' But they made light of it, and went their way, one to his farm, and another to his merchandise: and the rest took his servants, and treated them shamefully, and killed them. But when that king heard of it, he was angry; and sent his armies, and destroyed those murderers, and burned their city. Then he said to his servants, 'The marriage-feast is ready, but those who were called are not worthy. Go therefore into the branches of the ways, and as many as ye find call to the marriage-feast.' So those servants went out into the ways, and gathered together all as many as they found; and the marriage-feast was filled with guests.'
SECTION III.—Four Questions of Orobio.

Having now reviewed the course of Providence in its dealings with your nation, we can recognise the design of its separation from the rest of the world with a degree of assurance amounting to certainty. It appears that there was an original equality among all the people of the earth; that this equality was disturbed for the sake of advancing by peculiar methods the spiritual progress of one nation; that this nation was made an instructor of the rest of the world, by the peculiar manifestations it presented of a Divine Moral Government; that, on occasion of the scheme of Providence towards them, a great division took place in this nation,—one portion of it readily acquiescing in the intention of the Supreme that their peculiarity should be abolished, (not by casting them back among the Gentiles, but by raising the Gentiles to a participation of the crowning blessings conferred by Revelation,) and the other portion, refusing thus to acquiesce, and being therefore subject in themselves and their descendants to awful sufferings in the dissolution of their State, and to subsequent degradation and the manifold evils
of hope deferred, uncheered by signs from the Almighty, and perplexed by the obscurity in which their fate is involved. Reasoning from the past, we may clearly discern what are further the designs of God towards his offspring. If the latest revelation he gave be evidently adapted for a perpetual spread and development, it follows that this revelation must sooner or later be embraced universally; that it shall be conveyed to regions where it has not yet been heard of; that it shall at length approve itself to those who reject it through prejudice or mistake; and that it shall in time be clearly apprehended by those (and they are a multitude) who receive it mixed up with corruptions which impair its value and veil its beauty.

As Christianity has ever been presented to your observation thus mixed up with its corruptions, it is not to be wondered at that its simplicity of truth has been unapparent to you, and that your objections to the system remain in full force. Those objections are indeed, for the most part, unanswerable; but then they relate, so far as they are unanswerable, to the corruptions of the Gospel, and not to the Gospel itself, which in its essence is nearly if not absolutely, unknown among you. According
to your idea of the Gospel, it does not to be the son of David, a branch of Jesse; it declares the Supreme puted mortal sin to the whole race thousands of years had elapsed, to have the evils of this imputed sin by imputing balancing righteousness; it declares state to be not a state of proper rest, that its fate will depend on certain degrees of faith. These, and many which have been offered to you as are no more to be found in the Gospel, the Law or the Prophets; and the gathering of your advocates, Orobio, pressing for a reference to the original doctrines. If his appeal had been listened to, and fairly answered, by so attempted to get rid of his question the source of the worst corruptions of might have been made known in places where those corruptions still the countrymen of Orobio might joying in new truths to which they yet found access. It is in entire with our plan to refer to the four which Orobio has concentrated his objections to Christianity, since
to the designs of the Almighty in the scheme which we have been investigating.

It is only necessary to premise, that in all ages of the world God has communicated with man by various methods;—with the prophets of your nation, by a miraculous voice; with the people, by supernatural signs; and in an equal degree with all nations by the course of Providence, or what is frequently called the voice of Nature. A clear revelation of his will is afforded in those written records which have been formed in consequence of his peculiar communications with your prophets and sages; but the other indications of his will which are afforded by the course of events are no less clear and decisive than those which were given miraculously by visible and audible signs. The solution of our inquiries into His designs may therefore be gained with as much precision from the language of events as the language of men: with equal confidence, in as far as both are the appointed exponents of the Divine will; with greater confidence, in as much as the events constitute the revelation, while the sacred books are only the record of the revelation.

It is therefore of little importance whether
our questions are answered in the Scripture, or by a reference to which are recorded in Scriptures.—quires:

I. Ut assigneter locus aliquis, mandaverit, aut dixerit expresse, q Messiah est absolute necessaria ad se ris humani; adeo ut qui non credide dus esset.

Such a condition is nowhere im| a threat is nowhere held forth.—I trace this mighty error to its so have observed that the Gospel was in one aspect to the Israelites, and to the world at large, because th state of the Israelites was differen of the world at large. They were u cial Divine law; a law so multifa requisitions, that it was morally im avoid its infractions; and so strict it ties, that there was no escape from nation in some point or other. T was presented to the Israelites as release from the burdens of their by allowing moral laxity, but by su the spiritual penalty of repentance ternal penalties to which they had
been subject. Freedom, external and spiritual, was offered them in connexion with the greater spiritual purity which Jesus enforced; the Gospel was declared to free them at once from the yoke of their ritual and the yoke of sin, by making their worship and obedience the worship and obedience of the heart alone, shown forth by spontaneous action. The reception of Jesus and his doctrine, therefore, saved his Hebrew disciples from the inexorable judgments of the Law: and those Hebrews who refused him and his doctrine, remained under the condemnation of the Law, and forfeited those blessings which its repeal would have brought them. Such was the occasional declaration of Jesus, and such was the principle theme of Paul in his Epistles; while both were filled with compassion for those of their countrymen who preferred the bondage of the Law to the freedom of the Gospel. In his Epistle to the Romans, the Apostle of the Gentiles describes at length and with great force the condition of the world at large before the Gospel was offered. He exhibits the nature of the Law, of which he was himself a subject; and after explaining the inexorable strictness of its requisitions and penalties, he adverts to the state
of the Gentile world, and declares that the bondage of ignorance and sin was as much worse than that of the condemnation of guilt, is yet not so much less than the release of thankfulness than the release of no more, than this reason: who understand to whom, and what, unfortunately, these circumstances not so generally understood as they are, and the whole argument has been made, in consequence of the supposition, that the salvation referred to was meant for a future life, and by condemnation the punishments of a future life. The result of investigation will be, a conviction where in the records of Revelation, if there is no misery or misery of a future life contemplated in the belief of any kind; and the same result should be the first question of Orobio to be answered, and the doubts implied in it to be removed. While, however, they shake the doctrine held by many Christians,
Christianity itself untouched.—He next requires:—

II. *Ul assignetur locus, in quo Deus dixerit, quod unicum medium ad salutem Israelis, et restitutionis in Divinam gratiam, est fides in Messiam adventum.*

In this question, as in the former, every thing depends on the meaning of the word *salutem*. The everlasting happiness of any man or order of men is surely nowhere said to depend on faith in the Messiah. But if the Almighty promised the Messiah as his crowning gift to his people; if He declared by a voice from heaven that Jesus was that Messiah; if, according to his warnings, he afflicted those who rejected Jesus with long and grievous calamities,—it is clear that in the Gospel alone is his grace to be found, and that to receive the Gospel is to be restored to his favor. We refer to the whole scheme of Providence towards you, for proof that redemption from the yoke of the Law is appointed in the Gospel alone, and that in the Gospel is to be found the favor which God has dispensed through Jesus to your nation in common with every other under heaven. The time for *peculiar* favor, as we have seen, is past; not because less is giv-
en to you, but because more is offered. A boundless store awaits your acceptance, the last revelation which the Almighty has made or will make on earth. — True, answer to Orobio’s question therefore, your everlasting salvation is now a reality, and you must depend on belief of any kind. As it merely amounts to this,—that you possess the grace of the Gospel as a free gift through the grace of God, reject it.

III. *Ut assignetur locus, in quo ipse quod Israel propter infidelitatem in Mose deperdendus, et abjiciendus in natione * fit amplius Populus Dei, sed in æternitatem mundi, donec Messiam adventum non attendis.*

Our foregoing investigation leads to the conclusion that, because a portion of the chosen people refused to acquiesce in an equality of salvation among the nations which God had ordained to be saved, they became inferior to others in honor and peace. Whether or not the children of Israelites received the Messiah, they were to be called the people of God, since the particular covenant with them was fulfilled according to the purpose of their separation. Therefore those who believed in Jesus speedily incorporated with the Ge...
verts, while those who rejected him have been cast out among the nations; and if the voice of God speaking through Christ and the prophets, as well as in the course of events, is to be believed, your restoration can only take place by your doing as the Christians of your nation have done,—relinquishing the antiquated covenant in which the Supreme no longer bears His part, and listening to the glad-tidings which await the acceptance of all men. That no nation or individual is threatened with eternal damnation for want of faith in Jesus, has been repeatedly declared already.

Nothing is more evident from the well-ascertained facts and the well-authenticated discourses narrated in the Gospel history, than that Jesus ascribed the approaching woes of his nation to their rejection of him; to their misinterpretation of the will of God towards them. He mourned over the lot of his enemies and of their city; he instructed his followers how to escape the fate of their infatuated countrymen; and, since the Christians did actually withdraw in safety before the siege of Jerusalem began, no further proof is necessary that the rejection of Jesus and his counsel was the cause of the miseries of that unhappy remnant
of Israel. Mark the contrast which out by Jesus between those descend patriarchs who accepted the glad-tid kingdom, and those unbelievers to addressed himself. Mark how the themselves are exalted above the Hebrews, and determine whether theic passage does not exhibit a remark cidence with subsequent events:—"I be weeping and gnashing of teeth shall see Abraham, and Isaac, and all the Prophets, in the kingdom of you yourselves removed out. And come from the east and from the from the north and from the south; be guests in the kingdom of God. hold, there are last who shall be there are first who shall be last."*

Again:—'Alas for you, Scribes and hypocrites! because ye build the tom Prophets, and adorn the sepulchres oteous; and say, if we had lived in th our fathers, we would not have been with them in the blood of the Prophets fore ye bear witness to yourselves t the sons of those who slew the Proph

ye up therefore the measure of your fathers.'—
'I send unto you prophets, and wise men, and
scribes: and some of them ye will kill and cru-
cify; and some of them ye will scourge in your
synagogues, and persecute from city to city: so
that upon you will come all the righteous blood
shed upon the earth, from the blood of the righ-
teous Abel, unto the blood of Zachariah, whom
ye slew between the temple and the altar. Ver-
ily I say unto you, that all these things shall
come upon this generation. O Jerusalem, Je-
rusalem! that killest the prophets, and stonest
those that are sent unto thee, how often would
I have gathered thy children together, as a hen
gathereth her chickens under her wings, but ye
would not! Behold, your habitation shall be left
by you desolate*.'—These words were spoken
while your city sat upon her hills as a throned
queen, when there was peace within her walls
and prosperity amidst her palaces. They were
spoken,—not when Jesus had been cast out of
the temple; not when his body was subdued by
scourging, and his spirit grieved by reviling and
persecution,—but when a multitude of believ-
ers was around him, when his way had been
strown with branches of trees, and when the cry

* Math. xxiii.
of the people had been, 'Hosanna to David; blessed is he who cometh in the name of the Lord!' These words of Jesus were true. The wise men and scribes sent forth were persecuted: Paul and Peter were scourged; Peter was crucified; cast from a pinnacle of the temple; lived to see how the blood of righteous required from the unbelieving port people, when their habitation was ad desolate.—This desolation still continues; better country lies before you, which entering from the east and from the north and from the south; which also enter gladly, and where your name and sorrows shall be remembered no more.

IV. Tandem assignetur locus, in Deum, omnia Legalia, præter moralia, ab eo figuram futurorum in adventu et quod sse omnia quæ et in Divina Propheïis suere revelata mystice et explicare liceat, quantumvis sensus litteral et no despiciatur.

It would indeed be as difficult to place where God has permitted such as this to the imagination of man,
imagination to make out a perfect analogy between the institutions of Judaism and those of Christianity. Those institutions were so unlike each other, designed for such different purposes, offered to minds in so different a state, and constituted for so different a degree of extent and permanence, that nothing but error can be the result of supposing the one to be typical of the other. Error has been the result; error, which has overspread Christendom as a curse, which has hindered the remnant of Israel from entering into companionship with the redeemed portion of their people; error, which has defiled the purity of Christ’s moral law, and overshadowed the glory of the Supreme. From this have arisen the dreams of imputed guilt and imputed righteousness,—dreams by which you have ever wisely refused to be deluded. From this has arisen the pernicious notion of an arbitrary and mysterious signification in the death of Christ, which can only be understood by means of an arbitrary and mysterious gift of grace. From this has arisen the imposition of terms of salvation which are recognised neither by the understanding of man nor the laws of God. Your knowledge of the Almighty, your firm faith in his justice
and in his impartial benevolence, reject these inconsistent and imag-
trines, and the false systems of in-
from which they spring, and there-
for a more correct understanding of
(when once its evidences are admit-
tained by a multitude who be-
of Christ. Some of the errors of this
are the same which have been
from a very early age, and which
the intermixture of the Oriental phi-
losophy with the Gospel. Others
time to time arisen from a misunde-
the purpose and mode in which the
Paul and others recommended the
the consideration of your nation and
ites. The ignominious death of
never a difficulty with the men of that
was, as Paul declared, 'to the Je-
bling-block, and to the Greeks foolish
one being unwilling to believe that
of Israel could suffer the death of a
and the other being disposed to sco
whose founder had died under suc-
tion. The temptation was great, a
who foresaw not the consequences
irresistible, to conciliate the attenti
heathens by mysticizing, in their method, upon plain facts; by philosophizing, embellishing, and accommodating; till the obnoxious facts assumed a new appearance, and an arbitrary union was effected between the vain conceits of man and the imperishable truth of God. This was done, not by Apostles or original disciples, but by converts from among the Gnostics, who fitted their doctrine of emanations to the Christian system; intimating that the body of Christ was tenanted by a superior spirit,—an emanation from God,—and thus attempting to get rid of the reproach of the cross. To remove this stumbling-block from the Israelites a different method was pursued; advantage being taken, at first through a mistaken conviction, of the writings of Paul, and of that Epistle to your nation which has been generally attributed to him. It has been already observed, that his arguments on the comparative states of the converted and unconverted Hebrews and Gentiles of his time have been ignorantly and unwarrantably applied to the conditions of a future state; and a similar misapplication of his arguments has been made in other instances. The epistle addressed to the Hebrews has been treated in the same manner.
Paul was learned in all the learn Pharisees; his imagination was vivi
sessed with the imagery most natu who had studied the Law from his
and he was devotedly attached to tions of his nation. His writings
abound in allusions to the events of your history, in analogies between
new institutions, in illustrations of strange by reference to that which:

All this is natural; and the beauty of his writings is much increased by it in those who understand Judaism; while those who do not, find many things which to be understood, and from which signification is therefore extracted.

Understand that you who are familiar with whence he drew his imagery should admit its supposed mystical import. As fully justified in doing so, as you in rejecting the supposition that the statesmen of the present day bec have been connected in the classical of eminent writers. The same rema to the Epistle to the Hebrews, whose be its author. The style and argum
Epistle were alike adapted to the purpose of conciliating the interest of Israelitish readers. The then present condition of the converted and unconverted Hebrews, the mission, death, and doctrine of Christ, and the appointed destination of the Gospel, are illustrated in every possible way by imagery which was familia and clear to the designed readers of the Epistles. But since no imagination can frame these allegories, references, and analogies into a consistent system; since the figures are perpetually shifted, and the imagery utterly irreconcileable in its different parts,—it is clear that no typical system was meant to be shown forth by the writer, or could have been supposed by his best informed, that is by his Hebrew readers. No one analogy holds throughout; and those which relate to the death of Christ are above all various; as he is represented sometimes as the sacrifice offered, sometimes as the priest who offered sacrifice, sometimes as the high-priest who entered the Holy of Holies; and again, as the veil of the sanctuary; and again, as the successor of Moses offering a second and better covenant. But it is useless to point out this delusion—of a typical mode of
interpretation—to you, who never and never will be deluded by it.

The true nature of the connexion of the two dispensations has been already pointed out: namely, no mystical arbitrary but the connexion of the beginning with the end, of the manifestation of its promised consummation. This visible connexion—that of absolute necessity—can only be obscured by the embellishment of man's imagination; and this obscurity is the cause of the hitherto very imperfect comprehension of the two dispensations as one whole.

Thus then do you perceive it to be; and Christians will acknowledge that the questions raised are reasonable, and the doubts justified; for all the corruptions of Christianity. It is for yourselves whether they touch upon the question of God to complete the spiritual education of the whole race by a teacher sprung from the nation; whether they impeach the person of Jesus the son of David to be your Redeemer; whether they obscure the glory which is perceivable in the spiritual nature of his person; whether they overthrow the evident
resurrection, the truth of his doctrine, or the rectitude of the moral system of which that doctrine was the sanction.

Orobio, while asking these questions, might consistently have believed that Jesus was the Messiah, that he died and was raised from the dead; testifying that there is a future life, and that that life is a state of proper retribution: that is,—Orobio, while asking these questions, might have been a Christian.

SECTION IV.—Prophecy. The Prophecies of the New Dispensation.

It is evident that a different species of testimony to the truth of Christ's pretensions was required by the different classes of people to whom his Gospel was made known,—a difference which subsists in some degree to this day. To the Gentiles, one miracle,—one unquestionable manifestation of Divine power—was sufficient to prove the Divine authority of him who wrought the miracle: and to us, being Gentiles, satisfactory testimony to any one of the miracles of Jesus is, in like manner, sufficient to command our belief. The same
amount of evidence was also enough classes of your people which at first the greatest number of disciples. The humble, the simple-minded, well versed in the intricacies of learning, thought the evidence of senses superior to any derived evidence; and witnessing deeds of Divine done by a man, they naturally and believed that Divine power wrought the man. But the evidence of miracles sufficient for those who sat in Moses' for such of their disciples as were, little wedded more to the Law than to truth abstract. To them the miracles of Jesus ever numerous, however well attested whatever else they might prove, failed his claim to supersede Moses; since also wrought miracles, not more numerous, but certainly more splendid. Their opposition is not to be wondered, had the claims of Jesus been authentic the works of his hands alone, it could not been expected of the Jewish teachers, knowledge his right to offer a substitute to Mosaic institutions. The claims of Moses of Jesus, if each reposed on miracles
and at the same time appeared in absolute opposition, could be no otherwise decided than by the comparative splendor of their miracles: and here, during the lifetime of Jesus, Moses had undoubtedly the most weighty claim. If Jesus had, in three instances, restored the dead to life, Moses had, by stretching his hand towards heaven, brought plague and famine over all the land of Egypt, and death into every house. If Jesus had been seen to tread the waves at midnight, Moses had led the multitudes of his people through the sea as on dry land. If the followers of Jesus, to the number of five thousand, were miraculously fed with a single meal in the wilderness, the nation under Moses was provided for forty years with bread from heaven. These comparisons were no doubt made in the minds of the Scribes and Pharisees, who rejected Jesus at the very moment when they were witnessing displays of power which they could not deny to be supernatural. To them the Law was everything, and its sanctions were known to be Divine: and assuming that Jesus desired to change the Law, they therefore rejected him; while the common people accepted the assurance of Jesus that he came to fulfil the Law, and could not but admit his
claims. This is evident in the case of a miracle which was particularly often performed by the teachers of the people.

As Jesus passed out of the temple on the Sabbath, followed by the crowd, who misapprehended his doctrine, the gate a man who had been blind from birth, and who was well known, as was to sit as a beggar in the most public place he could choose. The disciples of Jesus had not learned to separate temporal from spiritual matters; the guilt of which they had hit upon was not the sin of the man; this man was punished was his own fault, and not that of his parents. Jesus replied that the reason was not the punishment of sin, but the demonstration of the power of God might be seen in this man. He immediately explained his meaning by giving sight to the blind man, and then declaring that no one who had sinned on the Sabbath could be from God, hence no one who had sinned could effect such a miracle. The fact was believed by all: but, by a singular incor
while they ascribed the glory to God, they denied the claim of Jesus to be his messenger, saying, 'We are the disciples of Moses: we know that God spoke to Moses; but we know not whence this man is.'—The beggar, in his simplicity, pointed out this inconsistency, though he had not yet been informed that Jesus was the Messiah. The Pharisees silenced his wise though unlearned remonstrance, and cast him out of their synagogue: thus, like bigots of every age, seeking to subdue by persecution the truth which they could not overthrow by fairer means.

On occasion of the resurrection of Lazarus, in the sight of many, 'the chief priests and the Pharisees assembled a council, and said, What shall we do? for this man doeth many miracles. If we suffer him to go on thus, all men will believe in him: and the Romans will come and take away both our place and nation.' From that day they took counsel to kill him; and not him only, but Lazarus also, because on account of him many believed in Jesus. This virulent opposition to works which were all the time admitted to be miraculous may be ex-

* John ix.
plained by the reasons before given, be explained in no other way.

The mistake of these learned men, failing to perceive that Christ came to mate the Mosaic dispensation; and lacking sufficient the testimony of miracles committed to be to them, nothing can; blindness to the other testimony within the nation of miracles was connected. But for more, fatal to themselves and the believing portion of the nation, they allowed that, however irreconcilable systems might appear on a first view, Christ was in reality advocated and by that of Moses.

It could not be expected of any disciples of Jesus that they should discover the whole system of Judaism as preparation for Christianity. It was that Christianity should have long subject of observation and knowledge the value of this species of evidence perceived; and it could not be fully apparent till the first covenant was abrogated and temple destroyed, and the Israelite overthrown. But though this store of was yet undisclosed, the testimony c
cy,—that species of testimony which was appointed for the sake of the Israelites, and specially adapted to their peculiar position,—was weighty enough to settle with abundant satisfaction the claims of Moses and Jesus, if it had been duly considered. Unfortunately, the necessary caution and humility had not been exercised in the interpretation of prophecy previous to its fulfilment. The interpreters formed erroneous notions of the nature of the Messiah’s kingdom, and those who rejected Christ could never be induced to relinquish them: and all appeals to ancient and modern prophecy were therefore, fatally for themselves, lost upon them.

It is not necessary for our present purpose to enter on any examination of the prophecies of the Hebrew Scriptures. The subject is too important and extensive to be dismissed after a superficial survey; and a full investigation would lead us wide from our present track of observation. The fruits of the controversies of Christians with Hebrews, of Christians with Christians, and Hebrews with Hebrews, may be gathered elsewhere. It is enough for us that all are agreed on certain points; that the expectation of a Messiah was excited in the
whole Israelitish nation by means of prophecies, at first obscure, but waxing and definite with the progress of time; the lineage of this Messiah was destined to fulfill the expectations of all, as was the appearance; and that though doubts respecting the nature of his kingdom were at first entertained, it was agreed that he should exercise supreme power from God in that kingdom; that he should be preceded by a messenger, followed by a remarkable effusion of prosperity. This much, with the historical fact that the interval of four hundred years passed with a nation anxiously and daily looking for their savior, was enough for our purpose; as our design, not so much to the extraordinary agreement of particular prophecies in the persons of men, as to the continuance, after a long interval, of the same species of miraculous testaments which a clear evidence is afforded of in the continuity of the scheme we are contemplating.

Whatever difficulty might exist in understanding the nature of the Messiah's kingdom continue to this day, in the application of particular prophecies,—whatever unbelief might be caused then, and whatever difference of opinion now, by various expectations regarding the nature of the Messiah's kingdom.
fact that some one came at the expected time, of the expected lineage, preceded by a messenger introduced by miracle, and signalising his reign by a remarkable effusion of the spirit, is enough to exalt the claims of this person above those of Moses; since it makes Moses himself his advocate, and refers us to the Law for his credentials. In consequence, the obligation to receive Jesus rested not only on the weight of his own visible claims, but on the submission which was due to the ancient prophets, and the allegiance which had been vowed to the Law. The authority of the preceding dispensation was transferred to the present; and Christianity, however apparently designed to degrade Judaism, was necessarily acknowledged to be its appointed consummation.

That this evidence was as important to the Hebrews as it appears to us to be, we know from the practice of Jesus and his followers, of appealing to prophecy whenever they addressed hearers of their own nation, especially those whose attachment to the Law was the most exclusive; while with Gentiles an appeal to miracles was found sufficient, though that of prophecy was occasionally added.—If we look through
the history for this purpose, we shall see Jesus not only referred his enemies to the ancient prophets, but on the day of his resurrection he by argument quieted the doubts and the minds of two of his disciples who mayed by his death. These men knew be 'a prophet mighty in deed and word, God and all the people;' and, trusting was he who was about to redeem Israel were perplexed by his death and the mysterious manner of it; and no less so by the spread among the disciples that he morning been seen alive. While they recognised him not, he proceeded side by side them as they journeyed, 'and expounding to them from Moses and all the prophets the Scriptures, the things concerning. The argument was powerful; as they to another when he had left them, 'did hearts burn within us, while he talked on the way, and while he explained the Scriptures?'

On the day of Pentecost, presently after the ascension of Jesus, multitudes of the people in Jerusalem assembled to witness the effusion of the spirit; and Peter, in
course by which three thousand were immediately converted, referred to the prophecy of Joel concerning this event, and the national calamities which should happen when the gifts of the spirit should at length cease*. Stephen called the whole company of ancient prophets to witness to Jesus, and his opponents 'were not able to resist the wisdom and the spirit by which he spake.' Paul urged this argument against the Hebrews at Damascus, at Antioch, at Cæsarea, (when he almost persuaded king Agrippa to become a Christian,) and, in short, on every occasion when he preached the Gospel successfully to the Hebrews.

Something more however was done than involving the claims of Jesus with those of the ancient prophets by means of an ancient prophecy. The same thing was done by the renewal of prophecy in the person, first, of the forerunner of Jesus, and next, of Jesus himself. By this appointment, the evidence of the Gospel was made to grow with the lapse of time, till the dispensation was completed, and the foundation of Divine testimony so perfected as that the faith of man may rest upon it for ever. The prophecies of John the Baptist and Jesus

* Joel ii. 28–32.
12*
related to the same subjects as those ancient prophets; viz., the mission of the and the destiny of the nation; and as fulfillment was necessarily more rapid, it strikingly unquestionable. As the of ancient prophecy was the most ancient of all that could be urged to your forefathers, the renewal of prophecy is that which is to be most carefully investigated by you. Gentiles the testimony of miracles is sufficient, if that of prophecy were not. If it be not so with you,—if these signs are not evident before your eyes,—then you to render the claims of Jesus at least equal to those of Moses; if your ideas of the Messiah's kingdom have not been fulfilled by the events of the last generation, then you cause you to doubt or refuse the application of the ancient prophecies to Jesus,—if you still have a interest you to ponder the annunciation of the angel of the Lord to Mary, which, after a pause of four hundred years, caused the long-sleeping echoes of the prophecies of the desert to reverberate in all your hearts. Concerning the application of those latest prophecies no doubt has ever arisen. The only question to be decided is, whether they have been fulfilled. If they were accomplished long ago, they were false; if they are not, there is no possibility of transferring them,
ancient prophecies, to an indefinite future period. They did not purport to extend beyond the overthrow of the Israelitish state; and the range of investigation is therefore confined within narrow bounds; viz., from the appearance of the Baptist in the wilderness to the destruction of your city and temple.

John the Baptist prophesied that the kingdom of heaven should presently arrive; that it should be introduced by a messenger from God; and that that messenger should be far mightier than himself.—Were these promises fulfilled?

It appears from the history, that the office of John was discharged without any of the opposition which Jesus had afterwards to encounter: and in the space which intervened between his appearance and the baptism of Jesus, (probably four or five months,) he had opportunity to prepare the whole nation for the reception of Jesus. Of all these multitudes, among whom, as we have seen, were the most influential teachers of the people, men learned in the Law and the traditions, none objected to his application of ancient prophecy to himself and his successor. His intimation that some of the most remarkable of the ancient prophecies were about to be fulfilled, instead of being gainsaid, added
new vivacity to the national hope; John was then allowed to give authority to the Scriptures as well as to receive it less cannot be allowed now,—if his were actually accomplished. One who was proved to be from God by wonders and signs which God did by was also greater than John, for John’s miracles; John knew not the nature of Messiah’s kingdom, and was not even certain that his great successor was the What Jesus said of him corresponds what he said of himself;—‘And John Among them that are born of woman hath not arisen one that is greater than the Baptist; nevertheless I say unto you, the least in the kingdom of heaven is greater than he.’ It is here evident, not these prophecies were fulfilled, but were fulfilled by Divine agency.

mission of Jesus been of human origin might have announced the new kingdom might have declared that the Prince of kingdom should be greater than him with God alone it rested to prove that so.

The prophecies of Jesus were soon
that it is not necessary to our purpose to enter into a full examination of them all. It will best answer our object to select such as were referred for their accomplishment to different periods of time; from those of private concern which should be fulfilled within a few hours, to those of national or universal interest which could only be accomplished at the close of the dispensation.

It has been before remarked that a miracle is a prophecy instantaneously fulfilled. When therefore Jesus said ‘The damsel is not dead, but sleepeth,’ he uttered a prophecy whose accomplishment immediately followed.

On the night before his death, he uttered many predictions, one of which was fulfilled immediately, another at midnight, another shortly after his resurrection, and another a few days after his ascension.—‘And Jesus saith unto them, All of you will offend because of me this night, for it is written I will smite the shepherd, and the sheep will be scattered abroad’.

Accordingly, when the traitor and the band of officers entered the garden whither Jesus

* Mark xiv.
had retired, all that had been with him and fled.

'Then,' continues the history of dictions, 'Peter said unto him,Even others shall offend, yet will not I. saith unto him, Verily; I say unto today, even on this night, before the twice, thou thyself wilt deny me th he spake the more vehemently, If I with thee, I will nowise deny thee. said all likewise.*

Yet all failed of their promise, not as their Master foreknew, the horrible hour, embittered by the overthrow of narrow expectations, and overwhelming faith before it was made as enlight just as it became through his death rection. Peter, who mixed with the of the palace, was especially exposed vation, and consequently to temptation, getting all but the terrors of the man was overcome by selfish weakness inner Jesus had foretold, till the second ed signal opened the fountain of bitter and moved the soul of the repentant

'After I am risen, I will go before

* Mark xiv.
Galilee.' This prediction is related by Mark. Matthew relates that the disciples met him on a mountain in Gallilee, where he had appointed them, and received his instructions a short time previous to his ascension. John also relates at length an interview between Christ and several of his followers who were fishing on the lake of Tiberias. This relation is so full of touching beauty, the words and actions are so correspondent with the whole of the previous conduct and discourse of Jesus, that, even if it did not contain a prophecy (to which we shall allude hereafter), it might be declared evidently true. The fourth prediction, given the night before the crucifixion, respected the miraculous descent of the spirit. 'These things I speak unto you, while I abide with you. But the Comforter (or Advocate), even the Holy Spirit which the Father will send in my name, he shall teach you all things, and shall bring all things to your remembrance that I have said unto you*.'

The further promises concerning this Comforter contained in the next chapter, and that afterwards concerning the time of its appearance, were fulfilled, as is well known, by the

*John xiv,
descent of the spirit on the day of which three thousand of your people professed themselves Christians.

The prophecies of Jesus respecting were numerous, clear and precise, mations respecting the time and in were exact, at a period when they were unintelligible to his followers, from belief that their prophet could be to death in his own land. These seem to have been given from time from the day when a clear understand first established between him and in that he was indeed the Christ, the Living God,—that is, from their visitation (five months after his baptism or nine before his death), to the time of death.

"From that time Jesus began to te ciples that he must go to Jerusalem ciples, and be killed, and be raised third day.*"

Six days afterwards, as his three faciples descended from the Mount of I uration with him, "Jesus command

* Matth. xvi. 21.
that they should tell no man what things they had seen, until the Son of Man rose again from the dead. And they kept the matter with themselves, reasoning one with another what rising from the dead could mean*.

Soon after, while they were yet in Galilee, ‘Jesus said unto them, The Son of Man is about to be delivered up into the hands of men; and they will kill him, and the third day he will be raised again†.’

At the feast of Tabernacles, six months before his death, he said in his discourse to the Israelites, ‘For this my Father loveth me, because I lay down my life that I may take it again. None taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This commission I have received of my Father‡.’

Before the last Passover, ‘As Jesus was going up to Jerusalem, he took unto him the twelve disciples privately, on the way, and said unto them, Behold, we are going up to Jerusalem: and the Son of man will be delivered up to the chief-priests and scribes, who will

*Mark ix. 9, 10. †Mattb. xvii. 22. ‡John x. 17, 18.
condemn him to death, and will deliver to the Gentiles, that they may scourge and crucify him: and then will rise again.'* As the end drew miraculous voice testified once more presence of the people, he declared, not for my sake, but for your sakes the judgment of this world; now this world will be cast out. And shall be lifted up from the earth, I all men unto me. (This he said, what death he was about to die.)

tude answered him, We have heard Law that Christ continueth for every sayest thou, The Son of Man must up? Who is this Son of Man? T said unto them, But a little while light will be among you,'† &c.

Again, 'He said to his disciples, that after two days will be the Passover; then the Son of Man will be delivered and crucified.'‡

Jesus had repeatedly declared that his twelve followers would prove unto him that one he clearly pointed out to be few hours before the treachery was

and immediately all took place as had been declared; the chief priests being hurried on to the act against their previous resolution;—‘Not during the feast, lest there be a disturbance among the people.’ On the evening before the Passover, he was betrayed by Judas: during the night he ‘suffered many things’ from the cruelty of his foes: he was condemned to death, against the will of the governor, through the chief priests and scribes; he was in the morning ‘delivered up’ to the Gentile soldiers, who ‘derided’ him with many insults, ‘scourged’ and finally ‘crucified’ him. By his death was his mission concluded, and therefore the judgment of the first dispensation sealed; by his death was the Gospel glorified, which should become universal; and therefore, by his being ‘lifted up’ were all men to be drawn unto him. Jesus expired at the ninth hour; and as this day was the preparation of the Passover, his body was taken down immediately from the cross, obtained of the governor by Joseph of Arimathea, who, with Nicodemus and others, wrapped it in linen and spices, and laid it in a sepulchre in the rock, which was immediately closed. This first day of his death then expired amidst the desolation and mourn-
ing of his disciples, who understood not yet that for them he should rise, and to them he should come on the third day. The next day being the Sabbath, his disciples made no further attempt to embalm the body; but Roman soldiers, to whom the day was not sacred, sealed the stone, and were placed as a guard over the sepulchre. Their watch was uninterrupted, and to the disciples the second day closed cheerlessly as the first. At dawn on the third day, the women who had seen him expire, and had assisted at his interment, came to the sepulchre with spices, that the body might be duly anointed: but he that was living had left the place of the dead. The Roman guard had fled before the celestial watch whom God had sent to release his beloved Son from the bondage of death, and to hail his entrance upon his long-promised kingdom. The time was now come when the eyes of his followers were to be opened; when they were to interpret rightly the many discourses they had hitherto misapprehended; when they were to be convinced of the spiritual nature of their Master’s rule; and to minister in his kingdom, not as temporal chiefs, rulers, or judges, but as dispensers of the new privileges, proclaimers of
the new law, to which obedience was required, first from the twelve tribes, and afterwards from the Gentiles. Their views having once become enlightened, their obedience became as steady, their self-devotion as heroic, as the one had previously been wavering and the other imperfect. Henceforth, knowing that their conflicts were not to be in the field, nor their triumphs in palaces, in camps, or on the judgment-seat, they looked for more arduous conflicts and for nobler triumphs. Henceforth they were for awhile in troubles and dangers from their own countrymen and from Gentiles, from false brethren, from cruel foes: they bore labor and toil, fastings and watchings, cold and nakedness, much torture of body and frequent peril of death. Yet under all this they were blessed infinitely above the unbelieving of their nation. They knew in whom they believed; they were supported by an unfailing faith, cheered by an unquenchable hope, and animated by an unremitting love of God and man. While their deluded countrymen were blind to all signs, deaf to all warnings of approaching destruction, gazing at the sunshine and unaware of the gathering clouds on the horizon,—the followers of Jesus looked be-

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yond the gloom which appeared to others to encompass them, and anticipated with assured joy the perfect day whose dawn had already risen upon the nations. Thus were fulfilled those intimations which promised safety and peace on the one hand, peril and woe on the other, to those who should have believed on or rejected him, when the day of the consummation should arrive.

None of the predictions of Jesus were more remarkable from their obscurity at the time, and their present evident completeness, than those which relate to his kingdom, or the spread of his Gospel. By his immediate followers the general meaning of the parables in which they are contained was apprehended at the time; and his foes took to themselves some of his reproaches: but as the scheme of revelation was yet incomplete, the full signification could only be developed by time. The rejection of his Gospel by those to whom it was offered, their treatment of the messengers of God, and especially of Jesus himself, and the consequent transference of their privileges to the Gentiles,—are as clearly foretold in parables which were spoken before the Gentiles had heard even the sound of a promise, as the minute circumstan-
ces respecting his death, which it was equally impossible for natural reason to foresee. As one of these parables (that of the marriage-feast) has already been related, it is only necessary to select one besides; which is chosen because it shadows forth the whole scheme of Revelation, from the primary separation of your people to the final overthrow of their dispensation.

'There was a certain householder who planted a vineyard, and put a hedge about it, and digged a wine-press in it, and built a tower, and let it out to his husbandmen, and went into another country. And when the season of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and cast stones at another. Again, he sent other servants more than the first; and they did to them in like manner. But last of all, he sent unto them his son, saying, They will reverence my son.—But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. So they took him, and cast him out of the vineyard, and killed him. When therefore the own-
er of the vineyard cometh, what will those husbandmen?—They say unto him, 'He will wretchedly destroy those wretches and will let out his vineyard to other men who will render him the fruit of the season.'

How remarkably is the prophecy fulfilled between the words of Jesus and the man who answered his questions! The miracle indeed awfully perish; and their children ever since wandered abroad, except their ancient possession. Other labours despised, have been brought in, and this grace has not been given in vain; their earnest desire is to invite and back those whom they have not voluntarily planted.

Before we proceed to the fullest and most important of Christ's predictions, we must direct one which at the time appeared of private interest only; but which, for the sake of fulfillment, becomes important as an event. Before the disciples knew the nature of the kingdom, they could not of course understand precisely the nature of its period or the nature of his 'coming,' of which he so often spoke. They naturally supposed that the enthronement
a future life was thus referred to; and it was wisely left to time to explain the truth, as otherwise these prophecies would have failed of their object, and could not now have been cited as evidence. At the time Jesus made known to his collected disciples that he was indeed the Messiah, he referred to his death, and to his subsequent 'coming in his kingdom;' concluding with the words, 'There are some standing here who shall not taste of death till they have seen the Son of Man coming in his kingdom.'* John, the beloved and probably the youngest of his disciples, was present when these words were spoken.

After the resurrection, when Jesus met his followers by the lake of Tiberias, Peter pointing to John, said, 'Lord, what shall this man do?' Jesus answered, 'If I will that he remain till I come, what is that to thee?' It was reported among the brethren, though not supposed by John himself, that he should pass into a future life without dying. The prediction, however, was fulfilled by other means. When his fellow-apostles and most of his early friends had laid down their lives, and left him one of the few living witnesses of the first appearance

* Matth. xvi. 28.
of the Christ, John, in extreme old
nessed that 'end of the age' to which
been so long taught to look forward,
sed the completion of the covenant o-
tion; witnessed the restoration of
among the nations by the free gift of
pel to all, when the last impediments
course were removed by the overthr
Israelitish state. He saw the accom-
plishment of the predictions whose delivery
heard; and by his testimony was ev-
a most valuable kind delivered pure
apostolic to the succeeding age.

The prophecy respecting the destruc-
your state,—the last and greatest of
you are to be referred,—is the most
in its terms, and the most unquestion-
filled, of any on record. The precis-
itself accomplishment Jesus declared to
God alone; but announced that its
ration should not pass away before the
mation should be witnessed. For the
predictions you are referred to the 24
ter of Matthew’s history, and to the
Luke; and for the narrative of their
ishment, to those historians who have
of the destruction of Jerusalem, and es
Josephus, whose relation is so circumstantial as to afford evidence as valuable to Christians as it is interesting to Hebrews. We will, however, illustrate some particular points of the prediction, from the involuntary testimony of your great historian, trusting to your candor in verifying the rest.

The immediate occasion of the prophecy was the pride which the disciples of Jesus naturally felt in the grandeur and beauty of their temple. They pointed to it as it crowned the brow of Moriah, springing from the valley below to the height of from five to eight hundred feet,—its battlements, its courts and porticos, its ranges of priests’ apartments, its holy places and inmost sanctuary, forming together such a pile of sumptuous buildings as might well be the glory of the nation. ‘And Jesus said unto them, See ye not all these things? Verily I say unto you, there will not be left here one stone upon another that will not be thrown down.’

The Roman prince who besieged Jerusalem sought by all means to preserve this temple, but in vain. Its destruction was complete, notwithstanding every effort on the part of the soldiers and people to stop the conflagration.
Nor were even the walls left standing, any portion of them long remain. Foundations were ploughed up; verdure up where the pavement of the holy had been trodden, and the lamb browsed on the spot where the smoke of the evening sacrifice had risen for ages.

The exhortation to the believers in the mountains when the foe should have entered the holy parts of the city was borne in mind by the Christians, who had brought out and separated from the blind among their countrymen, and their faith, as had been promised. They parted from the city amidst the wonder of their unbelieving brethren, as a timely refuge among the mountains. Tidings were brought them from afar of strife and famine and utter desolation. The enemy laid waste their beautiful city, and where their fathers had worshiped. The Passover was kept with its accustomed joy when the Roman army had withdrawn, time from before the city. The glitter of the temple rose like a mountain of the noonday sun; music was wafted on the wind; there were greetings in the streets.
at the various gates, as throngs of worshipers approached to keep the feast. The followers of Jesus alone were thoughtful amidst the joy of these greetings: they alone went forth from the city, when all others were crowding into it; and those of them who dwelt in the country were the only Hebrews who refused to join in a pilgrimage to the sanctuary. And why? They had on record the words of Jesus:—

'As the days of Noah were, so will the appearance of the Son of Man be. For as in the days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark; and understood not until the flood came and destroyed them all: so will the appearance of the Son of Man also be. Then will two men be in the field; the one will be taken, and the other left. Two women will be grinding at the mill; the one will be taken, and the other left,' &c.—'Let those that are in Judea flee to the mountains; and let those that are within the city depart out; and let not those that are in the country-places enter therein. For these are the days of vengeance, that all things which are written may be fulfilled.'
When we read of the brutal pillage, horrible slaughter which the citizen on one another, of famine which drenched mother to slay and eat her own, the blood which drenched the holy, the cries of woe which reached the invading army, and of the death-like which succeeded, appearing to them insous still; when we observe that a multitude of the iniquities of the earth, each faction in turn proved a greater than the foreign enemy,—we see theation of the words of Jesus:—' The great affliction, such as hath not been beginning of the world to this time: ever will be.'

Lest the believers should share the tions of their infatuated brethren, war offered them to give heed to no signs which were foreshown, and which were portant to be mistaken.—' Then if any you, Lo! here is the Christ, or there, him not. For false Christs and false will rise, and will propose great signs ders, so as to deceive, if it were possib the chosen. Lo! I have foretold y Wherefore, if men say unto you, Behold
is in the desert,—go not forth: Behold he is in
the secret chambers,—believe them not. For
as the lightning cometh out of the east and
shineth to the west, so will the appearance of
the Son of Man be.'

This warning was needed. Impostors arose
here and there who led the people away to de-
struction, while the real testimonies from God
were unheeded: so that their own historian ex-
claims concerning them, 'How easily were
these superstitious wretches seduced into a be-
lief of false oracles, counterfeits, and impos-
tors!' While disorder and faction were ap-
parent in every department of the state, these
false prophets drew the people after them in
shoals; from him who came out of Egypt, ap-
ppearing 'in the desert,' and promising that the
towers of Jerusalem should fall at his word, to
him who reported that one was 'in the secret
chambers' of the temple, who should deliver all
who took refuge within its walls. While their
deluded countrymen were perishing beneath the
swords of the Romans, or amidst the flames
and crashing ruins of the sanctuary, the Chris-
tians were peaceably worshipping, far from
Gerizim and from Jerusalem, in the depths of
distant valleys, or among the groves on the
hill-side. There they acknowledge
day of vengeance had 'come as a s
all who dwelt on the face of the w
There they heard, with grief for th
that there was 'great distress in the
anger upon the people: that they m
the edge of the sword, and be led aw
into all nations; and Jerusalem b
down by the Gentiles.' There the
thanksgivings for themselves and thei
ions, that they were accounted worthy
all those things which must come to
to 'stand before the Son of Man' who
had fallen in this his promised retribu

The accomplishment of the whole
the prophecies of John and Jesus b
complete, it only remains to be pr
these predictions have been faithfully f
from the time they were delivered,—
about forty years previous to the de
of Jerusalem. The chain of evide
prophecy will then be entire, and mu
nowledged by the Hebrew to be as t
ory a testimony as the evidence of
is already found to be to the Gentile.
ses sanctioned Abraham and was st
by him, Jesus sanctioned Moses and v
tioned by him. They were united by one spirit of prophecy, in a mediation between the Almighty and the human race.

Section V.—Historical Evidence respecting the Delivery of the later Prophecies.

The circumstances attending and succeeding the life of Jesus might be originally attested by three different classes of historians: Hebrew writers who believed on him; Hebrew writers who did not believe on him; and Gentile historians. (As the Gospel was not originally offered to the Gentiles, it is evident that contemporary Gentile writers could not be believers.) Let us estimate the value of the various evidence of these three classes.

Of the first class, there were eight writers who witnessed the events they related. Of the second class, there were none who were contemporaries of Jesus, and only one who wrote within a century after. Of the last class, there were none who, living in Palestine, witnessed the life of Jesus, and the actions of his followers. Of such as could, within a short period, have been informed respecting these circumstances, there are many who confirmed the
testimony of the eight writers of the first some, who like Josephus, are silent re- Jesus and the Christians; and one, T who attests the history of Jesus, with- ting his claims. It is clear, on the re- meration of numbers, on which side the testimony preponderates. In considering ility, we will begin with the class most cant in point and number.

The silence of your historian Jos - the subject of a life so remarkable a Christ is very striking, and forms of evidence for or against the claims of be a Divine messenger. It is denied one living that Jesus advanced extrclaims, pretended to do extraordinary and was believed on by your count the number of many thousands. T sumstances, be the claimant who or might, are too remarkable to be pass entirely without notice by so volumino- ter as Josephus, without special reason the occurrences were, at all events, sig- nificant, it is clear that they ought to been either confirmed or denied; and must have been so, if they had been by the writer in the light of ordinary
He had some strong feeling respecting them. If he had known the pretensions of Jesus to be false, he would have denounced them, as he has done those of many impostors whose claims and influence were comparatively insignificant. We all know that he was not an avowed Christian; and the only supposition remaining is, that Josephus could not confute the claims of Jesus, and was therefore wisely silent respecting them. The silence of Josephus respecting Christ was not the only testimony which he unwittingly afforded to the Christian claims. The coincidences of his History with that of the apostolic writers are so numerous, so inartificial, and so complete, as to constitute him a secondary witness to the truth of the evangelical narratives.—It appears a singular charge against the Hebrews that they are less fully informed than others respecting any portion of their national history; but a due attention to the historians of other nations will convince the learned among you, that the influence of Jesus, whatever were his authority, the progress of Christianity, whatever might be its truth, constitute a remarkable period of the Hebrew history which is veiled from the observation of
the bulk of your people, while it is conspicuous to all besides.

The silence of Gentile writers Christ has by many been regarded was much surprise as that of Josephus not in reality at all surprising. That many of them were not silent, but very powerful testimony to the truth of faith: but because they were themselves, their evidence is set aside as partial. This is manifestly unreasonable the fact of their becoming Christians, sition to worldly interests of every kind of itself a powerful evidence; and, sincerity to their own sincerity, it gives ty to everything which they wrote. Testimony is also confirmed by the silence served in the writings of unbelieving. There was no opposition between the writings of writers; as there surely would have been if the one had believed in a series of images which could be proved to be so by the facts. It will not do in this case, any more than of Josephus, to hint at the insignificance of subject. Claims which gave rise to persecutions, to changes in the subject governments of the empire, to more
the soldiery, to councils in palaces, to proclama-
mations, to a multitude of public executions,
could not be beneath the notice of historians.
There was reason enough for their suppression
of the facts in the unacceptableness of the sub-
ject to those whom they sought to please, and
not less to themselves. Those who had any
real knowledge of the circumstances, and those
who had not, were probably equally at a loss
what to say, and therefore wisely said nothing.
This has never been the case with a heresy or
rebellion of any other kind; historians usually
being very ready to pronounce on such events,
supplying their own want of well-ascertained
information by following the opinions of others;
and if Christianity had been viewed in the light
of such a heresy or rebellion, it would have
been thus treated. We should have had the
leading events in the life of Jesus and his fol-
lowers presented in all, accompanied with po-
litical speculations or expressions of philosoph-
ical scorn, or of proud compassion; ending, in
every case, with a decisive sentence upon the
vanity or falsehood of such pretensions, and
abundance of wonder that they should be sup-
ported by any contemporary writers. Such is
the common course in cases of doubtful but im-
posing claims. Instead of this, we have a
deal of positive testimony on the one hand,
which nothing is opposed but the silence or
few,—a silence which was most certain
that of contempt, and which therefore
positive testimony to the truth of that
thus mysteriously passed over.

There is, however, one exception to
markable system of advocacy on the one
and silence on the other. We have
mony of a Roman historian to the fact
Gospel history, without any advocacy
Gospel. Tacitus relates that there was
person as Jesus, who introduced a
igion, and suffered death in consequence
the administration of Pontius Pilate.
lates the progress of this new religion
its temporary check by persecution, its
and ultimate spread as far as Rome itself.
well that this testimony is extant, it
satisfactory to any about to become Ch
To Christians it is also satisfactory as
goes; but they have much that is better
something to have the testimony of
understanding and approved veracity;
much more to have the testimony of
were so much better informed about the
facts as to be able to interpret them.
Whether Tacitus neglected to inquire into a faith which he believed to be a mere modification of Judaism, or whether he thought it his duty to adhere to the established religion of his country, or whether he believed in the resurrection of Jesus without declaring or acting on his belief, is of little consequence to us, as long as many men equally capable of judging and of recording their judgment have informed themselves more fully concerning the facts, and left us their testimony; a testimony which cannot be weakened by the fact of their having become Christians, founding their evidence on conviction, and sealing it by martyrdom.

Before we take leave of these heathen writers, it is right to remark, that though they tell us nothing of Christ and Christianity, they cast a light upon the state of Judea, the provisions of its government, and the persecuted condition of the primitive Christians; so as to place us in the right position for judging of the testimony of these primitive Christians themselves. The result of a comparison of this class of evidence is in every case favorable to the veracity of the evangelical writers.

We now turn to the remaining class of writers,—Jewish historians who believed in Jesus.

It is well known that the generality of ancient
historical facts rest on very scanty
One writer perhaps gives a relation
copied and enlarged by another at
stance of time; his relation being, im-
proved or stript of its improve-
ceeding authors, whose number is on
the increase. We believe such re
the absence of all testimony against
should believe them probably even ri-
gious system depended on them, if
there was no counterbalancing testi-
the Jewish and Christian histories
much better evidence than this. It is
to you, as to ourselves, to point out th-
ces of the Hebrew Scriptures, since
alike believed by you and ourselves;
desirable to show how differently the
process has been carried on in the c
Gospel, and all other cases. In no
stance, perhaps, have eight contem-
ters given the original history of any
events. We speak of history in the c
the eight writers, because it is in
whether expressly detailed in narrati-
plied and attested in a course of reason
that narrative. You can be in no
adopting the extraordinary notion t
eight testimonies are but one, because they are bound up in one volume,—a notion which it is still sometimes necessary to protest against in the case of unbelievers in all revelation. It is evident to you, that as your Scriptural writers lose none of their individual authority by being connected with each other, the same is the case with the Evangelical writers, be their testimony true or false. The evidence of the succeeding Prophets does not interfere or become one with that of Moses, because they wrote concerning the same God and the same people, or because their works have been collected and formed into a regular series; and in the same manner, the testimony of John, of Luke, and of Paul, forms three testimonies, whether they be united for a special purpose, or kept as distinct as the works of Raschi, Maimonides, and Abarbanel.

Of the eight writers referred to, Matthew, James, Jude, Peter, and John, were among the followers originally chosen by Jesus to witness his words and actions, and the events of his life: and they were therefore the persons best qualified to attest the delivery of those prophecies which it is now our principal aim to establish.
Matthew wrote his history in your and for the use of your nation; and doubtless, aware of the peculiar apparent ness of the arguments from prophecy as of the surpassing interest of the person of Jesus to his own countrymen, he gave it greater length and with more careful witness than the other historians. His is judged to have been written first; it is evident that neither Mark nor Luke had it, it could not have been published long after they wrote.

James (surmaned the Just, on account of the excellence of his character,) gave his history to the Messiahship of Jesus by his witness, which took place, by a decree of the council of your nation, in the interval of the death of Festus and the arrival of the Roman governor. His Epistle bears questionable testimony as his self-sacrifice the design and spirit of the Gospel. It is possible to imagine a more beautiful exposition of the pure system of faith and introduced by Jesus than this epistle. Its corroboration of the historical record his brethren is as completely satisfactory.
he had given his explicit sanction to every detail.

Of Jude little is known, but the date of his Epistle may be nearly ascertained from its purpose. It is directed against the corruptions which the disciples of the Oriental philosophy endeavored to intermix with the simple faith, for the purpose (before alluded to) of making the Gospel more acceptable by getting rid of the reproach of the Cross.

The testimony of Peter is as valuable from its fulness and variety, as from the weight imparted to it by the character of the man. His character is shown by facts to have been originally impetuous and unstable. Of all the Apostles he was the most forward in enterprise, the least persevering in difficulty,—the first in eagerness, and the soonest dismayed. He was, therefore the most conspicuous in the history; and through this pre-eminence we know how perpetually he was the companion of Jesus. The questions, the remarks, the protestations, the remonstrances of Peter; his hasty actions and their consequences, the influence which his ardor gave him over his companions, the love mixed with compassion with which his Master regarded him,—stand out from the narrative
on every occasion, and prove that Peter, as he declared, a perpetual witness of the Messiah's conduct and teachings. In proportion as the new dispensation became more revealed, the views of Peter became enlarged, and his convictions and the arisings from them more stable, till he became the prince of the Apostles; acknowledged to be so by them, and especially honored for the importance of the offices appointed him on high. It was he who converted the world at once on occasion of the descent of the Holy Spirit; it was he who was appointed to bring the Gentiles into the new covenant by baptizing Cornelius and his household; and hence he was distinguished by the zeal, courage, patience, with which he employed and sacrificed his life in the service of the Gospel. It is observable that on all occasions he laid stress on arguments from prophecy, which was ancient and that which his own ear had heard. He superintended the completions of Mark's Gospel, in which the prophets foresaw John and Jesus are detailed; and in his Epistles,—in the second at considerable length,—he explicitly refers to the most important dictations of Jesus, testifying that some h
already fulfilled, and declaring that the accomplishment of the last and greatest was at hand.

If the value of such testimony as this could be surpassed, it could only be by that of John. The truth of each is alike unquestionable; but the evidence of John is more ample, from the circumstance of his being 'the beloved disciple,' the confidential friend of Jesus, and therefore the best informed of all things concerning him; and also from his life having been prolonged to witness the total and final accomplishment of the Messiah's prophecies. It was no doubt because his knowledge of Jesus and the Gospel was admitted to be eminently full and accurate, that he was requested to prepare his history (in the prospect of a general dispersion of the Disciples,) for the sake of supplying the deficiencies of those narratives which were already published. His history, being written for this purpose contains little which is related by the other Evangelists; but all that it contains is corroborative of their narratives. With respect to the prophecies especially—he amply testifies in his Gospel to their purport, and to their actual delivery; and, by his later experience and latest writings, to their accomplishment.
The three writers who were not among the original twelve disciples of Jesus, are Luke, and Paul. 

Mark was the nephew of Barnabas, companion of Paul, from whom he had the opportunity of learning the Gospel in its original form, and being informed respecting the conversations from Jesus himself with which the mission of the Gentiles was often honored. His information less complete respect, but in circumstances of the life of Jesus. He was intimate friend of Peter, under whose suggestion he wrote his Gospel; so that this may be considered as the joint testimony of those who heard the prophecies of Christ directly from him, and of him who saw the greater part of the prophecies fulfilled.

Luke is said to have been a physician at Tarsus, and to have been included in the number of the seventy disciples. His Gospels prove him to have been a man of education, one thoroughly informed respecting the matter he undertook to relate. His history of the Acts of the Apostles includes a mass of evidence to the fact of the Messiahship of Jesus, which it would require a volume to unfold, comparing it with itself, with the other
gelical writings, and with the histories of heathen writers. He was the companion of Paul in much of his journeying, and therefore well qualified to relate whatever we know of the life and acts of this extraordinary man.

In directing your attention to the Apostle Paul, it is difficult to decide whether to present him as an evidence of the entire scheme we have been contemplating, or as a remarkable witness to the truth of the Gospel history. We can only touch on the principal points of his singular story. Paul seems to have been created for the purpose of consolidating the system of revelation, of presenting in his own person an epitome of its designs and evidences, of becoming a mediator between your nation and the rest of the world, and, finally, of occupying the space which divided the personal friends of the Messiah from strangers and enemies; between those who had witnessed his living signs and wonders, and those who could only believe them by their report. Paul knew not Jesus during his mission; but was nevertheless fully instructed by him. Paul was among his enemies at the time of his death, and one of the scoffers at his resurrection: yet the most exalted advocate of the hopes of the Gospel. No
one was more wedded to the first covenant than
Paul; yet above all others he prized the second.
No one was ever a more blameless servant of
the Law; yet none was so thankful to exchange
it for the Gospel. Being famed for his rever-
ential adherence to Moses, he yet gloried in
his allegiance to Jesus. Having been proud,
to the most exalted degree, of the honors and
privileges of your nation, he spent his life in
hastening the extinction of those honors and
the abolition of those privileges. Versed in the
intricacies of the national theology, and in all
the other studies of the most learned of his time,
he used these stores only as a preparation for
that high but simple knowledge to which he ap-
plied himself with the meekness of a disciple
and the ardor and power of a matured mind.
With the stubborn faith of an ancient Hebrew,
with the proud complacency of a son of Abra-
ham, with the learning of a Pharisee, and the
accomplishments of polished heathens, he seem-
ed little fitted to adopt or diffuse Christianity;
yet this was the man who laid open his under-
standing and his affections to truth and love,
who used his endowments for self-denying pur-
poses, and thought it an honor to be the servant
of the despised Gentile disciples of a despised
faith. There is but one way of explaining all this. Paul understood Judaism well: so that when he also understood Christianity, the whole scheme was complete before him, and he became peculiarly qualified for making it clear to others, whether Israelites or Gentiles. He understood the previous circumstances and the present relative position of both parties; and was therefore fitted to bring them together, and to include them under the possession of common blessings. While he no longer prided himself on his acquisitions, he was far from despising them, or relinquishing the advantages they gave. With him, knowledge was power; and he felt this, and acted upon it with far more meekness than in his days of comparative ignorance. His enlarged views, his consistent convictions, his bright well defined hopes, inspired him with an intellectual and spiritual vigor, as influential over the souls of others as animating to his own; and by his conspicuous position, its operation was equally powerful on the two parties whom he sought to unite. When the wall of partition was already trembling to its fall, he stood last on the battlements; and while the eyes of the hosts without, and of the remnant of Israel within, were fixed upon him with equal intentness,
he interpreted the signal from above, that estrangement should cease, and that they live like brothers, side by side. For account of the views which this eminently presented to him, and for his own expression of the rapture which their recognition of him, you are referred to the eleventh of his Epistle to the Romans, or rather whole preceding part of the Epistle, the eleventh chapter is a summary. The story of Paul is well known to you; that brought up a blameless servant of the Lord belonged to the strictest sect of the Pharisees, and was well instructed in all sound and mental learning; that he was one of the most zealous of the new faith, urging on the persecution, and actually assisting at the martyrdom of its professors; that while travelling suit of such objects as these, he was led by the miraculous presence of Jesus and informed of the destination appointed him: that after being relieved from a temporary blindness, he professed the new religion in its customary form; retired into Arabia for some time, in order to be instructed and confirmed in the religion of the Gospel, in petition for teaching it to the Gentiles; that
largely endowed with the gifts of the Spirit as well as with eminent natural qualifications, his mission was attended with extraordinary success; that he conveyed the glad tidings from shore to shore, publishing them among many nations, and preparing for their further spread in more distant lands; and at length, after years of outward peril and sufferings, which could not shake his inward peace, was beheaded at Rome at the time of the persecution by Nero; being privileged as to the mode of his death, from being a Roman citizen, over Peter, who was crucified about the same time.

The testimony of this extraordinary man is of two kinds,—that of his life, as related by Luke; and that of his opinions, as given at large and in various forms by himself. The first would have been sufficient of itself for the purposes we have now in view, as Paul was converted in consequence of the fulfilment of some prophecies, and spent his life in unconsciously aiding the accomplishment of others. But we have also his own declarations of the completion of many predictions, and of firm faith in others which he knew to have been delivered, but which were not verified till after his death. He testified to the promises of
Jesus respecting his own death and resurrection, the descent of the Spirit, and the birth of the Gentiles; and he also wrote of the future, when all distinctions shall be done away. These declarations were not systematically, or collected in one form of testimony, but interspersed to the assemblies of Christians, or to the number of thirteen letters, to the assemblies of Christians, or to private friends. The primitive of the Gospel,—that of a future resurrection, as taught by the death and resurrection of Jesus,—is largely exhibited in the epistles (among others) of his writings. He is famed for its eloquence among those who do not regard its truth,—the fifteenth chapter of the First Epistle to the Corinthian church. The principal historical fact connected with the introduction of the new system—the bringing in of the Gentiles—is the prominent subject of his epistles; while the spirituality and moral scheme of the Gospel are evidently exhibited in every act of his life, every page of his writings.

To these eight testimonies some add a ninth, in the unknown author of the Epistle to the Hebrews. Whether this epistle was...
by Paul, or not, matters little:—it is the work of a contemporary, and of one fully informed respecting the scheme of revelation, and therefore qualified to address you, be he who he may. To you, the excellence of the author's qualifications is all that is important; and to Christians it is equally satisfactory, whether the written records of their faith are the work of eight writers or of nine.

The records, and the facts they relate, are again attested by a series of subsequent witnesses. Clement, mentioned in the Epistle to the Philippians as the fellow-laborer of Paul, wrote an Epistle to the church of Corinth, some time after the destruction of Jerusalem. This epistle was held in such high esteem by the Christians, as to be publicly read, like the Scriptures, in many churches. As its object was to compose some dissensions which had arisen, it does not enlarge upon the facts of the Gospel; but it adverts to the resurrection of Christ, and thus describes the Apostles,—'receiving the commandments, and being filled with full certainty by the resurrection of Jesus Christ, and confirmed by the Word of God, with the assurance of the Holy Spirit, they went
out announcing the advent of the king of God.'

The epistles of Ignatius immediately with a letter addressed to the Philip of Polycarp, who suffered martyrdom in revile Christ,—'Fourscore and six years I served him, and he has never done me injury. How can I blaspheme my King, my Saviour?' Papias, a hearer of the John, a companion of Polycarp, a greater of the sayings of the Apostles, books 'On the Interpretation of the Drusus. Then followed Hegesippus, who wrote a valuable ecclesiastical his continuation of that of Luke, but which long been lost. Three other Hebrews, Theodotion, and Symmachus, distinguished themselves by their translations of the Scriptures into Greek; their versions quoted with great respect by all Chris ters. These (with the omission of many of less note) bring us down to the time of Justin Martyr,—i.e. to more than a century a half from the appearance and prophesies John in the desert. Justin Martyr.
author of many works which bore witness to the facts and records of the Gospel, though his partiality for the Platonic philosophy led him to corrupt the Christian doctrine in a manner the evil consequences of which he little foresaw. It would have been well if Christians in after ages had been willing to accept the lesson offered by his controversy with your countryman Trypho, who had the advantage of him in the argument respecting the nature of Christ, however right Justin Martyr might be respecting the office of the Messiah. It cannot be necessary to pursue further the series of written testimonies. You need only refer to all the writings of that time now extant, to be convinced that in the very first age of the Christian church, when the witnesses for or against the Messiahship of Jesus were still living, the facts of his miracles, prophecies and resurrection were as confidently assumed by the teachers of the people, as by the same class of men in the present day. The writings of the Evangelists and Apostles were publicly read in the churches, and none succeeded in shaking their authority. Those yet living who had seen Christ between his resurrection and ascension, testified to this fact in their old age; while
those who had died, left their testimonial form of tradition, and it was never cited. While the evidence of the faith was still accessible to all, while enemies were fiercely active, while all the superstition of the multitude were arrayed against the faith that Faith stood its ground by an appeal to the records of facts that had been numerous as to render the overthrow of Faith impossible.

It is interesting, though it may not be necessary, to observe how perfectly the written testimony agreed with the authority of tradition up till beyond the time at which we are writing. This happened through the faith which subsisted between a few Christians who successively lived to a great age. Polycarp was educated by the Apostles, conversed with many who had seen Jesus. He had an attentive hearer in Irenaeus who suffered martyrdom in A.D. 202, and his old-age wrote to Florinus the letter preserved by Eusebius, from which the following extract.

'I saw you, when I was very young, in Lower Asia with Polycarp. For I heard him, and now I am old, and I remember the affairs of that time that
which have lately happened,—the things which we learn in our childhood, growing up in the soul, and uniting themselves to it. Insomuch, that I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and his discourses to the people; and how he related his conversation with John, and others who had seen the Lord; and how he related their sayings, and what he had heard from them concerning the Lord, both concerning his miracles and his doctrines, as he had received them from eye-witnesses of the Word of Life: all which Polycarp related agreeably to the Scriptures. These things I then, through the mercy of God toward me, diligently heard and attended to, recording them not on paper but upon my heart.'

Here is no doubt, no shifting, no chasm to be filled up by probabilities. Irenæus saw and heard Polycarp; Polycarp saw and heard the Apostles, who witnessed of Christ. Thus, while there had been five apostolic fathers, and a rapid succession of Christian writers, nine of whose compositions fill up the interval between Irenæus and Polycarp, the verbal
testimony is carried down by two old
200 years from the birth of Christ.
A very powerful evidence appears
from the pages of the New Testament
is lost upon the generality of Christ.
Even the most learned among us can
be so well able as yourselves to appre-
exact accordance of the Gospel narrat-
whatever is known of Hebrew antiquity
by a comparison of the Evangelical
with your Scriptures, and with the
Hebrew authors of later days, enough
ascertained to prove that the books
only written by Hebrews, but in the
place where they purport to have been.
Ten. Those of our scholars who devote
selves for a while to the study of your
literature and antiquities, find, on their
examination of the Gospel histories, that they can
imagine themselves set down in Judea
een hundred years ago. They can in
vision traverse the Temple, from the
to the treasury, from the treasury to the
altar, and from the altar to the threshold of the
place; they can join the groups going
make their offerings; they can behold
smoke rising from the morning and
sacrifice. In private dwellings, also, they can recognize familiar objects in the apartments, the costume, the furniture, the modes of exercising hospitality, of practising devotion, of feasting, and of mourning. They can look abroad on the noonday glare, on the sudden sweeping storms of your land; marking how the herbs wither on the parched rocks, and how dwellings are washed down by the descending floods. They can go down the rugged and perilous way from Jerusalem to Jericho, or overlook the reedy banks of Jordan, or gaze on the mountains and groves reflected in the calm expanse of the Lake of Tiberias. They can look into the chambers of sepulchres, and pass the palace of the high-priest, and enter the judgment-hall of the Roman governor.—If this familiarity is so striking to them, how much more welcome must it be to you!

Let it be remarked, that not only are descriptions given and allusions made which are undoubtedly real, but much of the history, and many discourses, are so involved in these external realities as to be inseparable from them. In the first case, proof would be afforded that the narratives were penned by Hebrews:—it is, we acknowledge the proof that the thin
related actually took place; that the dispute actually arose from the suggestions of sti
ing objects. Any Jewish writer who respecting Jesus, without having bese
ess, i.e. without authority, might call him as sitting on Jacob's well at Sychar a boat on the lake, or lifting up his the temple: he might relate how a woman forth to draw water, in one case; how people assembled on the shore in another in a third, how the temple was thronged with worshipers who came up to the feast descriptions like these give no such impression of reality as is felt when those who und the history and localities read what Jesus of the widow who cast her offering in treasury; in what manner the paralytic was brought before him; how the temple was purified from the profane traffic carried on in its walls; how the great prophecy respecting the destruction of your state was sugge observations on the magnificence of the the tower at night when the disciples forsook their Master himself denied him. The history whole, is so involved in political circums as to fix its date precisely: the many narr
which it comprehends are so inextricably associated with scenes and circumstances elsewhere described and attested, as to be capable of strict verification; and the discourses are so interwoven with external realities of every kind, as to be recognized as true and faithfully reported wherever a competent knowledge of those realities exists. It is enough to have suggested an examination into this species of evidence; for its interest most surely prove a sufficient incitement to its pursuit.

SECTION VI.—Conclusion.

The designs of the Supreme respecting the spiritual education of the human race have now been inferred from a survey of the history of the race, and a comparison of his Providence towards your nation in particular, with that experienced by mankind in general. The truth having been established that a revelation was given, the extent of that revelation was next ascertained; it having been proved that Christianity is the appointed continuation and consummation of Judaism. The evidence that it is so, springs from the clear connection, from the obvious unity, of what have been com-
monly called two systems; from their object and of plan; from the strict and the evidence by which each is attest by the results which have followed the tion of the last, especially by the sub the first. The evidence of prophecy, the fact of its being the mode of evide lented, as well as from its results) he chieflly insisted on, as that peculiarly priate to the mind of your nation. The uation and renewal of prophecy under er scheme has been pointed out, and th of its delivery and complete accompl established. What remains?

Only that which no human being can you, however pure his zeal, however his love, however importunate the desire heart that you should sympathize in his enjoyment. We have done what we placing before you the grounds of o convictions; and here we stop short,—cause we have nothing more to tell, cause a participation in our feelings c be arrived at through an adoption of o vicions. If you were to believe as lieve, you would feel as we feel; an would be the time to declare the multi
benefits, of hourly blessings, which we know the enlightened and pure reception of the Gospel to bestow on its disciples. While you do not believe as we believe, such declarations cannot be welcome to you, or serviceable to the cause you oppose. Permit us, however, to advert to a principle which you acknowledge,—that it is an insult to the rational nature of man, and therefore to Him who constituted that nature, to be carelessly ignorant of any truth which He has not concealed, or wilfully blind to any light which He has appointed to be universally diffused. Since Christianity exists, nothing can excuse you from the inquiry whether it comes from God; and since Christianity is spreading by permission of the Almighty it is your duty to ascertain whether you are to have any part in it. If, further, you should find that, owing to the dispersion of your nation, your institutions are less serviceable as well as more burdensome than formerly; that, in consequence, inconsistency of belief and laxity of morals are spreading in your body; if you should find that the spiritual state of your people is no longer progressive, while your institutions are undoubtedly undergoing change,—the way is prepar-
ed for an inquiry, whether God has in
d pointed you to remain subject to the O
enant, in which He gives no sign of co
to bear His part; and whether, if the
of a Messiah indeed remains to be fulfi
rael is in a fit state to receive the blessi
amine the changes in belief and practic
have already taken place among you;
if whatever good you have added be no
sibly derived from Christianity; if you
away be not owing to the circumstance
render the perfect maintenance of your
ions impossible. If it be found so, ;
then become in some degree aware of
ure of the exchange of the Law for
pel; of the moral benefit as well as the
which attends a release from such an
yours; of the purity as well as ease wh
ows a wholly spiritual worship; of the
tion which vivifies the more extended
Christianity; of the loftiness of the hop
it authorizes; of the ardor and bound
of the love which it tends to generate an
ish.

Do not conclude this purity and pea
a dream of the imagination, because y
tion has witnessed all too little of the b
this hope, and experienced much that is inconsistent with this love. Judaism was long in working its perfect work, and Christianity must be yet longer. What it has already effected for nations and for society at large, you will perhaps be better able to judge hereafter, when you will make your homes in the several nations where you dwell, and be incorporated in society, than now. What the Gospel has done for individuals you cannot fully know, or you would long since have embraced it. This you may in some measure learn from the records of the past, from the observation of the present, and especially from confessions of individual experience, where they can be had pure, and sanctioned by the tenor of the life. One of all the multitudes extant may be presented here. It is selected on account of its probable interest to you, being the declaration of a zealous and satisfied subject of the Law, of the state of his mind under the completion of the Law.

'We are the circumcision, who worship God with our spirit, and glory in Christ Jesus, and have no confidence in the flesh; though I might have confidence even in the flesh. If any other man seem to have confidence in the flesh I
have more; circumcised the eighth day race of Israel, of the tribe of Benjamin, brew of Hebrews; concerning the Law, isee; concerning zeal, persecuting the concerning the justification which can the Law, blameless. But what thing gain to me, those I counted loss for the of Christ. Yea doubtless, and I count things are loss for the excellency of the edge of Christ Jesus my Lord: for I have suffered the loss of all things, and them as refuse that I might gain Christ be found of him; not having mine own juction, which is from the Law, but that through faith in Christ, the justification is from God because of faith: that know Christ, and the power of his resure and the partaking of his sufferings, being conformable to his death; if by any might come to the resurrection of the day say not that I have already attained, or ready perfected; but I follow after, if it may apprehend that for which I have be apprehended also by Christ. Brethren, not myself to have apprehended; but on I do; forgetting those things which are and reaching forth to those things which
fore, I press towards the goal, for the prize of the heavenly calling of God by Christ Jesus.’

Thus testified Paul of Tarsus. Declarations of the same kind abound in his writings, accompanied with expressions of such holy and rapturous emotion that it is not surprising that many have supposed them to refer to the transition from a mortal to an immortal life. Those, however, who have informed themselves respecting the Law, its requisitions and its subjects, see abundant cause for the gratitude and exultation of the Apostle. Still, none but those who have had experience of both dispensations can completely understand how far the latter transcends the former; and the day may be near when you may be conscious of even a closer sympathy than ours with Paul of Tarsus, —a more complete participation even than ours in the impulse of himself and his brethren to ‘rejoice evermore.’
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