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ARTICLE I.

## THE GENESIS OF THE NEW ENGLAND CHURCHES.

*The Genesis of the New England Churches.* By LEONARD BACON. With Illustrations. New York: Harper & Brothers, Publishers, Franklin Square. 1874. Pp. 485, 12mo.

The general character of Dr. Bacon's interesting work was sufficiently indicated in a brief notice of it which appeared in the January number of this REVIEW. It is now proposed to enter into a more thorough examination of the principles which the venerable author has inwoven into his touching narrative, and which he seeks as his main design to establish thereby. The book he has written is not a volume of original research or elaborate learning, and claims to be only "a history digested from materials prepared by others." But while "it simply tells an old story," the author undertakes to give "here and there a new interpretation or a new emphasis to some undisputed fact," and addresses himself in so doing to "all sorts of intelligent and thoughtful readers." He does not write for "scholars, or the men of some learned profession," but "to stir the sympathies of the many;" and he aims, while thus interesting the popular affections and moving the hearts of the masses, to gain also their understanding and convince their judgment in favor of certain ideas of his own. Under the garb of a mere popular narrative of comparatively recent events, this is, really, an endeavor to strengthen

## ARTICLE IV.

## MODERN SCEPTICISM.

*Modern Scepticism: A Journey through the Land of Doubt and Back Again. A Life Story.* By JOSEPH BARKER. Philadelphia: Smith, English & Co. 1874. Pp. 448, 12mo.

On a first cursory examination of this book, we were inclined to think it calculated to raise more devils than it could lay. A second and more thorough perusal has very considerably modified this opinion. We are not prepared to accept the work as of wholesome character in all respects or in every part. It would be strange were Mr. Barker's present views to be found unmarked by any unhappy peculiarities, considering to what lengths his mind had been led astray. Fully persuaded, therefore, that our author is not a sound teacher now upon all points of Bible doctrine, we have nevertheless closed his book very profoundly impressed with the belief that to many persons it is calculated, with God's blessing, to prove useful in the highest degree. Our purpose is immediately to place our copy (sent by the publishers for critical notice) in the hands of a friend who is inquiring after the truth. He is an intelligent, candid, and thoughtful man, and to such this work can hardly fail of carrying conviction respecting the divine origin of Christianity.

In a very modest preface the author tells us the object of his book is to explain a portion of his own history, to check the spread of infidelity, and to promote the interests of Christianity. He proposes to follow up this volume with another, in which he will review the autobiography of John Stuart Mill; Strauss's last work, "The Old Faith and the New;" the Life of Robert Owen, and the Autobiography of his son, Robert Dale Owen. He will also notice the views of Fanny Wright, "the great female Atheist of her time;" those of Buckle, the "Atheistical historian;" and those of Matthew Arnold, in his "interesting book entitled Literature and Dogma." Much impressed with the spirit of kindness so constantly manifested by Mr. Barker towards those with whom he was associated formerly, and with the excellent sense con-

tained in the advice he gives to preachers of the truth to deal gently and respectfully with the opponents of Christianity who are oftentimes sincere and honest in their objections to it, we anticipate in the second volume which he promises, a most valuable contribution, from one who has so much ability and so much information, and such an experience, towards the defence of the truth against error.

The Rev. Joseph Barker was born and reared in England, and at sixteen became a member of the Methodist Society there, and at twenty-three a travelling preacher of great success. How came he to wander into doubt and unbelief? He answers the question by naming various general causes of scepticism and infidelity. *One* is vice; *another* is a constitutional tendency to doubt; the *third* is the real difficulties in the Christian scheme, which are calculated to try human faith; then, *fourthly*, religion is not, as a rule, presented to men in its loveliest and most winning or in its grandest and most overpowering form. The teachings and character of Christ present to us the perfection of wisdom and goodness, but the creeds, characters, and writings of many advocates of Christianity often give to us in perfection neither beauty nor worth nor credibility. Some teach a very small portion of Christianity, and what they teach is often taught amiss. Some doctrines they exaggerate, and others they maim. Some they caricature, distort, or pervert, and inventions of their own or foolish traditions from their fathers are by many added to the gospel. *Fifthly*, the divisions of the Church and the uncharitableness displayed occasion the stumbling of many. *Sixthly*, many advocates of Christianity, more zealous than wise, say more about the Bible than is true, and attempt to prove points not admitting of proof. Unsound arguments bring truth itself into discredit. Pious frauds have been a stumbling block to thousands. Albert Barnes says: "There is no class of men that are so liable to rely on weak and inconclusive reasonings as preachers of the gospel. Many a young man in a theological seminary is on the verge of infidelity from the nature of the reasoning employed by his instructor in defence of that which is true and which might be well defended." *Seventhly*, theological

students sometimes adopt erroneous principles, landing them in doubt and unbelief. Men of high repute for science are sometimes mad, fanatical infidels; and they manufacture principles, without regard to truth or purpose, to undermine the faith. Writers on science of one school tell you that in your study of nature you must be careful never to admit the doctrine of final causes; if you would be a true philosopher, you must shut out from your mind all idea of design or contrivance in nature; must look at what is, and never ask what it is for; must see adaptations, but not suppose any one planned them; must limit your observations to what is done, and never dream of any doer! A sillier notion can hardly be conceived, and the ignorance or impudence which could propound such an absurdity as a great philosophical principle, would be a mystery, did we not know how infidelity perverts the understanding, and puffing up men with a conceit of their own wisdom, transforms them into fools. And yet this monstrous folly, finding its way into books, papers, and reviews, and so into the minds of some Christian students, has made them abandon their confidence in the truth. Again, some adopt the principle that reason is our only guide. This sounds plausible, but in a sense is not true. In many cases reason is no guide at all. You cannot prove by what is generally called reason alone, that man is not a machine, governed by forces over which he has no control; and so you cannot prove by reason that there is any such thing as virtue or vice, liberty or moral responsibility. Able logicians, taking what is often called reason alone as their guide, have concluded that all is fixed, all fate, from eternity to eternity, and so they become Atheists. But on the contrary, many of our beliefs are instinctive; and reason, when it is reasonable enough to deserve the name, will advise you to cherish these as your life, in spite of all the infidel philosophy on the earth.

But our author has not yet named the chief cause of his own separation from the Church, and then of his estrangement from Christ, which he says was the influence of bad feeling towards a number of his brother ministers, which took possession of his mind. He explains how he came to be the subject of this bad

feeling. As a young minister he had two or three marked tendencies. One was a rationalizing tendency: he was anxious clearly to understand his professed beliefs, and to be able to make them plain to others. He did not fancy travelling in any theological fogs. He was sensible of certain mutual inconsistencies in the doctrines received from his teachers, and desired strongly to have them all harmonised. He likewise longed to harmonise his views with what he found in the teachings of Christ and his apostles, and these in turn with what he found in God's works in nature. To these ends he became, we should judge, a most diligent and thorough student of the Bible; and some of his methods are worthy of the highest commendation, and will serve to account for his complete and perfect mastery of every topic as he viewed it. He was a great reader also of many other books besides the Bible; many of them productions of leading theological writers. But he says that he had no judicious guide to direct his studies; also, that he read and studied quite too much, wearying both mind and body to the utmost, and brought on himself a kind of moral and mental dyspepsia. The result was an abandonment of many religious views which he had been educated to believe, and the reputation amongst his brethren of his becoming heretical, which was the first cause of his unhappy feelings towards them.

A second tendency which bred trouble for him was inherited from his father, a pious Methodist, with whom all religion was goodness. Our author's favorite theologian was Baxter. He had not much use for doctrine. He had learned to regard doctrinal preaching (notwithstanding his rationalizing tendency,) as Antinomianism. His aim, therefore, was to be a *practical* preacher, and he carried this so far that some of his brethren said he was a legalist, and did not preach Christ; and regarding him, therefore, as a dangerous man, they did what they could to bring his preaching and sentiments into suspicion, and prepare the way for his exclusion from the ministry.

He says he had a third tendency, which he calls a *reforming* tendency. He wanted to reform everybody and everything, and to do it thoroughly and without delay. Extravagance in dress

evil speaking against the brethren, neglect of domestic duties generally, too much wine drinking and beer drinking, and many other evils not often preached against, he delighted to handle in his sermons and lectures, and to do it severely. He becomes a very violent *teetotaler*. He is strong and loud in his condemnation of tobacco smoke and tobacco spittle. All these and many like things made many enemies for him, even amongst his brethren. At the same time he was unusually popular as a preacher, and got invitations to preach special sermons, which annoyed some who were over him in the Church. He comes under accusation of having Shakespeare and Byron in his library. He read and admired and praised a volume of sermons by the Unitarian Dr. Channing. At last charges are brought against him, and he is expelled the Conference. He thinks, in reviewing the case, that there were errors and failings on both sides. He was much tried by his brethren, and they, no doubt, very much tried by him. He lacked humility and he lacked meekness, and was too critical, too pugnacious, and too controversial. The result of his expulsion was that many professed friends forsook him, and he was abused and slandered by his enemies. But there was great excitement, and divisions about his case arose. His labors as a preacher and lecturer were incessant. He becomes pastor of a church in Newcastle, which had left the Methodist body on his account. Other churches and ministers joined this one. But after a while he gets into new difficulties and goes out from this connexion, and resolves to speak, write, and act more freely than ever. To support his family, he begins business as a printer. He enters on a career of wholesale and untrammelled investigation and discussion. In this state of mind he could hardly do justice to existing institutions. He is led into extreme views and positions. He gets into many and various public debates, and publishes sundry periodicals and multitudinous pamphlets. He has many friends amongst the Quakers, and lectures much on Peace. The Unitarians court him; Dr. Bateman and Dr. Bowring are very kind to him; he finds that their idea has many phases. Some he finds to be admirers of Priestley, some of Carpenter, some of Channing, and others, again, of Theodore Parker; al-

ways and everywhere he discovers a tendency amongst them downwards from the Christian to the infidel level. He begins with admiring Channing, though disliking something said by him about Christ and the atonement, and viewing Theodore Parker's views with horror. "Yet time and intercourse with the more advanced Unitarians brought me in a few years to look on Parker as my model man." "When I first heard a Unitarian say, 'Supernaturalism is superstition,' I gave him to understand that I did not feel easy in his company. 'You are right,' said Dr. Bateman; 'pay no regard to such extreme views; preach your own old-fashioned practical doctrines.' This made me feel more at ease." Yet he afterwards discovered that this Dr. Bateman was himself, at the time, an anti-supernaturalist, who saw that Barker required to be dealt with carefully, not to be hurried nor argued into extreme views, but led gently and unconsciously along to them. And so gradually, and, as it were, imperceptibly to himself, he slid down to Deism and Atheism.

Then he enters politics, and advocates extreme views. He becomes a wild Republican and is arrested, but on his trial the Government is defeated, and he is elected to Parliament. But his health breaks down, and he moves to America and settles for a time on a farm in the Northwest. There he falls in with the Abolitionists and Women's Rights men and women. Here let us pause in our summary of Mr. Barker's interesting story, to introduce a few paragraphs descriptive of these scenes:

"Before we had got ourselves fairly settled, we began to be visited by a number of friends. And many of those friends were wilder and more extravagant in their views on religion and politics than myself; and instead of helping me to quiet reflection, did much to render such a thing impossible. They were mostly Garrisonian Abolitionists, with whom I had become acquainted while in England, or through the medium of anti-slavery publications. Many of them had an experience a good deal like my own. They had been members and ministers of churches, and had got into trouble in consequence of their reforming tendencies, and had at length been cast out or obliged to withdraw. They had waged a long and bitter war against the churches and ministers of their land, and had become sceptics and unbelievers of a somewhat extravagant kind. Henry C. Wright was an Atheist; so were some others of the party. My own descent to scepticism was attributable in some measure

to my intercourse with them, and to a perusal of their works while in England. The first deadly blow was struck at my belief in the supernatural inspiration of the Scriptures, by Henry C. Wright. It was in conversation with him, too, that my belief in the necessity of church organisation was undermined, and that the way was smoothed to that utter lawlessness which so naturally tends to infidelity and all ungodliness. My respect for the talents of the Abolitionists, and the interest I felt in the cause to which they had devoted their lives, and the sympathy arising from the similar way in which we had all been treated by the churches and priesthoods with which we had come in contact, disposed me first to regard their sceptical views with favor, and then to accept them as true.

“And now they welcomed me to their native land, and embraced the earliest opportunity of visiting me in my new home. And all that passed between us tended to confirm us in our common unbelief. I afterwards found that in some of the Abolitionists, in nearly all, I fear, anti-Christian views had led to immoral habits, which rendered their antipathy to Christianity all the more bitter. In almost all of them, infidelity had produced a lawlessness of speculation on moral matters, which could hardly fail to produce in the end, if it had not already produced, great licentiousness of life.

“I had no sooner got things comfortably fixed at home, than I received an invitation from the American Anti-Slavery Society to attend their annual meeting, which was to be held in Rochester, N. Y. I went, and there I met with S. S. Foster, Abby Kelly Foster, Parker Pillsbury, C. L. Remond, Henry C. Wright, Wendell Phillips, W. L. Garrison, Lucy Stone, Lucretia and Lydia Mott, and a number of other leading Abolitionists. Here, too, I met with Frederick Douglas, the celebrated fugitive slave, who had settled in Rochester and was publishing his paper there. Some of the Anti-Slavery leaders I had seen before in England, and had had the pleasure of having them as my guests and of enjoying their conversation. Henry C. Wright, W. L. Garrison, Frederick Douglas, and C. L. Remond, were old acquaintances. The rest I only knew by report; but I had read the story of their labors and sufferings in behalf of the negro slave, and had longed for years to make their acquaintance. They were, in my estimation, among the best and bravest of their race. I had read of them a thousand times with the greatest interest, and a thousand times I had wished for the honor of co-operating with them in their generous labors. And now I was in their midst on American soil! And all seemed glad to make my acquaintance, and eager to testify their regard for me, and to welcome me to a share in their benevolent labors. I was soon at home with them all, for they were a free and hearty people. I attended both their public and their private meetings. The anniversary lasted several days, and the time was one continued festival. There were people from almost every part of the



country, and the house of every Anti-Slavery person in the city was placed at the service of the visitors. They were as one family, and had all things in common. The public meetings were largely attended, and the audiences seemed favorably impressed. In the intervals I visited the Falls on the Genesee River. More beautiful and enchanting scenes I never beheld. In all but terrible grandeur they equal, if they do not surpass, the Falls of Niagara.

“ And there was an infinite abundance of strange and exciting conversation in many of the circles, not only on Slavery, but on the Bible and Religion, on the Church and the Priesthood, and on Woman's Rights, and the Bloomer Costume, and Marriage Laws, and Free Love, and Education, and Solomon's Rod, and Non-resistance, and Human Government, and Communism, and Individualism, and Unitarianism, and Theodore Parkerism, and Spiritualism, and Vegetarianism, and Teetotalism, and Deism, and Atheism, and Clairvoyance, and Andrew Jackson Davis, and the American Congress, and Quakerism, and William Henry Channing and his journey to England, and Free Soil, and the Public Lands, and the Common Right to the Soil, and Rent, and Interest, and Capital, and Labor, and Fourierism, and Congeniality of Spirit, and Natural Affinities, and Domestic Difficulties, and—the Good Time Coming. All were full of reform, and most were wild and fanatical. Some regarded marriage as unnatural, and pleaded for Free Love as the law of life. Some were for Communism, but differed as to the form which it ought to assume. One contended that all should be perfectly free—that each should be a law unto himself, and should work, and rest, and eat, and drink, as his own free spirit should prompt him. Another said that the principle had been tried and had failed—that some were anxious to do all the eating and sleeping and loving, and left others to do all the working. Joseph Treat was there, advocating Atheism, and defending the right of men and women, married or single, to give free play to native tendencies and sexual affinities. But Treat was indifferently clad, and not well washed, and he was evidently no great favorite. . . Most were in favor of non-resistance and full individual freedom. To acknowledge the right of human government and human laws was treason to humanity; man is a law to himself; he is his own governor. The Protestant principle of the right of private judgment and liberty of conscience strikes at the root of all the governments on earth. Each one's nature is his own sole law. The one principle of duty is for every one to do that which is right in his own eyes. The principle of the Anti-Slavery Society means that, and neither more nor less. And the Anti-Slavery Society will, after emancipating the negro, destroy all the governments, remodel all the laws and institutions, and emancipate all the nations of the earth. Of course the laws of marriage will fall to the ground. Why not? They originated only with men—with men who lived in darker

times, and who were less developed than we. It would be strange if children could make laws fit to govern men. And with the laws of marriage will go the laws of property in land. Land was common property at first, and what right had any one to make it private? The first man who appropriated land was a thief. And those who inherited it from him were receivers of stolen goods. And the title that was vicious at first could never be made valid by time. The continuance of a wrong can never make it right. Allow that men have a right to the land in consequence of long possession and inheritance, and you must allow that men may have a right to their slaves. The right to land and the right to slaves are not so different as some would suppose. What is man's right to his own body worth, if he is deprived of his right to the land? Man lives from the land; and unless he has a right to the land, he can have no right to life. A right to life implies a right to the land. Men live *on* the land as well as *from* it: and if they have not a right to the land, they can have no right to live. And man has a right to perfect freedom. Life without freedom is slavery; and slavery is the extinction of all rights, the right to life included. And woman has equal rights with man. And children have equal rights with either. The idea that human beings have no rights till they are twenty-one is monstrous. What mighty change is it that takes place the moment a person reaches the age of twenty-one, that he should be a slave the moment before and a free man the moment after? No change at all takes place. The rights of a human being are the gift of nature, and not the gift of the law. Who authorised men to make laws for one another? In making men different from each other, nature has made it impossible for one man to legislate wisely for another. The majority have a right to rule themselves, but they have no right to rule the minority. All rights are the rights of individuals, and the rights of individuals composing a minority are the same as the rights of individuals composing a majority. A man may elect a representative, but he cannot be bound by a representative elected by others. Children should be educated, not by force or authority, but by attraction. The assumption of authority by a parent over a child is usurpation; the use of authority over a child is tyranny. The individuality of a child is its life, and life is sacred. To destroy individuality is murder. We have no right to take nature's place, and make a human being something different from what she has formed him. Solomon's rod and Paul's authority are alike immoral." (Pp. 257-262.)

After these things Mr. Barker has a public discussion with the celebrated Dr. McCalla in Philadelphia, and then an eight nights' debate with Dr. Berg, and other debates in Ohio, Indiana, England, and Scotland. Afterwards he lectures on the Bible in Ohio, and a riot ensues. He is forced to move, and settles sub-

sequently amongst Liberals and Come-outers. But fresh troubles assail him, and he has to make another forced move. Again he settles, but it is in the wilds of Nebraska, amongst Indians, wolves, and rattlesnakes.

It is in the midst of these untoward circumstances there begins to be wrought a favorable change in the feelings of our author. There at length, strange to say, he begins to experience the benefits of quiet and to find the advantage of reflection. He gets a view now of the horrors of atheism—how it destroys the value of life, deceives you, mocks you, makes you intolerably miserable. Mr. Barker finds that whilst prosperity is not good for much without God and religion, adversity, sickness, pain, loss, bereavement, are absolutely unbearable. He has many strange adventures in the wilderness, encounters some terrible dangers, but experiences not a few wonderful deliverances. He has solemn thoughts and feelings in the boundless desert. Solitude and silence preach to him. His religious feelings revive. He tells us that when he began his career of religious exploration he had expected to find a region where all should be light, without any more harassing or perplexing mysteries; but that when he got outside of the religion of Christ, more difficulties than ever, and difficulties of a more appalling character, made their appearance. All the great difficulties of Christian theology he found had ugly likenesses in infidel philosophy. Instead of a region of light, he had got into one of clouds and darkness; and the further he wandered the blacker became the clouds and the thicker the darkness. Again, he was frequently tried with the characters of unbelievers. "Often when I became acquainted with the men who invited me to lecture I was ashamed to be seen standing with them in the streets, and I shrank from the touch of their hand as from pollution. And many a time when I had associated with persons for a length of time, thinking them above suspicion, I was amazed to find at length that they looked on vicious indulgence as harmless, and were astonished that any man who had lost his faith in Christianity should have scruples with regard to fornication or adultery." Then again, the influence of his wife, who never ceased to pray for him, was a

great blessing to him, as was that of his good old father and his godly old mother, who died while he was in Nebraska. His children also grew up believers to a great extent under the shadow of his unbelief—his two sons especially, both Christians, greatly helped to win their father back to God. He returns to England, and while there he begins to restudy the Bible. And the sight of Jesus which is there revealed to him exerts upon him also its usual transforming power. The sight of the Gorgon in Medusa's shield was said to turn all beholders into stone, but a view of the character of the adorable Redeemer made flesh of the stone that was in Mr. Barker's heart. Preaching the funeral sermon of an old Christian friend who had never given him up, before an immense congregation, he publicly declares himself again a believer in the Saviour. And great is the joy of multitudes in all the country round who had known him as he had been of old, and as he had wandered on the dark mountains of unbelief.

In one of his concluding chapters Mr. Barker gives some account of parties who contributed towards his return to Christ. He says, "After I fell into doubt and unbelief, the Church and the ministry generally appeared to look on me as irretrievably lost." Many spoke against him and wrote against him, but did not approach him in gentleness and love to try and win him back. But others took a more Christian course. One is described, a minister who never gave him offensive names nor charged him with unworthy motives, nor treated him with affected contempt. Regarding him simply as an erring brother, he strove with genuine Christian affection to bring the wanderer back to what he regarded as the truth. Particularly does he mention the Rev. Mr. Walker, a minister of Mansfield, Ohio, author of "*The Philosophy of the Plan of Salvation.*" That admirable book had been useful to Mr. Barker, and its author treated him with very especial kindness, which, though not known to Mr. Walker at the time, was producing good effects on the heart of our friend. So too he refers gratefully to the influence of the kind and respectful behavior towards him of the Rev. Andrew Loose, of Winchester, Indiana, and still more of that of Col. Shaw, of Bourtree Park, Ayr, Scotland, both of whom met Mr.

Barker in public discussions, and impressed him advantageously by their Christian courtesy.

And in his last chapter Mr. Barker tells us some of the lessons his fall has taught him. One is that there are devices of the wicked one of which you are not yet aware. Man is neither great nor wise nor strong, and there are terrible possibilities in his nature when left to itself. It has infinite weakness with regard to what is good, and fearful capacities with regard to what is bad.

“I indulged myself in mad experiments of unlimited freedom till appalled by the melancholy results. I did not become *all* that unchecked license could make me, but I became so different a creature from what I had anticipated, that I saw the madness of my resolution, and recoiled. I came to the verge of all evil. God had mercy on me and held me back, in spite of my impiety, or I should have become a monster of iniquity. Man was not made for unlimited liberty. He was made for subjection to the divine will and for obedience to God's law. He was made for fellowship with the good among his fellow-men, and for submission to Christian discipline. He can become good and great and happy only by faith in God and Christ, by self-denial, by good society, by careful moral and religious culture, and by constant prayer and dependence on God. I now no longer say ‘I will be a *man*,’ but ‘Let me be a Christian.’ I no longer say ‘I will be all that my nature working unchecked will make me,’ but ‘Let me be all that Christ and Christianity can make me.’ Let me check all tempers at variance with the mind of Christ, and all tendencies at variance with his precepts. Let the mouth of that fearful abyss which lies deep down in my nature, be closed, and let the infernal fires that smoulder there be utterly smothered, and let the love of God and the love of man reign in me, producing a life of Christ-like piety and beneficence. Let all I have and am be a sacrifice to God in Christ, and used in the cause of truth and righteousness for the welfare of mankind.”

Let us close by quoting our author's beautiful picture of Christ and Christianity :

“I. 1. He is, first, holy, harmless, undefiled ; a lamb without blemish and without spot. This is the lowest trait in his character. Yet it is a great thing for any one to remain innocent in a world like this, with a nature like ours.

“2. But he was, second, an example of the highest moral and spiritual excellence. He was devout, pious, resigned towards his heavenly Father. He was full of benevolence towards men. He did good. The

happiness of mankind was the end and doing good the business of his life. He had no other object. He paid no regard to wealth, to power, to pleasure, or to fame. He was so fixed and single in his aim, that there is no room for mistake. To do good, to bless mankind, was his meat and drink.

"3. And he did good to men's bodies as well as to their souls. While he taught the ignorant, and reformed the bad, and comforted the penitent, he healed the sick, gave sight to the blind, hearing to the deaf, bread to the hungry, and life to the dead.

"4. He enjoined the same way of life on his disciples. 'Freely ye have received,' said he; 'freely give.'

"5. While he lived and labored for the good of all, he paid special attention to the poor.

"6. Yet he never flattered the poor, nor pandered to their prejudices or passions. He never taught them to envy the rich, or revile the great, or to throw the blame of their sorrows on others.

"7. While kind to the poor, he was just and respectful to the rich. His conduct to Nicodemus and Zaccheus, to the young man that came to question him about the way to heaven, and to the Roman centurion, was courteous and comely to the last degree. He was faithful, but not harsh.

"8. He was good to all classes. He loved the Jews, yet he was just and kind to the Samaritans, to the Syrophenician woman, and to the Roman soldier.

"9. He was especially kind to women, even to the fallen ones. He showed none of that indifference or disdain for woman that the proud barbarian exhibits, or of that heartless contempt which the vicious sensualist manifests. He rose alike above the selfish passions and inveterate prejudices of his age, and conferred on the injured sex the blessings of freedom and dignity, of purity and blessedness.

"10. He showed the tenderest regard to children. 'He took them in his arms and blessed them,' and said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

"11. He was kind to the outcast. He was a friend of publicans and sinners. He went among the lowest, the most neglected, the most despised, the most hated and dreaded of mankind, and labored for their salvation. The parables of the lost sheep and of the prodigal son, speak volumes in his praise.

"12. He was always gentle, tolerant, and forgiving. He refused to bring down fire from heaven on the villagers that had slighted him, saying, 'The Son of Man is not come to destroy men's lives, but to save them.' He commended the virtue of Samaritan heretics. He has nothing harsh even for the infidel Sadducee. He complies with the unreasonable wishes of the sceptical Thomas. He pardons Peter. He is

severe with the Scribes and Pharisees only who made void the law of righteousness by their traditions, and took the key of knowledge and used it not to open but to keep shut the door of the kingdom of heaven.

“13. As a reformer, he went to the root of social and political evils, and sought the reform of laws, institutions, and governments, by laboring for the instruction and renovation of individuals.

“14. He was patient as well as disinterested. He was willing to sow and let others reap; to labor and let others enjoy the fruit of his labors.

“15. He formed a Church, employing the social instincts and affections of his followers as a means of perpetuating and extending his beneficent influence in the world.

“16. He checked the impertinences and silenced the vanity of captious cavillers.

“17. He carried the truth into markets and seaports, as well as taught it in the temple and in the synagogues.

“18. He had the eloquence of silence as well as of speech.

“19. He could suffer as well as labor. He bore reproach and insolence, and at last laid down his life for mankind.

“20. He could make allowances even for his murderers. When they mocked him in his dying agonies, he could say, ‘Father, forgive them; they know not what they do.’

“II. He excelled as a teacher.

“1. He was very practical; seeking always to bring men to be merciful as their Father in heaven is merciful.

“2. He was very plain, using the simplest forms of speech, and the most natural and touching illustrations.

“3. He presented truth and duty in his parables in the most impressive forms.

“4. His doctrines about God and providence; about duty and immortality; about right worship and the proper employment of the Sabbath; about true greatness and the forgiveness of injuries; about gentleness and toleration; about meekness and humility; about purity and sincerity, as well as on a great variety of other subjects, were the perfection of true philosophy. His parable of the talents, his remarks on the widow and her two mites, and on the woman and the box of ointment, showing that nothing is required of us beyond our powers and opportunities, are striking, instructive, and impressive in the highest degree.

“5. He made it the duty of all whom he taught to instruct others. His words, ‘Freely ye have received, freely give,’ and the sentence, ‘It is more blessed to give than to receive,’ are among the divinest oracles ever heard on earth.

“6. He illustrated and enforced all his lessons by a consistent example. He practised what he taught.

“7. And he commanded his disciples to do the same. ‘Let your light

so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

"8. There can be nothing juster or kinder than his great rule, 'All things whatsoever ye would that men should do unto you, do ye even so to them.'

"9. His doctrine that God will treat men as they treat each other, is most striking and important. 'Blessed are the merciful, for they shall obtain mercy.' 'With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.' 'If ye forgive men their trespasses, your heavenly Father will forgive you your trespasses; but if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.'

"10. His remarks on riches and poverty, on honor and reproach, on suffering and glory, though regarded by some with shyness and distrust, contain a world of important truth.

"11. His lessons on spiritual or religious freedom, on self-denial, on the true mark of discipleship, on the great judgment, on the future of Christianity, and on the heavenly felicity, are all remarkable for their wisdom and for their purifying and ennobling tendency.

"But it would require volumes to do Christ and his doctrines justice. And I feel as if I were wronging the Saviour to speak of his worth and doctrine, when I have neither time or space duly to set forth their transcendent excellency. Every peculiar trait in his character that I have named, deserves a treatise to present it in all its importance and glory; and I, alas, can give but a sentence or two to each.

"But Christ has our devoutest love and gratitude and our profoundest reverence. And the more we contemplate him, the more constrained we feel to regard him, not only as the perfection of all human excellence, but as the revelation and incarnation of the eternal God. And we feel it a great honor and unspeakable privilege to be permitted to bear his name, to belong to his party, and to labor in his cause. We are indebted to him for every thing that gives value to our existence, and we give him, in return, with cheerfulness and gladness, our heart, our life, our all.

"Ah! why did I so late thee know;

Thee, lovelier than the sons of men?

Ah! why did I no sooner go

To thee, the only ease in pain?

Ashamed, I sigh and inly mourn

That I so late to thee did turn.'—(Pp. 433-437.)