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ART. I.

CALDERWOOD ON THE INFINITE.

*The Philosophy of the Infinite; with special reference to the Theories of Sir William Hamilton and M. Cousin.* By HENRY CALDERWOOD. Edinburgh: Thomas Constable & Co. Hamilton, Adams & Co., London. MDCCCLIV. 8vo.

THE first sentence of the Preface defines the purport and scope of this treatise, and presents a plain and single issue: "The work now presented to the public is intended as an illustration and defence of the proposition, that man has a positive conception of the Infinite." Sir William Hamilton held the opposite opinion, that the human mind has only a negative idea of the Infinite. This tenet Mr. Calderwood strenuously rejects, and endeavors, in this neatly-printed and clean-looking volume, to reëstablish the vulgar dogma on the subject.

The question is an important one, and has exercised the investigations of the greatest philosophers since the commencement of speculation;\* though Mr. Calderwood either deliberately ignores or is incognizant of the researches of any of his predecessors, except Hamilton and Cousin. But nearly every great thinker in successive generations has returned to the consideration of this difficult problem; and it remains to this day either unsolved, or solved in such a manner as to be rejected and

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\* Aristot. Nat. Ausc., lib. iii. c. iv.

## ART. II.

## FORESHADOWINGS OF THE JUDGMENT.

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By Rev. T. V. MOORE, D.D., Richmond, Va.

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IT was truly said by the wise man, that there is nothing new under the sun. Human history seems to move in cycles, or at least in cycloids, in which the onward revolution of the wheel but generates a repetition of the same curve. This is especially true in the matter of religion. Every age sees the uprising of some reformer, or discoverer of truth, that has hitherto been hidden from the world. But a little knowledge of the past will soon show that this vaunted novelty is only the reproduction of some old falsehood that has been refuted a thousand years ago. Indeed, there are few forms of unbelief that we may not find distinctly described in the Bible—often with a minuteness that is amazing. The trouble that skepticism takes in rejecting the Bible as an anile superstition, if expended in searching it honestly, would be rewarded by discovering its own portrait so accurately drawn as to prove the Divinity of the Hand that guided the pencil. In truth, the Bible is rejected commonly by the infidel for the very reason that the faded coquette rejects her mirror: because of the unsparing fidelity with which the image of the beholder is given back to the eye. It mirrors too faithfully the unregenerate heart, to allow that heart to love it.

We have an illustration of these general remarks in the scientific skepticism of the present day. One of the most dangerous and deeply-rooted of its forms is that which presents the undeviating uniformity of the processes of nature, as a proof that no such miraculous interruptions of them as are declared in the Bible, either could have occurred in the past, or can occur in the future. The direct agency of God having been gradually pushed back, by each successive discovery of wider laws, a doubt is engendered in regard to any direct agency at all, and a blind idolatry of laws takes the place of living faith in God. The uniformity of the action of these laws, even in cases where their action seems to be injurious, is taken as proof of the absence of all controlling, and, at last, even of all originating power, in a personal God. Hence, the recorded miracles of the past, and the predicted miracles of the future, are alike set aside, as impossible and incredible.

It is assumed, indeed asserted, that this form of unbelief has its origin

in the advanced science and cultivated intellect of the present day. Comte's Philosophy is based on this assumption. Dividing the history of man into the Theological, Metaphysical, and Positive stages, it alleges this existing form of unbelief, that rests on the uniformity of the laws of nature, as the necessary product of the advanced development of the cultivated human race.

But the remarkable fact is, that the very same form of unbelief existed two thousand years ago, when physical science was in its infancy, and hence cannot be the product of human science, which is always changing, but of the human heart, which is always the same. The skeptics of the first century assailed the predictions of the Bible precisely as they are assailed by the skeptics of the nineteenth, and seem to have occupied the very same ground. A very remarkable record of this is found in the third chapter of 2d Peter. It is true the apostle speaks of these scoffers as those who should come in the last time; and yet he implies their existence then, when he says "they *are* willingly ignorant." They derided the predicted coming of Christ to judgment, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Here is the exact position of the scientific skepticism alluded to, that rejects all alleged or predicted miracles, on the ground of the unchanging uniformity of the laws of nature. He then adds, that they are willingly ignorant of the great miraculous facts of the past—the creation and deluge, that by the word of God the heavens were of old, and the earth made to exist, or come forth from out of the water and by means of the water; referring most likely to the waters of chaos, and the part performed by these waters in the work of creation. Then, referring to the fact that the same agent of water that played so important a part in creating the world was used in its temporary destruction by the deluge, he adds, that the present heavens and earth are reserved, by the same word, to fire, against the day of judgment, and perdition of ungodly men. It is thus asserted that God has provided the materials for this great miracle of the future, just as he has done for the great miracles of the past, and has provided them so evidently that not to know this fact must be the result of willing ignorance.

It will therefore be an interesting task to trace out some of these pre-arranged materials, and thus show that so far from the occurrence of such a day being improbable, there is an evident preparation for it, precisely as it is predicted in the Scriptures. We propose, then, to present, from the admitted facts of science, some of these foreshadowings of the day of judgment.

There are two great facts predicted in connection with this day. The

first is the burning of the earth and the atmospheric heavens by fire. The second is the bringing of every act, word, and thought of the past before God in judgment. Of both these great facts do we find foreshadowings in nature, so distinct, that if they are not sufficient to establish them apart from revelation, they at least confirm them unanswerably when already revealed.

The first great fact predicted is the conflagration of the earth and atmospheric heavens, when it is said, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up."

To the probability of this stupendous event geology gives us the most emphatic testimony. It teaches us that the history of our globe has been but a history of creations and catastrophes; some of them caused by water, others by fire. Of these fiery convulsions, the igneous rocks contain the indelible records. Hence, when the Bible asserts another catastrophe by fire, it only asserts as to the future what modern science asserts as to the past

But geology goes farther, and shows that such a result is extremely probable, if not inevitable. The internal heat of the earth is an undoubted fact. It appears in mines, artesian wells, and all excavations below the surface, which show that the increase of heat is about one degree of Fahrenheit to every forty-five feet of descent. There are two theories of this internal heat. One is that of Davy, Lyell, and others, that the heat is the result of chemical action, the earth being one vast voltaic pile, in which the constant decomposition and re-formation of various elements generate an enormous amount of caloric in the vast internal laboratories of Nature. The other is, that of an igneous fluidity of the whole internal mass of the earth. This is supported by other facts than the increase of temperature as we descend. It is found that the polar and equatorial diameters of the globe are exactly those that would be assumed by a fluid or semi-fluid mass in a state of rapid rotation, implying thus that at a certain period in the history of the earth it was in this condition of fluidity. It is also evident that the oldest rocks were formed in a state of intense fusion, such as this theory affirms to have been the condition of the earth before it cooled. It is also evident, from the stratified rocks and coal formations, that a much higher temperature once existed over vast portions of the earth's surface than exists now. The torn and ragged surface of the globe, ridged with mountains whose strata are bent and contorted into every shape, presents precisely the appearance that a crust cooled from a state of intense fusion would naturally present, and is thus explained. These facts seem to establish very conclusively the theory that there was

a time when our earth was but a ball of liquid lava; that its surface cooled slowly, and, as it cooled, was contracted, expanded, cracked, upheaved, and depressed, by the vast masses below, so as to form the rugged face that we now find; that, owing to the non-conducting character of this crust, the cooling process has been very slow, as is always the fact in such cases, and that the primary crust of the globe constituted what we now find as the primary strata of rocks, all of which are igneous. The standing evidences of this fact are the volcanoes, three hundred of which are planted around the globe, from frozen Hecla, in the north, to the sunny plains that lie along the base of Vesuvius and Etna, and from the lonely wilds of Oregon and Patagonia to the silver sands of Peru and Mexico. These mighty chimneys open shafts down to the very ocean of fire itself, laying it bare to our gaze, whilst ever and anon some flood-tide of the fiery sea hurls up the shaft a mass of molten matter that testifies to the character of the source from which it was taken. The force of the waves of this ocean of fire is evinced by earthquakes that sometimes raise and shake whole continents. These facts confirm the probability of this internal state of igneous fluidity. If the ascertained rate of increase continues downward, at a distance of sixty miles below the surface the hardest known substances must be in a state of fusion. When we remember that the earth's diameter is eight thousand miles, it will be seen that this thickness of crust is only a very small fraction of the whole mass—but little more than the shell of an egg to its contents.

The fact that geology lays bare to us is, that this crust is gradually becoming undermined. The vast masses that for centuries have been extracted from below by the various volcanoes, active and extinct, and piled above, must in the end break it through into the fiery ocean below. This is no conjecture of fancy, but the judgment of science. Sir Charles Lyell, in his "Principles," after noting the fact that about two thousand volcanic eruptions occur in each century, says, "Vacuities must also arise from the subtraction of the matter poured out by volcanoes, and from the contraction of argillaceous masses by subterranean heat; and the foundations having been weakened, *the earth's crust*, rent and shaken by reiterated convulsions, *must in the course of time fall in.*" It then only needs the giving way of some of these weakening pillars and worn arches of the earth's crust, that are sometimes felt to reel and tremble in the earthquake, but a breaking-in of a part of this thin covering that overspreads the sea of fire below, and the rushing in of the waters of the ocean, to be converted into explosive masses of steam and gases, and in the twinkling of an eye the earth would be wrapped in the red pall of a universal conflagration.

So far is this from being an incredible thing, Mr. Lyell asserts that the wonder is that it has not happened long ago. His words are :

“When we consider the combustible nature of the elements of the earth, so far as they are known to us, the facility with which their compounds may be decomposed and enter into new combinations, and the quantity of heat which they evolve during these processes: when we recollect the expansive power of steam, and that water itself is composed of two gases which, by their union, produce intense heat: when we call to mind the number of explosive and detonating compounds which have been already discovered, we may be allowed to share the astonishment of Pliny, that a single day should pass without a general conflagration: ‘Excedit profecto, omnia miracula, ullum diem fuisse, quo non cuncta conflagrarent.’”—*Hist. Mundi*, lib. ii., c. 107.

Hence, whatever theory of the internal heat of the earth be adopted, the coming of such a fearful conflagration as that predicted in Scripture is, on geological grounds, according to Mr. Lyell, apparently inevitable. If the earth be a vast voltaic pile, gradually decomposing its elements and hurling them upward through the volcanoes, there must be a period when the roof of this mighty laboratory must fall in and the whole globe be wrapped in the resulting conflagration, just as certainly as on the theory of an outer crust that overarches an inward globe of molten and incandescent matter. On either theory the result must be the same, if things are left to pursue their natural course. Hence, geology most manifestly gives us a foreshadowing of this terrible day of fire.

But geology is not the only witness on this point. It shows us how this catastrophe may happen; but astronomy comes in and assures us that such things are actually happening in the worlds around us in space. The moon is the evident product of such igneous action, and now universally regarded as an extinct volcano. The asteroids are by many regarded as only the fragments of a huge planet that has been shivered in pieces by a tremendous explosion. And Humboldt, in his “*Cosmos*,” (vol. iii., pp. 151, 155,) records facts that seem to show that such phenomena have been seen actually going forward, and worlds taking fire and burning before our eyes in the heavens. Tycho Brahe, in 1572, records the fact that a star suddenly blazed out in Cassiopeia, and became as brilliant as Venus in her nearest approach to the earth, so that it could even be seen in the daytime, and seemed to shoot scintillations from it, like some mighty conflagration. It blazed at a white heat for about two months; then began to grow yellow and then red, like a mass of glowing cinder; it then faded to a dull, grayish white, like ashes smouldering on a fire; and finally, after appearing for seventeen months, it disappeared from view, and has never since been seen. In 1604, Kepler saw another

such star blaze forth, scintillate, and fade away. La Place boldly affirmed that these blazing and fading stars were worlds on fire. And Humboldt, after recording a number of these extinguished stars, whilst he is too cautious to admit the theory of combustion, gives no satisfactory explanation of the facts. Those mysterious bodies called comets have been seen suddenly to blaze out, so that, in the language of Struve, "the flame was wonderful: it resembled a ray of fire shot out from the nucleus, as from some engine of artillery." When the evidences of igneous action are so apparent in the rocks of our own globe, in the intense heat of the sun, and in the blackened lava-fields of the moon, it is surely not improbable that these appearances of conflagration should be what they appear to be, actual burning worlds. Hence, if the skeptic should ask again, Where is the promise of his coming and the day of fire? the solemn apparition of a burning world, rushing along its flaming track in the sky, shall blaze out to him its dread reply.

Had Peter stood up in one of the luxurious cities of Italy when he wrote his epistle, and proclaimed the same fate to the city which he did to the whole globe, he would doubtless have been received with the same sneer of incredulous derision. And yet, twelve years from that time, Herculaneum and Pompeii, with all their life and splendor, were buried beneath one mighty tide-wave of this internal sea of fire. If, then, the same skeptical query shall meet us now, and it be said that all things continue as they were from the foundations of the world, we reply at once, No! they do not thus continue, for they are ever changing. The burning waves of the sea of fire are slowly wasting away the firm pillars of the earth, and hurling vast masses upward to pile an increasing weight on their decreasing strength; the earthquake is heaving and shattering the arched floor that bends quivering above; and from the throat of the volcano there come, ever and anon, deep and hollow groanings from the travailing earth, as if she was waiting, wearily waiting, for the manifestation of the sons of God. And from the starry sky comes down the same solemn witness, in the blazing worlds, the mysterious flamings of comets, and the wondrous handwriting of God in the changing heavens, to assure us that they shall yet pass away and be rolled up as a scroll, and changed as a vesture, before one jot or tittle of the Divine Word shall ever pass unfulfilled. It will thus be seen how significantly nature foreshadows this day of fire.

The second great fact contained in the Scripture predictions of the judgment is, that every word, deed, and thought of men shall then be brought up in memorial; that the books shall be opened, and men shall be judged according to the things that are written in the books.

The objection of the skeptic is, that this is impossible, since the great number of human beings, and their innumerable acts, would make such a record utterly impracticable.

We will not pretend to show precisely how this vast record shall be written or read, but it will be a sufficient answer to the skeptic's objection to show that the thing is not impossible, and that indeed science herself points out arrangements even now by which all this could be done, and that, were no new and unknown modes of accomplishing it to be instituted hereafter, science herself demonstrates that it is possible by those already in existence. She herself has shown us books whose pages are ample enough and whose records are deep enough to furnish all that is needed to carry out the dread investigations of the great day of assize. A few of these we will give on the authority of men eminent in their respective departments of science, who have staked their professional reputations on the truth of the facts that they have proclaimed.

The first fact disclosed by science is, that the material universe is a vast record of every act or word that has created any motion among the particles of matter composing it. An eminent mathematician of England, Professor Babbage, and an equally eminent scholar of this country, President Hitchcock, have asserted that, by the laws of action and reaction in physics, no motion is ever lost, but leaves an impress on the material universe which can be calculated by a mind at once acute enough and vast enough to grasp all the complications of the problem. Hence, just as the mathematician can tell the precise position and appearance of the stars four thousand years ago, by calculating backward from their present position, so, had he organs fine enough and intellect large enough, he could detect every motion ever impressed on the matter of the world. Many of these motions, however, have been the acts and words of men that have thus indelibly recorded themselves on the matter of the universe. Professor Babbage declares that the "air is one vast library, on whose pages are for ever written all that man has ever said, or woman whispered," making it one great whispering-gallery. The same thing is true of the earth and waters. No motion ever impressed on them is finally lost, but goes on propagating itself for ever. Thus the startling fact is developed, that the words which we spoke twenty years ago are sounding still, if there is an ear to hear them; and that the deeds we did twenty years ago are pictured still, if there is an eye to see them. The gurgle of the murdered man soon ceased in the stillness of death, and the shriek of the inquisitor's victim was soon hushed in the silence of the grave, but that gurgle and that shriek are sounding still! It only needs that there shall be an ear fine enough to detect these waves of sound in a far-off



region of the universe, to hear them ringing now just as when they burst from the quivering lips of the unhappy sufferers. It therefore needs but a simple enlargement of our powers, such as death and the resurrection may give us, to make the material universe one vast echoing-chamber, all vocal with the sounds of the past. Thus the shrieks and groans of suffering innocence, the words of prayer and the notes of praise, the roar of battle and the whispers of love—all that man has ever said or done that has impressed the material universe—could be heard as distinctly as a man hears now the words of his fellow. It may then be no mere figure of speech in the Bible which speaks of the blood of murdered Abel as crying from the ground, and the dumb earth as vocal with a voice that God can hear, but the intimation of a physical fact in the present, which foreshadows the great future.

But this law is not the only one bearing on this point. President Hitchcock remarks, that as light has a calculable motion, a flash of lightning on the earth, if it could be seen in other worlds, would be seen on the sun in eight minutes; Jupiter, fifty-two; Uranus, two hours; Vega, forty-five years; a star of the eighth magnitude, one hundred and eighty years; and on a star of the twelfth magnitude, four thousand years after its occurrence here. Now, if there were a vision telescopic enough in a star of the twelfth magnitude to analyze the rays of light given forth by the earth, it would see a picture of the earth exactly as it was four thousand years ago. Thus, by the progressive motion of light, there is now advancing through the universe successive pictures of the past, which, by an eye large enough in its visual powers, could be read as they passed, precisely like the moving scenes of some great panorama. It only needs such an enlargement of our optical powers to make the universe a great picture-gallery, along whose lines of light we would see moving the indelible tracings of every scene that was ever depicted by the rays of the sun. That such an enlargement is by no means beyond the possible conceptions of science, will be granted by every one who thinks of the amazing difference between the visual range of the sightless orbs of a blind child and Herschel at his telescope.

But there are still other forms of reaction that President Hitchcock thinks may be in operation, tending to bring about results equally startling. He presents a number of facts in regard to electric and chemical reaction that suggest a very wide range of possible influence. He notes those mysterious operations by which pictures are transferred from one object to another in the dark, merely by a chemical action, yet eluding the comprehension of the chemist. He suggests, then, that by the close connection which exists between muscular action and magnetic and other

affiliated agencies, there may be a constant self-registering by the human spirit of all its acts, just as the telegraphic wire transmits its message unerringly hundreds of miles, and the daguerreotype takes the picture of what is placed before it with scrupulous exactness. Hence, in noting the chemical changes undergone by bodies in the dark, he says :

“The foulest enormities of human conduct have always striven to cover themselves with the shroud of night; but what if it should turn out that sable night, to speak paradoxically, is an unerring photographer? What if wicked men, as they open their eyes from the sleep of death in another world, should find the universe hung round with faithful pictures of their earthly enormities, which they had supposed for ever lost in the oblivion of night? They may now indeed smile incredulously at such a suggestion, but the disclosures of chemistry may well make them tremble. Analogy does make it a scientific probability that every action of man, however deep the darkness in which it was performed, has imprinted its image on nature, and that there may be tests which shall draw it into daylight and make it permanent so long as materialism endures.”

These are the words, not of theology, but of science, and present a solemn thought. Suppose a daguerreotyping apparatus placed in every chamber of a great city during any one night, and then to copy faithfully the faces, forms, and facts that appeared in all those chambers, and then that those pictures should be hung up in some public place to the gaze of the crowd: how many a cheek would either blanch or burn, and how many a knee would tremble! And suppose that all this really was done—that each scene was thus mysteriously daguerreotyped on the matter of the world, and that these now invisible tracings shall be brought out by the flames of the day of fire—would there be any thing scientifically impossible in this fact? We do not say that it shall be so, but we do say that God will bring every work into judgment, with every secret thing, whether it be good or evil.

But this great law of reactions brings us to another register, that we carry about with us from the cradle to the grave. This register is our bodies. That some of the facts of our history are written there is obvious on the very surface. The wrinkles that furrow the face—what is familiarly called the expression of the features—are commonly but an epitomized register of the man's life. Each emotion calls in play its own muscles and nerves of expression, and each time that they are thus used, a change is effected in their particles that causes them to grow and enlarge as these recording atoms are successively deposited. After this recording process has gone on for a certain length of time, the dullest eye can read the handwriting. The proud man, the mean man, the child of sorrow, and the slave of passion, have all written upon their very features the indelible

traces of their history, that can be read often with unerring accuracy. The drunkard, the debauchee, and the glutton have written on the bloated face, the glaring eyes, and the palsied limbs, that they are carrying to the grave the record of their deeds of wickedness. This is palpable in the great majority of cases. Indeed, in some instances there is a striking intimation of the accuracy of this registering process. A gentleman was attacked with paralysis, and after the first shock was over, discovered that he had lost all recollection of what happened during the previous four years, whilst beyond that date his memory was as good as before. Here was an obvious registering of the very date of the origin of the disease, which for four years had been working unconsciously, and then betrayed this secret operation thus registered on the mysterious tablet where body and mind unite to make the record. Now, if such a record is going forward so plainly that even we can read it, does it likely stop where we are unable to trace it? Are there not innumerable records that are beyond our ken? May not the whole body contain in its very structure a record of its history? Indeed, within a few weeks, it has been proposed that evidence of this kind shall be used in the civil courts. It is alleged that a picture of the last scene presented to a murdered man's eyes is imprinted on the retina, and can actually be seen by the microscope after death. Hence, if the dying eye rested on the murderer, his form and face will be found depicted on the retina indelibly, and can actually be read so clearly as to be used in evidence. However this may be, the suggestion has been made, and may yet be embodied in a practical form.

\* And may we not here find the reason, or at least *a* reason, for the resurrection of the body? If it be indeed such a record, we see why it must come forth from the grave to tell its tale of terror. And may it not be so? May not the revealings of that dread day give a voice to every tingling nerve and every quivering fibre, that shall tell the story of its prostitution to sin? The faded image of the smoothly-worn coin will come out by the action of fire: may not the day of fire bring out thus the faded records of the body? May not the red hand of the murderer, the blistering tongue of the liar, the filching grasp of the robber, and the dark foot of the incendiary, all betray themselves as the very organs thus abused to sin? This may seem startling to us; but after the wondrous picturings of the daguerreotype, and the amazing tellings of the telegraph, we cannot pronounce such revelations and records impossible. A century ago there were fewer foreshadowings of these wonderful inventions than we have now of a registering process in the human body that shall reveal itself in that day of fire, that shall make manifest every man's work, of what sort it is, and reveal it, as the Bible declares, by fire.

There is another register, the records of which, in like manner, may be unrolled at the great day. It is *memory*. We shall not detail the various facts that may readily be found in every treatise on mental philosophy bearing on this point. But it is a well-established doctrine of science, rendered exceedingly probable by many considerations, that nothing is ever lost from the memory. Every thing deposited there is safely preserved, even if, for the time, forgotten. It is a well-known fact in drowning, that after the strangulation has reached a certain point, there suddenly bursts on the gaze of the soul, as if the blazing out of a vast panorama, a picture of all the past life, in which the words and acts of forgotten years all stand out in vivid distinctness, as if graven with a pen of iron on a tablet of rock. It is the opinion of the soundest psychologists that this mysterious illumination which we can trace in these few cases occurs in every case, and that the soul, as soon as it emerges from the body, finds itself in the presence of a pictured panorama of memory, where every act, word, and thought of the past are imprinted indelibly for ever. Let this probability be a certainty, and then let it be further true that, by the constitution of the spiritual body, these pictures of memory shall be visible to others as well as to ourselves, and we have a book of records from which every disclosure needful for the judgment of the great day could be most clearly and unerringly drawn by others, as well as by ourselves.

Nor is there any thing unlikely in this process. We see it going forward even now. It was the expression of a solemn and often a sad truth that was made by the Roman emperor to the mnemotechnist who offered to teach him how to remember, that he would much rather he would teach him how to forget. Memory is often the direst scourge that the sinner endures. The murderer, as the bubbling groan and convulsive writhing of his victim come up before him in such appalling vividness; the seducer, as the pallid face and wasted form of her he has wronged stand ever before him; the miser, as the moaning cry of the widow and orphan whom he has cruelly robbed comes ringing in his ear; all find in memory a power more potent to torment than all the darkest sorcery of hell, or all the wildest imagery of consuming fire and avenging demons. And shall this cease at death? Shall not this weird chronicler of the past come forth with unspeakably greater force when the shadows of time are gone, and the lights of eternity are begun? And must not the whole past be unfolded to our gaze, when the scales of flesh are taken from the eyes, and we go forth, disembodied spirits, into the presence of the unseen and eternal? Surely it must be so.

Another foreshadowing of this day is found in the universal conviction

of the human race that it is coming. There never has been a nation raised above the level of barbarism, in which there was not the belief of a future judgment. The Egyptian rituals, exhumed from mummy-cases as old as Moses, describe their belief in a form of judicial arraignment after death of the most solemn kind, in which the souls of the dead should have the good and evil of life weighed in an accurate balance, and receive the dread sentence of Osiris in the awful hall of Amenthe. The Greeks and early Romans, until all spiritual life was eaten out of their souls by vice, believed in a judgment-seat, where Minos, Rhadamanthus, and Eacus should pronounce the doom of the spirit according to its deeds on earth. Five hundred years before Paul proclaimed this great fact on Mars Hill, it had been proclaimed in the same place by the strongest, wisest, and tallest spirit that then walked the earth, who drank the hemlock with unflinching courage within a few yards of the same spot, because of his unwavering trust in a verdict of acquittal in the judgment to come. Nor was Socrates alone in this opinion. The wisest and profoundest of the Greeks held the same truths, as long as virtue and truth found a lodgment in the heart of that wonderful people. So the oriental nations, the early Scandinavians, and even the more barbarous peoples, have dim foreshadowings of some judicial process to be encountered after death, where the acts of the past life should determine the facts of the future one. Details are useless, when the facts are within reach of all.

Now whence these universal convictions? If they are the shattered fragments of a primeval revelation, they furnish an outside and independent corroboration of the revelations on this point made by the Scripture, and are at last but a long-drawn echo of the voice of God. If they are universal deductions from the dictates of conscience, or yet deeper and less palpable convictions of the human soul, they stand on the same ground of authority with the doctrine of the soul's immortality, and have just as cogent evidence in their support. Hence, however we explain these universal convictions, like all other universal beliefs of the human race, they are true in their ultimate elements, and are either original intuitions or primeval revelations, both of which are necessarily true. They are therefore foreshadowings of the judgment proclaimed by Scripture, of the most distinct and reliable character.

Men, therefore, who either disbelieve or disregard the warnings of Scripture to prepare for this day, must be speechless and without excuse. Were the Bible the only monitor, there might be some shadow of apology, though even then there would be no excuse. But the Bible is not the only source of warning. The heavens tell of it, as there comes, ever and anon, from their mysterious depths, a burning world to blaze out its

startling tidings. The earth tells of it, as it groans and travails in its womb of fire, and utters its warnings through the earthquake and the volcano. The human body tells of it, as the sins of youth come forth in the quivering anguish of a palsied manhood, or the revolting decrepitude of a premature old age. The mysterious faculties of the soul tell of it, as memory unrolls the records of the past, all blazing with indelible tracings, and as conscience starts up, like an affrighted prophet, and points to the reddening glow that is beginning to light up the horizon of the future. And the universal dreadings of the human race all tell of it, as they look forward with shivering apprehension to some fearful scene of judgment that lies in the undeveloped future. Hence, when to these are added the warnings of Scripture, from Enoch to Malachi, and from Malachi to John, all repeating the solemn cry, "The day of the Lord cometh!" it is fatuity the most infatuated, and wickedness the most atrocious, to refuse to listen to these warnings and prepare for these scenes. Hence, when they come, if found unprepared, men must be speechless, and confess that their condemnation is just.

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ART. III.

THE AUTHENTICITY OF THE GOSPEL ACCORDING TO ST. JOHN.\*

By JOHN D. KEILEY, Petersburg, Va.

NIERMEYER'S work, according to our judgment, is a full and satisfactory reply to the arguments drawn from the Apocalypse against the possibility that John could have been the author of the fourth Gospel. The Hague Society for the Defence of Christianity offered, in 1827, a reward for a treatise on the authenticity of John's Gospel, which had been impugned by Bretschneider in "*The Probabilia*." The popular and, in some degree, satisfactory work of C. B. HAUFF—"The Authenticity and High Worth of John's Gospel"—received the prize. The prevalence of doubts about this Gospel induced the same society, more recently, to offer a prize for the best response to the following queries :

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\* Continued from the January number, page 104.