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ARTICLE I.

The Principles of Moral and Political Economy.—By
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Dr. Paley's system of Moral Philosophy, like most other modern treatises upon the subject, is divided into two general parts. The first discusses the *theory* of morals, the other comprises the *rules* of life; the first is *speculative*, and the other *practical*. His design, in the theoretical or speculative part, is to determine the nature and criterion of right, to trace moral distinctions to their source, and evolve a principle which shall enable us to settle our duty in all the circumstances in which we may be placed. With him, accordingly, the theory of morals bears very much the same relation to practice as subsists between theory and practice in other sciences. His rules are all applications of his speculative principles, and his speculative principles have evidently been adjusted with a view to their practical results.

There are obviously three questions which every complete system of moral philosophy must undertake to answer. 1. How we come to be possessed of the notions of right and wrong?—whether by that faculty which perceives the distinction betwixt truth and falsehood, or by a peculiar power of perception, which is incapable of any further analysis? 2. In what the distinctions betwixt right and wrong essentially consist?—or what is the quality, or qualities, in consequence of which we pronounce some things to be right and others wrong?

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even in the gospel? then, the fires of an eternal hell must burn. No; we find none of this sickly, base, and fanatical charity displaying itself in the government of God. Not only "are clouds and darkness round about Him; but judgment and justice are the habitation of His throne." And so must it be on earth, if human institutions are to answer any valuable purposes, and human society attain any desirable end.

ARTICLE VI.

THE SECONDARY AND COLLATERAL INFLUENCES OF THE SACRED SCRIPTURES.

Society is the result of varied influences. As we look more carefully upon it, we perceive that the manifold wants of men bring and keep them together, and that as they are thus associated, there are complex forces at work to restrain, guide and control social organizations in their outward form and their inward spirit. As we examine more narrowly, we find all society to be developed from the family relation,—that the first family on earth was also the first civil and ecclesiastical association, and that all others have resulted (more or less) from the expansion of this original germ of the Church and the State. The warm affections of the soul, exhibited in filial or fraternal love, become modified into the affection of friendship, respect, or reverence, towards our fellow men, according to the relations they sustain to us. But the most important of all our original instincts, if so it may be called, is that of conscience, which makes us cognizant of a higher law, of a superior tribunal, of an after reckoning, and prepares us to receive whatever intimations, even though they be mere hints, and whatever fuller teachings may from any quarter reach us, of the existence and presence of a supreme and all-wise Creator, to whom we are also bound, and who binds us through himself and by his retributions, to our fellow men.

Civilization is a term difficult to define. *Civility*, in

in its old English sense, borrowed from the Latin *Civilitas*, had reference to those manners, and that character, which fitted men to live with the greatest advantage to themselves and others *in civitate*, in the state; and *civilization* describes that process by which this is accomplished. It seems, by its very form, to be a word implying change, and we know not how better to explain it than as the improvement of a community of men in all that tends to the public good, and also of the individuals that compose it, in all that truly adorns mankind, and enhances their well-being, both in their individual and social state. It implies that man, either by his misfortune, or his fault, is far below that excellence which he is capable of attaining, and from this inferior state it aims to raise him. As we look forth upon the nations, we see an unspeakable difference in the degree in which it exists among them. The African is far inferior to the European, and one nation of Africans far below another, in the arts of life, expansion of views, and intellectual endowments. The civilization of the nations of the earth who have risen to the *highest* points of culture, how characteristically different! The Chinese, how different from the European, and the Hindostanese from the Persian!

But what we desire especially to present before you, is the fact that in each of these more prominent nations there are sacred books, which are the earliest monuments of literature extant, and which have stood forth their cloudy and their fiery pillar, to guide them in whatever course of advancement they have subsequently pursued.

Such, in historic times, has been the Koran of the Mohamedans, such were the Zend writings to the ancient Persians, the Vedas to the Hindoos, and the Chou-King and writings of Confucius to the Chinese. These were, it is true, the results of a preceding civilization, in part also embracing the fragments of an ancient revelation, which the process of tradition has enfeebled and perverted, but, with this slight exception, the mere product of human ingenuity and toil. But appealing, as they do in some sense, to the conscience of men, and its foreboding of a future retribution, they have had power enough to arrest, temporarily, the descent of these nations to

entire barbarism, and to awaken among them, to some extent, a redeeming spirit.

As far above them in power as the infinite from the finite, is the Book of God, which, though dictated to different men in other generations, through the lapse of fifteen hundred years, and portraying in its costume the manners of those times when it was written, is no result of cultivated mind, but is of Divine origin, spoken by the lips of various Prophets since the world began, and at last by God's own Son; and to beg that you would regard it, not only as teaching the way to live forever—a spiritual, religious, and God-like life; but as exerting a marvellous influence on social and individual improvement for this present world.

We leave to the Christian heart all its enrapturing anticipations of immortality and spiritual perfection,—a perfection for which we ought all to strive,—and confine our view now, to the secondary and collateral influences which have resulted to us from the Divine revelation.

There are to us, we would here remark, three sources of knowledge,—sense, reason, and faith. The first two constitute the field which can be cultivated and occupied by man's unaided powers, and will be so occupied more and more, according to the diligence and resolvedness of his research. They suggest the true and appropriate province of human science and philosophy. But revelation makes known to us truths which lie beyond the reach of sense, and the deductions of reason. Other truths we believe, because we discover them, and step by step infer them from the evidences of their existence around us. And yet, of those things which belong to the region of sense, we ourselves know some things only on the testimony of other men, or by the inference of reason. London, for example, some of us have never seen. But we have seen many who have visited it, read many books that were printed there, seen pictorial representations of its scenes of wealth and glory, and had in possession products of human art wrought in the shops of its artisans, or sold in the ware-houses of its merchants. Nor do we less believe in its existence that its thronged streets and towering pinnacles were never seen with these eyes, and that these ears never drank in the min-

gled sounds that issue from the occupations and voices of its busy people. And so do we believe, though our eye has never looked through the telescope of Herschel, or the microscope of Ehrenberg, that there are unnumbered worlds and systems of worlds filling the infinity of space, and in a drop of water societies of living creatures, equalling in number and surpassing in variety of form and habits the whole family of man. And the more inclined are we to believe it, because we find the same laws of matter, or of life and reproduction, prevailing throughout this extent, that prevail around us on every side. These things I receive on the faith I repose in men, as things however, which, though not the objects of sense to me, are the objects of sense to them.

Again, we watch our own thoughts and actions, and there opens to us a new world,—the world of mind; we ascertain under what circumstances its acts and states are repeated, and thus discover what we call its laws.—And amidst them we find this moral sense, to which we have before alluded, a conscience—a foreboding of some day of reckoning—a sense of responsibility to some tribunal.

All those things of sense have concerned us in our present state, which is at best but fleeting. After forty years at most, of active labour, the toiling scholar and the patient philosopher must pass away, and Bacon, Newton, Cuvier and Davy, cease from their wandering among the stars,—their researches among the relics of buried tribes, or in the laboratory of science, to occupy the grave.

And is there no higher destiny for man? Are there no sublimer truths,—no more permanent and long-lived pursuits? These men in their researches have discovered often, gaps which they could not fill, and have required an agency beyond nature, the agency of some infinite Being, from whom nature itself proceeded, and who is the true and efficient cause of all those changes taking place around us. They have required this, and this great cause of causes, and complement of what is wanting in material things, they have found in the infinite Creator, on whose revelation of himself in the Scriptures they have rested with confiding faith. And just as we believe

in things cognizable by sense, on the testimony of our fellow-men, they have felt themselves called upon to believe in the existence of things not cognizable by our senses, on the testimony of God. And what this God has declared in his Word, they have believed themselves to know on his testimony, as they know that other class of objects of thought, on the testimony of man.

These higher objects of Faith, exist by the side of the objects of sense, and the products of reason, and not without effect upon these other realms of human thought.

Our subject, we have said, is the secondary and collateral influence of Divine Revelation. And we shall consider, in the first place,—

I. *Its relation to science, and its influence upon it.*—Our first remark is that the Scriptures are beyond science,—that what is peculiar to them, is in advance of all the discoveries of reason. Such, *at least in its certainty*, is the doctrine of immortality; such are the rewards of the future state; such is the mode of God's existence, and his attributes of perfect justice, love and mercy; such is the account given us, (no memory of man extending back so far,) of the way in which sin has entered the world, and we are brought under condemnation; and such is the revelation it makes of our way of recovery to the Divine favour. It is by faith, too, that we believe that the worlds were made *out of nothing* by the Word of God; that after the human race had become corrupt, a flood destroyed them from the face of the earth; that both the antediluvian world and the present, numerous and diverse as are the varieties of men, all came of one common stock; that there is yet to be a resurrection of the dead, and a final judgment; that through the whole course of human affairs, God interferes, ordering all things by his wise and holy providence; that there have been times when this interference has been marked and miraculous, so as at once to betray the Divine hand; and that in the closing up of the present order of things, preparatory to another, the earth itself, and all that is therein, will be burned up.

Now, these great and sublime revelations have an important connection with science. In the first place, they arouse the mind by their very greatness, like the sound

of a trumpet. The intellectual energy which is thus brought into action, extends itself with great effect to every department of scientific research, and each is in some measure stimulated and set forward by the great and satisfying discoveries which revelation makes. The stagnant pool of human thought and interest, is put in motion by them, as by the fresh and resistless breath of early spring, and is disinfected of its slimy poison, and filled with vitality and health.

Again, the Author of nature and revelation is the same, and a perfect harmony must needs reign through both. Nothing can exist in true science inconsistent with the Scriptures, nor in the Scriptures, rightly interpreted, inconsistent with true science. If the Scriptures are proved, beyond mistake, the word of God, the deductions of the philosopher, when they impugn them, must be made from *a too limited circle of facts*. He has need to retrace his steps and review his ground. Or, if his conclusions are indisputable, because founded on a knowledge of all facts, the theologian *must reconsider* his interpretation of God's word, and see if he has not misunderstood it, and if its fair and unperverted teachings do not conspire with those of science. And what will be, and has been, the result? That revelation and science go hand in hand, each contributing its share to the materials of human knowledge, and giving greater compass and certainty to it. Revelation does but go beyond science, never counter to it. The same God, speaking in his works, furnishes the materials of science, and speaking in his word additional truths, which are supplementary to the others, and teach relations and things of the unseen and eternal world. And, all together, embrace that whole of knowledge, which man is permitted to attain below the skies.

The processes of reasoning, too, are common to theology and to physical science. The theologian and the student of nature must, both, in the first place, notice and collect all the facts which relate to their points of inquiry. These they must classify, assign them to their causes, and deduce from them those general principles which regulate all. The result of this process is the discovery of truth. Truth in science, and truth in theology.

And truth can never be inconsistent with truth, any more than one hand of the same person can war against the other.

The youngest of the sciences, *Geology*, long thought to be at variance with the word of God, in its latest researches is confirming it in many points. The Scriptures tell us of the creation of man and beast, and every thing that hath life, as well as the fabric of the earth itself.—Geology demands the interference of a Creator, to bring into existence, at stated periods, those creatures which appear in the strata of the earth, for whom no progenitors can be found. The Bible challenges our belief in the supernatural and miraculous, and Geology does the same. It demands miracles of power, and this not the unintelligent power of mechanical or chemical agents, but of ONE all-wise. The Bible speaks of a special providence, and so do the leaves of that book which are composed of the rocky strata beneath our feet. The Bible leads us to believe that man has lived on the earth but some six thousand years, and Geology does the same.—That the earth, once destroyed by water, is to be destroyed by fire, at the close of the present state of things; and natural science sees in the air above, and the earth and sea beneath, materials reserved in store for this final conflagration. Yea, the fires which are to destroy the earth, are sleeping around us, even now. And he who considers rightly, may share in the astonishment of the ancient philosopher Pliny, that even a day passes without a general conflagration.

Again, in giving us a revelation of what is unseen and eternal, God has given it in connection with a *history of the past*, brief indeed, but of priceless value. The first ten chapters of Genesis, are more truly satisfying, and solve more enigmas, than all the many volumes of profane historians. Is language a human invention? The philologist may treat it so, but every man learns it from his mother, up to Adam; and the Bible tells us Adam learned it from God. The languages of the earth have striking affinities to each other, and Ethnology, the science of national descent, is now studied by tracing these affinities, which are most surprisingly found where they were least expected; and the Bible tells us there was a

time when all the earth was of one language and one speech. Again, the philologist is filled with perplexity. He meets with other tongues, so different in materials and structure, that they refuse to acknowledge any relationship to those which he has concluded to be of the same stock, and has grouped together. And the Bible tells us there was a time when God interfered and confounded the language of all the earth, and scattered men who had lived together, abroad upon the face of the globe. Wherever we find man, he is erect of form; has dominion over the beasts; has the same duration of life, and period of youth, manhood, and old age; is subject to the same diseases; has the same memory of the past and anticipations of the future; has the same passions, hopes and fears; is susceptible of the same emotions; and has the same religious dread and anticipation of coming judgment; and though of different complexion, and different cast of features; yet, if we meet him alone, on a desolate island, we should consort with him, and call him brother, though he were in the form of the most degraded African, rather than with wolves, tygers and reptiles. Science goes far to establish the unity of all the race. And where she fails to do so, if the facts were more ample, if they covered over every period, however small of time, as well as all possible circumstances, in which man has been placed, her proof would be perfect; but the Bible tells us plainly that we all, whatever be our hue, came originally from the same womb, and were begotten by the same father; and that, as through the sin of that one, the many became guilty, so by the obedience of one, who also shares our nature, shall many become righteous.

On that interesting question, *the migration and filiation of nations*, the 10th chapter of Genesis, which seems to most but a catalogue of names, the Ludim, the Ananim, the Lehabim, and the Pathrusim, is a more satisfactory document, and more confirmed by historic facts, than all the volumes of profane antiquity.

But, not only does the Bible shed a concurrent light with that emanating from the outward world; in the dim night which mocks us, it *holds the lantern before our footsteps*. It indicates what is true, and then we see the

proofs in the works of God, of what in his word he has spoken. In the things which are made, His eternal power and Godhead are clearly seen, when, with the presumption of his existence, we are looking for them.—The immortality of the soul may be substantiated by reason, now we know it exists forever. And the Deist can make out a tolerably consistent argument to prove his creed, and one somewhat free from the absurdities of Paganism, when the rays which shine from the sidelights of revelation illumine his path. Yes, in the midst of a Christian land, he can do great things, and put forth a show of complacent moralities, even as the companions of Columbus could make the egg stand erect, when he had shewn them the way to do it.

II. If we turn our attention now to the influence of the Scriptures upon *Law and Jurisprudence*, we shall find new illustrations of the secondary and collateral influence of the word of God. We suppose it will be granted that Law is founded upon *morality*, and that amid the defects of human legislation, it always aspires to be *just*. And even when selfish motives have influenced men in the framing of laws, they have always imparted to them the show at least of *justice*. Now, there are two ways in which the Scriptures touch the question of morals. The Law of God is the *teacher* of men and nations, as to the great *principles of human duty*. It holds up before us the just and holy character of our Creator, to which each man and people must be conformed; and *then*, it points its finger to that final tribunal before which each of us must stand for trial, and waves its hand towards those mighty retributions of transcendent happiness and infinite shame which lie beyond it. And thus, with truth it has been said, by the immortal Hooker, that “of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power.”

Apply all this now to the governments which exist among men. God has instituted three communities, the Family, the Church, and the State; the two last developed from the first, and the first underlying, as a foun-

dation, the rest. The family extended becomes the tribe, and tribes associated still, for the most part, by the family bond, become the State. And now, to the State, thus constituted by God, and existing as a necessary society, there are Rulers, Tribunals, and Laws. And the mandate of the Scriptures is, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Submit yourselves to every ordinance of man for the Lord's sake."

With such tremendous force and commanding authority does the Bible sustain law and order; and rest on an impregnable basis, the stability of the State. Thus, by the authority of the Eternal Wisdom, do kings reign and princes decree justice; and, from the supreme tribunals which adorn and rule our land, down to the justice's court of some local precinct, does the Divine word add force to law, and authority to judgment; inspire with life, and power of control, a few characters traced on a strip of harmless paper, and contribute its immense weight to the perceptions of natural justice, to give security to our persons, our hearths and estates.

Even in the laws of Pagan nations, there may be many influences which have come down as the reminiscences of a day when all men were under the immediate teachings of God. But to these influences of the Divine word, all Christian nations have been subjected for fourteen hundred years, and law and precedent have grown up beneath them. Even the Roman Law, as now transmitted to us in the Theodosian code and the Pandects of Justinian, was modified greatly by the prevalence of Christianity in the imperial court, and was rendered more exact, discriminating and humane.

Under such a government as our own, where the inde-

pendence of the individual man is so liable to be driven to extremes, where there is such impatience of restraint, such tendency to revolution and change, and where the government itself is so quickly responsive to the popular will which is often swayed by prejudice and passion, rather than by right, how priceless to us is the influence of the Scriptures, how often does it serve as a break-water against the waves of popular fury; and when there are omens of evil, "signs in the sun, and in the moon, and in the stars," to the terrified imaginations of men; on "the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear; and for looking after those things which are coming on the earth;" how do we sometimes seem to hear the majestic voice of this clear word rising above the storm, and saying to the winds and waves "Peace! Be still!"

We have been passing through such scenes as these. A lying spirit of disobedience has gone abroad, and assuming the specious garb of philanthropy, a false philanthropy, an unmerciful mercy, and a pitiless compassion, has dissolved their allegiance to government on the part of some, and their respect for religion; has stormed around our courts of justice, and our halls of legislation; and has provoked a mad resistance to this insane fury on the part of others. The robber, murderer, burglar, assassin and pirate, has been pitied rather than condemned; instead of being frowned on as guilty, he has been apologised for as unfortunate. Instead of being thought worthy of the gallows, he has been thought to be the victim of an ill-shaped head, the fault has been put on his brainpan and not charged on his heart, flung back on his Creator, and not pressed home upon himself. Pity has been expended on the criminal, and his suffering victim, the widowed wife and orphaned children of the murdered one, have been forgotten. And States have been persuaded to abolish the death-penalty from their civil codes!

But above all the fallacies of human sophistry, the Word of the Eternal has been heard, "Whoso sheddeth man's blood, by man shall his blood be shed!" The voice of the pulpit has been true to the voice of revelation, and with noble energy has plead the cause of justice, coinci-

dent, as in this case it is, with the voice of humanity. Providence itself interfered in a city where this poison was working, and over-ruling man's sin, to check man's presumption and to vindicate his once vilified law, allowed a horrid murder to be committed by an intelligent man, on the person of his best friend,—a murder which electrified the world, and put to flight in that place, for a time, at least, the short-sighted legislation of unbelieving men. Wo be to them who live in a State from which the death-penalty is abolished!

Thankful are we for the Bible! And when we look back thirty-two centuries, to the land of Palestine, and see the cities of refuge in different quarters provided, plain and wide highways made to them from every point when other highways were almost unknown, at every divaricating path a guide-post erected with legible letters, "TO THE CITY OF REFUGE;" when we see the homicide in rapid flight, and the Goel, the nearest kinsman of the slain, the blood-avenger, in hot pursuit, every eye through the country strained, every finger pointing to the palpitating fugitive his course, and see him safely housed in the hospitable city, till the exact degree of his guilt is ascertained, we see both the goodness and severity, the discriminating mercy and justice of law,—a mercy and justice which is reached in our trials by jury, and our confronting of witnesses; in the delays and cautious proceedings of law at the present day.

And the same spirit has been interfering with interests especially dear to us; aiming a death-blow at the whole organization of society here; projecting changes which cannot take place without the utter destruction of our industry and our wealth, without the ruin of our fortunes, the overthrow of peace, order and public virtue, and the imperiling of our lives. Sorry are we that any men of our own profession have lent their influence to such madness, that they have so misread or wrested the Scriptures, so mistaken their whole tenor and spirit, so forgotten the example of Christ and the teaching of the Apostles; that some have even counselled insurrection, have advised the fugitive from labour to steal whatever he may choose from the wealth of his master, and to imbrue his hands, if overtaken, if need be, to secure escape, in

his master's blood. That there are possibly some misguided men among them, who practice robbery, and convey away those servants from us, who are born in our house, or bought with our money, and whose services are necessary to us. That there are some who recommend the violation of our national compact, and profess their readiness to lay down their lives as a forfeit, rather than be instrumental in the rendition of the fugitive.

In the midst of these times of confusion, the Scriptures come forward to rebuke the madness of these prophets, and to extend their powerful protection over us. To the servant they say, "Let every man abide in the same calling wherein he was called. Art thou called, being a servant? Care not for it. Brethren, let every man wherein he is called, therein abide with God." "Be subject to your masters with all fear, not only to the good and gentle, but also to the froward,"—"not with eyeservice, as man-pleasers, but as the servants of Christ,"—"not answering again, nor purloining, but showing all good fidelity." While they enjoin upon the master to give to his servants what is just and equal, they speak of them still as property, and as having a pecuniary value. And we need not question that the Bible, and the fearless inculcation of its unambiguous teachings from a thousand pulpits in our land, has exercised a powerful influence in arresting the tide of fanaticism and misrule during the months which have only recently passed; and that to this, and to the hold it still has on the moral sense of our people, are we indebted, in no small degree, for that measure of quiet and safety which we now enjoy.

Were any confirmation of this wanting, the mad defiance which is hurled against the ministry, the church, and the Scriptures, by the extremest advocates of the opinions we now condemn, is a sufficient proof that they regard these principles, drawn by the pulpit from the Divine word, as the chief obstacle in their path.

But this benignant influence enters more deeply into *our domestic relations*. Behold elsewhere trembling woman, the humble servitor of man, his suffering, patient toiling drudge, not his companion and his best counselor, but the victim of his caprice. Notwithstanding the influence of Scripture, the spirit of the East was not

friendly to her true and highest advancement on Asiatic shores. Rome did something to raise her, and the free German something, and feudal institutions, where the Baron, confined to the precincts of his castle, and without other companions, was forced to seek his society in the bosom of his family, did more. But the Scriptures, by rendering permanent the marriage bond, and allowing but of a single lawful ground of divorce; and by their teachings as to the tender and considerate treatment due to her, have returned her to her proper place, by the side of man. Even Edmund Burke says, that "Nothing is more certain, than that our manners, our civilization, and all the good things which are connected with manners, and with civilization, have, in this European world of ours, depended for ages upon two principles, and were indeed the result of both combined; I mean the spirit of a gentleman, and the spirit of religion."* We might, perhaps, show that the spirit of a gentleman itself, has proceeded, in no small part, from the spirit of religion, but accept the testimony of the English statesman, as it is. And Gibbon affirms that the dignity of marriage was restored to the Roman women by the Christians, and that the Christian princes were the first who specified the just causes of divorce, that before, passion, interest, or caprice suggested daily motives for the dissolution of marriage; a word, a sign, a letter, the mandate of a freedman declared the separation. And Seneca, the philosopher, speaks of those Roman ladies, who counted their years not by the number of the reigning consuls, but by the number of their husbands! Behold what a change the Scripture, mildly shining over woman's path, has wrought out for her; what peace, purity and refinement has it brought to our hearth-stones; and how should we detest and loathe those Pagan and disorganizing doctrines, at every turn of affairs arising in our land, tending to thrust her forth from her appropriate sphere, into the walks appropriate to man, or to render her position insecure as the presiding genius in that little sanctuary which we hasten to flee to from the troubles that distract us,—the sanctuary of home!

* Reflect. on French Revolution.

III. Is it needful now, after what we have said, to point out the influence of the Bible in the *civilization of nations*. The system of truths embraced in revelation, arranged in logical order, and connected together in scientific form, give birth to a distinct science, that of Theology. And the believers in these truths, have them dwelling in their souls, as an inward life, and become thus by their opinions, and especially by their personal faith in a personal Redeemer, associated into a new community within the State, to wit, the Church. This church has its laws and order, and its rulers and officers, as well as the State. At times, it has been connected with the State, and at times has asserted its independence of it, but always has acted an important part in the advancement of civilization. It has emancipated from thralldom the inferior orders in society; even when an imparity in the ministry arose, to whatever height the aspiring ecclesiastic attained, the principle of equality was still in *this* acknowledged, that he constituted, with his associates no hereditary nobility, but the same offices were open to the meanest peasant, so that the clergy were most often raised from the body of the people. For a long period, from the fifth century and onward, the church took the lead in civilization. Ancient Pagan philosophy gave way before the more modern and the Christian philosophy. And as, in our own country, the church has originated and sustained most of our high-schools and colleges, so, from that time onward, has it been, to a large extent, the founder of institutions of learning, and the guide of youth, among all the nations which Christianity enlightened. While yet the civil literature of the Roman empire, in its declining age, was cultivated independent of the church, it was servile, tame and spiritless, when that of the church was instinct with vigour and freedom. And after the invasion of the barbarians in the fifth century, from which time Christian civil society commenced, the church abounded in philosophers, politicians, and orators. Ecclesiastical men employed themselves with all questions which concerned the public good, and whether by their own spirit of usurpation, or what is equally probable, because of the confidence reposed in them, and because they were invited to

those stations by civil rulers, they became, to no small extent, the statesmen of Europe. They were invested, also, with judicial powers. At their tribunals, all causes peculiarly connected with conscience came to be tried, and their ambition was thus stimulated, until they extended their jurisdiction over the entire field of civil litigation. A striking proof of this, which the sight of any Honourable judge in his robes of office affords, is the fact that those robes are the very canonical dress of his Ecclesiastical predecessors. Much as the church was secularised, and lost in spiritual power, by thus transcending her peculiar province, in many more respects than we have mentioned, did jurisprudence become Christianised, while in the intercourse of nations, wars were rendered less frequent, and far less sanguinary, and between sovereigns and people, the clergy intervened as a third estate, to mitigate the despotism of the one, and protect the rights of the other.

Those who take little interest in religious disputes, are not aware what an influence these discussions have had in arousing and cultivating the intellect of nations. Theology embraces in its wide compass all other sciences, for all others treat of the works of that God, or the interests of those moral beings created by Him, of whose attributes, character and purposes, or of whose duties Theology speaks. In the view of the Theologian, truth is all-important, and error dangerous to men; and this truth is not to be retained merely by those who receive it, but propagated in the earth for the moral renovation of nations. And the time has been when Theology was regarded as the queen of sciences, and when its truths and discussions occupied the attention of imperial courts, and emperors presided in Ecclesiastical councils. What commotions did the Arian heresy occasion throughout the Roman Empire, Asia and Africa! What the heresy of Pelagius! What the movements of the Monk of Wittemberg at the era of the Reformation! What vast intellectual labour was bestowed on these engrossing discussions, and what revolutions were the result! A great, powerful doctrine, put forth in religion, is a great, powerful event. It stirs up the fountains of feeling, and sways the hearts of men as the trees of the forest are moved by

the breath of the tempest. And thus it has been the fact that the civilization of Europe, as Guizot, a master upon this topic, has taught, has been eminently theological. To the debates and opinions of the Puritans of the commonwealth in England, during the days of Cromwell, does English liberty, for the most part, owe its existence, and especially that civil freedom and those equal rights which adorn and bless our native land, are traceable to this.—The spirit of independence, the cherished right of private judgment, the habit of covenanting with each other, the principle of federation, the bold and fearless testifying which these discussions engendered, have been marked in all our history, and are interwoven in the very fabric of our republican government.

IV. We turn now to consider for a moment the influence of the Bible on *Literature and Taste*. It would weary the patience of our readers, if we should attempt to recount the various departments of literature and taste which pay their homage to the Sacred Scriptures. The immortal Milton, the tender and unassuming Cowper, the impassioned Dante, all caught no small part of their inspiration from these sources. The Bible is said to have been one of the four volumes always lying on the table of Byron. To it Shakspeare is indebted for not a few suggestions, and some of the prominent traits of his most strongly marked characters. Gesner and Klopstock, among the Germans, and Corneille and Racine among the French, have drawn their subjects and inspiration from the Scriptures. Rembrant, Rubens, Poussin, Vandyke, Guido, and Raffaele, and West and Alton, have employed their pencils too on the same. The subjects presented in the Bible struck their imaginations more strongly than others, were more rich in materials of thought, feeling, and fancy, and were more worthy the labours of those months and years of toil which they bestowed upon them. From the simplicity and innocence of the garden of Eden, down to the magnificent revelations of the Apocalypse of John, all is instinct with poetic beauty. From the creation of the world, when the Almighty spake, and it was done, through the terrific, dismaying scenes of the Deluge, the plagues of Egypt, the passage of the Red Sea, the awful moment when

preternatural darkness invested the land of Judea, as the Son of God expired on the Cross beneath the mysterious night, down to that day when the trump of God shall sound, the dead be raised, and the living changed in a moment, in the twinkling of an eye, the heavens be rolled together as a scroll, and pass away with a great noise, the earth and all things therein be burned up, and the elements melt with fervent heat; all is of surpassing grandeur, beneath which the loftiest imaginings of Pagan poetry sink almost into anile weakness. If Jehovah is described to us, He is no cloud-compelling Jove, but is seated on a throne high and lifted up, surrounded by the six-winged Seraphim, who cry in alternate song, Holy! holy! holy! is the Lord of Hosts; the whole earth is full of his glory! And the posts of the door are moved at the voice of him that cried, and the house is filled with smoke. The heavens are unclean in his sight, and his angels chargeable with folly. He looketh upon the earth, and it trembleth. He toucheth the mountains and they smoke. He removeth mountains in a moment, and overturneth them in his wrath. He shaketh the earth out of her place, and the pillars thereof tremble. The pillars of heaven tremble, and are astonished at his reproof. He commandeth the sun, and it riseth not; and sealeth up the stars. He alone spreadeth out the heavens, and walketh upon the towering waves of the sea. He maketh Arcturus, Orion and Pleiades, and the chambers of the south. He sendeth forth his commandment upon earth. His word runneth very swiftly. He giveth snow like wool. He scattereth the hoar-frost-like ashes. He casteth forth his ice like morsels, and who can stand before his cold! He stretcheth out the north over the empty place, and hangeth the earth upon nothing!" Does he make progress through his magnificent domain, there is no harnessing of the horses of the sun, and no puny charioteer, but a cherubic chariot is provided, with wheels full of eyes, whose fearful circles, while they roll on the earth, are bathed in the clouds of heaven; upon its shining axles are cherubic forms of dazzling glory; their wings with a noise like the noise of great waters, as the voice of the Almighty, the voice of speech, the noise of an embattled host aiding their rapid

flight; sustained by them is a sapphire firmament, and upon the firmament the likeness of a throne, and on this the semblance of Deity encircled by a brightness like the appearance of the bow that is in the cloud in the day of rain. As he moves on to the rescue of his saints, the earth quakes and trembles, the foundations of the hills are moved because he is wroth. There goes up a smoke out of his nostrils, and a fire out of his mouth devours. He bows the heavens and comes down, and darkness is under his feet. He rides upon the cherub, and flies, yea, he flies on the wings of the wind. He makes darkness his secret place, his pavilion round about him are dark waters and thick clouds of the skies. He thunders in the heavens, the Highest gives forth his voice. Hail-stones and coals of fire! He sends out his arrows and scatters them. He shoots out lightnings and discomfits them. The channels of waters are seen, the foundations of the world are discovered at thy rebuke, O Lord! At the blast of the breath of thy nostrils. He sends from above. He takes his endangered servant out of many waters, out the hands of his strong enemy, and brings him forth into a large and gladsome place! The whole material universe, from the stars of heaven to the subterranean abode of the dead, and all its striking objects and wonders of power and skill; and all animated nature, from the ants which are exceeding wise, the conies of the rocks, the spider which taketh hold with her hands, and is in the palaces of kings, to the war-horse whose neck is clothed with thunder, the glory of whose nostrils is terrible, which paweth in the valley, and rejoiceth in his strength, who mocketh at fear and turneth not back from the quiver rattling against him, the glittering spear and the shield, who swalloweth the ground with fierceness and rage, and saith among the trumpets, Ha! Ha! who smelleth the battle afar off, the thunder of the captains and the shouting; to behemoth, whose strength is in his loins and his force in his navel, which moveth his tail like a cedar, and whose bones are like bars of iron, which drinketh up a river and hasteth not, and trusteth that he can draw up Jordan into his mouth, through the whole circle of animal life, every thing is tributary to the poet's power. In all there is wonderful variety and

exhaustless wealth. There are the quiet scenes of pastoral life, the flock in the green pastures, and by the still waters; and there is the measured tramp and clanging armour of the soldier, the mustering of hosts in hot haste, the prancing of horsemen and the ringing hoofs of their steeds, the crash of iron chariots, the shock of rushing and meeting hosts, the glancing of the spear and shield, garments rolled in blood, and the death-struggles of the smitten soldier, as he bites the dust. There is the peaceful, smiling cot, and the secure valley; and there is the besieged city, the table spread by the delicate mother, to give a short-lived vigour to the panting breast of the warrior father, with the sodden flesh of their tender babe. There is woman's tenderness, and the sweet morning of youthful love, when the bride-groom triumphs over the bride, and there is the plaintive cry of the suffering father, Oh, my son Absalom, my son, my son Absalom! would God I had died for thee, oh Absalom, my son, my son! There is Solomon, in all his glory, the king of Tyre, full of wisdom and perfect in beauty, who, in the poet's fancy, had been in Eden, the garden of God; every precious stone his covering, the anointed Cherub upon the holy mountain, walking up and down amidst the stones of fire, and now cast out in indignation from the mount of God; there is the king of Babylon, exalting his throne above the stars of God, and resolving to be like the Most High, but he is suddenly brought down to the sides of the pit. Hell, from beneath, is moved to meet him at his coming, his pomp is brought down to the grave and the noise of his viols. The worm is spread beneath him, and the maggot is his covering. How art thou fallen from Heaven, O Lucifer, son of the morning! How art thou cut down to the ground, who didst prostrate the nations!

Are you oppressed with sadness, and stung by the unkindness of friends? Listen to the elegiac strains of Jeremiah, or the murmuring harp of David. Do you live in the world of dreamy visions? Walk with Ezekiel by the river Chebar, with Zechariah by the walls of Jerusalem, or with John on his sea-girt Patmos. Does your heart glow with deep emotion and fraternal love? Listen to the same John, as he describes his adorable Master, or

says, "Little children, love one another!" Do you admire vivid and poetical conceptions, and various and luxuriant imagery? Read over and over the epistle of James. Would you see described the planetary heavens, and this our earth enveloped in devouring flames, hear the groans of an expiring world, and the crash of nature trembling into universal ruin; the original from which Shakspeare has drawn his sublime passage in Richard the Second:

————— the baseless fabric of this vision
 The cloud-capped towers, the gorgeous palaces,
 The solemn temples; the great globe itself,—
 Yea, all which it inherit, shall dissolve;
 And, like this insubstantial pageant faded,
 Leave not a rack behind:

Then read it in the epistles of the majestic, noble, vehement and fiery Peter. Would you see examples of the highest Demosthenian eloquence, and skillful rhetorical grouping? Find them in the Apostle Paul, in his high-souled address to king Agrippa, in his noble, manly disclaimer, "I am not mad, most noble Festus, but speak forth the words of truth and soberness:" In his reply to Agrippa's "Almost thou persuadest me to be a Christian," "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Behold him then, mark his words and his gesture as he lifts his manacles on high, and you behold the noble Roman, the noble Israelite, the fearless, true Christian, the prototype of the old Puritan, a man more sublimely noble than Julius Cæsar, or the Roman Cato, the highest style, without a doubt, of our fallen humanity.

To the Bible therefore, we are constrained to turn, with affection, not merely as the fountain of our religious hopes, but as those whose life has been spent in the retirement of the scholar, for the pleasure it affords to taste, and as those who love their country and their race, for the manifold benefits of a temporal nature which it has showered on man.

V. The last topic which will occupy us is the influence of the Bible upon social happiness and individual virtue. Already have some of our remarks anticipated this. We

have spoken of its influence in placing woman in her true position in which she was created, and in endowing her with those virtues which so much adorn her, and in making her the presiding spirit in the domestic circle. We might have shewn how the teachings of Scripture accord with those of nature, as to filial and parental ties; how the honour due to parents is inculcated on the child, and tender love and discriminating discipline enjoined on the parent. If, in Christian countries, infanticide, exposure of infants, and disowning of children; or cruel neglect of parents on the part of children have occurred, this has been in the case of those whose vices have rendered them insensible to shame; but in Pagan lands, over at least a wide extent of the earth, they are the daily and tolerated acts of all men, regarded rather as meritorious deeds, entailing certainly upon their perpetrators no disgrace. It is impossible for any of us to say, how much we are indebted for that training which fits us to be men, to the general influence of revealed religion. This we know, that the New Testament tells us every man we meet is our neighbour, and that we should love our neighbour as ourselves. The Old Testament says, Thou shalt not oppress a stranger, for ye know the heart of a stranger. That the Scriptures teach us that God hath made of one blood all nations of men, and thus restore again the brotherhood of the human race. That the very worship of God to which they summon us, inculcates the same great lesson. The rich and the poor meet together: the Lord is the Maker of them all. To us all, the same Scriptures, while they debar us from vain and demoralizing enjoyments, open a life of innocent pleasure. The first duty of man is represented to be, to fear God and keep his commandments, and yet the same pen which traced that line, tells us that a man hath no better thing under the sun, than to eat, and to drink, and to be merry, and enjoy the good of all his labour,—it is the gift of God. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and thy head lack no ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, for that is

thy portion. And thus the Scriptures inculcate a happy, joyful, social, but a religious life, as remote from the empty merriment and sensual indulgence of fools, as from the gloomy asceticism of the anchorite.

But more especially do they aid public virtue, and assist the private individual to form that character of integrity of such priceless value to himself, and to society at large. In a mercantile community, all must feel the importance of this. The whole conduct of business rests on the faith which those who engage in it repose in one another. It is the pride of the merchant to maintain an unsullied reputation, for truth, honesty and integrity. It is this which he claims of all his companions in business, and this is what they one and all claim from him. Confidence between man and man furnishes the sinews of trade far more than the command of extensive capital itself. No man of business can *afford* to be dishonest. It will take the bread from the mouths of his children, and make him shortly a starving beggar. And it is wonderful to what an extent confidence is reposed by man in his fellow man. There are men of business, who are entrusting to the care of persons whom they have never seen, between whom and themselves an ocean intervenes, more than the whole amount of their entire fortunes. We will *not say* that in many cases this honesty is a business principle, and not a habit arising out of the choice of the soul, but we *have* reason to fear that self-interest is the real cause, in many instances, of this commercial integrity of character. When, however, there is added to it a spirit of compassion and generosity, which are sometimes dissociated from it, a spirit too, of justice and truth, there is a combined character which deservedly wins the confidence and attracts the admiration of all men. There are some who have made loud professions of their faith in the Scriptures, who have at one time or another failed in these common virtues. It is impossible to say how far the influence of a defective education may modify the character of an otherwise good man. Nor how far one may fall under the influence of overpowering temptations. But of most of these instances, the Christian will say, "they went out from us, because they were not of us."

Now, in what communities do these commercial virtues thrive the most, in Pagan or in Christian countries, and of Christian, where? In semi-infidel, or in strongly religious nations. Where would you feel your property the safest? In Italy, Turkey, Egypt, and Greece, or in Holland, Germany, England or Scotland? Ah, it is where the Bible is the best known and most honoured, that man is most to be trusted, and property the safest. It is where these words are ever sounding, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." "Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God." "He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

This word of God of which we have thus spoken, has defied for more than thirty centuries the attacks of sceptics. It is no more manly to thrust it aside, and remain in ignorance of its contents, than it is to thrust with the shoulder the father who begat you, and to ignore the mother who gave you being. The wonderful book was written by nearly forty different writers; the last living more than fifteen hundred years later than the first, exhibiting every possible diversity of style, but breathing one and the self-same spirit, and unfolding one uniform and consistent system of truth. Its teachings are coincident with true science. It presents to the mind the noblest subjects of thought, and has brought into existence that institution, the Church, which has excited such a commanding influence over the world. The godliness which it teaches is profitable for this life, and for that which is to come, and while it shows you the only way of

peace, it sheds inestimable blessings upon you even here. Antiquarian and geographical research never finds it at fault. Science only illustrates and confirms its truths. It has enkindled the fire of genius in many a mind, and called forth the dormant powers of painter, sculptor, orator and poet; it has shed its influence over our courts of law, and has united the earth in one great brotherhood of nations. It has trophies still more glorious to win. It has spread civilization over this continent. It is to spread it in connection with our forms of faith over Asia, Africa, and the islands of the sea. Already it is translated into two hundred languages and dialects of earth. It will yet be read in all the families of man, as it is now read here. What surprising changes it will work, how the down-trodden nations will spring erect from the dust, how the earth will be covered with cities and crowded marts, how industry will be stimulated, and wealth increased, the poets have sung, and rapt prophets predicted. In the midst of all, will rise the Church of God, itself the centre of all these benefits, and the honoured of all hearts, its many pinnacles glittering in the morning sun, its stones laid in fair colours, and its foundation with sapphires, its battlements of ruby, and all its borders of precious stones.

ARTICLE VII.

THE FINAL DESTINY OF OUR GLOBE.

This is a legitimate subject of enquiry: one in which we all have an interest. This little earth, "hung upon nothing," among so many vast orbs in the wide space of Jehovah's empire, is the only portion of matter, with which, during our brief sojourn here, we can be much conversant. We know not the chemistry of the stars that glow in the darkness of the night; we lift our eyes on high and behold them, but can examine them by no other sense than sight. The various substances presented to us here, are the only ones upon which we can ope-