









A. Campbell

Wm. P. Brockbridge, May 67.

FAMILIAR LECTURES

ON THE

PENTATEUCH;

DELIVERED BEFORE THE MORNING CLASS OF BETH-
ANY COLLEGE, DURING THE SESSION OF 1859-60.

BY

ALEXANDER CAMPBELL

ALSO

Short Extracts from his Sermons during the same Session

REPORTED BY CHAS. V. SEGAR, PHONOGRAPHER.

TO WHICH IS PREFIXED A

BRIEF SKETCH OF PRESIDENT CAMPBELL'S LIFE.

THE WHOLE

EDITED, WITH AN INTRODUCTION AND OCCASIONAL NOTES,

BY W. T. MOORE.

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TO
THE STUDENTS OF BETHANY COLLEGE,
WHO HAVE LISTENED TO THE
"OLD MAN ELOQUENT,"
AND WHO WILL READILY RECOGNIZE IN THESE LECTURES MUCH
THAT IS FAMILIAR, IS THIS ATTEMPT TO REVIVE
SWEET MEMORIES OF THE PAST
RESPECTFULLY DEDICATED
BY
ONE OF THEIR NUMBER.



P R E F A C E .

ON account of various causes, over which the Editor had no control, the publication of this volume has been greatly delayed. According to the original design, it should have appeared in the spring of 1862; but as it was impossible to carry out that design, the manuscript was laid aside until the present year. The work is now given to the public with an earnest hope that it may do good, and that it will be considered not altogether unworthy the great mind whose thoughts it rescues from oblivion. In justice to MR. CAMPBELL, it is proper to state that the report of his Lectures and Sermons appears without his corrections. This was not intended to be so, but could not be otherwise under the circumstances. It was very desirable to have the report pass through his hands, but on account of his many pressing duties and failing health subsequent to the year 1861, it was deemed improper to burden him with such a laborious task. It is hoped, however, that this defect is, in some respect, compensated for by preserving MR. CAMPBELL's *original style*—the identical language, so far as reported, of his extemporaneous Lectures and Sermons. Some revision was found to be absolutely necessary, and in this labor the Editor desires to acknowledge the valuable assistance of his friend J. SPRIGG CHAMBERS, Esq., who has shown peculiar fitness for a work of this kind.

The sketch of MR. CAMPBELL's life was furnished expressly for this volume by MR. SEGAR, who took the liveliest interest in the publication of these Lectures, but whose recent death cut him off from all participation in their final preparation for the press.

MR. SEGAR's work has been carefully revised, and is now believed

to be not only a faithful account of the principal events of Mr. CAMPBELL'S life, but a valuable contribution to Biographical Literature.

It will be seen that only a portion of Mr. SEGAR'S phonographic report is contained in this volume. The Lectures on the New Testament and incidental subjects, delivered during the session, are reserved for another volume, should there be such a demand for it as will justify its publication.

Trusting that this effort to preserve the thoughts of one of the greatest and best men of modern times may meet with a generous approval, the volume is committed to the public, not without hope that it will meet the public expectation.

CINCINNATI, *April*, 1867.

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ALEXANDER CAMPBELL:

HIS

LIFE AND PUBLIC CAREER.*

THE lives of distinguished men are the property of the public; not only of the generation they serve, but of all succeeding generations. Were there no future life, such persons would enjoy a species of enviable immortality in the present world, provided their career secured the commendation of men. The intelligence of a people is in the proportion of the calmness, frankness, and discrimination with which they form their estimate of their public servants. It is a duty to essay the task, and essay it with the determination to profit by their excellencies, and be warned by their defects. If we condemn one invention, and exalt another into a great instrument of human progress and comfort, we should *a fortiori*, as a man is superior to a machine—as an immortal spirit has a higher value than mere

*This work is compiled principally from four different articles concerning Mr. Campbell: one written by Prof. Pendleton, in the *Millennial Harbinger*; another in the *Wheeling Intelligencer*, by the editor; one in the *Christian Standard*, by its editor, and *A Memorial Address*, by Elder Burnet, of Baltimore. Each of the articles referred to, contained more or less interesting matter omitted by the others. All the events and facts scattered throughout the several communications have been carefully interwoven each with the other, and generally arranged here in the order of their occurrence. Some original matter has been embodied, and, all in all, it is believed to be the most accurate and comprehensive article yet published on the life and character of Alexander Campbell.

matter—and spiritual qualities are better than material—estimate human usefulness above all meaner things, and carefully select from a great character the true points of admiration and imitation.

ALEXANDER CAMPBELL, the subject of this biographical sketch, by common consent, has filled a larger place in the public mind of this generation than any other theologian on either continent, and the views attributed to him have been received by a larger number of religionists, within the last forty years, than those of any other man within the past hundred. No other man of this generation could count upon a half million of adherents during the time of his natural life. Such success in the conflict of opinions, where the opposing parties were the peers of the most learned and the more pious, must argue great powers and great plausibility, and also must present ground for presumption of solid merit.

Alexander was the son of the Rev. Thomas Campbell, a relative and classmate of the Scotch poet, Thomas Campbell. His mother, Mrs. Jane Campbell, was of a French Huguenot family, which fled to Ireland to escape massacre from the Catholics after the bloody St. Bartholomew's day. She was an amiable Christian woman, and possessed and exercised those rare and cherished traits of character which gained the respect of those who met her, and secured the high esteem of all who knew her well.

Thomas Campbell, the father, was a very remarkable man. One of the most devout men said, he never knew one so devout as Thomas Campbell. He was educated at the Glasgow University, and was one of the most accurate English and classical scholars, and an exact and thorough disciplinarian and teacher. He was several years a Presbyterian minister of the New Market Presbytery in the

North of Ireland, and on account of his amiable qualities, was chosen by that body a commissioner to reconcile the Burgher and Anti-Burgher Synods. When an Irish nobleman offered him a lucrative position he declined it, for fear it would corrupt his children with the vices of society. His house was a house of religious instruction and prayer, and his parish is said to have been the most exemplary in the country. While he adhered to the catechism, he was rigid in his examination of parents and children. Feeble health drove him to this country, and in 1807 he settled as a minister of the gospel under the direction of "the Presbytery of Chartiers," then attached to "the Associate Synod of North America."

Thomas Campbell had not been in this country long when, with enlarged views and a warm heart, he conceived a system of Christian Union upon the basis of the Bible and the Bible alone. His plan was distasteful to his presbytery, and ended in a separation in 1808. Three very remarkable papers emanated from his pen about this time, two of them in A. D. 1808. These were a DECLARATION AND ADDRESS, and a PROSPECTUS OF A RELIGIOUS REFORMATION. The burden of these papers was, the inefficiency of denominational organizations for the enlightenment and salvation of the world, and the necessity of a radical change of base for future assaults upon the kingdom of darkness.

Discarding all creeds and confessions of faith, he formed a society in Washington county, Pa., to give expression and force to these sentiments, and not a great while thereafter two churches were organized upon these principles. His followers and friends agreed with him in the purpose of "absolute and entire rejection of human authority in matters of religion," and the resolution to stand together

upon the proposition, that "the Holy Scriptures are all-sufficient, and alone sufficient, as the subject matter of faith and rule of conduct, and that, therefore, they would require nothing, as matter of faith or rule of conduct, for which they could not give a "*Thus saith the Lord,*" either in express terms or by approved precedent. This was the initial movement which had much to do in shaping the current of events, issuing in what has been called the Reformation of the Nineteenth Century. These reformatory movements in the Presbyterian Church were headed by Thomas Campbell, in Western Pennsylvania and Western Virginia, and in the same church in Kentucky and Tennessee, under the lead of Stone, Marshall, Thompson, Dunlevy and others. By these independent popular movements, without any definite or systematized idea of primitive Christianity, a latent force was excited which has taken the body and form of what is now known as the Christian Church, sometimes called the "Disciples."

Alexander Campbell was born near Shane Castle, in the county Antrim, Northern Ireland, parish of Broughshane, in June, 1786, and was consequently nearly eighty years old at the time of his death,* which occurred in Bethany, Brooke county, West Virginia, at his residence, with family and friends around him, on the 4th of March, 1866. His ancestors on both sides migrated to Ireland from Scotland, but on his mother's side they were originally of the French Huguenots.

His preparatory education was conducted with great

*There has been some discrepancy in the statements concerning his age, growing out of the fact that the family register was lost by shipwreck, on the voyage to America, but the above date is derived from a written memorandum furnished his son-in-law by Thomas Campbell, in 1847, and which is therefore regarded by the family as most reliable.

care, under the instruction of his father. Indeed, his literary and religious improvement was the labor of his father's life. As Hamilcar swore the boy Hannibal to a life-long enmity to Rome, and made his god Baal a part of his son's name, so Thomas Campbell trained young Alexander to a perpetual war against the Papal and all other corruptions and sins. Blessed with an exceedingly intellectual and pious parentage, and reared in one of the strictest schools of Presbyterianism, he early formed and cultivated habits of piety, and a taste for theological studies, which gave shape to his entire life. A profound reverence for the Word of God was a marked feature of the character alike of the boy and of the man. The father and son were wont to recite the preparatory discipline, in which was formed that habit of laborious and thorough investigation for which Alexander was, in after years, so eminently distinguished, and it is no idle assertion to say that few if any scholars of the age in which he lived ever enjoyed finer opportunities, or improved them better than he did. From his earliest years his remarkable powers were judiciously taxed to the utmost limit of wholesome and vigorous exertion. Not only were all the resources of classical learning plied with an exhaustive industry and care, but the rich fountains of English and French literature were drawn upon to a degree but seldom required in the education of modern scholars. The finest passages in Greek, Roman, French and English literature, both in poetry and prose, were committed to memory, and in his late years it was a favorite recreation of his often overtaxed powers, to recite such of these as the incident of the occasion might suggest, to the delight and admiration of his companions. Even on his deathbed, rich passages that he had committed to memory when a boy, would often

come to him by some hidden association of ideas, to illustrate with their golden beauty the subject of his discourse.

Such was the academical discipline of this remarkable man. Meantime his religious and moral training was, if with any difference, even still more thorough and severe. Speaking of his father, he himself says: "His family training and discipline were peculiarly didactic, biblical and strict. The Bible, with Brown's Catechism, was, during the minority of his family, a daily study and a daily recitation." Few, if any men, in the course of a man's life, will be known or seen who could recite so much of the scripture, or who seemed to have so full and off-hand a grasp of the whole text and context of the inspired writings. Like Timothy, *he had known them from his youth.*

From such preparation as this, he passed to the University of Glasgow, the *Alma Mater* of his father, who left the son in that institution when he departed to America. In the University he enjoyed the finest opportunities to perfect his previous studies, and to enlarge still more his knowledge of literature and science. "Professors Young and Jordan were his special friends and favorites in the University." The "Andersonian Institute" had just been founded, and he heard the first course of lectures in Natural Science, delivered by Prof. D. Ure. During his college life he formed a "very happy acquaintance also with Dr. Greville Ewing and Dr. Wardlaw, then very prominent actors among the Scotch Independents, as well as with Dr. Moutre, Dr. Mitchell, and others of the Presbyterian faith. These advantages were all improved to the utmost by his eager and industrious mind. Inheriting a vigorous and well-balanced physical and mental constitution, and trained from his earliest years, by his learned

and accomplished father, to habits of severe application, he grew up to manhood a constant and laborious student. He soon rose to a high rank of distinction in the judgment and esteem of both the faculty and his fellow-students.

He completed his university education at Glasgow, in 1808, and the next year Alexander set out, with the mother and his younger brother and sisters, to follow the father to the United States, but being cast away on the Island of Ila, their voyage across the Atlantic was delayed till 1809. He landed in New York in October, and thence came to Washington, Pa.

Reference has already been made to the separation which took place in 1808, and which gave rise to the "Declaration and Address of the Christian Association of Washington, Pa.," written by Thomas Campbell, and in which the nature and design of the reformatory movement were set forth and presented to the public. When Alexander arrived in Western Pennsylvania he found his father reading the proof-sheets of his Declaration and Address, as it was then passing through the press in Washington.

At the request of the father, while reading the proof-sheets, the attention of the son was first critically concentrated upon this remarkable paper. Alexander then predicted that the leaven of those papers would work greater change than the author dreamed of, affirming, "in the *Bible alone* you will never find infant baptism and some other things practiced by us. The restoration of primitive Christianity will work a mighty revolution." But the elder Campbell had counted the cost and launched his bark, trusting the voyage to the guiding star of truth. The son entered

heartily into his father's plans, not then dreaming that his more active nature and irrepressible force would, in a few years, place him in the lead; and never did one great mind fall into the shadow of a greater, with equal grace and truer delight. There was no falling back of the elder, but Providence gradually bore the younger, with firmer tread and more agility, far in the advance. Which was the leading mind, was soon determined by the acclaim of thousands. The father rejoiced more in the son than in himself, for had he not labored for this very end?

The avowed object of this movement, as set forth in this Declaration and Address, was "the restoration of pure, primitive, apostolic Christianity, in letter and spirit, in principle and practice." "With this exhibition," adds the venerated father, Thomas Campbell, "son Alexander was so captivated that, although the proposed reformation was universally opposed by all professing parties, and he and his family were as yet unprovided with an adequate portion of worldly property, yet he was so much attached to the good cause that he promptly declined the propitious offer of a thousand dollars a year, most kindly and urgently made by Lawyer Mountain, of Pittsburg, Pa., for undertaking the tuition of the academy of that place, of which Mr. Mountain was a principal trustee. His reason assigned for rejecting this kind and flattering offer was, that he could not possibly accomplish both, and that he felt conscientiously bound to do everything in his power, through the Divine assistance, to promote the proposed reformation, described in the aforesaid address."

This is one among many illustrations that might be given of the remarkable resolution and promptness with which Alexander Campbell ever took his stand on the side of what he deemed to be right, and his duty to defend. As

yet, he was simply a private disciple of Christ. His avocation in life had not been definitely chosen. He was fresh from the college of Glasgow, and with a thorough education, splendid natural endowments, and in the midst of a people where such qualifications could command their own terms of honor and emolument, there were certainly many attractions drawing him to a life of ambition and worldly fame; but he chose the truer and better part, and determined at once to throw all his powers into the comparatively despised work on which his father had, against so much discouragement, entered, and to submit the consequences to God. How wisely he chose in this noble self-consecration, let his subsequent career tell!

At the advice and under the direction of his father, he at once devoted himself to the preparatory studies for the ministry. Soon after arriving in Washington, Alexander abandoned all other cares; applied his powerful and disciplined mind anew to the methodical study of the Sacred Scriptures. Meantime his father had gathered together two small congregations to whom he ministered, and who were agreed with him in the purpose of the proposed reformation. One of these was at Cross-Roads, some six miles northwest, and the other at Brush Run, some eight miles southwest of Washington, Pa. Before the latter of these, in May, 1810, Alexander Campbell preached his first sermon in America, on the text: "Therefore every one that heareth these sayings of mine, and doeth them, I will liken him to a wise man that built his house upon the rock. And the rains descended, and the floods came, and the wind blew and beat upon that house, and it fell not, for it was founded on the rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, who built his house upon

the sand, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

The text was evidently chosen as suggestive of the proposed foundation of this new organization, and afforded a fruitful theme for the consideration of all human bases of ecclesiastical union and fellowship. It was received with the greatest enthusiasm by the entire congregation to whom it was addressed, and resulted in an immediate and unanimous call to the ministry. At this time his father and James Foster were the only official teachers recognized in the movement, and the two above named congregations the only organizations formed upon the principles set forth in the Declaration and Address. Alexander Campbell now added the weight of his rare powers, and the excitement everywhere to hear him became intense. In the absence of church edifices, meetings were held in the open air, and the groves in the valleys and upon the hilltops rang with the powerful voice of this bold and impetuous pleader for the authority of the Word of God, above and against tradition, creeds, confessions of faith, and every human substitute invented to put ecclesiastic bonds upon religious freedom and Christian fellowship. Meantime these first movers in reform were themselves reforming. They had in the beginning only adopted the principle of reformation, that is: in all things strict conformity to the Word of God. They very soon came to the agreement to "break bread" every first day of the week, and it was not long before they felt themselves challenged to review the whole question of baptism.

"The incongruity of weekly communion and infant church membership soon became evident" to the quick and original mind of Alexander Campbell. Indeed, when

he first read the third proposition of that address, he saw that the principle therein announced, must lead to the abandonment of infant baptism. It is in these words: "That (in order to church union and communion) nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the Word of God. Nor ought any thing to be admitted, as of divine obligation, in their church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his Apostles upon the New Testament Church; either in express terms, or by approved precedent." "On reading this, I asked my father," says Alexander, "in what passage or portion of the inspired oracles, he could find a precept or an express precedent for the baptism or sprinkling of infants in the name of the Father, the Son and the Holy Spirit. His answer, in substance, was, 'It is merely inferential, but, to the law and to the testimony we make our appeal. If not found therein, we of course must abandon it. But,' continued he, 'we could not unchurch ourselves now, and go out into the world, and then turn back again and enter the church, merely for the sake of form or decorum!'" Thus the obvious difficulty was early seen, but such are the power of education, the force of early convictions, and the great proneness in the human mind to disparage positive institutions, where there is already a consciousness of the substance of religion, that these honest, earnest, and uncompromising men stumbled long at the step which their principles clearly required them to take, and which would at once sever them forever from the great family of Pedobaptists.

So this matter was left under discussion, but it could

not be indefinitely postponed. Meanwhile, Alexander Campbell had formed the acquaintance of Margaret Brown, daughter of John Brown, of Brooke county (in the extreme western part of Virginia), and soon became the accepted applicant for her hand. He was married in March, 1811, and immediately settled at her paternal home on the waters of Buffalo creek, the site of the present Bethany, and on which he has lived continuously for more than half a century. That spot, now the pleasant village of Bethany, was then a wild and secluded locality amid the hills, shut out almost from the world by the abrupt cliffs that overhung it, and the short windings of Buffalo creek, which, at that day, being unbridged, was often not fordable. It was in this romantic and remote spot in the New World to which he had come, amid peaceful agricultural pursuits, and in the prosecution of those studies befitting his calling, as a minister of the Gospel, that Alexander Campbell's long and eventful public career was fully inaugurated, without a suspicion, on his part, we may add, that he was to become one of those great pioneers in the world of reform that have appeared at rare intervals in the history of mankind, and have had power by "the sole lever of thought" to upheave the weights of ancient traditions, long-accepted formulas, and consecrated theories, from the mind of society. He began as Martin Luther and John Wesley began, not as a would-be revolutionist, but as a reformer of his own immediate "household of faith." He looked forward to no new denomination, but simply to the correction of vital errors and innovations that had been fastened upon the primitive Gospel as preached in the pulpits of that day. Martin Luther proclaimed "justification by faith," and the echo and effects of that startling proclamation went far beyond his own

conception and control. And thus, Alexander Campbell, in like manner, startled those with whom he was in communion by many bold and remarkable declarations.

Alexander Campbell was unceasing in his labors and his studies, and became more and more convinced of the want of scripture validity in his baptism, and more and more impressed with the duty of being immersed, that he might conform in every particular to the divine requirement with respect to the ordinance. His constant habit of reading the Greek New Testament made him an independent thinker on its contents, and in 1812, Mr. Campbell declared to the family that he had never been baptized. His great respect for his father's judgment and example could restrain him no longer, and he at length decided to be evangelically immersed. The subject was fully discussed, and seven persons, including most of the Campbell family, were immersed by a Baptist preacher by the name of Matthias Luse, into the name of the Father, Son and Holy Spirit. He says, speaking of this passage in his life, "I thought it due to my father to inform him of the fact. Therefore, when I decided to be evangelically baptized, on my way to invite Elder Matthias Luse, of the Red Stone Baptist Association, to attend on the occasion, I informed my father of my purpose, and of the time for its accomplishment. Accordingly, on June 2, 1812, my father, mother, my sister, Mrs. Bryant, my wife, myself, James and Sarah Henon, in all seven persons, were baptized into the Christian faith."

An event so extraordinary as this, could not fail to excite much comment and discussion. It gave also great notoriety to the prominent actors in the movement, and roused up the most intense opposition. Despite of all this, however, they steadily persevered, and day by day,

under the powerful and shaping intellect of Alexander Campbell, the peculiar points in the organization became more and more sharply defined and prominently set forth for the public examination.

Weekly communion had been established; and immersion followed in the churches heretofore named—composed of pious persons from all quarters of the theological heavens. Both father and son became deeply impressed with a conviction of the evils and sinfulness of sectarianism. Their first movement as reformers, was the repudiation of human creeds, as tests of fellowship, and a proposal to unite all the disciples of Jesus in one church, with the Bible as the only authoritative stand, and of faith and practice. Pursuing the study of the Scriptures, as free as possible from party bias, they, and those associated with them, were soon convinced that infant membership in the church, and sprinkling, were unauthorized of God. In a few years, not more than two or three, some five or six congregations were organized in Washington county, Pennsylvania, and the adjacent part of Virginia, and about 1815 they unitedly applied for admission into the Red Stone Baptist Association, and were received, with the express understanding that they subscribe to no human creed or confession of faith, but that they should be held responsible alone to the Word of God in all things pertaining to faith and practice. To many of the preachers this union was at first very distasteful, and they accordingly commenced a series of petty measures of opposition, and an irrepressible conflict arose, and finally resulted in the withdrawal of these churches from the Red Stone Association, and their union with the Mahoning Association of Ohio, known to be more liberal in feeling.

At the first meeting of the Red Stone Association,

which was held after the union, Alexander Campbell delivered his celebrated discourse on the law. The clear, strong and original views announced in this address were new to most of the preachers, and excited against him the most relentless opposition. The disaffection grew with time, and it was not long till such men as Brownfield, Fry and others, set themselves resolutely to work to excommunicate him, and those associated with him, from the fellowship of the Association.

Failing in several attempts upon the ground of heresy in doctrine, overcome always in argument upon the scriptural authority for the proposed measure, and finding that the majority was always against them, these envious and ambitious leaders, resorted at length to a parliamentary artifice for accomplishing their purpose. A rule was adopted, as to the reception of congregations into the Association, providing that all congregations which had been "*constitutionally*" admitted, should be permitted to continue their connection. The design of this rule was not seen, at the time of its adoption. But it soon leaked out that Mr. Brownfield, who had succeeded in getting himself adopted moderator, intended to apply the rule to the exclusion of the "six congregations that had come in with the Campbells." The artifice was this: the constitution of the Red Stone Association required a recognition of the Philadelphia Confession of Faith; but these congregations had been admitted under a special protest against all confessions of faith, therefore, the moderator would rule, they have not been "*constitutionally*" received, and must be excluded from any further connection with the body.

Having ascertained that such a course was to be taken, Alexander Campbell immediately proposed to the congregations aimed at, that they should peaceably withdraw,

and thus avoid all further strife with the Red Stone Association. This was agreed to, and before the next annual meeting they had all united with the Mahoning Association in Ohio. This union was one of complete harmony, and in a few years the Association dropped all pretensions of ecclesiastical power, and continued to assemble only as a sort of reunion of sister congregations—annual “big meetings” for co-operation and encouragement in the work of spreading abroad the restored principles of primitive apostolical Christianity.

Against his own wishes, he was compelled by the force of ecclesiastical opposition, to act separately from the Baptists, seeking fellowship only with those who were willing to be governed by the Bible alone. Thus cut loose from his former connections, and with a fierce opposition stirred up against him, he gave himself supremely to the advocacy and defense of his plea for a return to primitive Christianity. For half a century he gave his strength to this work, making tributary to it all his treasures of learning and eloquence.

During those trials, the extraordinary powers of Alexander Campbell became widely known. The people were with him, only the rulers of the then Baptist Israel were opposed to him. Their opposition, however, was everywhere active. His advocacy was no less energetic and aggressive. He made frequent excursions, far and near, as Providence opened for him a door, and steadily enlarged his influence and increased the number of his disciples. His renunciation of infant baptism, and bold advocacy of immersion, brought upon him the fiercest opposition of the Presbyterians.

Mr. Campbell announced what he believed to be fundamental propositions in all his efforts to keep the unity of

the spirit in the bonds of peace. He declared to the world that, "*Christian unity can result from nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and confessions have destroyed Christian unity.*" That "*whenever the setting aside of creeds and confessions shall be attempted, Christians will give to the world and to angels, and to themselves, proof that they do believe the Word of God.*"

This was Mr. Campbell's first great distinctive enunciation or dogma. On these and others hereinbefore alluded to, Mr. Campbell took his stand, and reasoned and labored as few have done for the union of all God's children, on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. He appeared in public in defense of his views, and in vindication of his entire orthodoxy. He was, as might be expected, arraigned as the "setter forth of strange doctrine," and the would-be founder of a new sect, which accusations he repelled by saying that "there is nothing new in Christianity."

Alexander Campbell soon became chiefly and prominently known as the recognized head of a new religious sect, as it was generally esteemed, called familiarly the "Campbellite Baptist Denomination," but called by himself and the membership of the church, the "Disciples." This denomination took its origin from the teaching of himself and his father, as already stated, and during the half hundred years last past, has grown to a church numbering five hundred thousand members, who are especially numerous in the States of Virginia, Ohio, Indiana, Illinois, Missouri, Kentucky, Tennessee, Georgia, Mississippi, and many in Pennsylvania and New York. The views as taught and expounded by Mr. Campbell and his father

have also been adopted by a large mass of people in Europe. Their peculiarities, as a religious people, are that they discard all human creeds and confessions of faith, and take the Bible alone as a perfect all-sufficient rule of faith and practice; esteem all commandments and traditions of men as necessarily fallible, supererogatory, and in derogation of the all-sufficiency as well as the express injunctions of the Word of God. Another peculiarity is that they partake of the Sacrament of the Lord's Supper every Sunday, or first day of the week. They believe also that Christian baptism can only be performed by immersion, and that there is no warrant either in the example of Christ himself, or in the teachings and practice of his apostles, for any other baptism. Infant baptism they reject, because the command is to "repent and be baptized," and baptism, therefore, they hold, can only follow repentance.

The arguments and details of these views are to be found in a work called the "Christian System"—the fundamental work, so to speak, of the Disciples, as a denomination. The same views, especially as regards baptism, are also amplified and discussed in another work, known as the "Christian Baptist," first published in serial form, and since revised and collected as a sort of text book by the denomination.

The speeches and writings of Alexander Campbell, upon his ideas of the theory and practice of primitive Christianity led to many controversies in the religious world. The contest, with Mr. Campbell, was life-long, and gave rise to many extraordinary discussions. His debates, as reported and published in the regular order of their occurrence, were as follows: With the Rev. John Walker, a minister of the Secession Presbyterian Church, in the State of

Ohio, held at Mt. Pleasant, in the year 1820. This discussion was upon the action and subject of baptism. The debate created a great local interest, and was attended by a vast concourse of people. Next followed his debate with the Rev. Wm. McCalla, on "Christian Baptism," held in Washington, Kentucky, in the year 1822; next his debate with Robert Owen, the celebrated sceptic and socialist, on the "Evidences of Christianity," at Cincinnati, in the year 1829; next his debate, in the same city, in the year 1836, with Bishop (now Archbishop) Purcell, on "Roman Catholicism;" and one on the points in dispute between Presbyterians and Reformers, with Rev. N. L. Rice, a well-known Presbyterian clergyman, held in the city of Lexington, Kentucky, in the year 1843. The specific points of this debate were, "The Action, Subject, Design and Administration of Christian Baptism," also "The Character of Spiritual Influence in Conversion and Sanctification," and "The Expediency and Tendency of Ecclesiastical Creeds, as Terms of Union and Communion." This debate with Dr. Rice, embraced a period of eighteen days, and was conducted before a large and interested assembly, Henry Clay presiding as moderator, assisted by some of the first men of Kentucky. A like interest had been shown in the Owen and Purcell debates at Cincinnati, which were thronged by eminent theologians from all parts of the country. Mr. Campbell also held a written discussion with Dr. Skinner, on Universalism. In all these he maintained a high reputation for learning, dignity, and logical and critical acumen. It may be truly said that these discussions have exhausted the subjects debated. Nothing is left to be said. The resources of learning and logic have been drawn upon till nothing remains that seems worthy of reproduction. These celebrated polemics

of Mr. Campbell called out in "full orb'd splendor" the treasures of his great learning, and his marvelous powers of debate. Wherever he went, whenever he spoke, he made himself famous by the novelty of his teachings, and the remarkable ability with which he discoursed on the stirring themes of both Testaments. His calm dignity, the profundity of his conceptions, and his extraordinary power of generalization riveted every mind and charmed, as well as instructed, thousands of those who believed as he did, as well as those who did not accept his views of the Bible as orthodox. If Alexander had done nothing else than the single work of defending, as a verbal controversialist, his views of scriptural authority of immersion, and exposing the human origin of infant baptism, his name would deserve to stand among the brightest on the roll of public speakers and reformers. It was during the debate at Lexington, that Henry Clay, the great man eloquent, formed so high an estimate of Alexander Campbell, as a scholar and gentleman, that he declared him the profoundest theologian, and most eloquent and able debater of the age. This was no mean compliment, though no less merited than generously awarded.

In 1819, Alexander Campbell established the Buffalo Academy, at his residence, and for a few years, aided by his father, found it convenient to devote much of his time to educating young men in English and classical literature. His father, after spending some time in Ohio, Kentucky, and Indiana came to reside with his son, after he opened the academy, and there departed his useful life at the age of ninety-one. This school was crowded to overflowing from the beginning, and through Mr. Campbell's example and influence, a lively impulse was given to the cause of education in the then new and comparatively un-

lettered community by which he was surrounded. He impressed his powerful nature upon many of his scholars, and graduated a number of young men, who, in after years took high rank in the professional walks of life.

During the existence of the academy, Mr. Campbell became acquainted with Walter Scott, one of the brothers, who was also a teacher in Pittsburg — an acquaintance, which, ripening into intimacy, lasted until the demise of the latter in 1861. They were true yoke-fellows, each in his sphere contributing greatly to the scriptural knowledge and spiritual development of the other.

Mr. Campbell's public efforts, as a speaker and teacher, augmented his celebrity, and increased the desire to hear the objects of his mission discussed. These events determined him to write, as well as preach, and in 1823, he began his career as a journalist and publisher, at which period he established, at his home in Bethany, the *Christian Baptist*, a monthly periodical devoted to the defense of primitive apostolic Christianity. No religious publication, in our country, perhaps, ever created so wide-spread a sensation, and excited more controversy than this very bold and original work. This periodical soon became to the religious world what the "*Spectator*" had been to the social world in the days of Addison. Questions were here freely propounded and discussed between friends and opponents, believers and unbelievers; correspondents were answered, accusations refuted, and doctrines and dogmas commented upon with all the freshness and vigor which Mr. Campbell's active and original mind infused into every thing that claimed his attention. The author was in the full freshness and strength of his powers. He had a large and intimate acquaintance with the diversified phases of sectarian Christianity, was a keen and judicious

observer of men and things, entirely free from all shackles of ecclesiastical authority and prejudice, and withal intimately acquainted with the divine standard with which his principles led him to compare all things in professing Christianity. He saw many things which he judged to be not only without warrant in the word of God, but which he regarded as positive corruptions or perversions of both its letter and spirit. Naturally with but little reverence for human authority, he did not feel it sacrilege to challenge any thing which he deemed contrary to the divine standard. Against such things he did not scruple to turn every shaft in his well-furnished quiver — argument, humor, wit, satire, ridicule — every power of his diversified and bold genius was employed with an adroitness and energy, that carried every thing before him. He opened his pages to the freest and widest discussion and inquiry, and allowed a free hearing to both sides of every question which he deemed worthy of examination. Opponents crowded into the arena of his publication, like the Philistines upon Samson, and with a similar result.

For seven years, he continued the publication of the *Christian Baptist*, and to the end maintained in his style and matter, a vigor and variety, that seemed inexhaustible. In 1830, the *Baptist* appeared in enlarged form, under the title of *The Millennial Harbinger* — a work which he continued to edit and publish till the end of 1863. It is still in existence, and has entered its thirty-eight year, under the editorial charge of his son-in-law, Professor W. K. Pendleton, and Professor C. L. Loos — both thoroughly educated gentlemen, each possessing and exercising, in an eminent degree, the rare ability to write, speak and teach in the most successful and acceptable manner.

These publications, although enriched with contributions from many gifted pens, were principally occupied with editorial essays, and on this mainly depended the public interest in them, and the originality of their views. During forty years Mr. Campbell also published other works, among which were six voluminous reports of oral debates; a translation of the New Testament, by G. Campbell, Doddridge and McKnight, with prefaces, emendations, and critical notes of his own: the Christian System; Infidelity refuted by infidels; Baptism — its Antecedents and Consequents; a volume of Literary Addresses; a life of his father, and other books, making about fifty volumes. These and his sermons gave him a great name and power among his fellow-men. His debates with McCalla, Walker and Owen had more to do in widening his influence, perhaps, than any of his other discussions. He also had two noted written discussions in the *Harbinger*, one with Bishop Semple, and another with Rev. Mr. Skinner, a Universalist of New York.

His debate with the celebrated Owen, the zealous and talented propagandist of infidel sociology — deserves additional notice. Owen published a challenge to the clergy of the whole country to meet him in debate on his peculiar belief. He put it forth in New Orleans, and no one dared or cared to take it up. Finally, it fell under the eye of Alexander Campbell, and he at once resolved to accept it. Speaking of this challenge he says, "I have long wondered why none of the public teachers of Christianity have appeared in defense of the 'last, best hope of mortal man.'" "I have felt indignant at the aspect of things in reference to this libertine and lawless scheme," and "relying on the Author, the reasonableness, and the excellency of the Christian religion, I will meet him in

debate." This, as well as the discussion with Archbishop Purcell, was a labor which Mr. Campbell felt he owed to Christendom. They were, in no exclusive sense, connected with the special work of reformation to which he was more particularly devoted. His important defense of the truth of Christianity against the infidel attacks of Owen, and his even greater vindication of Protestantism against Romanism, deserve the gratitude of the Christian world. He stood, in both of these conflicts, as the champion of evangelical truth, and his overwhelming assaults upon these two decided foes of pure Christianity, will ever be remembered as forming an era in the victories of the true Church of God.

In the winter of 1829-30, Virginia called a convention to amend the state constitution. Alexander Campbell had never taken any public part in politics — but the people knew that he was identified with them in interest, and that he was a man to whom they could safely commit their cause, and they called him to their service with an earnestness he could not refuse. Thus he became an active member of the convention which sat in Richmond, Va. There has never been such a gathering in Virginia as in that convention, and it is probable there never will be again. Among his associates in that convention were the venerables ex-President Madison and Chief Justice Marshall, and the excentric John Randolph, of Roanoke, all stars of the first magnitude. He bore a prominent part in the proceedings of the convention, acting on the judiciary committee with Marshall, and came into conflict with Randolph, and other leading minds of Eastern Virginia, in his advocacy of the interest of the western portion of the state. It was in that convention that Mr. Campbell gave a prophetic notice of what would ultimately be the

course of Western Virginia, and what he lived to see accomplished. His colleague from his portion of the state was Philip Doddridge, and no two men in that body of great minds gave more evidence of Virginia's intellectual resources in those days. Mr. Campbell established himself in the esteem of all his compeers, except John Randolph, but his failing to win his regard probably was not owing to the fact that he did not, in more than one encounter, convince Randolph, in the convention, as Tristram Burgess did in Congress, that he was fully his peer as a statesman and satirist in debate.

In all Mr. Campbell's political experience he never forfeited the dignity of his character as a Christian minister. Though the convention was not the place for him, his preachings in Richmond, during his attendance at the convention, were among the happiest of his life, and their influence is felt among his hearers to this day. In private and in public—by the fireside, in the social circle—in the halls of the capitol, and in the pulpit, he never ceased to disseminate the seeds of the great movement to which he had dedicated his life. Small men give way under such circumstances, and make shipwreck of their faith; it is only the giant intellect and lion heart that can bend the spirit of politics to the higher powers of religion, and make even the world venerate and praise it.

President Pendleton, speaking of Mr. Campbell, in the *Harbinger*, says, "We remember well an incident illustrative of the effect of his course during the Virginia Convention. Ex-President Madison was returning from the convention, of which he had been a member, and spent the night at my father's house, which was just one day's journey from Richmond. The next morning Mr. Madison rose early, and he and my father were walking on the por-

tico in the early sunlight, when the latter asked Mr. Madison his opinion of Alexander Campbell. After speaking in very high terms of his abilities as displayed in the convention, he said, 'But it is as a theologian that Mr. Campbell must be known. It was my pleasure to hear him very often, as a preacher of the gospel, and I regard him as the ablest and most original and powerful expounder of the Scriptures I have ever heard.' We were then just entering our teens, but the aspect of this venerable man as he walked, with elastic and graceful step, in the morning's sunlight, we shall never forget. This opinion of Mr. Madison was of course highly gratifying to my father, and was often repeated by him to others in after years."

Alexander Campbell performed, with marked ability, the services confided to him by his constituents, and upon the adjournment of the convention he returned to his home with greatly enlarged influence for good, and with increased zeal for religious labor, for which he was so pre-eminently distinguished.

By this time, through his untiring labors, his public debates, and his many and extensive tours, through all the states of the Union, Mr. Campbell, aided by many able and devoted co-laborers, had attracted to the movement of which he was the great and acknowledged head, many myriads of zealous and earnest sympathizers. Congregations had been organized in almost every state of the Union, and in many localities, they constituted the prevailing denomination. He had long seen and felt the growing want for an educated ministry, and earnestly meditated upon the best means for meeting the necessity. Already taxed to the utmost, by the innumerable public demands upon his time and his learning, he for some time, shrank from undertaking what seemed the only alterna-

tive, but the necessity was urgent, and he resolved to postpone it no longer. Consequently, in 1840, he commenced the great and crowning work of his life—the founding and endowment of Bethany College. He did not wait to raise the means from others, but with a sublime confidence in the merit of the enterprise, which was his strong characteristic in all that he undertook, he threw some *ten or fifteen* thousand dollars of his own capital into the business, and at once contracted for the erection of the necessary buildings. All the energies of his great mind and heart were thrown into the enterprise, and by the fall of 1841, the college was organized, with a regular charter, board of trustees, faculty, and over one hundred students assembled from ten or twelve different states of the American Union.

Mr. Campbell made the tour of the Western States more than once in its behalf. His appeals brought liberal responses from the proverbially generous people of those sections, many of whom were so devoted to him that they traveled fifty miles to hear him speak. Even Whitfield, in the zenith of his popularity, never drew together crowds more completely under his influence. No religious reformer ever was more completely enshrined in the hearts of his followers than was Alexander Campbell, at the time of those celebrated tours during the last twenty-five years. He had then begun to grow old, and his head was whitening—his views had spread far and wide among the people—his name was venerated, and thousands of men, women and children regarded him with all the fondness of filial affection. And no wonder—as any one would say, who during those days, could have seen him standing like Saul among the people. His whole presence was commanding—his enunciation was sonorous and magnetizing,

his pronounciation was accurate and scholarly in the first degree—the outward evidences of the highest mental and moral discipline, combined with original greatness, were unmistakable, while his argumentation was as luminous and as grand and as all-sweeping in its comprehensiveness as the sunlight itself. Men of all creeds heard him enraptured, and the tributes that were paid him by the journals of the day, wherever he went, were, perhaps, never accorded to a mere theologian in this country.

From the founding of Bethany College to his death, Alexander Campbell was its president. Those who have attended that institution do not need to be told of its most interesting feature. Mr. Campbell took upon himself, not only the duties of president, but also the daily labor of lecturing on the Bible. Indeed, he made the daily and thorough study of the Bible the peculiar characteristic of Bethany College. As he regarded the Bible, and the Bible alone, as the only authority to the church, in all matters of faith and practice, and the only infallible source of a perfect morality, so he conceived it should form the basis of all Christian education, and he made it the leading text-book of educational instruction. This great thought he ever cherished, as the ruling principle of his college labors. And to raise up men who would sympathize with him in his sublime aim of magnifying the value of the Book of Books, and enforce its claims to authority over the hearts and consciences of men—was the great motive which prompted him to superadd to his already oppressive labors, the additional responsibility of Bethany College.

The students of the College will readily remember its most interesting feature—the morning lectures of the president. A chapter was read in the

Bible by some student, selected in alphabetical order, and then commented upon by the president. During these lectures he in his latter years sat in his chair, and his remarks were of the easiest and most conversational character. He spoke with remarkable power and distinctness. Sitting in a plain arm-chair, with the Bible sometimes open and sometimes closed, upon a little table before him, Mr. Campbell's talk to the students would possess a vigor and eloquence in articulation seldom equaled by the most impassioned efforts of other speakers in the pulpit or on the orator's stand. Frequently the greater portion of the morning hour would be consumed on the philology of a single verse. Misconception of generic terms, Mr. Campbell always contended, had been the foundation of untold errors in Bible science. In all his debates, and in all conversations, not less than in these lectures, he, therefore, stated a proposition, stripped of every vestige of ambiguity, by compiling a definition of terms. These terms he would trace down to their roots in the dead languages. It was the privilege of all, and the custom of many students, to leave questions on his desk, and these were frequently made the subject of a lecture. Thus his intercourse, every morning with the whole number of students in attendance at the college was of such a character as to greatly endear him to them. At the close of each term the senior class were examined as thoroughly with reference to the morning lectures as they were upon the sciences and languages. This branch of the college course furnished a fair field for President Campbell's extensive knowledge of the Holy Writings, and his lectures on the Pentateuch, the New Testament Biographies, and Acts of Apostles, were such as few other men could deliver.

In 1847, Mr. Campbell made a tour to Europe, partly

for his health, and partly to visit the congregations of his church in Great Britain. On reaching London he was the honored guest of our Minister at the Court of St. James, Mr. Bancroft, and through him and through letters from the first men of this country, was the recipient of honors and attentions from the great leaders and molders of political opinion in England. Only in Scotland, in the city of Edinburg, did any thing occur to mar the influence and pleasure of his trip. His position on the slavery question had been grossly misrepresented by a clergyman who was desirous to engage him in debate, but with whom Mr. Campbell refused to hold any intercourse on account of his questionable character. The refusal, for the cause assigned, led to a recourse before the civil tribunals, on the part of the clergyman, in an action for libel, the final result of which was a verdict in Mr. Campbell's favor. The labors and events of this tour, added to the burden of the college, seemed to have materially affected his mind and general health; but the deadliest portion mingled in his cup of baleful care and sorrow, was the sad news which awaited his touching the shores of his adopted country. The son of his old age, the child of his prayers and hopes, was no more! Wyckliffe Campbell had been drowned at his father's mill! It is said by those who were near him, that Alexander Campbell never was equal to himself after this stroke; but it was long before the admiring world perceived any change.

Mr. Campbell was intensely Protestant, steadily cherishing, through his life, the cardinal principles of what is called evangelical truth. He was also a profound admirer of American institutions. His heart ever beat with the impulses of freedom. He never was the champion of American slavery. He believed, however, that the rela-

tion of master and slave had existed in biblical times, under the Divine sanction, or, at all events, tolerance, and while he did not desire to be regarded as the apologist of American slavery, he contended that it should not be a test question of communion in the churches. This was his position in Scotland, before the people of that country, as it had been here at home before the American people. His own slaves that came into his possession by marriage, he had emancipated many years previous to his visit to Europe. His tract to the people of Kentucky, urging them to adopt a system of gradual emancipation, was an earnest and powerful appeal. Mr. Campbell was always on the side of religious and educational reform. In 1841, a teacher of a small school in Bethany was requested by some of the citizens to receive the colored children into her school. Knowing that to be a penal offense in Virginia, she demurred; but the noble-hearted Campbell volunteered to come between her and the law if any fine was imposed, whereupon the teacher yielded to the wishes of the friends of the colored children, and they were taught six months unmolested.

It will be evident from what has been recited, that it was never a purpose of Alexander Campbell or his father to build up a new party or sect in religion. Their primary aim was to reform the errors of the existing organizations, without schism. They thought they would persuade them to reform, and to conform to the scriptures, without division; and, as far as the Mahoning Association, to which they attached themselves, was concerned, this was accomplished. This was a recognized Baptist Association at the time the six churches, represented mainly by Thomas and Alexander Campbell, united with it, and it was never subjected to any ecclesiastical excom-

munication from Baptist fellowship. Alexander Campbell was recognized as a Baptist everywhere in his travels for many years after his withdrawal from the Red Stone Association, and would, of his own accord, never have broken fellowship with them, if they had allowed him the freedom which he claimed in preaching what he believed to be the simple truth of the gospel, and at the same time the right of exhorting his brethren to return, in all matters of faith and practice, to the express teachings of the Word of God. But prejudice, envy and clerical bigotry are hard things to persuade, and still harder to contend against. And so the strife commenced, and for more than forty years went on with a zeal, and in some cases a passion that in calmer years both sides must regret. Of one thing his most intimate friends are sure, that during the riper years of his life, Alexander Campbell often thought earnestly and fondly of a restoration of fellowship between the Disciples and the Baptists. But he could not see the way. His proposition for a friendly discussion of mutual differences with Dr. D. R. Campbell, of Kentucky, made in 1858, was conceived in this hope, but the spirit in which it was met, showed that the proposition was made too soon. He ever met any fraternal advances on the part of a Baptist with the most cordial welcome, and cherished with special care every development of returning good feeling which he discovered in the prominent men of the denomination. But further than this he did not see reason to go.

The very recent movements, however, in ecclesiastical circles are indicative of a strong desire, in certain locations for a union between the Baptists and Disciples. Among the denominations of the Middle States there are strong symptoms of the same desire, and as the wish be-

gins to find utterance, it is not improbable that the cherished hope of Alexander Campbell, in this particular respect, will be realized in the consummation at an early day, of a union of the two most powerful and prosperous branches of the family of immersionists in our country.

Having dwelt at length upon Mr. Campbell's antecedents as a reformer, in religious matters, it is meet to close this sketch with brief notes of his social and private characteristics as an extraordinary man, both in his public and private relations.

Alexander Campbell's reputation was without a spot. His bitterest enemies failed to find a flaw in his character for truth, integrity, and goodness. To those who knew him well, he was most cheerful, gentle, genial, just, and devout; and as dearly beloved for his goodness as he was venerated for his greatness. And it was in social life, in the midst of his friends and relatives, especially around his own ever-thronged and ever-hospitable fire-side, that Mr. Campbell was most truly loved and honored — and there the vacuum can never be filled. His manner toward the humblest domestic of his household was kind and engaging. Never were the inborn characteristics of a gentleman more certainly and happily manifested than in him. Children loved the sight of him. "None knew him but to love him." His amiable disposition made him a native gentleman.

Mr. Campbell was not self-asserting, but deferential and devout. He belonged to that class of men who will lead under any circumstances, whether they desire it or not. It will ever be remembered to his honor, that with an almost unbounded personal influence over a religious community, numbering hundreds of thousands, he never sought the least ecclesiastical control. Although the tel-

egram, from Wheeling, announcing his death, spoke of him as "Bishop Campbell," it will surprise many to learn that he was merely *one* of the bishops of the congregation meeting in Bethany, and that, outside of this, he never sought and never exercised the least ecclesiastical authority.

Nature, education, and circumstances made him a luminous radiating center, but his position also made him equally a focal point, where were concentrated the rays emitted by a thousand minds—his correspondents on both continents. The suggestions and queries of every mail were invaluable. No man ever more scorned the idea of imposing his name upon a party than he did. He felt humbled when any one would put *ite* to the syllables which designated him, or the members of the *Christian Church*, from among other men. In the newspapers which have lately alluded to him, he is generally spoken of as the talented *founder* of the *Christian Church*. Neither he, nor those who have been stigmatized as his followers, have felt flattered by that word "founder." He founded nothing that he called, or they call, religion. He was often at special pains to show, not only that the things which he taught were in the Bible, but that they had been severally recognized by leading authors, at different periods in the history of the church.

Mr. Campbell's career of public labor and influence was a long one. For forty years he labored with an assiduity and energy rarely if ever equaled. Through long tours of months, he would travel and talk and preach, with a strength and endurance of mind and body almost incredible. His great fame attracted to his public appointments vast concourses of hearers, and he was accustomed to address such, almost daily, for several hours at a time—and

not unfrequently, two or three times a day, with all the power and animation of one fresh from the rest and preparation of the study. He was, in the broadest and grandest sense of the word, a discourses. His ideas flowed on in a perpetual stream, majestic in its stately volume, and grand for the width and sweeping magnificence of its current. With a voice that thrilled with the magnetism of great thoughts, and a person imposing and majestic, as his mind was vigorous and commanding, no one could hear and see him, and fail to discover that he was in the presence of one on whom nature had set the stamp and seal of transcendent greatness.

In his family and domestic relations he was a faithful husband, a kind and considerate father, and a just and respected neighbor. In 1828, he was married a second time, to S. H. Bakewell, who, with four of her children, survives him. These *four* are all that remain of fourteen that were born to him from his two marriages. His descendants — children, grandchildren, and great-grandchildren, in all, number only thirty-one. This is a small number to survive an octogenarian. But a bright family had gone before him across the Jordan, and he did not find his mansion untenanted when he too was called to the heavenly home.

Though a manager of vast interests, in his family, religion was a daily business. Those who lived by him and with him for years, say he was the most persistent man in the religious instruction of his family that they ever knew. Reading the scriptures, expounding them, talking of the great themes of the Bible, singing God's praises, were as regular as morning and evening. No matter what had been the fatigues and labors of the day, he always found strength and time enough for this cardinal

feature in his household economy. He had but little confidence in a piety that was not nourished and instructed by the daily study of the word of God, and a perpetual habit of prayer. So he taught, and thus he practiced. How did it fit him to die?

The colloquial powers of Mr. Campbell were of an unusually high order. In every circle he seemed to be the center of radiance, and as constantly the devoted center of attraction for old and young, stranger or relative, as ever were the most celebrated conversationalists of modern times. His information, derived from life-long study and from travels in Europe and America, and from his experience among every variety of life was inexhaustible, and always charming by its exceeding simplicity. In conversation, if he be compared with Webster, Chalmers, Calhoun or old Dr. Beecher, he was their superior. It is necessary to look further for his peers, and find them in Luther, Macauley and Coleridge. In private as in public debate, he was more the sage than the controversialist, and compelled a rare respect and deference. The universe was his library; his conversation a living study.

When traveling, wherever he might sojourn for the night, and during intervals of public speaking, throngs would collect to hear him *talk*; and between these fire-side and public preachings, his tours would be almost an endless monologue. Nobody wished to talk in his presence. His themes were so much out of the range of ordinary conversation, that but few people could sustain a part in their discussion. A question would sometimes set him agoing—but very soon his vast learning, especially in the department of biblical lore, would lead him into wide fields of discourse, all familiar and easy to him, but strange and unknown to his hearers, and it was their pleasure to sit

in silence and learn. But he was not pedantic. The great ideas, which were the woof and substance of his discourse, were too grand and sublime for the trivialities of pedantry. No man ever talked with a more manifest absorption of his soul in the transcendent volume of the truths which he discussed. His were truly "thoughts that breathe and words that burn." No one ever suspected him of "talking for effect," in the vain sense of that saying. His whole nature seemed animated with a divine enthusiasm for the knowledge that brings salvation. He could not be induced to talk long on any other subject. No matter where he was, he was the observed of all observers, and he would bend the conversation, sooner or later, by the talisman of his superior genius and zeal, toward the love and the mercy of God, as manifested in the gospel. Not unfrequently has Mr. Campbell been seen in company with reputed conversationalists, and friends have been curious sometimes to see how he would sustain himself in such cases; but while he was ever courteous to listen, his associations of thought were so original, the range of his learning so out of the ordinary track of fashionable and superficial attainments, and the divine elevation of his ideas so lifted up above the common-places and platitudes of ordinary conversation, that even the vainest talkers soon grew silent, and listened, if not with delight, at least from necessity. The charm of his discourse was, that it breathed the freshness of a heavenly revelation, and, lifting the soul up into the region of things ineffable, made it, at least for the moment, feel that it was divine.

Still, Alexander Campbell was not, in the proper sense, a conversationalist at all; he was a discourser. And as a speaker, he had no equal in his peculiar sphere. He was not what the world calls an orator, and could not be

compared with the great Whitefield. He had not Whitefield's voice, his action, nor his emotions; nor had Whitefield his mind. Nor had he Wesley's enthusiasm and directness. He had feeble exhortatory power, and he was seldom tender. The pathos of Kirwin he could not approach. But he drew crowds equal to either of these orators. He was *clear*. He was generally understood by the masses, always by the cultivated. His entire mastery of the Bible captivated every one; all felt his power there. In action and in mind, he was Webster rather than Clay. Grand and sublime was he, but it was the sublimity of his theme. He never seemed to make an effort, while he charmed by his exegesis—his severe logic or his lofty rhetoric. He was unlike most all speakers, but always gentle, courteous, commanding. His discourses were extemporaneous, often exceeding two hours in length, but were so clear in statement, cogent in argument, rich in diction, and forcible in illustration, as to hold his auditors in rapt attention to the close. His habits of extemporaneous speaking never caused him to degenerate into slovenliness of style, but sometimes led to undue diffusiveness and discursiveness. This feature was particularly observable in the writings and speeches of Mr. Campbell during the closing years of his life.

He was not less laborious and celebrated as a writer than as a speaker. And as a writer his power was acknowledged far and wide. When quite young he had read Scott's Commentary through; he had committed the gems of the better English poets to memory; the Proverbs and Psalms he had at his fingers' ends, all of which seemed to be at command always. The earlier years of his editorial career were distinguished by lively and earnest controversy. The arguments and criticisms of his opponents,

given in full on his pages, and the replies, exhibiting a completeness of information on the topics discussed, ripeness of judgment, strength of argument, keenness of retort, and withering exposures of sophistry, that render them admirable models of polemical theology. Seldom do the writings of other distinguished scholars exhibit such playfulness of wit and keenness of satire joined with such gentlemanly dignity and logical power. At no period in writing did he take much time to dress his thoughts. When his mind was on draught, he gave what flowed, and this was always characteristic of a great and cultivated mind. His fine taste seldom left him at fault. He adorned every subject on which he wrote.

In person, God set the stamp of a man of power upon Alexander Campbell. In height he was five feet eleven inches, and when in health and in his prime, muscular without fleshiness; his brain vigorous rather than massive, but well-balanced; his nose aquiline, and his very dark blue eye had an eagle's fire. He was well-formed, and in every way well-proportioned. Up to within four years of his death, he sustained a healthful and spirited temperament, combined with remarkable vigor of mind and physical energy, but during the last two or three years of his life, the manifest power in his face, the kindly humor which was wont to twinkle under his eyebrows, as well as his genial and animated expression of countenance gradually diminished. He was one of the most generous of benefactors. Though modest and unassuming, while dignified and manly, he impressed himself upon every one as a benevolent and discriminating power.

For a considerable time before his death, Mr. Campbell had been gradually failing in strength, and he had, in consequence, to withdraw, in a good measure, from active la-

bor, both in the college and in the church. Three weeks before his death he had taken a bad cold, and nearly lost his voice, but for a week longer kept about. His last days were as the effulgence of the sun, when it sinks gloriously through gorgeous drapery of rifted clouds. He went to his rest through fitful gleamings of a sublime intellect, but with a faith that never faltered. The scriptures proved his unfailing consolation. He quoted them with great point, when he seemed to know or notice but little else. A few days before his departure, upon some allusion to the Creator, he quoted the first verse of the first chapter of Genesis in the Hebrew, and then the first verse of the first chapter of John in the Greek. His mind delighted to dwell upon the glorious character of Christ. He would look around upon the friends about his bedside and ask: "What think ye of Christ, his divine nature, his glorious mission, his kingly office, the Sovereign Ruler of the heavens and of the earth, the fountain of universal being!"

His gentleness and patience amid his suffering were inexpressibly affecting to his friends and relatives who witnessed his dying hours. The commanding and fascinating elements of his character were intact in the midst of the wreck of matter. And even in his wanderings the grand sentences which fell from his lips; the beautiful soliloquies upon "the fleetness of time," and upon "doing good when we can," etc., were wonderful to all who heard them. All the records of great men, and their closing hours, furnish few such precious remembrances. Humboldt, looking upon the setting sun with his dying eyes, said: "Light! more light!" And Goethe, dying at the same hour of closing day, raised his hand and made as though he were writing in the air, according to his habit of describing all his

sensations as they came. An evening or so before he died, Mr. Campbell was watching the glories of the departing sun. Its last rays were streaming through the window directly in front of his bed, and fell upon it. His eyes rested inquiringly upon the quiet glory, and he was told it was the setting sun. "Yes," he repeated, "the *setting* sun! it will soon go down. But unto *them* that fear *his* name, shall the sun of righteousness arise with healing in his wings." His politeness and gratitude, through all his illness, were among the most conspicuous expressions of his heart. At times his room would be nearly filled with visitors, and he would think they had assembled to hear him preach, and ask if it was not time to begin the services, and when reminded that they were only friends calling to see him, he would request some one to thank them for him, and then, turning to the nearest, he would quote :

"Society, friendship and love,
Divinely bestowed upon man;
O, had I the wings of a dove,
How soon would I join ye again.
My sorrows—"

And his voice would fail him, and with a graceful wave of his hand he would close his eyes and relapse into silence. There were many memorable death-bed sayings of this great and noble man of God, but their recital would protract this article beyond the proper limit.

When his voice had almost entirely left him, and he was struggling for breath, his wife said to him: "The blessed Savior will go with you through the valley of the shadow of death." He looked earnestly into her face for a moment, and then with a great effort said emphatically: "That He will; that He will!" And this was about the

last intelligent and pointed expression of his dying confidence.

Such were the closing hours of Alexander Campbell! By thousands and tens of thousands esteemed to have been the greatest theologian of his day.

INTRODUCTION.

ONE of the chief attractions of Bethany College, during the lifetime of its founder, was the Familiar Lectures which were delivered annually before the Morning Class. Hundreds of young men, now scattered over the United States, will bear willing testimony to the interest and value of those Lectures. They, more than any thing else, made Bethany College a success, and gave to its students that peculiar power before the people for which they have always been distinguished.

Mr. Campbell's method of instruction was, in many respects, original. Although educated in the Old Country, he was not bound by the mannerisms of European colleges. He was not cramped by either the cumbersome machinery of written discourse, or what is worse, written human formularies of faith. He was emphatically a free man, and his thoughts were always full of the inspiration of freedom. Acknowledging no master but Christ, bowing to no authority in religion but the Word of God, and reverencing only that which had the sanctions of Truth, it is not strange that we find him breaking away from the tyranny which has so long characterized our educational

systems, and establishing a college whose foundation is the Bible, and whose comprehensive aim is to furnish an education commensurate with the wants of the whole people. His was the first successful effort to make the Bible the principal text-book in the college. True, the question of its practicability and importance had been before discussed. But to him alone belongs the credit of having actually made the experiment, and that experiment a permanent success. While other American institutions were loaded down with European curriculums, Bethany College, under the direction of the great mind which presided over it, threw off the bondage of obsolete ideas, and adopted a system of education in harmony with man's entire nature—Body, Soul and Spirit. And as the Spirit is superior to either Body or Soul, this part of man was especially provided for. Hence, Mr. Campbell was not only a religious Reformer, but he was also a Reformer of our educational ideas. And we think it would be difficult to determine in which department he has accomplished the most good. In fact, these two works are so intimately associated that they may be regarded as one and the same thing. And we can not help believing that the time is not far distant when the importance of Mr. Campbell's labors will be fully recognized and appreciated.

The present is a remarkable age. Never in the history of the world has there been so much mental activity as now. This is particularly true of our American mind. In our society the Anglo-Saxon predominates, but he is

surrounded by other elements, which largely intensify that energy for which he has always been distinguished. Then again, the freedom of our political institutions tends to expand and enlarge the area of thought. In such a compound civilization as ours—made up as it is of representatives from all nations—where energy is the distinguishing characteristic of the people, and where the government tolerates the largest political and religious liberty, we may reasonably expect an immense amount of conflict. Out of this conflict will necessarily come an immense amount of error, unless the mental activities of the people are directed by some unerring counsel. This can be done only by making the Word of God the principal text-book in all our institutions of learning.

One of the most prominent characteristics of the present age, is the disposition manifested almost every where to re-examine the foundations of the Christian Faith. Infidelity, in the garb of science, is seeking to undermine and destroy the religion of Christ. The conflict between Truth and Error is rapidly growing more intense. Strauss, Colenso and Renan are only the leaders of the hosts of Skepticism. Thousands of others, not so well known to fame, but just as effective in their mischievous work, are endeavoring to overthrow the Church of God. And, the alarming fact is, that no small amount of this infidelity finds its origin in our colleges, and is fed and fostered by them.

In order to save the Church and the world, the Bible

must be introduced as the text-book of morals and religion, in all the schools, colleges and universities of the land. Not the Bible as interpreted by science, falsely so called, or human creeds, but the Bible as an authoritative revelation from God; as the expression of the Divine Will to man; and as a sufficient rule of faith and practice. This is the crying want of the present age, and until this want is supplied, we may expect that infidelity will raise its defiant form in opposition to the Truth of Heaven, and gain new trophies in the interests of the Prince of Darkness.

Having a just appreciation of the times in which he lived, and foreseeing the difficulties in the way of the progress of Truth, Mr. Campbell bent all the energies of his great mind to the establishment of a correct system of education, both in the pulpit and in our institutions of learning. And his first step in this direction, was to give the Bible *supreme authority* in both places. This was his *distinctive* work in Bethany College, and this the *great element of power* in his Religious Reformation. And it was in the interest of this great work, that he delivered to the students of his college, what were familiarly called his Morning Class Lectures.

These Lectures were not intended to exhibit logical arrangement, concise reasoning and regular sequence of thought. In *manner*, they were simply conversations; in *matter*, they sought only to impress upon the students of the college the inestimable treasures of the Word of God. They were never intended for publication; in fact,

they were wholly extemporaneous efforts, frequently called forth by a note found upon his desk, after he had taken his seat. He seemed never to know the chapter to be discussed, until attention was called to it by the young man whose time it was to read.

Burke has said that "the perfection of conversation is not to play a regular sonata, but, like the Æolian harp, to await the inspiration of the passing breeze." Mr. Campbell's conversations* with his Morning Class furnish a fine illustration of the truth of this remark. Possessed of a mind remarkable for its native strength, and having at his command the richest stores of learning, he was always ready for any intellectual emergency that might arise; and generally, the greater the emergency, the more certain he was to succeed. When he seemed to be wholly unprepared to treat a subject that came up for consideration, then it was that he became superior to himself, and electrified you by the ease with which he disposed of the most difficult problems in science, philosophy and religion. He needed no written discourse upon any subject; for his mind seemed to be one vast manuscript in which were already prepared the richest thoughts upon *all subjects*. Hence his familiar conversations were often as profound in thought, as felicitous in expression, and as finished in

* We use the word "conversations," because he spoke in a *conversational style*. While talking, he always remained seated, and frequently occupied much of the time in questioning the class. M.

style, as were any of his written addresses. But this was not intended to be so. He seemed rather to avoid any thing like the regular style of professional lectures. He aimed only to unfold the rich treasures of the Bible, and develop in the heart of every hearer a love for the True, Beautiful and Good. In view of these facts, we need scarcely remind the intelligent reader, that he can not judge of these Lectures by the ordinary rules of criticism intended specially for prepared addresses. They are simply the *off-hand utterances* of a great mind impressed with the idea of an important mission to perform. As such they should be judged, and judging them thus, they are truly wonderful productions. But after all, their chief value rests in the fact, that *they are the embodiment of Mr. Campbell's idea of Biblical instruction in a college*. Considering that he was the first man in this country to give *practical* importance to the Bible as a college text-book, the *manner in which he used the Bible in the business of education*, can not fail to be an interesting subject for study. His Morning Class Lectures will supply us with all necessary information in reference to this matter, and consequently these Lectures have a very important *historical bearing* upon Mr. Campbell's great life-work. And just here we deem it proper to give some account of the origin of these Lectures in their present form.

More than ten years ago, while sitting upon the students' bench and listening to the old Patriarch who was the presiding genius of the college, it occurred to us, that if a faithful

report of his Lectures to his pupils could be obtained, much good might be accomplished by its publication. Believing, as we did, that he who rescues from oblivion one thought of a great mind, is to that extent a public benefactor, we felt well assured that, if we could secure in some permanent form Mr. Campbell's familiar talks, it would be doing the cause of truth a good service as well as the public a great favor. This conviction never left us, but continued to grow in importance even after we had finished our collegiate course and entered upon the great struggle of life. At last we determined to accomplish what had been for some time a cherished purpose. Accordingly we employed Mr. Charles V. Segar, lately deceased, an excellent phonographer, to attend Bethany during the session of 1859-60, and report Mr. Campbell's Morning Class Lectures and such portions of his Sermons as might be thought specially worthy of preservation. A part of the result of Mr. Segar's labor is given to the public in this volume.

We do not claim to have in every respect a *verbatim* report, for we do not believe that any phonographer, however skilled in his profession, could have thus reported Mr. Campbell. His elocution, though generally stately and impressive in a remarkable degree, and always in harmony with the grand themes upon which he discoursed, sometimes, nevertheless, under the excitement incident to the discussion of topics involving the eternal destiny of man, became a living fire or a sweeping tornado, forc-

ing you to forget all idea of logical connection, and impressing you only with the idea of *power*. At such times he spoke with a rapidity and fervor of utterance which literally defied phonography, and so enchained the mind and heart as to paralyze the hand that would otherwise have reported his every sentence. Consequently, to obtain a *verbatim* report, in every respect, was simply impossible. We do claim, however, that our reporter has given generally the exact language, and always substantially the meaning of Mr. Campbell. And should the reader occasionally notice a want of logical connection and accuracy of style, it can be accounted for by remembering that we have endeavored to give a *faithful report* of what was delivered without any special care for either the one or the other of these; the Lecturer's whole object being to properly impress his hearers with the grand *realities* upon which he discoursed.

In addition to the *real* value of these Lectures, on account of their historical connection with educational reform and the useful instruction contained in them, they possess a melancholy interest, because they belong to the last session of Mr. Campbell's active duties in the college. They are the last consecutive Lectures he ever delivered. And it can not be denied that even these frequently fall below the standard of his Lectures during previous sessions. He had already begun to sink under the weight of labor and of years, and it is to be regretted that some one did not do, years ago, what we have endeavored to do,

when almost too late. This volume, then, while it will be *admired* by many, will be *loved* by more, not only because of its intrinsic value, but because of its endearing associations.

W. T. M.

CINCINNATI, *Feb.* 27, 1867.

LECTURE I.

INTRODUCTORY. *

YOUNG GENTLEMEN: I am deeply sensible of this cordial reception; and feel honored by you, through the fitting remarks of your speaker, on this occasion. I regard myself as placed by Providence in a very peculiar, and, I may say, affecting position; yet, in the allotments of his infinite wisdom and goodness, I am placed where and as I am. Prompted by the feeling which grows out of the relation I sustain to you—akin to that of a father toward his children—perhaps, I can not do better on the present occasion, than to speak to you of things most intimately and agreeably associated with your present calling.

The object of education is, to develop man, in harmony with his whole constitution, and his relations to the universe. I am engaged in an effort to establish a system of education, concordant with the genius of human nature, and its bearings to the world, physically, intellectually and morally.

In the first place, with respect to the physical develop-

* When the session commenced, Mr. Campbell was absent on a lecturing tour, through the States of Illinois and Missouri. Upon his arrival at home, the students of the college bade him welcome, in a happy speech by Mr. E. T. Porter, since deceased. The report of Mr. Campbell's response to the students' welcome, is here inserted as the Introductory Lecture, because it sets forth, briefly and comprehensively, the object and character of the course of Lectures, delivered during the college term of 1859-'60.—REPORTER.

ment of man, it is obvious that he should possess an analysis of his whole constitution, and that, too, in harmony with his duty and future destiny. This view of man requires that the Bible should be a text-book in every institution of learning—from the infant school to the university; inasmuch as it is an infallible revelation, in relation to himself, to his usefulness and happiness here, and his honor and glory hereafter.

Education, in its every department, ought to be based upon a thorough investigation of man; and this would require an analysis of all his powers; and first, with regard to the full development of his physical constitution, which is the basis of man. In examining the mortuary reports of different countries, we can not but remark how large a number of the human family lose health and life, through ignorance of the constitution of their nature. Indeed, a very large proportion of the human family depart this life prematurely, in consequence of their neglect of a proper and competent self knowledge. Hence, the necessity of a thorough knowledge on the part of man, of his physical, as well as of his intellectual and moral nature.

Man being capable of possessing a knowledge of God, which is a peculiar differential attribute, it is impossible for him to form a just estimate of himself, without the revealed knowledge of God; hence, we say, that he should consecrate his whole body, soul and spirit, to the revealed will of God. Man's infallible knowledge of his Creator, being wholly dependent upon a supernatural revelation, renders it highly important, that this supernatural revelation should be a standing topic in every well-organized school. We, therefore, make the Bible a text-book of man as he was at first, as he is now, and as he must be hereafter. But, in making use of the Bible as a text-book, we

pay no respect to existing orthodoxy or heterodoxy; these being mere visionary theories, and not realities, nor at all adequate to the demands of human nature.

The failure of popular systems of education (which exclude the Bible as a daily text-book), presents to us, very impressively, the truth that facts, and not theories, realities, and not speculations, are essential to the true intent and meaning of education. Theories, void of facts, never can become the basis of religious science. All human theories are defective, and inadequate to the true and proper knowledge of man. True Science is always based on facts, and these facts, can only be safely founded on the revealed knowledge of man, and not upon Grecian or Roman, or any modern speculations in regard to humanity.

Man requires a revelation of himself, as much as he does of his Creator. The Bible is a revelation of man to himself, and of God to man. He needs a revelation of himself, from the Author of his being; as that alone can comprehend him, in all his relations to the universe, and his destiny in it. Therefore, we must adapt our whole system of education, to the entirety of man. This was our rudimental conception, in the establishment of Bethany College. The Bible is the true theory of man; and being the only book, that contains and imparts this knowledge, it is essential, that every school which has for its object, the enlightenment and the happiness of man, should adopt it; not simply as an occasional reading book, but as a preceptive subject of daily consideration.

It has been urged as an objection to this system of education, that youth are incapable of thinking independently, of this great subject; and it has been assumed, that this book is not adapted to them, because of their inability to

apprehend and comprehend its important teachings. Hence the attempt to adapt its doctrines, to the capacity of the young, by more simple, rudimental and catechetical instruction. This we should esteem to be a reproach upon the Author of the Bible; as though man were more competent than He, to address the human understanding in the infancy of man! Can not God speak as intelligibly to man, as man to his fellow; and that too in every stage of his being, from infancy to mature manhood?

The Bible being addressed to the human family in the aggregate, by Him that knew what was in man, would of course be adapted to all intelligent beings; and more adequately than any thing man could devise, in his imperfect knowledge of both God and himself. The Bible addresses humanity, in harmony with its entire capacity; and speaks as did the Apostles, to old men, to young men, and to babes in Christ.

It is all important, that the elements of piety and humanity, should be inculcated in the first lessons of every school, from the lowest to the highest; and equally important that all education should be conducted with a view to the great object of qualifying man, to act his proper part in the drama of humanity, and thereby develop him, with reference to the world as it now is, and the world to come.

The popular summary of education, is happily expressed in the two words, literature and science. Literature comprehends languages, living and dead, accessible to man, merely as signs of ideas—a medium of communication, capable of developing the most subtle motives and objects that actuate humanity. Science has respect to the classified knowledge of man—whether creature or Creator be the subject, and the classification must be adapted to the capacity and progress of the pupil. Our colleges, one and

all, are founded upon this view of language and science; the former as subservient to the latter.

Morality has its facts and its documents as much as physical nature has. The true basis of moral science, has long been a question of doubtful disputation in the schools; and, indeed, if we confine ourselves to the institutes of Greece and Rome, the doubt still remains. But Moses in the Law, and Christ in the Gospel, have given as solid a foundation, for the moral relations and duties of man to God and man, as appear in the ordinances of nature, in reference to natural science. It is this view of the subject, which presents the great necessity of introducing the Bible into every institution of literature and science; for it alone imparts the true knowledge of man and of God, as he was and is, and must forever be.

There is a very important difference between Natural Science, as based upon the facts of creation, usually called nature, and Moral Science, as based exclusively upon the facts of humanity and divinity. In the physical developments of nature, we have many text-books, because of the large field presented to the vision and understanding of man, in the positive works of creation and providence; but in Moral Science, we have only one infallible text-book, and that is the Holy Bible—the charter of morality—having God for its author and man for its object. The objection urged by some to Moral Science, that it has not as solid a foundation as Physical Science, is true of Grecian, Roman and Anglican Science, but not so of Moral Science, as developed in the Bible—a book which not only gives us precepts of morality, but facts and documents, upon which moral obligation is based. We know it contains truths, both divine and human, which constitute the support of religion and morality, and that, by using it, we study God

in man, and man in God—the being made in the image and likeness of God.

We endeavor to establish all our instruction upon a positive divine revelation of God to man; for we need as much revelation in respect to the latter, as to the former; and we are glad to know that these views are not peculiar to us, but that in the march of Science, and the growth of the human understanding, their correctness is being more and more realized.

We might pause here, young gentlemen, in these general observations, to impress upon your minds, by a single illustration, the necessity of a divine revelation of the moral nature of man. Time was, when retaliation was enjoined as a duty, and revenge itself was esteemed necessary to the happiness of an injured party. And this was the doctrine alike of philosophers and fools. But since the divinely enunciated precept, "Love your enemies," applied the touchstone to the misguided heart of man, it has been discovered, that apart from the happiness incident to obedience to the divine injunction, the malignity of any being, who is not a fiend incarnate, yields to the spirit's discipline of returning good for evil.

In conclusion, young gentlemen, we are happy to say, we have here, a sort of Congressional College—representatives from the North, the South, the East and the West, a circumstance, not only agreeable, but profitable; resulting in intimacies, which frequently redound to the mutual advantage of all the parties.

But, leaving these and other matters, for a more full development in our regular Series of Lectures, which we congratulate ourselves in being able to deliver this session, I have only to hope, that a true appreciation of the advantages which must accrue to you, from the thorough and

comprehensive course of instruction in our college, will prompt you to acquit yourselves honorably before God and men; and thereby secure to yourselves, all the advantages, which a kind and beneficent Providence has placed within your reach. With these remarks, permit me to thank you for your esteemed attentions.

LECTURE II.

GENESIS I.

GENTLEMEN: We commence properly, this morning, the consideration of a volume, surpassing all others in the blessings vouchsafed to man. It is a superlative work, of transcendent value and importance. It spans the whole arch of time, leans upon eternity past and eternity to come, and comprehends time in its history and in its prophecy. It gives to man a knowledge, paramount to all knowledge of the sciences of earth; yea, it involves his whole destiny, and is, therefore, the superlative study of life.

There is an invigorating power in the principles and developments of this Book of books, which manifests itself in the difference between that system of education, based upon the Bible, and that founded upon Moral Science, oftentimes falsely so called. Few men are capable of conducting or understanding a consecutive train of abstract reasoning—especially upon abstruse or speculative topics; but almost every man of good common sense, can understand a matter of fact exhibition; and, for this rea-

son, we claim that the Holy Bible, was never intended to present a theory of divinity. It simply furnishes a reliable statement of what God has done, and what man has done. The Bible is established upon a matter of fact foundation, and whatever it says in the form of didactic information, is essential to the improvement and happiness of man. What man can never comprehend, he can never use; what is beyond his ken, he need not know; hence, we see the goodness of God's infinite wisdom, in concealing some things, and revealing others, to man.

As a book for calling forth superior qualities of the art of reading, it is worthy of all consideration. The importance of understanding, is not greater than the importance of properly reading, a chapter; and we maintain that it requires more and better learning to read a chapter of the Bible, as it should be read, than to read one of Cicero's orations; and in some European colleges the highest degrees of honor are conferred upon the best readers. It requires hours of study, in many instances, to be able to read one verse or chapter in the Bible, so as to produce the proper effect, upon the reader and the hearer.

In the consideration of this book, it is necessary for you to understand, as you go along, in order the more successfully to appreciate the sequel. Much of its contents appears very simple to those of junior years; but I assure you, young gentlemen, that they grow in value and in interest as man becomes riper in understanding. At the earliest age of accountability, the Bible should be the first book introduced to the young; and where this is, or is not the case, the experience of mankind shows conclusively that the Bible—the inspired volume—is the last

book on earth which all men think of in their dying hours.

Moses, the writer of this book, the author of what we denominate the Pentateuch, gives us all the reliable history we have of the Word—the personal *Logos*—up to fifteen hundred years before the birth of our Lord and Saviour. He antedates all the writers that have come down to the knowledge of man, and he antedates them an immense period of time, when we regard it in connection with the present age of the world.

We are aware that some writers of modern, as well as of ancient, time, think the Mosaic account of creation should be discarded as erroneous, because the various strata of earth, according to Geology, evince a higher antiquity than five or six thousand years. The geological theory differs in some respects, from the record given by Moses. Nevertheless, we affirm his statement to be true, and shall stand or fall by it; because it does not conflict with the scope and meaning of the six days labor, as we understand them. We place the inspired record, as given by Moses, under a divine commission, against all the theories founded upon nature or science, as interpreted by man; and we believe the Mosaic account will grow brighter and brighter, as the geological theory fades and recedes into comparative oblivion.*

Moses wrote the first book of his history under the title *Genesis*; which word, in our modern language, signifies *origin, generation*, that is to say, the book of creation.

* In this statement, we see Mr. Campbell's great reverence for the Word of God. He was not opposed to Geology; but when there was a seeming conflict between the Geological and Mosaic Records, he did not hesitate to adopt the latter. With him the Bible was the only authoritative history of man.

Hence our inspired author, in the first oracle, announces the great cardinal fact, that, "In the beginning, God created the heavens and the earth." Undoubtedly, reference was here made to the universe proper—the material universe—connected and identified with the history of man. The given names of the different creations which follow are very instructive and suggestive. We are so constituted that we must have some representative, intelligible form or expression, of every idea which we cherish in our minds; and this is the important characteristic of all language.

The clause *in the beginning*, we understand to mean *originally—at the first*—in some undefined period. There are parallel expressions in the Bible; for instance: "*In the beginning* was the Word, and the Word was with God, and the Word was God." "The same was *in the beginning* with God." "The Lord possessed me *in the beginning* of his way, before his works of old." "I was set up from everlasting, from *the beginning*, or ever the earth was."

God is here used in the sense of *Creator*, the originator, the maker of all things, and of course out of nothing. *God*, "the creator of the heavens and the earth," *created*—that is, made—all things of the material universe, and "without him, was not any thing made that was made." "The North and the South Thou hast created them." For, "He spake, and it was done, he commanded and it stood fast." "He commanded and they were created." "Lift up your eyes on high, and behold who hath created these things." "Create in me a clean heart, oh God"—make a new thing, some thing which had no existence before. *Heaven and earth* meaning the material universe and all its tenants. All the words of this verse are pre-fatory statements, giving nothing further than the fact

that God is the fountain of the universe; the originator of it. "By the word of the Lord were the heavens made." Afterward the historian proceeds to furnish a detailed account of the condition of things antecedent to the creation of the heavens.

The second verse is especially important, inasmuch as it has to do with the many dates entertained by geologists, in regard to the antiquity of creation. But as already remarked, we take the Mosaic account, against all the world of authority of whatever nature—always accepting however, the geological history, so far as it accords with the inspired record. In this verse Moses presents us with a statement of the condition of things, in that undefined period, antecedent all the acts in the drama of creation, presented in the sequel of this chapter. How long a measure of time is assumed in this series of facts, is beyond the mental scrutiny of mortal man. It seems that the earth was premature matter, "void of form—" a desolate, confused mass; and during this period, no light having yet been created, darkness brooded or rested over the mighty deep—the fathomless abyss—and enveloped all things.

"And the Spirit of God moved upon the face of the waters." Here we have a grand and stupendous idea suggested. This indicates the initiatory step, or preparation for a marvelous act of creation. "Thou sendest forth thy Spirit, they are created; thou renewest the face of the earth." "By his Spirit he hath garnished the heavens; and all the host of them, by the breath (Spirit) of his mouth were they made."

The language "Spirit of God," as here used, does not probably signify what is called the Spirit of God now. In the Hebrew style it is regarded in the superlative de-

gree. We read of cedars and mountains as being associated with ideas of God in the Holy Scriptures, and in the style of the patriarchs, any thing that was incomprehensibly great, was considered in connection with something calculated to enhance the conception of its grandeur. It is probable, therefore, that such should be our conception of the term in this connection. The Spirit of God is a mighty thing, as indicated by this language, and should always be regarded in the highest degree of conception. It should be duly considered, for it acts a very important part as set forth in the drama of creation.

With respect to the Spirit, it is well in passing, to make a note of other significations given to the word, in various relations. We read in the common version (in reference to God), of *a Spirit*, which by the way is a very old misconception. It also says, *God is a Light*; and it is just as well as to say *God is a Spirit*. We also learn that man is *a spirit*. It is said again that *God is Love*. In this book some translators have been compelled to abandon a uniform method of translation, so true it is, that an error committed in the interpretation of the Will or the Word of God, begets the necessity of other errors, to preserve consistency. They might as well have said *God is a Love* as *God is a Spirit*. But the truth is *God is Spirit*, *God is Love*, *God is Light*. These are the three capital divisions. He is not *a light*, *a love*, nor *a spirit*. We have light, spirit and love in various forms, but *God is Light absolute*, *Spirit absolute*, and *Love absolute*.

Those who are familiar with logic, will at once comprehend the meaning of the different species and terms made use of. In order to have a firm and clear foundation for the study of the Bible, or any other study, we must possess a knowledge of the different terms and

phraseology it develops. Every science has its peculiar terminology. In the Bible we are taught not by abstract rules, but by doctrines perfectly adapted to the fullest development of man, so far as God has vouchsafed him power to appreciate them. Of course our understanding of the Bible and its laws, is measured by our apprehensive and comprehensive ability. If our eyes, and ears, and other parts of the human system, were not adapted to the purpose for which they were created, we could not see, hear, nor use our other senses effectively. "God hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in the balance." Everything was good, perfect in creation and adaptation, most excellent in intention, and grand in execution. What splendid imagery, yet not at all exaggerated. Every particle in this vast universe of matter and animation, has been weighed in the mighty balance of the Divine mind, and not a particle of residuary matter remained when the universe was completed. The composition of oxygen and nitrogen in the air, its pressure and other relations to nature, in all its forms, its wonderful phenomena—indeed all the world are in exact harmony with the Divine conception. We repeat, young gentlemen, by way of impressing your minds with the importance of these great truths, that with God, what was first in intention, was last in execution. The Divine conception of sound and light, existed when the eye and ear of man and beast were not yet created. The peculiar qualities of mind and matter, the composition and various characteristics of the air we inhale and exhale, the marvelous law of gravitation, the revolution of the earth, and the rotation of the seasons, the creation, redemption and salvation

of the world of human beings, were all, first and last, with the Supreme Creator and Preserver, who is the same yesterday, to day and forever.* (*Bell rings.*)

LECTURE III.

GENESIS I.

GENTLEMEN: We now have before us the details of the drama of creation, and in the third verse we have in a few words a grand presentation of the power of God. When God spoke for the first time, as recorded here, it was with reference to material creation; and he said, "Let there be light, and there was light." But this fiat has nothing to do with the sun. This was but one act, in a perfect and magnificent programme, of all that was to enliven and perpetuate animal and vegetable existence. Confusion and darkness seem to have preceded this fiat, whereby light was developed; but how long we know not; and probably if we did, we could make no profitable use of the

*The reader must remember that these Lectures never occupied more than half an hour. The manner of proceeding was as follows: at the ringing of the bell, the students assembled in the College Chapel. After the calling of the roll, the young gentleman, whose time it was to read, came forward to the desk where Mr. Campbell sat, and read the chapter which followed in the regular order. At the conclusion of the reading, Mr. Campbell led in prayer. This exercise usually consumed about half an hour; and then the remaining half hour was occupied by the Lecture, or in questioning the class. Sometimes the bell would ring in the midst of an interesting discussion, and this will account for the abrupt manner in which some of these lectures close.

M.

knowledge. The awful solemnness of nature was broken by God's oracle "Be light." "He spake, and it was done; he commanded and it stood fast." God never works in the dark. "For God commanded the light to shine out of darkness." "He coverest himself with light, as with a garment, and stretcheth out the heavens like a curtain. He spreadeth the light upon it." In this positive and creative fiat God pronounced the imperative command, "Be light," and the darkness thereupon became the *mater* (mother) of light; the two being divided and separated, each from the other, in the most miraculous manner.

"And God saw the light that it was good," in other words, it was what he intended it should be.

The magnificent fiat creating light, as presented in this connection, is superbly sublime, in conception and expression. I do not wonder that both ancient and modern critics present this as one of the finest examples of true sublimity, in language or speech. True sublimity of language does not consist of mere verbiage, of high sounding words, void of power and significance. "Let there be light" is one of the most superlative elements of an oracle, divine or human, ever read or heard by man.

When such passages are found in the Bible, we need not wonder that it requires more and better learning to read a chapter of Holy Writ, as it should be read, than to read one of Cicero's orations; or that in European colleges honors are awarded to the best readers. We find much in the sacred volume that appears very simple to undeveloped minds, but it grows in value and importance as men become riper in years and understanding. It often requires hours of study to enable us to read a verse or chapter in the Bible as it should be pronounced.

Whenever it is desirable to investigate subjects or ideas

relating either to mind or matter, we must endeavor to obtain a knowledge of the adjective terms bearing upon those things ; such being the only, or at least the practical, way in which to acquire a knowledge of such subjects. God sets many examples in his economy, by giving representative signs of ideas. " And God called the light day, and the darkness he called night." Here is a designation and formal division set up between light and darkness. " And the evening and the morning were the first day."

This last expression, concerning the union of the two portions of time, under the head and title of one and " the first day," is deserving of close observation. It is a passage of scripture which has troubled and perplexed a great many students, to understand, and the great mass of mankind fail to comprehend its meaning at all. We endeavor, or make an attempt at least, to bring the whole difficulty and its solution within the territory of the understanding and the precincts of reason, by what some may denominate a novel plan or theory.

God, in his infinite individuality and omnipotence, retires within himself, then utters a mighty fiat, and at his behest all creation springs erect into existence—into the most consummate and mature existence. In support of our idea, we presume to hold, that Adam never was a boy ; that Eve never was a girl ; that the birds of the air, the beasts of the field, and the fishes of the sea, also the noble and majestic palms of Galilee, that lifted their lofty heads so grandly toward the heavens—yea, every thing throughout the entire range of the animal and vegetable kingdoms, all that constituted the universe, were in their first stage, created in a state of high and wondrous perfection. The oak did not spring from an acorn. Can any one show when or where God created a seed, or left any thing made

by him in a state of imperfection or immaturity? Undoubtedly, God originally placed all things in their full and mature stature.*

It is in accordance with this theory that we look at the sun in his first attitude with respect to the latitude and longitude of man's first locality—the garden of Eden. When that great luminary was formed and placed in the heavens, it did not appear to Adam, rising from the east, but first appeared at high noon, in full-orbed and surpassing splendor. And how emblematic of perfection and design was its position! From that stand-point, the sun began to descend, until it disappeared from Adam in the western horizon. The earth having revolved once round on its axis, from west to east, the splendid orb, at the end of twenty-four hours, had arrived (the next day noon) at its starting point, “and the evening and the morning were the first day.” In the absence of any positive scriptural explanation of this matter, we put forth our own theory, which, if not accepted as orthodox, can not be pronounced improbable, nor at variance with reason or the laws of nature.

The creation of the Garden of Eden is a matter of great interest and importance. And in connection with its development in history, we remark, in passing, that from the time Adam was banished from Paradise, the drift, the course of mankind has been westward. How strikingly is this fact illustrated in modern times?

We are told that Adam was placed in the Garden of

* This theory is evidently aimed at what is known as the progressive theory of creation. Modern infidelity has sought to establish the view that man was once a *monad*, and has gradually developed to what he now is. Mr. C. had no sympathy with this pseudo-scientific view of the creation.

Eden, and that in the midst thereof the tree of knowledge was placed, which, by the way, is a figurative expression. It was the fruit of the tree that gave the knowledge, by which Adam and Eve should become as gods—knowing good and evil; and man could not have one without the other. It is a synecdoche—an expression in which a part is put for the whole—as the tree, in this case, includes the fruit.

We have an allusion to the creation of Eve, in the second chapter. The Lord caused a deep sleep to fall upon Adam—a sleep in which he doubtless became totally unconscious—and so profound was that sleep, that a rib was taken from his side, and the wound healed, without Adam's knowledge. Of this rib God made the being called woman, which means, in the Hebrew tongue, taken out of man.

The instant Adam awoke he recognized her at a glance, and said, "This is bone of my bone, and flesh of my flesh; she shall, therefore, be called woman, because she was taken out of man." There is no philosophy more natural than this, and in this we have the origin of the three personalities—father, mother and child; the first, second and third. We have the same in God, notwithstanding all the fighting about the matter between Trinitarians and Unitarians. The distinctions I, thou, he, are purely grammatical, though they originated in God. God holds a consultation within himself: "Let us make man, in our image." The baptismal formula, and the benediction, but develop what is here a germ.

In the third chapter, the serpent is presented for our consideration. We call him serpent, as Moses did, but we presume that was not his name originally. The word serpent means *creeper*. He fell into this condition because

of the deception he practiced upon the inhabitants of the garden. I presume he was originally very like man. I do not mean man as he is at present, but as he was originally. Men have become greatly humanized,* and in this, our day, some are to be found scarcely distinguishable from the lower animals.

The serpent is introduced to our knowledge as the most subtle beast of the field. There is a great deal in the choice of an instrument for the accomplishment of difficult ends. The serpent was, doubtless, more familiar with man, in those days, than was any other creature. It was easy, therefore, for the woman to believe him, although we recognize fully the truth that it was the part of wisdom then, as now, to be governed by the counsel of the Great Father and Friend of humanity. The serpent enters upon his task in a wonderfully captivating manner, fully justifying his introduction as the most subtle (cunning) beast of the field; and you will find a great deal of plausibility and deep policy in the temptation to which our first parents were subjected. Moses quotes his words, and leaves us to interpret them. He says to Eve, substantially, "Is it possible that you must not eat of every tree? Certainly you must be mistaken! God has not said so." (There is a great deal in the manner of presenting a topic.) The woman said, "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it; neither shall ye touch it, lest ye die." The serpent having secured the attention and confidence of the woman, now says boldly, "You shall not surely die." This is a perfect illustration of the workings of human nature!

*A quaint, rather than correct, use of the word.

The more thoroughly we study this book, the more fully do we see man and his nature developed; for there is no work in the world that shows him up so impartially as the Bible. It speaks like an honest man under oath—telling the truth, the whole truth, and nothing but the truth.

I entertain no doubt that the serpent was incarnated in the human form.*

When the woman looked at the fruit, and saw its dazzling beauty (for it was pleasant to the eye), she yielded to the additional fascination of becoming wise, and plucked and ate it. She then handed it to her husband, who likewise ate. We are disposed to make all the apologies we can for poor humanity, but are much more concerned about the consequences of their sin, than about the motives which prompted its commission.

The moment they tasted the fruit their eyes were opened, and they saw that they were naked. How, in the name of reason, we have been asked, was it that they thus made this discovery? They were not clad before; how did they remain in ignorance of the fact, until they

* Whether this be true or not, it must be evident that the influence brought to bear upon Eve was of the most powerful kind. We can not conclude, *a priori*, that the conquest was an easy one. There were too many incentives to a sinless life, and the consequence, which must necessarily follow an act of disobedience, altogether too fearful, to suppose, for a moment, that the woman readily assented to the serpent's desires. Doubtless, the conflict was a long and fearful one, in which the whole power of Satan was waged against the innocent inhabitants of Eden; and as the victory was finally on the side of Satan, we are inclined to the opinion that the statement is true that he "was incarnated in the human form." He would most probably exert a greater seductive influence in this form than in any other; for "a fellow-feeling makes us wondrous kind."

had fallen? What does this mean? This point has been, in a great degree, overlooked, although it has occasionally been the subject of sharp controversy. We endeavor to impart our views of the question by the use of this figure: You have a beautiful lamp burning before you. It must have a wick and pure oil, in order to produce a brilliant light. This brilliancy continues while it burns, but it goes out and nothing is left but smoke and blackness, which can only be seen by the light of another lamp. There was a halo of glory about the persons of Adam and Eve, as about the blaze of the beautiful lamp. The beauty and glory of their persons, in their primeval state, was doubtless superior to the beauty and glory of the sun; but the moment they ate of the forbidden fruit, the lamp of their glory went out, the brilliant halo vanished, and they stood in the presence of God, and of one another, naked and ashamed.

They then sewed together leaves, to make for themselves "*aprons.*" The original word does not mean *aprons*, and we owe the corruption of the word, like many other errors, to the influences of fashion. They were more properly *veils*, which they threw over their persons.

Adam and Eve, in their primeval state, were the beautiful lamps of the Garden of Eden, but the moment they violated the divine commandment, the glory of God departed from them. Before this, their persons were enveloped in a halo of beauty and brightness, and were invisible even to themselves. Denuded of this, as a consequence of sin, they stood naked, ashamed and self-condemned. We must take facts, as they are stated, in their historical import, and endeavor to analyze them.

"And they heard the voice of the Lord God, walking in the Garden," when coming to pay them one of his

usual visits, when probably he took them by the hand as we do each other, and conversed with them familiarly. Adam and Eve hid themselves. Condemned by their own consciences, they were ashamed and afraid to meet their benefactor and friend—an inevitable consequence of sin. We are told by Moses, that the Lord God said: “Adam, where art thou?” What is thy apology? No man can apologize satisfactorily for the flagrant violation of a divine law. Saith Adam, “I heard thy voice in the garden, I was afraid because I was naked, and hid myself.” How childlike was this! Yet it was all he could say in justification of himself, save only that he had been tempted by Eve; and the woman, in palliation of her offense, added that she was beguiled by the serpent. This is human nature throughout the history of mankind.

Beginning at the fourteenth verse of the third chapter, we have the report of the Judgment in Paradise. First, the serpent was cursed above all cattle, and above every beast of the field, and doomed to crawl upon his belly in the dust of earth all his life. No doubt, he was the most beautiful creature of earth, before this, but was thus paralyzed, and made to grope his way by the convolutions and contortions of his paralyzed body.

“I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel.” No oracle in the New Testament, concerning Jesus Christ, can be made clearer to the understanding than this. Christ, dying upon the cross, took away the terrors of that death, wrought by the serpent. The Christian man has nothing to fear from death, and should meet it always, with a smile of resignation. Christ came into the world to reinstate man in the blessings forfeited by Adam’s disobedience. God expelled

Adam from the garden, lest he should eat the fruit of the tree of life, and become immortal in misery, with no hope of changing or dying. Therefore, like all the acts of the All-wise and Beneficent Creator in dealing with man, it was gracious. (*Bell rings.*)

LECTURE IV.

GENTLEMEN: We take for our consideration, in this morning's lecture, a passage of Scripture, which suggests to us, two of the grandest themes in the universe. They are the two transcendent themes in the whole area of human reason and human thought. They are the two great summaries—the grand categories, which God has given to man, and which he alone could give. They are two great public personages, the most eminent that ever lived; the one is Adam, the other is Christ; in other words, Adam first, and Adam second—the one, the earthly father of man; the other, the heavenly son of man. The first was the image; the second, the express image of God. They were both representative of all before them, and both representative persons of all who came after them. They are the most perfect representative characters of mankind, spoken of, in the entire limits of literature, and they are so, in the superlative order of representation.

The first Adam was made in the image of God—the most splendid creature, we presume—and we presume on good authority—that ever lived in the world. Of course, we do not mean to convey the idea, that his spiritual perfection exceeded that of Christ; but in himself, in his

own personality, he was the embodiment of the entire universe, in the two great elements of mind and matter. He was an epitome, of the spiritual and animal creation, or, if you please, of the animal, intellectual, moral and spiritual nature; so that he was a perfect animal and a perfect spirit. A person like this, is a glorious creation—transcendently sublime, being so regarded, in the wisdom of the wisest judges, in the highest senate in the universe; nor need we wonder, that the preamble to his creation, was the most sublime ever published on earth or in heaven.

By the word, and through the fiat of the Almighty—all other things being created, God commanded the first spiritual being into existence. It was in this wise that He first broke the awful silence of eternity: "Let there be light," whereby brilliant light sprang out of gloomy darkness—which, so far as we can conceive, became the parent of light, the most singular offspring ever known.

When the then existing creation was consummated, when the entire work of all but the last act of creation had been completed, God retires within Himself, as if in solemn deliberation—and in a sentence, unrivaled for beauty, brevity and wonderful significance, He thus announces the work of the sixth day of creation—"Let us make man in our image, after our likeness;" and let them have (He adds), dominion—possession of this earth and all its appurtenances. Why, this singular expression so unlike any other in Holy Writ, if it were not to arrest the attention of man, to fix the mind of succeeding generations, upon the transcendent import of the first oracle, that gave birth to the intellectual and spiritual—the moral and natural population of the earth?

In this connection, keeping in mind the form "*let us,*"

it will be well to observe, the peculiar and characteristic style of the language employed, which clearly indicates plurality; the doctrine and existence of three persons in the Godhead.* Preceding acts of creation were introduced by the expression, "*let there be*;" for example, "Let there be light," "Let there be a firmament;" but here the form of expression suggests *meditation, consultation*, or mutual understanding on the part of the creative power. By way of further confirmation of the sublime doctrine of the Trinity, we find similar passages, referring particularly to man. At one time God said, "Behold the man is become as one of *us*. And upon another memorable occasion, He says, "Let *us* go down and confound their language." Again we have, "Whom shall I send, who will go for *us*." Also this language, "For unto *us* a child is born, unto *us* a son is given."

God commanded the earth to bring forth man. Was that all? Was it simply to raise up the form of man? Was not that wonderful form, next inspired with the breath of the Almighty? Does not Job, the oldest writer in the world, when translated, literally say, "The Lord builded me up, but the Spirit of the Almighty hath given me life?" The house was built, and then the tenant was installed.

* No man ever received more heartily the doctrine of the Trinity, as taught in the Bible, than Mr. Campbell. It is true, that he objected to the scholastic phraseology and dogmatic utterances, on this subject, of many of the human creeds, but he fully indorsed and reverently accepted the doctrine of the pre-existence of Christ. Because he sometimes spoke against the *abuse* of this doctrine by the schools, some hyper-Trinitarians have concluded, that he held to the Unitarian view of the Divinity of Christ. But in this, they only illustrate what is a common fault among Theologians, viz: to condemn every man, who does not accept their *theory* of a thing, as if he did not believe the *thing itself*. M.

God made man to stand up in full animal being, and then breathed into him, the breath of lives. He breathed into man, the animal and intellectual, the moral and spiritual life—all were imparted to him, and man stood forth a truthful likeness of the great Jehovah, possessing a plurality of attributes and personalities.

The order of creation as you well know, was of three persons, embodying the image of God. The second person of humanity proper, was taken out of the side, near the heart of man, and it was thus, that man and woman were created—possessed alone of the image of God, in all the universe, having in themselves a sublime combination of the bodily or physical nature with the Spirit Eternal.

We again call attention for a moment, to Adam as he was at the beginning. We have a very simple declaration, the most sententious ever heard, and that in a single period. "Let us make man in our image, and let him have authority over all the earth." This was an oracle like the rest—like the one when God stood in the dark silence of eternity, and in His Almighty dignity, commanded light to be. All the time, Omniscience saw and comprehended all things, to the end of creation's programme. The heavens were spread out and garnished, the air, the water and the earth filled with their appropriate tenancies, and finally, at the bidding of God, Adam arose from the dust. In the twinkling of an eye, he stood forth erect, a perfect, a most beautiful representative of Deity, in the person of humanity. It was not enough to say, "Let us make man in our image;" hence, as if to make the oracle more impressive and complete, God adds, "After our likeness," after our similitude, and then and there installs him in the dominion and possession of the entire earth, over the fish of the sea, and the fowls of the air, over the cattle and

over the very reptile, that crawls upon the face of the earth. So God created man in his image, male and female, created he them.

We observe then that the highest honor vouchsafed to man, and the greatest glory to which he could have aspired, is anticipated, and bestowed upon him, in the very moment of his creation—incorporated as an element of his original constitution, in that he possesses the spiritual likeness of the Creator.

How can man be in the image of God? has been for ages, and still is, a question of absorbing interest to many minds. How could he be possessed of such an attribute, composed as he is, of flesh and blood, bone and muscle? The discussion of this question has figured largely in the writings of skeptics, and has formed an important element of their arguments, or what we more properly denominate sophistries, against the Bible, as a book of divine inspiration. But the likeness of man to God does not convey the idea, when thoroughly investigated and understood, of a *material image*. That could not be; for God has no materiality about him. Nor does the identity of the divine likeness belong to the personal portion—the corporeity of man. As I have frequently remarked, and the fact is one generally understood by the intelligent portion of mankind—every man wears out, or lives out, a larger or smaller number of bodies in his life time; or, to state the fact differently, and according to the laws of physiology, the whole physical system of man is changed every seven years.*

* This is a popular error, and has no foundation in fact. It is a matter of some surprise that Mr. Campbell should adopt a theory so unphilosophical, and so at variance with actual experience. The whole physical system of man frequently undergoes a number of changes, within the space of seven years. Physically considered, it

Still there must be some one—some grand essential attribute of man, that knows no change, no dissolution, for the image of God is born by humanity. That similitude can not be material, as God has no materiality. His government is not material, neither is the soul of man—though that may die, so far as its animal nature is concerned; that is, its life may cease to exist. What, then, is the identity, and wherein consists the image of God?

Gentlemen, the spiritual attribute of man!—*that* is the eternal differentia, which gives him the image, which imparts to man the likeness of God—the Creator of all things. And what is this image, this divine characteristic, which stands out in such bold relief, on the canvass of the universe, but the type of the great heir of humanity! We some times say—and say with apparent propriety, too—that knowledge is the only mark of resemblance. But the devil has knowledge, and a vast deal of it, too; yea, through the abundance of that knowledge, he knows man better than do all the savans of earth.

Nothing can be more sublime about man, than his spiritual attributes. Adam, the first man, was, in his original structure, of earth, earthy; until he received the breath—the immortal spirit of God; while Christ, the second Adam, was, from the beginning, heavenly and spiritual; but in his own nature, he assumed the qualities of humanity, which he triumphantly supported to the end of his earthly mission. We may properly add, that there was no infringement between one or another attribute of his

requires a very short time for “old things to pass away, and all things to become new.” One of the most wonderful manifestations of nature is, the rapid change which takes place in the physical man, without any change in his *personal identity*. This is a phenomenon which science has never been able to explain. M.

humanity upon his divinity. He was perfect in all these respects.

From what we have offered in our discursory remarks this morning, you may, perhaps, be enabled to entertain a more elevated and comprehensive view of man, and to understand the important fact, and reason, of his being the end of all things created, and the crowning work of creation as well. Every thing from the center to the circumference of animate or inanimate existence, is all for man; and man is for God. Hence the salvation of the human family is the grand and glorious climax of all ideas, ever cherished by mankind on earth, or angels in heaven. —
(*Bell rings.*)

LECTURE V.

GENESIS I.

GENTLEMEN: We open our observations this morning, in continuation and conclusion of yesterday's lecture. We shall refer to like subjects in similar expressions, yet, upon close examination, we presume you will find sufficient variation to justify our apparent repetition. All this partial repetition and elaboration is indulged in with the hope that the importance and true character of our themes may be more fully and clearly impressed upon your memories. Our last lecture had reference particularly to the creation of man, and while our remarks this morning will retrospect in part the area already traversed, they will, as a whole, bear upon the superiority of man, and the wonder-

ful wisdom and goodness of the Creator, as manifested in the closing acts of his six days' labor.

In the study of the facts associated with the first appearance of man, we discover that God has a moral character, as well as a creative character. He is first introduced as the Creator, and subsequently he appears as the moral Governor of the universe. The foundations of man's morality are being laid when God says, "Let us make man." He utters an oracle no less remarkable in style than significance. Before it is uttered, a solemn pause ensues, clearly showing that God was about to produce a work of unprecedented importance. The earth is built and finished, the heavens are spread out and garnished. All is ready for man. Awful solemnity exists for the time being, and the silence is only broken by the declaration, "Let us make man, in our image, after our likeness."

God speaks of things that are not, as though they were actually self-existent, and co-eternal with himself. The solemn pause occurs, as if he were thinking within himself. And is not all this in harmony with his plurality—his triune character—as being God in the person of the Father, in the person of the Son, and in the person of the Holy Spirit? And to enhance the importance of man, God forms him, his perfect image in the spiritual respect.

We claim that the trinity, the plurality, appears here, inasmuch as he does not say let *me* make man, but let *us* make man. Very lofty is this, indicating the idea of society in God. And God imparts to man extraordinary and paramount qualities. He elevates him in his nature and authority, above all other creations, makes him susceptible of moral pleasure, and capable of enjoying moral relations. He enables man to understand, to speak, and to rejoice with joy unspeakable. This is what we are

pleased to consider a climax of grandeur, so far as material nature is exhibited on the part of man. God also installs Adam the ruler of all things earthly—as much so as Christ is the Ruler of all things, human and divine. What a Lordship! How transcendently magnificent is the entire oracle, in conferring the greatest power and the highest honors upon mortal man!

The superiority of man is strikingly developed by comparison. Wonderful and grand are the qualities that distinguish man from all things else; for there is no creature beside man, on the face of the earth, capable of being inducted into the conception of a moral idea. You may impart different kind of instruction to animals—to the horse, the dog, or the elephant, and other beasts of the field, as well as birds of the air. You may teach them to regard their names and obey orders, train them to perform acts, some useful and some fantastic; but you can never communicate to any animal the idea of moral obligation. To conceive the relations and nature of all these realities, requires powers which are reserved, as the highest characteristics and the exclusive characteristics of man. He alone, of earthly beings, is susceptible of spiritual and moral influence; and he ought, therefore, to be regarded as the favored object of creation, as compared with all other beings. These excellencies were given by Divinity to man, under the conditions of his birthright, and he possesses one surpassing all terrestrial distinctions.

There is not a creature of the brute kind, made to look up to heaven. The very eye of man is calculated to look upward, in order to scan the heavens in their celestial splendor; while all, or nearly all, the creatures below him, are formed to look downward, or straightforward upon the earth. All the higher attributes, are reserved and be-

stowed upon man. Among these, and the one paramount in importance, is the capacity man possesses to enjoy all conditions and realities, associated with intellectual and moral feeling. This is one of the great lessons taught us in the opening scenes of creation. Man is distinguished by his ability to communicate with every thing in the universe. He only has the spiritual and moral requisites, to be regarded in connection with the spiritual and eternal attributes of the Divine Author of all things.

In the essentials of superiority possessed by man, there is a marked order or gradation. Some of the parts constituting the whole, are superior, one to another. Man's soul and spirit, are the grand cardinal characteristics of his individuality. But the soul of man is different from the spirit; as the spirit is different from the body. The elements, so to speak, of the spirit, are superior to those of the soul. The soul is sometimes made to represent the whole man,

"Soul is form and doth the body make."

It is said that "All the *souls* of the house of Jacob, were seventy *souls*." Again, in reference to Paul's being shipwrecked, it is said, "We were in all, in the ship, two hundred, three score and sixteen souls." Peter affords us a similar example, in his reference to the Ark, "Wherein eight souls were saved." By these expressions we are to understand, that numbers are indicated, as if it were so many men of the house of Jacob, so many persons in the ship, and eight individuals saved. The spirit of man, in the constitution of whose nature, the entire power and composition of creation concentrate, enables him to see moral beauty and excellence, as well as to comprehend ideas, in harmony with the laws and the character of God.

It may be enough for us to know, that there is an ani-

malism in the soul of man, but that there is none in his spirit. The spirit of man is the glory of man, and the special emanation from God. We may ponder upon this subject, but we can never fathom its depths, or scale its glorious heights. God has given the spirit to us, and it is in accordance with this idea, that God is glorified. He is just as much the spirit of our bodies, as He is the spirit of the Church. He is also as much the spirit of the whole Church, as our spirit is the life and light of our own corporiety.

After God had created man, and breathed into him, the breath—the spirit of life, what did he then? We can not place too great a value upon the infinite wisdom and love, clearly presented to our understanding and gratitude, in God's dealings with our first parents. He honored them with his presence—placed them in a glorious habitation, having made them a little lower than the angels. What next? Why, the inspired writer tells us, that God *blessed* them—made them happy, by bestowing special and divine favor upon them. The words *blessed* and *happy*, are tantamount—they convey the same idea, as used here. God made Adam and Eve happy, and gave them license to assume possession of the earth. And God also said, “Be fruitful;” that is, God commanded them to increase and multiply, in order that the earth might be peopled. God's commands are all blessings, and obedience thereto is happiness to man.

Thus, gentlemen, for this morning, we terminate, our consideration of the last act of God, in the drama of creation, since time began. We have spoken of man as he is by the constitution of his nature, in the physical, intellectual, moral and spiritual aspects. However we may distribute him, he is the superlative consummation of the

creative labors; and in him we have a sort of microcosm—a universe in miniature. No element exists in the universe, which does not enter into his constitution.* And the most marvelous changes and workings, are continually going on, in every human system, whether awake or asleep. The living body of man, presents the most complete and complicated piece of mechanism, in structure, and yet the most harmonious and simple in operation, of any thing in the wide world. Inwardly and outwardly, man is wonderful indeed. The Psalmist exclaimed to God, “I will praise thee, for I am *fearfully* and *wonderfully* made; marvelous are thy works.” The emotion of this inspired saint, in the contemplation of his own nature and organization, transcended the highest thought of the ablest and purest mind. The analysis and study of man, is indeed, an important, an interesting and sublime investigation. Pope, one of the few great poets, who rhyme and reason at the same time, sung:

Know then thyself, presume not God to scan;
The proper study of mankind, is man.

But unfortunately this does not tell the whole truth, though true as far as it goes. For, while there is no sub-

* This statement must be taken in a qualified sense. If Mr. Campbell means what he seems clearly to say, then the statement will scarcely pass for truth. The Science of Chemistry has already recorded more than five times as many simple elements in Nature as are found in the body of man. Should the statement refer to the whole man—Body, Soul and Spirit—then no one can tell whether it is true or not. Mr. Campbell's fondness for *generalization* led him sometimes into doubtful positions, in reference to *particulars*. His mind was so absorbed by the grand conceptions which he had of Creation, Providence and Redemption, that he occasionally overlooked the smaller matters which engage the attention of other men.

ject of human investigation, which can so properly engage our attention, as the study of man, it completely comprehends the consideration and study of God, the Creator and Ruler of the universe; thus presenting to our contemplation, in one view, man in God and God in man.

The earth and its tenantry constitute the world, or more properly speaking, humanity in the aggregate constitutes the world; and the contemplation of this aggregation in the detail, greatly augments the happiness of man. We frequently have the term world, applied to the earth; but the world, in Holy Writ, and in the language of reason, is not the earth, but it is the population thereof, that constitutes the world. And we claim, that if a man would enjoy himself perfectly, that is, if he would derive all the pleasure possible from the healthy exercise of all his faculties, he must possess a complete knowledge of his mental and physical, moral and spiritual constitution and character, together with his surrounding circumstances. Such knowledge will not only comprehend the whole outward and inward man, but it will radiate, and lead off the inquiring and ever active mind, into all the branches of material and social science. All his study, meanwhile, must have respect to his social system, and a social system which is but an offshoot from the social element of humanity. Hence, from the very constitution of his nature, man's happiness will always be incomplete, if deprived of society. Study then to know yourselves, remembering all the while, that "the greatest mystery to man, is man," and the greatest miracle to man, is man made in the image and likeness of God.

"Man, know thyself! all wisdom centers there."

(Bell rings.)

LECTURE VI.

GENESIS II.

GENTLEMEN: We are informed in the beginning of the second chapter of the book of Genesis, that "the heavens and earth were finished, and all the host of them." Also, that "on the seventh day God ended his work which he had made." It appears, therefore, that the creative acts extended through six days, and that "God rested on the seventh day from all his works." These seven days constitute our week. Now, we desire you to concentrate your minds upon the phenomenon of weeks. There is nothing in nature to suggest it. We know that the moon works out the months, and the sun rules the day, while for seasons are produced by the variations of the earth, revolving upon its axis, as affecting the relative positions of the earth to the sun. Nature makes the day, the month, and the year; but what makes the week? This is a question of great importance—a question that staggers the boldest of infidels, and the most expert of theorists. The subject has developed much ingenious thought, and profound reasoning, but we affirm that nothing on earth or in heaven, can be assigned as an argument for the week, aside from the fact that the heavens and the earth were created in six days of twenty-four hours each. This ordinance of time, depends entirely upon absolute will for its origin. The cessation of the creative labors of God on the seventh day, gave rise to this division of time; for which there is no type in nature. There is a type, or some symbolic mark, for every cardinal institution of the

divine economy, except the week, and that has none. We therefore designate this, in the category of positive institutions, and the fact of its being a positive institution, places the explanation thereof, beyond the power of human reason. It can not be accounted for by any Egyptian or other scheme, which has been or may be concocted and digested in the human brain. The most careful skeptics have overlooked this, in their inquiries; and when it is propounded to them for an explanation, it brings them to a full stop, and they are obliged to acknowledge themselves at a loss to account for this remarkable division of time. The creative drama culminated in a week; and, while the works of God are commemorated by it, God himself commemorates the week as a positive institution.

Those matters which refer to the division of time into weeks, are identified in a prophetic view, and none other could comprehend the subject, for it is above and beyond the pale of mortal nature. In the writings of Jeremiah, reference is made to similar subjects, "The Lord gave the sun for a light by day, and the ordinances of the moon and of the stars, for a light by night." You perceive nothing is said relative to the institution of the week. That remains among the positive ordinances of God, and as such, surpasses the comprehension of man. The week culminated in the seventh day—at the end of the creation of the world—and that being a day of rest for man, is commemorative of God's ceasing to create, and the term *rest* is disposed of, on the ground that it is simply a figurative expression, so far as God is concerned, signifying, merely, that he ceased to act at the end of the week, but by no means indicates that the Almighty stopped to rest—to recover from the exhaustion of labor.

In the establishment of the week, which was perfect in

the completion of the creative labor of God, we are not to understand by the expression, "God rested on the seventh day," that the Creator was tired, or exhausted. The term rest, in this case, we repeat, simply conveys the idea of cessation from labor; the work of creation had been completed, and by the word *rested*, we are taught that God no longer appeared in his active, originating capacity, but that he retired from the sphere of human vision (or contemplation), into the quiet of his own eternity. "Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the heavens and the earth, fainteth not, neither is weary?"

Keeping this subject-matter under consideration, we invite attention to another remarkable fact, bearing upon this interesting question. It is this: Every one of the ten commandments begins with the phrase, "Thou shalt" or "shalt not" do this or that, except the fourth, and that begins with, "Remember." This is quite peculiar, and its significance is worthy of notice. Why this variation in the form of expression, as introduced at this particular command? May we not presume or affirm, that it is because the Author had in his mind the fact that there is one day above all others in importance? It was of extraordinary regard, because God had ceased to work on that day, and for this reason man is especially commanded to "*remember*" (always) "the Sabbath day, to keep it holy." On that day of days, God terminated the creation of the heavens and the earth, and retired into the solitude of his own infinity. Out of respect for this great truth, this important event, it was meet that man should cease to work on the same day, for the purpose of commemorating the great termination.

Our moral laws are established by many eminent prece-

dents. God commanded his people to follow a glorious example. "Six days shalt thou labor, and do all thy work." By this commandment man is as clearly bound to labor the full six days as he is to rest throughout the seventh. We are not aware that any verbal or written disquisition has ever considered this point in this light. It has not entered into the terminology of the system builders, all of whom make systems and creeds no larger than their own minds. And we hold that no man, or organized sect of men, can concoct or comprehend a system larger than the combined scope of their own minds.*

In the fourth verse (Genesis ii), we are told that "these are the generations of the heavens and of the earth when they were created." This term "generations" is of frequent occurrence in the Bible, and conveys different ideas, according to the associations of facts and events in which it is found. As used in this connection, for "the generations of the heavens and the earth," we would say, in modern

* If this view of Mr. Campbell be correct, it seems to us that it forever settles the question concerning the importance of human creeds. If the creed-makers can not construct a system larger than their own minds, it must be evident to all that their systems will be applicable to such persons only as are equal or inferior, in mental capacity, to the author or authors of the systems. Consequently, *superior* minds can not be accommodated by these human inventions. And this being true, we must conclude that in order to meet the wants of the immense variety of mind, the number of creeds must be very great, unless we can find one that is equal to the requirements of the greatest as well as the humblest intellect in all the world. Reasoning, *a priori*, we would expect just such a creed from an Author who is *infinitely wise*, and from none other. Therefore the Bible is demonstrated to be the only creed that is perfectly *adapted to every creature*; consequently, it is a *sufficient* rule of faith and practice, and an *infallible* "Lamp to our feet and Light to our pathway."
M.

style, the *creations* of the heavens and the earth. Generation signifies now quite a different thing from what it did two or three hundred years ago. The phrase here which embodies the term "generations," constitutes a summary of what had been done, and reference is here made to the arrangement of all things as they were created, and the whole sentence or verse may be regarded as a sort of *resume*, or recapitulatory assertion of the inspired writer.

"In the day that the Lord God made the earth and the heavens." Here the query doubtless arises in your minds as to what is the meaning of the term heavens. It is in the plural form, and the manner of speech clearly indicates degree and number. We have the heaven and the earth, also the heaven of heavens. Does not Paul speak of knowing a man "who was caught up to the third heaven," whereby we may understand him as referring to the heaven of heavens?

In physical philosophy, we have a vapor and an atmosphere, wherein all things that live and grow may be said to have their being and existence. I do not wonder that Egyptian philosophy assumed that water was the mother of all things. We have *strata* in the material universe, and we have repeated layers or currents of atmosphere, leaning upon the surface of the earth. These atmospheres are filled with heat, cold and moisture—all varying in degree according to circumstances, and as we ascend they continue to become more and more rarified, until they fail to support life. Æronauts travel upward, even into the clouds, in balloons, and frequently reach an elevation where the excessive cold is beyond the endurance of man. These atmospheres, resting upon the earth, form a grand covering, and their elements of heat and cold constitute

them wonderful life preservers, so long as man or other animate beings remain in their proper position. Hence this theory of "the heavens" may be illustrated variously, because it is in harmony with the teachings of science, and true science never conflicts with the teachings of the Bible.

In the fourth verse—the latter part—we have "In the day that the *Lord God* made the earth and the heavens." Here we have a peculiar and an absolute name combined. In this expression we notice that this is the first time that *God* is mentioned in such a connection. Up to this point in the creative history, the expression "Lord God" is not found. The reason is, that the term *Lord* indicates sovereignty and proprietorship; hence the term was not prefixed to the word *God* while the creation was going on; but after the drama was completed, the Creator is spoken of as "the Lord God." His sovereignty is manifested in *God's* dispensation and exercise of authority and love, for the good of man. And let it be observed that it is in the sense of *Lord*, or *Jehovah*, that *God* introduces himself in the grand plan of redemption. *God* is the absolute name expressed by *Elohim*, and *Lord* may be denominated the peculiar or discriminating title presented in *Jehovah*. For the name "Lord God," as introduced here, we would have in the original "Jehovah Elohim." *Jehovah*, then, in the language of the record, is presented as the one proper and peculiar name of the Creator and Preserver of the earth and the heavens.

The inspired writers of Holy Writ speak perspicuously concerning the existence and sublime character of *Jehovah*, from *Genesis* to *Revelations*. *God* said unto *Moses*, "I am the *Lord*, and I appeared unto *Abraham*, unto *Isaac*, and unto *Jacob*, by the name of *God Almighty*;

but by my name of Jehovah was I not known to them." The Psalmist, in his complaint, beseeches the Lord, who has done wonderful works, and whose name alone is *Jehovah*, to make men know that he is the Most High over all the earth. By the great prophet, God says to the world, "I am the Lord, that is my name," and more than seven hundred years afterward, the Evangelist continues this line of history, saying, "Verily, verily, before Abraham was, I am." Thus in a record from the close of the creative to the opening of the redemptive period, we contemplate the grandest designation of Jehovah ever revealed to mankind. (*Bell rings.*)

LECTURE VII.

GENTLEMEN: We continue this morning, our remarks touching the creation and individuality of man. We can not, we think, say too much, with reference to the spiritual identity of humanity.

In the seventh verse of the second chapter of Genesis, we are told "that the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." After God had made him (in stature), he breathed the breath of life into him, as we are informed here. In the original, it is the breath of *lives*; and this rendering, is in consonance with the fact, that man possesses a trinity, in his bodily, mental and spiritual qualities. This passage may be termed a repetition of the preceding acts. The spirit of God may

be said to have created man, and in this passage it is shown of what particular material man's corporeal proportions were formed. Elihu says to Job, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Thus one part of the record is verified, and Job accords with the other, and at the same time concurs with Elihu, by saying, "I also am formed out of clay." Indeed, all the hosts of the heavens and earth were made by the breath of the Lord's mouth.

There are other noticeable points in the record as found in this book; and it could not be otherwise, for all could not be contained in one sentence, or on one page. Nevertheless, the creation of man, was perfect "in the beginning." Even then, God saw and understood all things, from the beginning to the end of time. When the Psalmist would praise God for his all-seeing providence, he sings, "Thine eyes did see my substance, yet being imperfect, and in thy book, all my members were written; which in continuance were fashioned, when as yet there were none of them." Man was the end, and the crowning glory of creation. He was not created for other things; but all things else were created for him.

The grand conception of man, existed in the infinite mind, from the beginning; and God's wonderful economy, as manifested in the human form, is beyond the comprehension of the human understanding. But humanity, in its creation and decay, in all its multifarious and successive stages and relations, will continue until it culminates in the last act of power, essential to the glorification of humanity. There will be a reason for the last man, just as much as there was for the first man; and there will be just as complete and strong a reason for the death of the last man, as for the decease of the first.

Hence, the time will come as certainly as we now live, when the curtain will drop upon the stage of time, and terrestrial existence—when time and earth shall cease, and eternity begin—when the theater of earth shall be taken down, and the glory of God shall permeate the entire universe.

But let us add another remark with reference to the distinguishing features of the “human form divine.” Some men—and among the number we find men of position and influence—contend that man is nothing but a biped: and so is a goose a biped, having body, legs and many principles in its locomotive structure, similar to some in man; yet is it not utterly destitute of any of those characteristics, that fall within the sphere of desire or ambition, and that would make it stand out *per se*, like man? Man stands pre-eminently at the head of the material creation, and is a sort of winding up—a grand culmination and conglomeration of all the various and multifarious capacities and characteristics of nature.

It would appear from the substance and manner of the record, that man is to be regarded as a wonderful and comprehensive combination of the entire universe; so that there is nothing above, nothing below us, nothing around us, that is not in the human system. He is an epitome of the great living volume of nature, whereby we are prepared to realize the value of the oracle, that God has constituted man a marvelous incorporation of all his other works. God only has, and represents the spiritual alone, while man possesses the animal and spiritual natures in combination.*

* In some respects, man may be considered superior to the angels. They are ministering spirits, ministering to them who are the heirs

We have nothing, short of the spiritual, beyond the scope of human action and comprehension. Man alone, is the sum total of natural matter in structure, and the earthly power supreme, over the destiny and action, of all animate and inanimate nature. He is a comparatively small creature, weighing a few score, or a few hundred pounds at most; but with all his feebleness of body, he can make the earth and all its tenantries, as ministering servants to his power and skill. He draws the winged lightning from the clouds of the sky, and brings the leviathan from the depths of the ocean. By his ingenuity—his physical and intellectual power—he can withstand and conquer every natural antagonist that opposes him. He can not infringe upon natural law, without suffering the penalty, nor can he regulate or disorganize the order of natural elements; but he can adapt himself to them—being qualified to live in the zones, at the burning equator, at the freezing poles, and very much in the water. He can adapt himself to these varieties in the outward circumstances of his constitutional personality, and do likewise with reference to his mind.

Again, and perhaps for the last time in this connection, we call your attention to the subject matter of spirit and materiality combined. We may thank God that we have minds so large, so comprehensive, that the earth and all its attributes, can not fill them, and thank him too, because there is nothing finite, which can satisfy the infinite; yet

of salvation. Angels, then, are the servants of man, in a certain qualified sense. But in what consists man's superiority? Most probably, in his three-fold nature. He has a body, soul and spirit, and, consequently, unites within himself, the interests of three worlds.

M.

as we are, we can only take a very limited view of objects, and our powers of comprehension and appreciation, are comparatively impotent. No man can comprehend the smallest particle of matter, ever discovered by the eye of man, aided by the wonderful power of the microscope. Matter is as incomprehensible as spirit. How in the name of reason—of eternal reason, could man divine, how spirit permeated matter—gave being to it—how could it bring this vast universe, in all its immensity and perfection of life and action, out of absolute nihility? To see, to know this, is to possess knowledge far above that of our sphere—far above the sphere of terrestrial beings. In what manner, and by what auxiliaries, every thing could be brought out of nothing, is not however the question now to be considered; nevertheless there was, and ever more will be, that Spirit by whose omniscient and omnipresent potency the vast heavens and earth, with all their host were created. And there is not a single particle of matter, not the minutest insect, that does not afford unmistakable evidence of the power and benevolence of this Spirit, as much as does the being, whose mighty stature is measured only by the universe and eternity.

The study of the human form divine, is the chief subject of our consideration. In fact, all other studies are or should be pursued, for the purpose of giving us, the power of properly investigating humanity; for is not man, the basis of our sciences? We study the material and spiritual, the moral and religious natures, for the ostensible purpose of becoming more fully acquainted with ourselves. And in our persons, we have an inexhaustible subject, one which we frequently call a microcosm, it being the sum of all realities and varieties in nature, from the iron in the

blood to the power ethereal, to the spirit and the oxygen, the indispensable ingredients of life.

Every thing in man's corporation, is mysterious and sublime; he being the culmination of animation, and a grand revelation of God's power, wisdom and goodness, and, therefore, the most desirable and lofty theme for the meditation of the human mind. We can conceive of nothing, which does not relate to or enter into, the constitution of man; for he is a universe in himself. Analyze his body, and you find there the solids and fluids, the mental and physical quality, and there also is the soul—as the animal life or center of all sensation and impression. But above all these is the Spirit eternal, that grand culmination of power, whereby every act and entity in materiality, is directly influenced. It is transcendent in its workings—we know no power like that of spirit. It is even more mighty than the material mechanism with which it is associated. How lofty and sublime, the acts proceeding from the spirit—that inconceivable, incomprehensible something—that wonderful entity, which by the will, enables man to put whole armies, numbering millions of men, in motion—array and fight them in the field, convulse society, revolutionize nations! It is the spirit that constitutes the glory of man.* By virtue of the Spirit, man excels

* The Bible, which contains the only sound system of Theology, contains also the only sound system of Psychology. Theologians have given too much attention to Theology, and not enough to Psychology. The distinction between Soul and Body is obvious, and seems to have been well understood by the old Philosophers; but the distinction between Soul and Spirit, is peculiar to Christian Psychology, and is that which especially distinguishes the philosophy of the religion of Christ. The Scriptures furnish us with the only unmistakable distinction between the *Pneuma* and the *Psyche*. Human reason could never have suggested the philosophy of the *Pneu-*

every thing—every being that hath the breath of life. He can scale the heavens, fathom the seas, drift his mind beyond the milky-way, and with propriety and profit look, into the infinite past, and into the infinite future. Man never can be expressed by mortal man. Every where, in every thing, we read with wonder and admiration the glories of man, and we ponder upon the mystery of his creation, which is past finding out. (*Bell rings.*)

ma. This is that part of man which was created in the *image of God*, and which was lost, or greatly obscured to the eye of human vision, by the Fall. And hence, it must now, of necessity, be a matter of *revelation*. Plato taught the *immortality* of the soul, but the "*eternal life*," conferred upon man, through the Gospel, is a very different thing from Plato's immortality. Plato's idea was little more than the opposite of *immateriality*. His *Logos*, or *Nous*, is never identical with the New Testament *Pneuma*. The first is as old as Philosophy itself; the last is found only in Christian Psychology. Immortality, when considered by itself, was understood as well by Pagan, as by Christian Philosophers; but immortality in conjunction with *Life*, came to our knowledge by Jesus Christ, who "brought life AND immortality to light through the Gospel."

The distinction between the *Psyche* and the *Pneuma* seems to have been at first well understood by the Greek Fathers, but was soon corrupted by the Platonic philosophy. Gnosticism and semi-Pantheism grew out of this corruption. And, in the reaction against these errors, the Latin Church rejected altogether the distinction between the *Psyche* and the *Pneuma*; and so the usual dichotomy of man into Body and Soul only, became the prevailing view throughout the West. And even now, many Theologians treat the distinction between Soul and Spirit, as though it were only a verbal one, instead of what it really is, the distinction between Pagan and Christian Psychology.

LECTURE VIII.

GENTLEMEN: It is to be observed, that in the development of the social system, God institutes society; and for this reason among others, we know that God has society in himself. Society had its incipency, its actual existence, originally, in the Divinity itself. God is not, and never was, a solitary personality; but has in himself, duality and plurality; hence, in the Holy Scriptures, we have the three manifestations of God. In the strong language of both the Greek and Roman, as well as of the Protestant Churches, God is Father, God is Son, and God is the Holy Spirit. God, therefore, never was a solitary person, in the annals of the universe; but always possessed society in himself. When he made man in his own image, he constituted the three natures of man, and these natures are the outward body, the inward soul and the innermost spirit. This analysis of man, is based upon a proper comprehension of the Holy Oracles, and is the foundation of all education—even scientific. Of course, we do not refer to the details of Astronomy, Geology, and other kindred sciences, but to the fundamental facts, upon which the science of society is based.

There is a distinction I desire to make this morning. We have moral and positive institutions, and I affirm, that the institutions of religion, are positive; every institution, that belongs to *religion* (proper) is positive. Ancient writers on this subject, had them differently divided; but we affirm the positive and moral relations, and that these divisions comprehend, every thing, that can enter into religion.

Morality is based purely upon the relation of God to

man, and of man to God. The positive came from God directly ; it never came to us *a priori*. Let us suppose, for example, that a man is conscious of having sinned against God. By what process of reason, could he come to the conclusion, that if he killed a lamb, he would expiate his sin ?* What if he should kill a man ; and burn his body upon the altar ; would that in the forum of reason, mitigate man's offense ? I introduce this to show, that inferential reasoning, has no starting point from which to work out such a conclusion.

We take this as our back-ground, for all our reasonings upon such matters, whether revealed or natural.

The very word religion, indicates a schism, between man and God. We do not propose to enter into a discussion of the term *schism* this morning ; but the facts upon which the relation, between man and God rested, called for an offering in expiation of man's offense ; and the conditions and nature of this offering, must not be dictated by the offender, but must be prescribed by the offended. God being offended by man's transgression, must be reconciled, and that not in the modes and tenses of human impulse or passion ; but in harmony with the thoughts and

* The idea of Sacrifice lies at the foundation of all religion. And this is very conclusive proof that religion itself is of Divine origin, for no man could ever have *originated* the idea of sacrifice. That man would have come to the conclusion, *a priori*, that the life of an *innocent victim* would propitiate Deity is an absurdity which is only equaled by the insanity of infidelity itself. The first thought to a mind, unassisted by Revelation, would be that the anger of Deity would be kindled at the sight of such a Sacrifice ; and consequently, it would never have been used as a means of appeasing anger, unless done by the authority of some Divine command. Hence, we conclude that God originated it. M.

language of Divinity. Hence we say, that religion is a proposition positive, originating with God. We speak of it as supernatural; not preternatural, nor natural; but supernatural. Then arises the question, what are the grand elements of religion? We answer, not fine doctrines, or fine points; or any thing else of that nature; nor is its analysis in harmony with human reason at all. The transcendent idea of the remedial system, originated above all human incipency.

No man ever had a new idea, in the strict sense of that phrase. He may decompose, or recompose, but never can originate, any thing as purely original. Hence, we need a positive revelation of relations and ordinances; and those of the Bible, are in two categories, the one moral, founded in the nature of things—the other positive, founded in the revealed will of God.*

These terms must be adopted as appropriate, and essential, to proper definition and distinction, in the incipency of religious science. When we inquire what are the essential elements of religion, three ideas present themselves at once—the altar, the sacrifice, the priest. These are the essential elements, and without this conception, there never could have been a remedial system. We have then the whole of religion suggested by the altar, the offering, the priest.

The first controversy of which we have any authentic record, after the expulsion of Adam and Eve from the Garden of Eden, arose between two brothers, and began at the altar. How came this controversy? Abel, we are informed, brought, as a sacrifice to the Lord, a lamb, the

*The Moral is commanded, *because it is right*; the Positive is right, *because it is commanded*. M.

fruit of his toil as a shepherd. Cain brought the fruits of his labor, as a tiller of the soil. The one offering was an animal, possessing animal life, and was sacrificed for the sake of its blood. The other was devoid of animal life, or of any susceptibility of life. Now, when the offerings were presented, one was accepted, the other, rejected. The blood-sacrifice of Abel was accepted; the vegetable sacrifice of Cain was rejected by the Lord. The principle of blood is the basis of all acceptable sacrifice, no matter whether the altar be of marble or not. We look at the lesson intended to be imprinted by this scene, upon the reason and conscience of mankind. We look upon the blood-sacrifice as the controlling idea of the whole matter, and are prepared to appreciate the acceptance of one, and the rejection of the other offering. It was done visibly, and we see, by the eye of faith, the fire descend from heaven, like the lightning's flash, and kindle a flame beneath the offering of Abel. The smoke and flame ascend up to heaven; but we see Cain standing, cold and stern, by his lifeless and bloodless offering, under which no fire is kindled, and from which no flame nor smoke curls upward toward the heavens. The fire was the hand of God, a phrase which, by a figure of speech, is applied to almost every divine instrumentality, and signified the acceptance of the offering. Cain becomes incensed; he frowns, his heart burns with pride and envy; and, forgetful of the natural relation between them, as men, as brothers, his resentment kindles against Abel, at the manifestation of Divine favor toward him, until he actually becomes a fratricide—giving another occasion to our Heavenly Father to signalize his hatred of sin, by the curse which he proceeds to pronounce against the first murderer. We present these facts not only as supposi-

tions of what may have been the history of the case, but for the sake of principle, to show that since man fell, he has had no power, originating in himself, by moral suasion or otherwise, of propitiating the divine favor, or of reconciling himself to God. Hence we see the necessity, by the teaching of God himself, of blood as an element of all oblations, from the foundation of the world. We look upon the philosophy of these things, as embodied in the doctrine of life for life, and we find that blood alone can make atonement for the sin of man. It had the power, typical of the great sacrifice for man, which came after that. We observe that the principle has been in every sacrifice of the Jewish people, and was the reason of the *crucifixion* of our Saviour.* He could not be annihilated, but being bone of our bone and flesh of our flesh, and of the same spirit with man, he made himself an offering, his divinity being the altar, and his person the offering.

We are now in the patriarchal age, and are considering cardinal laws; which involve the destiny of man. We have, in this brief history of Cain and Abel the details of human pride and envy better developed than any where else. A controversy arises between them. The first born of the flesh, yielding to passion, under the influence of the tempter, slays the first born of the Church, who is placed by the Apostle Paul at the head of the roll of the saints of eternal renown, and solely because he offered a better sacrifice—more acceptable to God, by faith in his promise.

Doubtless, the instigator of the first murder was the

* Perhaps the reason why God demanded blood, is because the *life is in the blood*. What he really wants, as an offering, is the *life*. Christ gave his *life* for us, but as the life is in the blood, "without shedding of blood is no remission."—*Heb. ix, 22.* M.

tempter of Eden. He has two names by which he is recognized—Devil and Satan. Satan has the Greek article before it, hence he is “*the* adversary,” and not *an* adversary. He is the adversary of God and of man, and having been reprobated for his instrumentality in the fall of man, he now machinates the subversion of the church, in the person of its first born son. He can assimilate himself to any being he pleases, appearing, *ad libitum*, in the proper garb of Satan, or shining in all the eloquence of persuasive speech.

I am reminded here of the story of a certain snake, that is said to charm a bird from the top of the tallest oak. I have no reason to doubt it, so far as the credibility of my informants is concerned. The charm possessed by the reptile probably depends upon the fascinating beauty of its colors, or the sparkling brilliancy of its eyes, which, by a sort of magnetic power, draws the beautiful songster down, down, until he falls into the open mouth of the serpent. We know that such power exists in nature. In like manner, Satan became the fascinator in the Garden of Eden, and bewildered our first parents, by his power. They put forth their hand, plucked and ate the forbidden fruit, by which came sin, and then shame. There can be no shame where there is no guilt. The true man always rises above false shame. Disgrace can only proceed from sin; and we have in this truth the sub-basis of all moral science.

We have, in the document before us, young gentlemen, a development of the power of motives, of more value in the education of the hearts and consciences of men—revealing more and better knowledge both of God and man—than all the studied, logical and rhetorical lectures upon the beauty of virtue, and every thing else in the

way of spruce and tinsel oratory, ever addressed to man. (*Bell rings.*)

LECTURE IX.

It is essential to appreciate all the developments of moral and religious history, that we may understand fully that we have what are called positive institutions. Some old philosophers, in their systems, had the moral positive and the moral natural. What they called the worshipping and religious conditions, is what we call the moral positive, the word positive restricting the word moral. The positive is the religious, the moral the social system. Where there is no society there can be no morality. Society and morality are correlative terms. Religion is communion with God and fellowship with him. It is our business to look into the materials or proper types of it.

In the consideration of this subject, we have the terms moral positive and moral natural, which we sometimes abbreviate into moral and positive. Religion is a positive institution, designed as our immediate system, and for this nature, not for the state of nature; for the natural or primitive state is always right—just what it ought to be. But we are not in a state of nature. I am aware that our lexicographers define nature as the natural order of things; but, as before observed, man is not in the state of nature, nor in a supernatural, but rather in a preternatural state. Hence we take the natural, preternatural and supernatural, as the best terms known to us to indicate the three conditions of humanity.

Adam and Eve were in the state of nature when created

by God. They were primarily in the state of nature, which is always proper. They could not reasonably aspire to rise above it, in any relation. If man were in a state of nature, he would be absolutely perfect.

We are aware that natural theology (as some have it) speaks of man as now in a state of nature. But this is an unfortunate error. Man is in a preternatural or unnatural state. Adam and Eve only of all the family of man, were ever in a natural state—in other words, in the condition in which they were created by God. God made the natural state of man, sin and its consequences, the preternatural, or unnatural, and the drama of redemption, the supernatural.

Adam and Eve before the fall were natural, after the fall, unnatural. Men have no power to return to a state of nature, but by grace they can rise to a supernatural state. These are the definitions of the true science of man, which it is important to remember.

The word nature comes from *nascor* (Latin) and is of undoubted currency among us, in its true signification. Perhaps it would be as well to remark in passing, that the study of the dead languages—Greek and Latin, is not important or essential to success in the ordinary business of life; but to a proper study and analysis of the terms of science or of art, and to the orator in our vernacular, it becomes very necessary.

We have thousands of words from the Greek, Latin, and Old Saxon languages, and in order to the proper comprehension and analysis of them, we have a course of studies in what we call literature proper.

But to return to three states of man we remark that as he came from the hand of God he was perfect—in other words in the state of nature. He fell by reason of sin—

rebellion against God—and came into the preternatural state, from which he could only extricate himself in one way, which may be illustrated by paying a debt. A man owes a sum of money. He can only be released from the obligation by a literal payment in full. He lacks one cent of the amount. He can not, therefore, pay the debt, since the law does not esteem a debt paid while any part of it is withheld for any cause from the obligor. No man can cancel his obligations to God. Hence, we are all bankrupt, and are compelled to fall back upon the remedial system. In like manner if we lose a moment of time, we can never regain it. It is so much of the means of developing man, lost forever. Hence, the importance of employing every moment of time in its legitimate uses.

Man is in a state of alienation from God. The Bible treats him as in a preternatural state. Hence, the necessity of religion. There is a reason underlying the moral institution, apparent to all. No principle secures to us the enjoyments of social life except the moral. Hence, moral science is the moral action and civilization of man. The social system can only be enjoyed in morality and must conform to it in all its ramifications.

But why is religion called positive? Is every thing in religion positive? If so in what sense? It is positive because based on express oracles of God—not upon a foundation supported by *a priori*, metaphysical ratiocination—nor is it supported by *a posteriori* argument; but it is based independently of all these speculations upon a positive and explicit revelation of God. And in this manner only can we sustain what we call, the true philosophy of man, with reference to his political relations. We find it appreciated by the Greeks and Romans, who could not get along, in affairs of state without religion. They soon

discovered that man could not be governed without religion. In vain did heathen philosophy represent morality in all its beautiful phases. Man's passions were too strong to be restrained by these ; consequently all the philosophy of Deism and Theism, or natural philosophy as we some times call it, failed in restraining the passions, governing the motives, or directing the actions of men. In what we call religion—as derived from the sacred oracles—are three departments—the Prophet, the Priest, the King—which became essential to the happiness and development of man. We speak now, with relation to the natural forms of the Patriarchal dispensation, considering those of the Jews, as typical forms of man in his social system, and in regard to the life present and to come.

There has been a great deal said about the moral and positive, as though there was an antagonism between them. The moral is generally spoken of as that which has its foundation in the reason and nature of things ; hence all go for morality, in Deism and Theism, since man, as a social being, can enjoy himself in no other way. But true religion is entirely beyond the sphere of man's thought, unenlightened by a revelation from God. He never could have conceived of a spiritual existence.*

* The distinction made by Mr. Campbell, between Morality and Religion, is a very important one, but has been very generally overlooked by both Christian and Infidel philosophers. Theologians have either failed to make any distinction at all, or else their statements have been so much confused as to throw little or no light on the subject. And yet, no subject, in all the area of human investigation, needs a more skillful and thorough analysis. The distinction should be made broad and clear. The exact position of each, and their relation to each other, should be made to stand out in no uncertain light. Christian Science demands this, for it is impossible

We take the ground without entering into metaphysics, that there is not a particle of matter in the universe which man can understand, even in analysis, by the arbitrary terms or names that are used in speaking of it. But it may be asked, do not these names or terms give the essence and powers of the orders and matters of nature? Of course, we must answer in the negative. We say, on

to have a proper appreciation of the Remedial System without some correct views concerning the meaning of these two words.

Religion is a much larger term than Morality. Religion contains Morality, but Morality does not contain Religion. In other words, in order to be religious, it is necessary to be moral; but a man may be moral, and yet not be religious. We go a step further, and affirm that it is possible for a man to obey every *moral precept in the Bible*, and yet be far from being a *religious* man. Religion is addressed to our *faith*, Morality to our *reason*. One rests upon *authority*, the other upon the *nature of things*. One has to do with God, the other has to do with the relations of man to man. One is for man's *spiritual* nature, the other for his *social* nature. One fits man for *heaven*, the other fits him for *society*. Thus we see there is a very marked and important difference between Religion and Morality. And had this difference been clearly drawn by early writers on the subject, many of the errors which are now found in our Christian philosophy might have been avoided.

The *practical* issues growing out of this subject are very great. Thousands of persons think that the Christian religion is nothing more than a System of Morals. They seek only to understand the teachings of the Bible on the subject of Morality, and imagine that this comprehends all that is necessary to know, in order to be saved. They forget that *piety* is an essential element of Religion, without which no man can see God in peace, and piety rests on *positive law*.

No man is under any obligations to God to live a moral life, and hence there is no test of fidelity to God in all the area of Morality. The Pagan, the Jew and the Christian are alike controlled by the same motive in this respect. Their moral obligations grow out of the *nature of things*. To illustrate: Children are bound to honor their parents, not simply because they are commanded to do so, but

the other hand, that the Bible, whether historically, prophetically or didactically considered, is, from Alpha to Omega, perfectly adapted to man in his social nature, in the three different conditions—first in the family, secondly in the national, and thirdly in the universal relation. Without these the wants of man could not be met. We have, therefore, the three dispensations of religion—the Patriarchal, Jewish and Christian.

We come now to the religion of the first family. Bear

because it is reasonable that they should do so—*the thing is right in itself*. But whoever obeys the command to be baptized, is influenced by other considerations altogether. He does not act from any sense of *natural* obligation, but solely from a respect for *authority*. He obeys simply because he is commanded to do so, not because he sees any reason or fitness in the thing itself. It is the response of faith to the *authority* of Christ, and is therefore a much higher act of obedience than any growing out of moral obligations. Hence we conclude that Morality, when considered alone, is *pure selfishness*, while the very first act of Religion *lifts man out of self*, and places him, an humble, contrite sinner, at the foot of the Cross.

Could the world be made to understand and appreciate this view of the subject, our modern Scribes and Pharisees—whose religion consists only in an outward observance of the moral law—would no longer be considered as the true exponents of the Christian character. “By the deeds of the law shall no flesh be justified,” is an oracle which needs to be more thoroughly comprehended. Men are seeking to please God by acts of obedience which rise no higher than the selfishness of human nature. But the Bible requires much more than this, in order to secure to us the Divine favor. We must render to God those acts of obedience which demonstrate our respect for His holy commandments. Hence the *positive laws* of Religion must be obeyed, as well as the moral; for these are the only means of testing our fidelity to God. “Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit.” Tit. iii, 5.

in mind that the allegiance of man in his primitive state, was not based in morality—upon the good order of his family, or any thing of the kind. The question is frequently asked, why God gave to Adam the entire proprietorship of every thing else in Paradise, and restricted him only in the use of the fruit of a single tree. This is a fact in religion—a most singular and elementary one. Mortal man never could have conceived a more sublime charter, than that given by God to Adam. Yet he limited him in one single particular. In old times, when a king made a grant of land to a subject, the latter was required to pay three barleycorns per acre, and some times he received the land without even so much as one barleycorn, upon the sole condition that he would not lay hands on the priests. In the first grant spoken of, the payment of three barleycorns was simply a recognition of the right of the lord paramount, the king; in the second, we have an obligation expressive of subordination to an authority, which had the right to prescribe conditions or terms, by which title or possession of lands was held under the sovereign.

In regard to the tree in Eden, whose fruit was forbidden to man, it was simply a test of his allegiance, and taught him the lesson that he was a dependent being; and from these two ideas of dependence and obligation originate all the relations of man to God, whether Patriarchal, Jewish or Christian. (*Bell rings.*)

LECTURE X.

GENTLEMEN: Having already made some progress in the book of Genesis, it may be proper, owing to circumstances known to all (*holidays*), to give a summary of what has been passed over, in order to proper preparation for the important truths next to be considered.

It is important, gentlemen, especially in this age, and in our country, to have a clear conception of what we call a constitution of principles. We live under a constitution; indeed, a constitution is the basis of all stable government. The earth and heavens have a physical constitution. We, as human beings, have a physical and intellectual, as we have a moral and religious constitution. We have, as already remarked, constitutions, and institutions under them, which may be considered in an individual or in a plural point of view. For example, we have the Patriarchal dispensation, with some characteristics pervading alike the Adamic, Noachic and Abrahamic periods, in each and all of which God is the Covenanter, and the individuals at the head of their respective eras, in their representative capacity, are the covenantees. These covenants embody the civil conditions under which the covenantees lived, during their respective dispensations. By reference to the political constitution under which we live, you will find that it contains certain elementary doctrinal principles, which give character to all the statutory enactments, civil or criminal, which constitute the details of our government. I can not discover, however, that with all the boasted progress of the present age, in all that appertains to civilization, we have originated one new idea—one idea not found in the sacred oracles. We have, moreover, in

this volume, the recorded experience of the old world. We may see here the rise and fall of Eastern empires and kingdoms, and although we see now the causes of these great revolutions, we could not have anticipated them by any foresight which we possess. We look on the pages of history, sacred and profane, and see plainly that there were causes, lying back of these convulsions which resulted in the subversion of old forms and the erection of new, but we have not the faculty of knowing the future.

By looking into this great book of charters, we find the names of all the covenantees, to-wit, Adam, Noah and Abraham at the beginning of their respective periods, or the dispensations known by their names. This is according to the genius of the ages in which they lived. All this, and much more of importance, is found in the book of Genesis.

Now, we remark again, that a careful examination of the oligarchies and dynasties of the old world, and the principles and policies, developed under them, and a careful comparison of them with similar matters in our own era, will show that we have originated no new principle, but only developed those that lay at the foundation of former governments. We have, in other words, only been progressing, by way of a better understanding.

There is a social system, in the nature and essence of things. We give them names, according to the political notions that men have; and these are the forms about which men contend. But the true fundamental and elementary principles, lie beyond and above all these forms, and names devised by men. They existed in God—he having society in himself. Man too, as we have before remarked, has in himself, duality and plurality—he has body, soul and spirit. He is then corporate, and the beau-ideal of all cov-

enants is found in man. Hence we find, that all the forms and machinery of governments and empires, are based on what are called the natural or physical order and condition of things.

The different dispensations are called by the names of those, in whom are found the conditions, embodying the radical and fundamental principles, upon which they are based. The laws of God with man, were perfected in accordance with the conditions of life. These are called essentials. Just so in the social system. There must be a constitution embodying organic principles, then laws fixing penalties for the violation of these principles, or otherwise providing for their enforcement in the details of government. In other words, we must have a constitution, and under that, institutions, comprehending the political, moral, religious, mercantile, etc.

It is important to know, what enters into the constitution of these cardinal circles. We died in consequence of violating the first charter. No man could have died had the first charter not been broken. It hinged upon one single principle. Nothing was to be done to secure it. All that was in the institution was negative. Yet man violated his charter and lost his birthright. The law was positive. It could not have been *a priori*, and, therefore, must have been positive.

The first man was created a social being. Out of the first, a second was taken, and from these two—Adam and Eve—God made a third. Hence, we have three persons in society. On these elementary matters, is based all true science of man, intellectual, moral and political. We have the sub-basis in these, and if we inquire into them as we should do, we will understand the rights and duties of

man, better than by reading a thousand volumes of what is called law—civil, ecclesiastical, etc

In the Bible, we have a perfect institution, in every department—perfect in the first, second and third—adapted to man in the various conditions of society. Perfectibility or progress, having become the great subject of consideration, in regard to man, it was necessary to raise him up out of the ruin into which he had fallen, and to enable him to achieve a status among the princes of the universe, throughout the cycles of an unending future.

The Noachic institution was given after sixteen and a half centuries, of the world's antediluvian experience. In it we have an engagement, entered into, with the surviving head of the human family. In other words, under certain conditions, it became expedient for God to say to man, that he would not again deluge the earth with water, and that time should be divided into seasons—Spring, Summer, Autumn, Winter. God gave man these guarantees, in accordance with his infinite wisdom and goodness, because if he had not done so, man could not again have gone to work, with any assurance of reaping the fruits of his own toil, or with any assurance or confidence of earthly happiness. But there was a sign of this covenant—a sign both artistic and sublime—the beautiful rainbow. All who are familiar with the first principles of physical science, understand the principle and nature of the rainbow. A single drop of water will make a small one, but with a shower of rain, we can have a splendid bow, provided there be a dark background for the picture.

It is contended by some that there was no rainbow before the flood, because there was no rain; and that animal and vegetable life were sustained by copious dews, sufficient

for the purpose; also, that the first rain was the pouring out of the deluge by which the human family was destroyed.

We are startled by the tremendous sound made by the discharge of heavy cannon. The bursting forth of vast torrents of water, was a phenomenon somewhat similar in this respect. There must have been a terrific commotion of the earth and heavens, and the consequences are supposed by some, to be seen in the depression of the poles, producing the seasons of the year, by giving to the earth, an oblique relation of situation to the sun*

The Noachic covenant was confirmed by the rainbow; and while it is contended by some that the rainbow could not have appeared before the flood, for lack of the elements necessary to produce it, there is another theory, which has much to commend it. The fact that the rainbow was recognized expressly, as some thing unusual, does not prove that it did not exist before the flood, nor that God created it after the flood, for a sign or memorial of his promise never again to drown the earth with water. The same is true in regard to the bread and wine used on re-

* These statements concerning the question of rain before the flood, and the probable depression of the poles of the earth, at the time of the flood, are somewhat speculative, and must be received with considerable caution. Mr Campbell does not adopt these theories as true, but gives them as the views entertained by others. Many views, of greater or less plausibility, have been presented on these subjects, but there is no substantial scientific basis for any of them. They afford exercise for the minds of the curious, but in the present state of Geological science, it is impossible to tell what is the truth in the matter. It is sufficient to know that there is nothing in the Geological record that conflicts with the Mosaic account. M.

ligious occasions. All these things existed in nature before the flood, and before the birth of Christ, respectively. Nothing new was necessarily created, but old things were selected and set apart to signalize and perpetuate the events to which they referred.

It is supposed by some that the earth was originally smooth and level—free from the towering mountains, deep valleys, dreadful gorges and multitudinous scoria which make it like a wrecked ship, broken to pieces by convulsions, during which it vomited forth flames and volumes of lava, burying cities and plains, and covering the face of earth, with apparent deformity. These effects are recognized under this theory as the unmistakable evidences of God's indignation against sin, monumented in the broken and disrupted surface of the once beautiful earth.*

* The theory presented here is more fanciful than solid; it is fanciful, because unsustained by any inspired statement; it is not solid, because the whole weight of the evidence shows that the internal heat of the earth has been an active cause of mountain upheavals (and consequent depressions), at early periods of the earth's history. The mountains of Scripture—Arrarat, Horeb and Lebanon—and the deep-sunk valley of the Jordan, and sea of Sodom, are probably all of this class. Certainly, at an elevation of four thousand feet above the sea, whole shoals of fish are found in the rock—put there before the flood. Nor is it by any means certain that these upheavals and depressions—yet going on—and volcanic eruptions and earthquakes, are to be considered punitive. They are rather conservative. Had it not been that every square rod of the earth's rock-crust has been thus broken up, it is doubtful whether we should have had springs or constant streams; and certain it is that the stores of base and precious metals, and the vast deposits of coal, which are the essential elements of the world's civilization, would never have been rendered available to man. It should be observed, however, that Mr. Campbell does not receive the theory objected to

God said, "and it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh." This is the first time we have the word covenant. It is all important as it occurs in the sixteenth verse (Genesis ix). He says, "the bow shall be in the cloud" as a sign. We wish to say one word in regard to this. Some skeptics say this is no sign at all—that the sun makes it, according to the original ordinances of nature. This is all very true. A rock is lying on the boundary of survey. We do not make the rock, but find it there. Now, we agree that the rock shall be the north east corner of our section of land. By doing so, we make the rock a corner stone. It was a rock before. We did not create it; we simply appointed it to a new use. It is just as reasonable to object to the rock as a corner-stone, as it would be to reject the rainbow as a sign of God's covenant with Noah. The sophisticated arguments of skeptics are easily annihilated, by an appeal to the facts of Holy Writ. We need not create new things, but make use of old ones, for signs and boundaries. We have, then, the bow in the cloud as the *signum*, the sign of the covenant between God and Noah, and all flesh.

One remark further, gentlemen, in regard to this *everlasting* covenant. The word everlasting, is not always absolute, but sometimes relative, in its signification. Only God himself is absolutely everlasting. Creatures may become so. They were not so in the beginning, and must,

as true. He refers to it simply for the purpose of giving the Class the benefit of all that has been said on the subject. M.

therefore, be *made* so by God. We have a system of universalism, based upon texts in which the word everlasting occurs. This is presumption.* God calls the hills everlasting—the word being merely significant of their permanency. There is a figurative and a literal use of the word. There is scarcely any word, that is not sometimes used figuratively. Tropes, metaphors, aphorisms, etc., are very common in our language. This, however, has a rudimental and radical meaning. While time and earth last this sign shall be.

In our efforts to understand what we call the systems of the different dispensations of religion, we do not mean theories. We know we have speculative systems, but we have no use for theories, in relation to these matters, although they may be necessary in some departments of education. We must see all around matters of this sort. We may have theories and important ones too, but we must have facts and philosophy, and by collecting, collating and classifying these, we are enabled to draw the necessary logical deductions. (*Bell rings.*)

* The Universalist is the most inconsistent of all men who make any religious pretensions. The word "everlasting," is all right when it limits the word *life*, but all wrong when it limits the word *death*. When the Bible speaks of God, of heaven, of endless happiness, etc., it must be construed as speaking *literally*; but when it talks about the Devil, hell and endless torment, the language used must be always regarded as *figurative*. That is, one side of the Bible *means what it says*, but the other is an ingenious *play upon words*. Such trifling with the plainest laws of interpretation can only demonstrate the utter ignorance of, or else a fearful moral obliquity in, those who engage in it.

M.

LECTURE XI.

GENESIS XXI.

GENTLEMEN: Before proceeding to the consideration of some things suggested by this chapter, we wish to notice a few points, especially important to be remembered, in the study of every science.

We have in every science what we call elements—first principles. It is very desirable to proceed in all things upon principle; not upon precedent, or a particular class of cases. There are great fundamental principles, underlying the whole economy of heaven; and it is far more important, to understand these fundamental principles, or constitutional laws, though few in number, than to have a thousand facts in our minds or a volume of details. If we master the fundamental principles, we shall assuredly have the details.

As before remarked, we have three dispensations of religion, adapted to the conditions of man—to-wit: the family, national and ecumenical or universal; or the family, national or universal institutions. We are living under the last of these. The world had had two beginnings—one with Adam, and one with Noah. God gave Adam and Noah charters—charters of great importance, involving duties of high obligation. The first charter guaranteed to man, immortality, so long as he withheld his hand from the fruit of a certain tree in the garden of Eden. The fruit of that tree, could make an old man young, and it was just as easy for God to make an old man young, as to make a weak man strong. Man might have lived for ten thousand years, or for any period, in the gar-

den of Eden, without growing old, in the sense we now use that phrase. These ideas are of prime importance. They are facts—stern realities, and not theories.* We have in these facts—these realities, great material for thought. We must have materials before we can manufacture; and we must store our minds with these facts, these realities, before we can reason, or draw our corollaries from them. We have already had in the first twenty chapters of the book of Genesis, the elements of the whole volume—the whole Bible; and in the light of important definitions, which it is our duty to give you, the elementary matters to which we refer, become of much greater consequence, than you would at first suppose.

The Adamic institution was adapted to man in a state of perfection. It was brief and simple—merely designed to keep man, in his original dependent position, in reference to God; thereby securing to him the perfection of his original nature.

There was no religion before the fall of man, either in Heaven or Paradise. That would be a startling proposition in the pulpit, yet it is irrefutably true. What is the meaning of the word *religo*, from which our word *religion* is derived? Is it not to bind again? Could there be a second binding, if there had not been an antecedent bond? There was no religion in Paradise, while it was the home of Adam, for there was no bond broken. Accordingly, religion began after the fall of man. In like manner, there was no religion in heaven. There was superlative admi-

* There is a boldness of utterance in Mr. Campbell's style which sometimes has the appearance of speculation; but we do not think he can be fairly charged with going beyond the *facts* in any case. This is specially true of him when treating Bible themes. He held that *theorizing* then was a grievous sin. M.

ration and adoration, but no religion. This brief discussion of the word religion will save you many blunders and much unprofitable thought; provided you understand how it radiates and ramifies throughout all the statutes of morality and piety.

Now, while there was no *religion* in Paradise, and no necessity for it, until there was a bond broken and rights forfeited, there *was piety*.* What is the meaning of the word *piety*? It is no more nor less than gratitude. An ungrateful being is a monster; hence Paul teaches us to hate ingratitude. Ingratitude is religious sin, and sin is no more nor less than ingratitude. Paul once said, let children learn to show piety, by gratitude to their parents.

In consequence of sin, man is now in a preternatural state; not supernatural. The grace of God enables him to rise to the supernatural state. To this end Christianity is a scheme of reconciliation, and where there is no alienation, there can be no reconciliation.

A few lessons of this kind, gentlemen, illuminate the darkened recesses of the human understanding—set it afloat in a sea of light, and enable it to throw off the

* It is not always a safe rule of criticism to follow the primary signification of a word. As language changes we attach different meanings to the same word. While, what Mr. C. says of Religion may be true, when we consider the derivation of the word, it is the business of the critic to inquire after its *current use*. We use the term now in a sense large enough to comprehend the word piety. It is now used to designate all acts of worship which grow out of respect for the authority of God. Philologically speaking, it may be improper to give so broad a signification to the term, but this is another question. So far as the present inquiry is concerned the only question to be decided is, what is intended to be represented by the word Religion, and does the word represent that thing in its popular currency?

fetters and manacles of forms and systems, and of a vicious terminology, which are of no value, in the pulpit or elsewhere.

It is our duty to go down to the sub-basis of the whole remedial system, and learn thence why man is as he is. After the Adamic constitution came that of Noah. The first ended with a deluge of water. The second will end with a deluge of fire.

[We omitted to remark, in the proper connection, that whether there was rain or a rainbow before the flood, or not, there was just as much water then as now—not one drop more, not one drop less. It is found in the bowels of the earth, in the atmosphere, in the seas, in the brooks, wherever God, in his infinite wisdom and goodness, thought best to place it, for the uses of man.]

But we are considering those things that underlie religious and moral obligation. Every obligation grew out of the social compact, maternal and paternal.

We are now living in the Abrahamic institution, through Christ, and in the enjoyment of the blessings of the promise that in the seed of Abraham should all the families of earth be blessed. We must study to understand the three primary forms of society, before we can become adepts in humanity or divinity. We must contemplate God in man, man in God, and God in the universe. The three great fathers of humanity, as we sometimes call them, Adam, Noah and Abraham, had what are generally called covenants, containing the conditions of life under the three dispensations. All these governments were instituted by God, and adapted to human society in its different stages.

The cheapest and best government on earth would be a monarchy, if we had perfect men for kings. We can not

have such now, as we are all imperfect, and for this very reason unwilling to trust each other. We would rebel against the government of one great earthly monarch. God's government is paternal, therefore, we can trust our Father, more than we can trust each other. Hence the Patriarchal government is the best for the present state of the world, and it is only the sins of men, and the rivalries and competitions of many men, that make our government tolerable at all.

When we speak of the Abrahamic age we have three governments in one. God made Abraham a promise, or covenant, concerning his son—that his son should be supernaturally born, after he and his wife were past the age when such an event was possible, in the order of nature. He was one hundred, and his wife ninety years old, in round numbers. All this was a type of future transactions. In accordance with the promise, Isaac was born. The aged Sarah doubted if she should be made a mother, and from this doubt she laughed. This was the reason why her son was called Isaac (Laughter.) The name Isaac is a perpetual monument of Sarah's doubt, when God told her she should be the mother of millions yet to come. Isaac is an everlasting monument of incredulity, upon what we call natural principles. Isaac was supernaturally born, and therefore a proper type of the great Messiah.

In the next generation of the seed of Abraham, we have the name Jacob—a dishonorable, yet an appropriate name. His name was a scathing rebuke of the sin which he had committed. He took advantage of his brother Esau, and bought his birthright for a mess of pottage. It was a great thing in that age of the world to be the first born, and for having obtained the honors and emoluments due to primogeniture, by a fraud upon his brother,

he was called Jacob—that is a supplanter. To take away the odium of his offense, he was brought to repentance, and became instant (urgent) in prayer. He wrestled with God for a blessing, and so pathetic and persistent were his appeals, that God gave him the blessing he desired, in a manner so condescending and benevolent, as to be a perpetual monument of his goodness. After wrestling with God until he obtained the victory, his name was changed to *Israel*, which means a prince of God—having power and dignity with God.

The patriarchal institution is very simple, yet it contains all the elements of the family, national and universal forms of society. This covenant given to Abraham, blessed him with every spiritual doctrine; hence, it became, in its development, the greatest embodiment of piety and faith, the world has ever seen.

Paul makes the covenants the basis of the institutions of Christianity—conferring all things upon Christians—the world, life, death, things present, things to come—“All are yours,” says the Apostle, “and ye are Christ’s and Christ is God’s.” The Christian religion is universal—comprehending time present, past and eternity.

(*Bell rings.*)

LECTURE XII.

GENESIS XX.

GENTLEMEN: Before commencing to propound questions upon our past lectures, we will say a few words concerning the reading of this morning.

We have the most perfect delineations of character in this book; and in them we find more or less, of what are called the frailties of humanity. The best men who have lived in the world, are presented here, with all their imperfections. The imperfections of the men of the Bible, are spoken of by the sacred historians, with the same impartiality, with which they present their virtues. There are no apologies or extenuations made here, for any imperfections. The historians present things, in the most unequivocal and impartial manner; and thus tell the truth, the whole truth and nothing but the truth. They do not discolor, or color too highly, a single characteristic in the life of any man. In this respect the sacred record may be considered a kind of type of the future judgment. In divine history, every thing is weighed in the eternal balances of truth and justice, and all the duties incumbent on man, are propounded, with the utmost candor, impartiality and authority.

In this chapter, there is an ambiguous expression, in regard to Abraham and his wife, which involves considerable difficulty. The term sister, has not always been confined to those, to whom we now appropriate that term. Cousins, were sometimes called sisters, in ancient times. The word *cousin*, is not found at all in Jewish writings, until the Christian Epoch; hence, they had sisters in the

first and second degree, etc. Again, a cousin was sometimes called sister as well as the person, necessarily and properly meaning that appellation. Hence, Abraham said of Sarah his wife, "She is my sister." There is in this, gentlemen, a manifestation of frailty, in the character of Abraham. The virtues of no man ought to extenuate his faults. There is no flattery, no partiality, no exaggeration, in reference to character in this book. Hence, sainted men, are made to stand out in bold relief, on the canvas—just as they were.

Abraham was called the friend of God, because of his fitness for the appellation, and for the office it implied. God, therefore, entered into covenants with him, having reference to himself, and future generations. Nevertheless, the apology which Abraham makes for his conduct, is very ambiguous. What he says is very humbly expressed, as a necessary precaution to save his life, and is clearly the result of frailty and weakness. He ought to have said boldly that his life was in danger, for the sake of *his wife*—in the true acceptance of the word.

[Here the Lecturer proceeded to examine the class in reference to the matter of former lectures, and some explanations being required in regard to the work of creation, he occupies the remainder of the hour allotted to the lecture, on that subject.—REP.]

Some have supposed that the *day* at that time, did not, as now, consist of twenty-four hours—that it was a figurative expression, as illustrated in the sentence—a thousand years is with the Lord as one day—which is indeed a highly figurative expression, to show that there is no difference in point of time, with God. The Jews did not reckon time by days of so many hours each; and for this reason some have contended, that the earth's strata furnish the only

reliable accounts, of the age of the world. You will find a great many skeptics in the world, who make a great deal of capital out of the geological structure of the earth; and being unable to harmonize this, with the Mosaic account, they say it is out of the question to suppose, that all these strata, have been created in six consecutive days, of twenty-four hours each. But, as before remarked, we take the Mosaic account, against the skepticism of geology. We are sorry to have to say, that some of the best men, have perplexed themselves with these questions, and have in some instances adopted conclusions, far more difficult to admit, than the Mosaic history itself. We take the first book of the Bible—the book of Genesis—as the key to the mysteries of creation, geology to the contrary notwithstanding.

Again I remark in reference to the passage, “And the Spirit of God moved upon the face of the waters,” that it is a remarkable fact in the Hebrew, that the word which signifies *wind*, also denotes Spirit. We can feel the wind and Spirit, without being able to see either, yet we have no more doubt of their existence, than we have of the existence of soul and body.

In the present age, we have artificial modes of expressing different degrees of comparison, as the positive, comparative and superlative; but in olden times when they wished to characterize any thing as being great, they associated the word God with it. Hence we have handed down to us, the expression Spirit of God—the hills and mountains of God, all of which are found in the pentateuch. Whenever the word *hill* is used in this connection, it is used as an adjective to express grandeur.

“And the earth was without form,” “and the Spirit of God” (a mighty wind) “moved upon the face of the waters.”

From these and other expressions of the Mosaic account, we hold the geological affirmations—that the earth is a volume of pages—that these pages or strata, continue *ad infinitum*—that we can by these strata compute the age of the earth, as we can that of a tree by its successive annual growths—we say, we hold these statements to be erroneous, fallacious.*

* As Mr. Campbell frequently refers, in these Lectures, to a seeming conflict between Geology and the Bible, and as these references might lead the reader to erroneous conclusions concerning Mr. C's views upon the subject, we deem it proper to say that Mr. Campbell received his education at a time when Geological science was in its infancy—when its affirmations had to be taken with considerable caution. This, doubtless, was one reason why he did not venture much upon it. But there was another all-controlling reason which influenced him, and this will at once explain in a satisfactory manner to all unprejudiced minds, why he so summarily disposed of the difficulties between the Geological and Mosaic records. He was speaking to a class of young men, many of whom knew little or nothing about Geology, whose faith in the Christian religion might easily have been shaken by an attempt to harmonize the Geological and Mosaic accounts, when it must necessarily be done at the *apparent* expense of the latter. To treat the whole subject of Geology so that all the students could understand its teachings, in a course of popular lectures not intended specially for such subjects, was simply impossible. Hence, it was better to dispose of all questions of this kind by confining himself to the plain statements of the Bible.

That Mr. Campbell did hold many of the teachings of Geology in considerable doubt, can not be denied. But in this he was not peculiar. Many of his distinguished cotemporaries were as slow to adopt the testimony of the rocks, as he. And even now, there is much division, among great men, on this subject. Nor can we reasonably expect any very considerable degree of unanimity until Geological science becomes much more satisfactory than it now is. It is by no means certain that the present affirmations of Geology can be relied on. True, there can be no doubt concerning *some* things that it teaches, but when it calls upon us to abandon the most *natural inter-*

We learn that in the beginning God created the earth. A mighty wind—"the Spirit of God"—moved upon the formless mass of matter. How long ago that was we know not. It was no part of the six days. This was the antecedent state. It was a state of darkness. God said, "Let there be light, and there was light." He says the evening and the morning—why not the morning and the evening?—were the first day. This is an important matter to geologists. The reason is this, *every thing was created in a perfect state*. The sun, moon and stars were as per-

pretations of the word of God, we may well hesitate before taking so important a step.

This is all that Mr. Campbell did, and for this we ought to commend him, and especially for the good sense he manifested in refusing to embark on the ocean of speculation, while addressing a class of young men who were wholly unprepared for it.

There is no *necessary* conflict between the Bible and Geology. Truth is always in harmony with truth. Hence, truth in the Bible is in perfect harmony with truth any where else. We may *make* a conflict between the Bible and Nature by misinterpreting their laws, but in such a case the difficulty would not be in the Bible or Nature, but in *us*. We take our imperfect conceptions of these great Books as an infallible standard, and not being able to harmonize these conceptions, we conclude that there is some thing wrong in the Books themselves. This is very fallacious reasoning, but it is just the kind that passes current among infidels. It is amazing how much self-conceit some men have. They do not hesitate to pronounce condemnation on the Bible, and to declare that it is full of inconsistencies, when a little reflection and a little humility would teach them that the whole trouble is on account of their own imperfections. They judge of God's wisdom by their own ignorance; God's power by their own weakness; and God's goodness by their own sinfulness. Using such a standard, we do not wonder that they come to conclusions at variance with the teachings of the Word of God. They first decide what is right or true by their own imperfect knowledge of things, and then, finding the Bible in conflict with their conclu-

fect when they began to sail in their respective orbits, as they are now. They began by the imperative oracle, "Let them *be*," and they were. The power was in the word. This mighty wind of God (the Spirit), which moved upon the face of the waters, gives us a vague idea of a pre-existence, which might have been for millions of years, for what we know, and how *apropos* is the happy strain of the ancient bard just here :

"Ante mare et terras et, quod tegit omnia, cœlum
 Unus erat toto Naturæ vultus in orbe,
 Quem dixere Chaos, rudis indigestaque moles,
 Nec quicquam, nisi pondus iners, congestaque eodem
 Non bene junctarum discordia semina rerum.

sions, they reject it as unworthy their confidence and respect. Such is the manner of infidels in their inquiries after truth.

But another fact in this connection is worthy of remark. When there is a seeming conflict between the Bible and any Science, infidelity has always *taken the side of the Science, and against the Bible*. Why is this? Is it because there is more evidence for the truth of the Science than for the Bible? We think not. The reason grows out of the facts already stated concerning the method of investigation employed by the infidel.

Geology has furnished a rich field for these objectors to the Mosaic record to display their peculiar method of reasoning in. There is ample room here for the most latitudinous views. Consequently, this science has been used as the most effective means that infidelity could bring against the truth of the Bible. And it ought not to be a matter of surprise to any one, if we find such men as Mr. Campbell warning the rising generations against the seductive influence of that reasoning which forces the Bible to accept as infallibly true the imperfect deductions of Geology. And, when we see such a man as Agassiz running after his scientific hobbies until they lead him into an open conflict with the Bible, we should be slow to condemn Mr. Campbell for sustaining the Bible against all the deductions of human reason, drawn from improper conceptions of scientific truth.

Nullus adhuc mundo præbebat lumina Titan,
 Nec nova crescendo reparabat cornua Phœbe,
 Nec circumfuso pendebat in aere Tellus
 Ponderibus librata suis; nec brachia longo
 Margine terrarum porreixerat Amphitrite;
 Quaque fuit tellus, illic et pontus et aer.
 Sic erat instabilis tellus, innabilis unda,
 Lucis egens aer: nulli sua forma manebat,
 Obstabatque aliis aliud, quia corpore in uno
 Frigida pugnabant calidis, humentia siccis,
 Mollia cum duris, sine pondere habentia pondus."*

At the close of creation every thing existed in a state of absolute perfection—all that enters into animal or vegetable life. Some creatures were made for the air, some for the water, and some for both elements.

It is curious to observe the approximations of animal and vegetable life. For example, the grape and pea-vines appear to reach forth their hands, as if feeling for support. No one at all familiar with horticulture can fail to observe how promptly, at the proper season, the tendrils of these and other kindred plants lay hold on whatever touches them; indicating a sort of progress of instinct which approximates, in its highest development, the reason of man himself. (*Bell rings.*)

* This quotation is from Ovid's *Metamorphoses*, Book 1, 5-20. The reader can not fail to see a striking resemblance between this language and that used by Moses. Ovid's whole description of the Creation so closely resembles the Mosaic account, in many particulars, that it is difficult to believe he did not have a copy of the Book of Genesis before him, or else some very truthful tradition of it. M.

LECTURE XIII.

GENESIS XXIII.

GENTLEMEN: We find in the development of the characters of this book, that the patriarch Abraham stands at the head of the roll of the great men of the Bible, and indeed, we may add, of human history. His name was originally Abram, and was subsequently changed to Abraham. His wife's name was first Sarai, afterward converted into Sarah. These are singular facts in the history of any individual. We can now, by a special act of the legislature, have a name changed—a very important exercise of power, inasmuch as the condition of empires and the transmission of vast estates are greatly affected by names.

In the Bible, the changing of the name Jacob to Israel, of Abram to Abraham, and others in the same category, is always intended to be monumental of some important event. It is made a matter of record, as commemorative of some signal interposition in the ordinary course of events, for the purpose of advancing the wise and philanthropic purposes of the great Ruler of heaven and earth. The change in Abram's name was indicative of the fact that from being a father, and a great father, too, he was to become the father of multitudes innumerable—not merely in what is called one direct line, for in Abraham were other nations beside the Jewish people. He is a representative man, in one sense of that word, of both Jew and Gentile. Especially was this the case in the day of circumcision, when it so elevated its subjects that a peculiar constitution was ascribed to them, and all others were treated by them as

barbarians. Hence circumcision and uncircumcision became distinctive appellations of the Jew and Gentile ; and in the writings of the Apostle Paul we read much of the circumcision and the uncircumcision.

We look upon these things as peculiar and important. They never could have been instituted humanly, and independently of supernatural interposition. They afford monumental and internal evidences, which combine with others, in the full establishment and perfect assurance of faith.

The covenants of Adam, Noah and Abraham, are what we call constitutions. They are spoken of as sovereign. This word has been greatly hackneyed and abused—until we have now a definition of a definition. The word sovereign, meant originally, what we call an absolute potentate—absolute as the law. Hence originated, autocracy—the high-handed government of antiquity, where the great head of the state, by the inheritance of authority and property, became possessed of absolute power.

You will find, gentlemen, in reading ancient history these different forms of power or government, revealing the foundations of the Russian Autocracy. Autocrats are necessarily arbitrary rulers, whose *décrees* whether right or wrong, are implicitly obeyed, by servile subjects.

The Church in its various organizations, has gone farther into some of these principles of government, than others. Autocrats in church or state rise by degrees, giving cause to reformations, revolutions, etc. Reforms in civil governments, have been greatly promoted by what we call protestanism. From *protest* comes the word protestant, now pronounced *protestant*. Any man who would stand up in old times, and protest against the oppressions of government, civil or ecclesiastical, had a great deal of

passion, or a great deal of principle. In process of time, however, rebellious dissenters impressed upon the human mind, the ideas of independence and of constitutional liberty, and these continued to work, until monarchies became more or less limited—an occasional sacrifice of prerogative becoming necessary to the salvation of the remainder—and this state of things has continued, until we have the British Monarchy, while retaining its name, possessed of no more power, than the Executive Magistracy of our own Republican Government.

We live now in the evening of the nineteenth century—standing upon the giant shoulders of the great men of Pagandom and Romandom; and with a government resting upon these Herculean columns, we occupy a position, in art, science and literature, transcendently paramount to that attained or enjoyed, by any people or nation, that has ever figured, in the grand drama of political or religious history. Probably, in our zeal to get as far as possible, away from the domain of despotism, we have gone too far, and got the other side of perpendicularity. If such be the case, we trust that time in its revolutions, will correct our mistakes peacefully, regulate our actions, and circumscribe our moral and intellectual wanderings.

The failure to understand the primary principles of government, in their relation to the constitution of man, has led many persons having an ideal sense of liberty into skepticism, and deprived them of the pleasure and happiness, consequent upon a due appreciation of the basis of society, as revealed in the Old Testament Scriptures.

Such mistakes have caused tremendous commotions in nations, before they would rectify their errors.

Revolutions in various forms of government have grown out of a few abstract ideas, and when we trace these back

to their origin, we often find that the violation of a single divine law, in the heart of one man, has involved whole continents in bloody wars and made the earth an aceldama.

It is very important then, young gentlemen, that every man should understand the systems of government, from which all forms of society radiate. To understand these systems gives us the most perfect liberty of thought, which is one of the essential privileges to be secured by human government.

Freedom of thought, and freedom of action, within the prescribed area of rational and responsible beings, are the zenith of all the aspirations of the human heart.

When we look into the analytical system of any government, worthy of the name, we discover three radical ideas permeating the whole structure, viz: The legislative, judicial and executive. The legislative department of government is the source and fountain of law, the judicial interprets and gives application to law, and the executive enforces law. These ideas are not to be considered as absolute, but are suggested by the necessities of human nature, for the control of human action, the restraint of passion, and the subjection of man to the requirements of religion, in his intercourse with society—the religious element entering largely into all ideas of stable and rational government.

It would be well for mankind if lawgivers would more frequently consult the divine wisdom, judges oftener emulate divine justice, and rulers remember mercy, while preserving the dignity of government and exacting the penalties due to the violated rights of individuals or communities.

Beyond these main ideas of government—legislative, judicial and executive—we presume to think, there is no improvement possible. The only necessities of government are a proper application and execution of these fundamental principles. Revolutions and civil commotions originate from the neglect of the proper observance of these prime elements of government, beginning with individuals, and finally pervading whole communities.

Alexander Pope, justly famous for his beautiful writings, speaking of human governments, says :

“That which is best administered is best.”

But this is a mistake. We presume, the beauty of the expression has doubtless led some persons to adopt its philosophy, and to conduct themselves improperly, in reference to the duties and obligations which grow out of the relation of the ruler and the subject, when properly regulated by law.

In conclusion, young gentlemen, I would remark that it has been frequently observed that whenever and wherever the Bible has been read, whether in synagogues or public assemblages of the people, and read, too, without authorized or unauthorized interpretation, it has done more to civilize and humanize society than all the lectures ever delivered, or what is called moral science, as taught by the Greeks and Romans.

This result is doubtless due to the unquestionable authority of the Bible. Our nature never was, never will be, nor can it be in the reason and nature of things, successfully ruled, otherwise than in accordance with the idea of one supreme or absolute head.

This principle may exist under a variety of forms or

names ; and every federal compact, void of this important element, is no government, in the true sense of the word, and must fail to benefit a people or regulate their affairs successfully. (*Bell rings.*)

LECTURE XIV.

GENESIS XXII.

GENTLEMEN: It is not only my particular province to make remarks upon the orthoepy of this book, as embodied in the English language, but we frequently do so, for the benefit of certain young gentlemen who never study the orthoepy of our language, unless they are constrained to do so.

Gentlemen, we say emphatically to you all, that if you wish to bring yourselves honorably before your fellow-men, study and appreciate that greatest of all passports to public favor and usefulness, elocution. I do not mean the highly artistic character of elocution, but the true art of reading and speaking correctly. To memorize a fine speech, and then to pronounce with proper emphasis and cadence, every period of it, is very good practice. But, after all this is done, unless we study and apply the principles of elocution in all our reading and speaking, our efforts at oratory will lack the genius, the imagination and the marvelous unfolding of the inner life, which characterizes and renders extemporaneous speaking so acceptable and influential with the people.*

* No man was better qualified to give instruction on the subject of extemporaneous speaking than Mr. Campbell. He himself was

It will not do to read such a passage of Scripture as that before us this morning (or indeed any other), with a dead, cold, monotony. Such reading is absolutely intolerable, and utterly fails to impress the auditor with the true meaning thereof, and obscures, rather than develops, the picture drawn by the Spirit's pencil, in which is portrayed the grandest scene of the noble life of the grandest man in universal history.

It is a trite but true saying, that every thing worth doing, is worth doing well; and we again commend to you all, if you desire to figure successfully before the public, to study the art and mystery of reading well, and speaking well. The certificate for fine reading in a European college, is equivalent to the degree of A. M.

We will now look into the lesson of this morning. The word "tempt" requires some attention. To make God himself the tempter, would be a curious proceeding, when the Devil alone is the real tempter of mankind. Temptation came through the Devil. This is a faulty translation of the original word. It should read, God did *try* Abraham. And what was the point of trial? It certainly was not a trial which had no significance. The sequel will tell us. God said to Abraham, "Take now thy son—thine only son—" was ever a sentence, more replete with anguish, through the channel of love? It was a splendid climax! First, "Take now thy son—" then, "thine only son—," "him whom thou lovest." What a trial was this! He was commanded to take a son—an only son—the son of his old age—the son of promise—the idol of a doting father's heart, and offer him for a *burnt* offering. Of all

a living example of the highest type of this kind of speaking. In all the elements that constitute the true orator, he was not excelled by any man of his age.

M.

offerings this was the most terrific. It was not a cold offering—but an offering to be singed—scorched—consumed by fire. We have already seen the signal manifestation of God's presence and favor, at the first burnt offering, as illustrated at the sacrifices offered by Cain and Abel. That of the first remained unharmed, while that of the latter, was consumed to ashes, by fire from heaven—the symbol of the divine acceptance. Fire was the hand of God, in receiving the sacrifices of the Jews.

The word “tempt” I presume you all understand now, to mean *try*. The great point of trial in this case was not Abraham's honor, or his public philanthropy, or other virtue which commands the applause of men. It was a trial of Abraham's faith. Every thing was specific. “Take now thy son—thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains, which I will tell thee of.” How many distinct elements, this oracle contains! Yet, Abraham carries out the divine command, to the very letter. He utters not a single complaint, remonstrance, nor argument—asks no questions why this or that is as it is, but submissive in all things, the divine requisition is met in every particular—completely fulfilled.

He rose up early in the morning, took two of his young men (some of his servrnts I presume), to carry the wood to the hill top, where the fire was to be made. Observe the time and place, both of which have a peculiar significance. It was upon a mount a kind of elevated table land, where the offering was to be presented, and the third day is appointed as the time; not the first, nor the second, but the third day. Upon the third day, Abraham lifted up his eyes, and saw the prescribed place. Just here, gentlemen,

you will see there is a provision made for contingencies ; which though readily suggested, is often passed over without attention. He said to his young men, "Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

It seems that for some reason, Abraham did not wish any spectators of the scene, as if to make it still more solemn, and possibly for fear of interference. Observe too, there is no one now to carry the wood but his son, Isaac. It was a strange spectacle—the offering, carrying the wood that was to consume himself. Do you recollect any thing in the New Testament, that is typified in this solemn transaction? It is a picture of our Saviour carrying the cross upon which he was to be crucified, up the hill of Calvary. Isaac had to carry the wood to the summit of the hill, for all great events in olden times, connected with the divine government, occurred on hills or mounts, when possible. It was simply what we call a hill—an elevated portion of land. History has in some instances, confused the minds of men, by the use of the words mount and mountain, applying them indiscriminately, to towering mountains and hills, or comparatively slight elevations. Mounts Sinai and Calvary, were simply hills—elevated portions of land, which did not rise to the dignity, of our conception of mountains, at all.

Gentlemen, there is another coincidence here, connected with the third day, on which the offering was consummated. The very remarkable resurrection of the Messiah was on the third day, after his crucifixion ; which is symbolized in this case.

After lifting up his eyes, and seeing the place afar off he gives orders to his young men, and takes Isaac to the place appointed. He does not tell him what part he is to

act in the solemn scene, for Isaac said, "Behold the fire and wood, but where is the lamb for a burnt offering?" This shows that Isaac was entirely ignorant of the fact, that he himself was to be the lamb. Abraham replied, "My son! God will provide himself a lamb for a burnt offering." He spoke just as he felt. He did not realize, that this was to be a trial of his faith. It was to him a solemn reality. He proceeds to lay his son, passively upon the altar. It is well to observe, that there is no violation of an oracle or law in this case. It might be supposed that as Isaac was young—in the flush and vigor of early manhood—prompted by the instinct of self-preservation, he would have struggled to prevent the sacrifice. But so far from it, his conduct and Abraham's too, conspire to present a beautiful figure of a free-will offering. Isaac gave himself up to his father, just as Messiah gave himself up to his accusers. Abraham lays his only—his beloved son, upon the altar—even takes the knife into his hand and raises it to strike the fatal blow, when the exclamation, Abraham! Abraham!—twice repeated, suspends the stroke. The double cry attests the depth of feeling from which it originated. A moment more and it had been too late. The knife in his hand—his hand is raised, his son lies bound upon the altar, when the cry—Abraham! Abraham! falls upon his ear, and may we not say upon his heart too—as the sweetest eloquence. It was an angel's voice, calling to him from heaven.

Now, what was done to consummate the matter? for, surely this is not to be a mere mockery. There must be an offering—a substitute. It would not accord with the divine character, to bring Abraham away from home, through all this preparation, as a mere experiment. Accordingly there was a ram caught in a thicket, and Abra-

ham seeing, took it and offered it as a substitute for his son.

In honor and memory, of this capital combination of sin offering and divine interposition, the place of offering was called by Abraham, Jehovah Jirah. There is another fact presented in this transaction, worthy of attention ; because it shows the divine estimate of a voluntary submission to his will. We learn here, that the angel of the Lord called to Abraham a "second time," and proceeds to announce the divine purpose, in that magnificent oracle, which culminates in the assurance that in his seed "shall all the nations of the earth be blessed," and why? "*Because thou hast obeyed my voice.*"

Now, what is there in this whole matter, of such deep interest to the whole human race? We are all interested, gentlemen, for according to the promise, all the families of earth, are blessed in the seed of Abraham.

By the instrumentality of the first Adam, came sin into the world, and by the second Adam (Christ) virtue came into the world.

There is such a thing as vicarious suffering, making one suffer in place of another. Thus the Lord provided a sacrifice in this case, acceptable to himself and at the same time, nothing had to be compromised. Now there are certain divines—philosophers—who suppose all this was a mere formality, indicating what might be supposed to be more appropriate. But it is not so. It was absolutely essential to the safety of the universe, that sin should be punished, by nothing short of death—hence the proverb in Israel, "The wages of sin is death."

Old men and young men, are prone in these latter days, to speak dogmatically and affirmatively, of what is called the propriety of the Scriptures. The pulpit and the press,

have lost much of their original influence and respect, by attempting to bring every thing, no matter how solemn, or mysterious, down to the comprehension of every body.* This has been carried to such an excess, that skeptics and infidels have been strengthened in their opinions, by interpreting and applying, as types and shadows—the sternest realities and facts. There are, gentlemen, what we call essential matters, entering into the constituency of the grand idea of sacrifice, so as to make it acceptable, and in harmony with the wants of society.

The unbounded philanthropy, the unequalled generosity of the great Author of the universe, is clearly shown in his promise to Abraham, when he said, “In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.” In other words, the Lord promised to make his posterity innumerable.

The history, and epochs of the history, of the Jewish people, was greatly characterized by miracles. I have never been approached by the skeptic and free-thinker, upon the subject of the promises of Christianity, that he has not been confounded by that argument. They will readily admit that a miracle is beyond the power of human beings, unaided by the Omnipotent, but they are at a loss what to say or do, when asked to prove that the oracles and prophecies of the Bible are unworthy of the Omniscent One, or of the respect and confidence of man, by

* There are some things in Christianity far above the comprehension of mortals. And we only make ourselves ridiculous and detract from the character of the religion we profess, when we attempt to explain them. This, however, is true only of the *philosophy* of Christianity, not of its *duties*.

using all the political and philosophical wisdom and knowledge of the nineteenth century, in order to predict the condition of any state or nation one hundred, fifty, or even ten years hence. They may study the multitudinous phases, changes and revolutions of all past ages, acquire all knowledge of the present and of the future, within their reach, and they are wholly unable to predict, with any accuracy, the condition or fate of their own or of any other nation, fifty, or even five, years in the future.

How pitiably does such blindness, such weakness, compare with the divine wisdom and power displayed in the miraculous prophecies of the Old Testament, many of which have come to pass, in the exact fulfillment of even their minute details, as given in Holy Writ. (*Bell rings.*)

LECTURE XV.

GENESIS XXVII.

[The Class read the 27th Chapter of Genesis, but instead of remarking upon it, as usual, Mr. Campbell proceeded to read and answer certain questions handed in by members of the Class, and closed the lecture with some general observations upon the book of Genesis.—REP.]

Mr. Campbell reads the first question: "Why did not God before repent that he had created man, since he foreknew that he would be wicked?" He remarked: This is a very proper question, and one which has often been propounded, by the wisest men. It is presented in various forms, and always based on Genesis vi, 7. From another

source we have the following : “ Why did God create man at all, when he must have foreknown that he would repent of his action ?”

All the difficulty, gentlemen, grows out of the word repent. The question proposed has been presented time and again, by our most learned theologians, and admits of but one solution.

We have figures in rhetoric of the effect for the cause, and the cause for the effect. It is a metonymic figure. A figurative expression is never to be subjected to a literal interpretation. Now that God could repent at all, in the ordinary acceptation of the term, is out of the question altogether, if for no other reason, because He could not do wrong. Hence we reject entirely the literal import of the word. The expression is a figurative one. This is the very language of poetry, occurring, too, in the best style of history.

There is a law of literature prohibiting the excessive use of tropes. We say of a composition, it is too tropical. There is a vast deal of that kind of writing in the Bible—I mean figurative writing ; and this expression, “ it repented the Lord that he had made man on the earth,” may be called a figurative exaggeration. In our daily parlance, we frequently observe the literal and figurative use of the same word. We use words in their true import, as far as we can, and it is a law, that when matters of fact are presented we should, as far as possible, use words in their common acceptation. It is also a fixed principle, in the interpretation of laws, historical statements, etc., that words must be taken in their established signification. But in poetry and prophecy we have what we call rhetorical license.

We sometimes hear persons who never heard a line of

poetry, or studied a rule of rhetoric, speaking the most admirable rhetoric, a fact which results from what we call a paucity of words. They have to take an image of things—paint a word picture—because they have not language in which to express their conceptions of them literally.

The whole subject of metaphorical presentation is without fixed laws, growing out of previously established rhetorical rules. Rhetoric originated and grew up from the necessities of language. It does not initiate, but only interprets what has already obtained currency.

Now, the word repent, when used in respect to God, only shows an appearance to man. God was only about to undo what was done contrary to his will. He was about to change his course of procedure, because of incidents transpiring in the history of man. The metaphorical use of the word here may be interpreted by facts, as they transpired subsequently. He had determined to punish, or rather to drown, the world. Now, this is another figurative expression. The earth was not literally destroyed, although such was the language used in another place. He only changed his course of procedure, and visited the iniquity of man upon himself, for what he had done before the change. God's repentance, then, as the word is used here, was only in appearance, and not in fact. A man may commence to build a house of a certain material, and when he has progressed to some extent, he sees that he could have done better, changes his plan, and begins again. Now, this is repentance in the sense of the word as used in Genesis vi, 7. God, doubtless, created the earth in all the imagery of beauty, but changes his plan, by a decree that produces the effect proposed, and at his behest the heavens pour out torrents of rain, and the

earth vomits forth a flood of waters, and all is changed—all is *repented*. God will punish insults to his authority and majesty, now and hereafter.

The idea that God could be sorry and repent, as men repent for having done wrong, is simply preposterous. It could not be. It is, therefore, a figurative expression—an appearance for a reality, and we desire that you should so remember.

“Metonymy does new names impose,
And things by things, a new relation shows.”

We have, gentlemen, in the book of Genesis, a very long period of history. It contains twenty-three hundred and sixty-nine years of the world's history. It is the most eminently historical of all the books of Moses. Exodus gives us an account of the departure of the children of Israel from Egypt; but the three books of Leviticus, Numbers and Deuteronomy are merely didactical, and explanatory of the institutions which God had established. In the Pentateuch we have all the history extant of the first twenty-five hundred years of the earth's existence. Four hundred years only intervened between the prophetic age and the coming of Messiah. This book gives all that pertains to the Jewish religion, and, as before remarked, it was necessary that there should be three distinct forms of religion, so far as outward profession was concerned—to-wit: the personal, the family, and the national.

The claims of religion, gentlemen, are paramount to all others, inasmuch as they are divine. The obligations of religion are continuous through life, as they are designed to bind man to God. The duties of religion apart from the authority which demands their performance, are prompted by gratitude, for favors multiplied beyond our powers of comprehension.

All the institutions of the Bible, as we have already said, come under two classifications—the positive and the moral. We have already illustrated the positive, by reference to the ordinances of time—the week being a subdivision, which depends upon the absolute will of Deity, while the day, month and year, are the result of the laws of nature. The week is, therefore, a positive institution. There have been much learned comment and profound reasoning on this topic, but after all is said, we are bound to conclude, that it depends for its origin upon the absolute will of God.

We remark further that all the principles of religion are natural, *i. e.* belong to nature. When we are in distress or trouble, we pray or beg for relief—hence, prayer is not a positive institution. Children pray to their parents, before they know the meaning of the word pray. They are prone to ask favors. They do so from the promptings of nature. Prayer depends upon faith, as faith does upon evidence. It confesses dependence, while it asks succor. If a man be starving, or is otherwise in danger of dissolution, he becomes terrified, and often calls upon others to assist him in his prayers. So we see that prayer is natural—confined to no age nor country. [*Bell rings.*]

[January 12, 1860—This morning President Campbell, instead of the usual lecture, spoke to the class, upon the importance of order and punctuality; and closed by commenting on the prevalent deficiencies, in reading and speaking, “both in our institutions of learning and in the public spheres of life.” We give only a few verbatim extracts, the address being almost exclusively designed, for the correction and reproof of the class.—REP.]

“‘Order is heaven’s first law.’ It is essential to the

happiness and prosperity of the human family, in every department of life. Every where in the universe we see a consummate embodiment of this principle. It is all order. Hence, it is said very properly by some philosophers, to be the first lesson impressed upon the human mind by an intelligent investigation of the principles of heaven and earth. The great purpose of education, is to draw out—to develop the human understanding—to give it vigor and strength, with which to grapple the mysteries of science, and the tongue and the pen are the grand instrumentalities, by which the principles of education are disseminated among men.

“Owing to defective education, or bad models, or both, we have in the modern pulpit, a reading tone, a praying tone, and a preaching tone.

“Strange Gods constituted a peculiar characteristic of the Greeks. They were strange to the Jews, who had been taught to worship the true God. The phrase “Strange Gods,” means Alien Gods. They were the invention of men—idolatry in the bud. As the phrase was used by the Gentiles so it is used now. It did not belong to the Jews; they borrowed it from the Greeks.” [*Bell rings.*]

LECTURE XVI.

GENESIS XXXVII.

GENTLEMEN—There is not, in the limits of literature, a more touching biography, than that of Joseph. In it, we have the most splendid portraiture, of a young man of probity and honor—maintaining his integrity, under the most trying circumstances, and his faithfulness to God, under persecutions, the most cruel and persistent. We do not propose to enter into the particulars of his life in this morning's Lecture, but shall direct your attention to a principle, which underlies all our learning, and is the acting element of our nature. We call it the power of belief—usually denominated faith. It is made to apply to a great many things, that are not properly within its horizon. It is a pre-eminent element in the nature of man. It is a positive entity in his mental constitution; and properly understood, will be found to be most essential, to his improvement.

We have to learn the first, and all the letters of the alphabet, by faith. We must know that certain letters or signs, are adopted by common consent, to represent the sounds of the human voice—hence we learn the A B C by faith.

We wish to give you, rudimental principles, that are the basis of pure facts in the human constitution, as recognized in human history.

We remark further that faith is an element, as essential to man, as reason; and I can not discover, why any man should give a higher place to reason, than to faith, in the gradation of the powers of the human understanding.

Reason has of course to do with the perception and attitude of things—with the comparison of one thing with another, locating and marking the difference—then drawing corollaries and conclusions: And we have terms for the various processes of reason, distinguishing its offices, from those of other powers of the mind.

We have the proofs of bipeds, quadrupeds, and multipeds, in what we call the analogies of living and moving creatures.

Words alone, enable us to distinguish between the different powers of men. Yet we must look into the generic idea, before we can clearly discriminate and appreciate successfully the gifts and powers bestowed upon us. Now, we classify things in this way, and in classification we compare them separate, and finally dispose of what are called the discordant elements of nature.

But we look now particularly into the idea of faith, which of course, always pre-supposes testimony or evidence. We can not have faith, without testimony; they are relative terms and this constitutes one of the important facts, to be remembered in the study of the sacred volume. We must have the *testis* (witness) the testimony and the testament—all from the same *radix*.

Now, whether testimony be credible or not, is a matter for investigation; and here reason begins to work. Whether testimony is veritable or not, whether it is good, bad or indifferent, is to be decided by certain attributes. There is no telling the degrees, existing between the barest possibility, and the barest probability; and with these there is a plausible probability, that arises in the process of reasoning. We do not propose to designate the degrees of credibility, which may carry us to a moral certainty. Faith, however, is pure belief; and is certainly the most

important element, in the intellectual constitution of man ; for by it alone, does any man convert the experiences of other men, to his uses.

As already observed, there is a continuous exercise of faith, in the study of literature. For illustration : We have what we call a dictionary—a book of evidence. Evidence of what ? Why, of the guaranteed meaning of words ! Every one who looks for a word, in any lexicon—whether English, Latin or Greek—and thus ascertains its meaning, is to that extent walking by faith, in his efforts to understand the significance of written or spoken language.

In deciding upon the origin and derivation of a particular word, a hundred questions may arise, which reason must decide ; and that decision may involve the amount of faith, due to the evidence. No one can graduate the shades of faith, but we all know it grows, until from absolute incredulity, there is not an inkling of doubt. We have general terms which express the character of faith, as weak faith, strong faith, and it reaches by degrees, under the influence of accumulated testimony, the full assurance of faith—in the truth of a proposition—when we entertain no more doubt of it, than we have of our own existence. Indeed, we often entertain as thorough a conviction of the truth of a proposition, based upon moral evidence, as of the result of a mathematical demonstration.* But mathematics is in a different category altogether.

* The *kind* of faith is always determined by the thing believed—every thing shall produce after its kind—while the *degree* of faith depends largely upon the amount and character of the evidence. A belief in Geology is geological faith ; a belief in Astronomy is astronomical faith, and a belief in the Gospel is evangelical or gospel faith. The strength of the faith will be affected by the testimony on which it rests.

We consider any result ascertained by testimony, as more or less certain, according to the amount and kind of proof; but results ascertained by mathematical processes, as absolutely true. But upon what is the science of reasoning by mathematics, based, if not upon certain conventional terms—accredited by faith. Mathematics defines the terms, and faith gives them significancy. An angle is an angle, whether it be an acute, obtuse, or right angle, and thus are principles fixed, in what we call the sub-basis of mathematical certainty. Nevertheless, we may say with truth, that we have as much assurance of certainty, in regard to matters of fact, through faith as we have through mathematics proper. It is only a different kind of assurance. The one is from evidence, the other from argument.

We by no means concede wisdom to those skeptics, in and out of the Church, who say that faith is a bad foundation, on which to rest the eternal destiny of man. They say we require assurance in all other matters, and why not have it here. This is *ignoratio elenchi*—a mistaken position, for we observe that matters of fact, ascertained by competent testimony, or otherwise, are as much a certainty to us, whether we wish to have them so, or not. If a man is told that his only son, in whom all his hopes are centered, has been suddenly killed, it is certainly a heart-rending fact. It is not the belief, however, that makes it so, but the thing believed, and so on to the end of the category. Hence, we say all the power of any kind of faith is in the character of the thing believed. We hear of a great many occurrences, in which we have entire confidence, which fail to produce any effect upon us, because of the character of the occurrences themselves.

It is very important, young gentlemen, to make these

distinctions early in our historical and biographical readings. God has kindly given the power of belief to man, to enable him to profit by the experiences of others. Without it, every man's knowledge would be limited by his own experience. The reading of the lives of eminent men, of their fortunes and misfortunes, contributes largely to our fund of knowledge. In olden times, so important was it deemed, to have historical knowledge, that when Æsop wrote his world-renowned fables, they were assumed to be true. Now, if not strictly true, they contained moral conclusions, which were valuable. Facts are immutable, and though we may not readily perceive their relations, by close analysis and comparison, we may arrive at conclusions which are valuable. This is not only true in the science of numbers or quantities, but in the science of human affairs.

If we look about us, we shall find that we are walking by faith, in all the spheres of human thought and action. Hence, it was all-wise and all-good, in our Heavenly Father, to make this, the great fundamental principle of both religion and morality.

In the eleventh chapter of Hebrews, the Apostle Paul, happily defines faith in this wise: "Now, faith is the substance of things hoped for, the evidence of things not seen." This properly developed, is a handsome definition. It is very rare that the inspired writers define terms, but we presume the importance of this, accounts for this departure from the general usage.

This is an exceedingly important and deeply interesting theme, inasmuch as our civilization and salvation depend equally upon faith—the first in the testimony of men, and the last in the testimony of God. By faith we learn to read—by faith we learn the definitions of the terms of

science, by faith we look far into the shady past and future of the experiences of humanity.* [*Bell rings.*]

LECTURE XVII.

GENESIS XXXIX.

GENTLEMEN—There is no study more popular, or more interesting to the great mass of mankind, than what we call biography. I presume there is a more general cultivation of the taste for biography in the literary world than for any other description of literature, owing to the curiosity of human nature to know the fortunes, good or bad, of those who have obtained conspicuity in the drama of human affairs.

We desire to say in passing, that we do not approve of the word "*fortunes.*" We are sorry it has been canonized by the public. There is really no such thing in the universe, as what we call fortune, in the sense here referred to. Its derivation is from *fors*—a Latin word, indicative of chance, merely. We know too, it has been canonized by still another authority, and made to refer to the laws or providences of God. The word, among the educated classes, merely refers to a series of developments, or

* In this rationalistic age, it is very important to make broad and clear the distinction between Faith and Reason. Mr. Campbell has given much attention to this matter in these Lectures. And it will be seen, that he properly appreciates the power of Faith, as an element of success, in all the affairs of life. M.

events, the causes of which are inscrutable to the human understanding; and for this reason, are spoken of as coming under the head of chance or accident.

The ancients because they could not see the concatenation of events, superstitiously referred them to fortune or chance. The word, no matter how, has become popularized, and we have in common parlance the phrase, "fortunes" or chances of human life. If such language were proper, we should be compelled to admit, that human life is a lottery, and such being the case, that a man embarks blindly upon the ocean of life, the sport of every wind and wave, without any stimulus to exertion, in the pursuit of honorable ends, his destiny in life being the result of chance. But this is wholly inadmissible, and we consider it a real misfortune, for a man to believe in any thing called misfortune.

There is a strong saying of the prophet, which may well be cited here: "Is there evil in the city and the Lord has not done it?" What does this mean? Is God the author of evil? Observe, if you please, that there are two kinds of evil in the world—moral and physical. Of course, the latter is here referred to. There are misfortunes; so called, which pain and agonize the human system. They may be called physical evils, not moral.

There are apparent contingencies to us, because we can not trace the concatenation—the sequence of events. There is a visible and an invisible hand of God. Such is the order and regularity of the divine economy, that we can foretell an eclipse of the sun or moon, measure the paths of the planets, the times of their appearance and disappearance in the visible heavens, and if properly educated in Astronomy, we can tell to a second when these changes will occur. Now, this exactitude of calculation

has true science for its basis ; and without observation and calculation all seems hap-hazard. Now, chance, strictly speaking, represents only what we can not explain. We know there can be no effect, moral or physical, without adequate cause, and it is important to remember that the government of the world is in the hands of the All-Wise and Omnipotent Ruler, the Creator, the Preserver, the Friend of man.

It is scarcely necessary to observe that we do not approve of chance and lottery games of any kind whatsoever. They are, for the most part, dishonorable tricks, that abstract small or large sums of money from the pocket of one man, to be transferred to the pocket of another, without a due equivalent. We hold that there is hap-hazard, and much sin, in all kinds of gambling ; and that it ought to be wholly repudiated by every man who wishes to maintain the high and competent bearing of a gentleman, and a useful and honorable member of society.

These remarks, on "fortune and misfortune," bring us naturally to the consideration of the good and bad fortunes of Joseph. They have been the subject of much comment. It has been said that the selection of instruments for the accomplishment of the great purposes of Deity, in ancient times, took place as in lotteries, by the hand of God. In order to have a unity of reliance, it was important that all remarkable events should be referred to the hand of God ; as in the election of a successor to Judas, and in order to mark the chosen one as approved of heaven, they cast lots, in order to ascertain which God approved. Matthias was chosen, for reasons best known to the Infinite Mind. Thus the *lot* became the general resort on occasions of difficulty.

The history of Joseph is most interesting. There is one point in his history which is of great importance. He was persecuted for his virtues. If he had done any thing amiss to father or mother, brother or sister, there might have been something to justify or excuse an attack on his character; but all concur in acquitting him of any thing of the kind. He was a young man of fine appearance, and was, in all respects, body, soul and spirit, as perfect a young man as any of his cotemporaries at least. He was selected by Divine Providence for a great work, and it was highly important that he should be educated. It is a delicate matter, however, to assume, even in these times, the truth of the proposition that men ought to be educated for certain spheres of action in human society. The words predestination, election, and others of kindred signification, have become so full of controversy that they require due consideration, although, in the sense of modern religious philosophers, they do not once occur in Holy Writ. Yet we do not suppose for a moment that God created this vast universe of matter and animation, and dismissed it at once to the government of chance, or left it even to the regulations of physical laws. If such were the case there would be no distinction of character whatever. But man has intellectual and moral, and, above all, spiritual power. And these different powers of the human constitution must be developed and employed—developed that they may be successfully employed in promoting the happiness of their possessors, and of others.

It is very important to know precisely what we call a man's duty. But it is highly improper for a man to pry into the misty future, or rather to try to do so, by witchcraft, wizzard-craft, or any other craft, comprising the visionary schemes which originate in the human brain and

are encouraged by the credulity of the ignorant and superstitious. Such things ought not to be tolerated by any man of common sense. No man ought to try to draw aside the vail which conceals the future. It is far better for man to remain in ignorance of what God has in store for him, than to have a full-orbed view of it. I agree with those who esteem ignorance of the future a blessing to man. Do you ask why? We answer, that if he could contemplate the assured beatitudes of his future destiny he would be miserable while on earth, his very life would be an incubus upon him. Whatever God has concealed from man, he has concealed in benevolence. Whatever he has revealed, he has revealed in benevolence. Mark the important truth, young gentlemen, that the distinguishing attribute of God's dealings with man is benevolence. So let us sing with the bard :

“ Oh ! blindness to the future, kindly given,
That each may fill the station marked by heaven.”

You will see that this great and distinguished person, although hated and persecuted for years, was honored in the world, and became as God to Pharaoh. One calamity following close upon the heels of another came upon him, but his virtue—his unflinching trust in God—sustained him.

It seems that he was wonderfully skilled in the interpretation of symbols, which was an especial gift to him, for the benefit of himself, his family, and the whole world. It is not difficult to show that one boy of seventeen years of age, exiled from home though he was, bore in his own person the fortunes of all time. If we extend our observations to the history of the whole twelve tribes of Israel, with all the changes and fluctuations of that history, we

may perceive clearly that but for the fact that Joseph was sold as a slave into Egypt, the condition of human society would be very different from what it is. How opposite the saying of the prophet, "God's way is in the mighty waters," and his footstep may be traced. "Is there evil in the city" (physical evil) "and the Lord has not done it?" These are strong sayings. We sometimes say God permits this and commands that to be done, but we will best understand the history of Joseph, when we view it in the light of special and providential ordinances.* (*Bell rings.*)

LECTURE XVIII.

GENESIS XL.

GENTLEMEN—The phenomenon of dreams, has been of great interest to a large portion of mankind in all ages of the world. Dreaming is the most singular of mental processes. We can not analyze the properties, nor understand all the constituency of dreams. Solomon's definition, Ec. v: 3, 7, is perhaps considered by most men to be a final disposal of the subject. He says dreaming "comes from a multitude of thoughts"—passing through the mind, I presume, that is to say, our dreams are for the most part a

* Mr. Campbell was a strong believer in the special providences of God. He not only accepted the Bible as God's Book, but he saw, in all the chain of events that are recorded in it, God's special and wonderful Providence. Consequently, his faith in the Bible was truly sublime. And this faith made him what he was, a giant in intellect and a child in humility.

M.

continuation of our waking thoughts—hence, it has been set down as a criterion by which to estimate our dreams. Dreams of the kind here referred to, are nothing more nor less, than every day thoughts passing through our minds when in a state of sleep. Our minds are subject to waking as well as sleeping dreams, which are the result of the continuous activity of the mind, under different circumstances, when not controlled, or directed by the will. But dreams of this nature do not come within the sphere of prognostication. The dreams of the Bible are those which come entirely outside of our waking thoughts. There is something truly startling in a vision of this kind, where a man, during a period of profound repose, finds himself, communing with persons and places which he never saw or thought of before. This is one of the essential characteristics of what we denominate admonitory dreams. There is no question that dreams have been, and may still be intended as admonitory, *i. e.* such dreams as carry us entirely out of the walks of our waking hours. A dream of this kind may have a moral and should be so regarded and understood.

There is, however, a great deal of superstition on one side of society, and a great deal of indifference on the other, in regard to the phenomenon of dreams. Some expect too much, others not enough from dreams.

The importance of the dream, in the chapter read to-day, is because of the association with an individual; who seems at a particular crisis, to have had in his keeping the destiny of the world. No man who has lived, has been more closely connected with events, upon which was suspended the safety of the human race. Yet this fact originated in his interpretation of dreams, or of the symbols of a vision, which enabled the King of Egypt, through Joseph's instru-

mentality to guard against the disastrous effects of a seven years' famine.

When we look at the connecting links of the great chain of Providential events, associated with the life of Joseph, we can not avoid the conclusion that he was set apart as the divine instrument for the execution of the great purposes of God, in connection with the Jewish people.

The dreams of the Bible, we doubt not, have transpired in particular states of the mind; when the body, in profound repose, presented no obstacle to the free and clear contemplation of such visions as passed in review before it—when the mind was perfectly abstracted from all surrounding circumstances, as it were, disembodied for the time, and brought naked in the presence of those visions, which symbolized events involving the destinies of a nation, or, it may be, of the race of man itself. They came entirely without the purview of any association of natural ideas. Such were the dreams of the ancient days of Egypt, which carried man far beyond his natural sphere, and were, therefore, truly startling.

It doubtless required time to comprehend the full significance of these visions. But, in ancient times, there were rudimental and radical laws, for the interpretation of the portents of Providential dreams, that is, those coming entirely outside the area of human thought. Hence, the places and symbols were pictured. Most of such dreams were robed in splendid imagery, sometimes awfully impressive; but it was imagery suited to the scenes made to pass in review before the human mind. There were rules for the interpretation of every symbol and every picture. It was a beautiful study, and embodied

classified principles, resembling, in some respects, our alphabetical systems.

But these things are not essential to our condition of life ; but to understand the reasons why these things were so, is important, as well as interesting. The study of such things teaches us to realize that when there is a special providence over a special people, for a special purpose, they become so much the objects of divine supervision and direction as to have their ways marked out to them in dreams and visions of the night.

I once heard a gentleman of integrity and veracity say, in reference to a similar matter, that he was once engaged in the harvest-field, when a very heavy storm came up suddenly and unexpectedly. The threatening cloud was surcharged with electricity, and knowing that the rain would soon commence, he took shelter beneath a large tree, standing near by, and while the rain was pouring down in torrents, he, unconsciously as it were, walked out into it, about forty paces from the tree, when a single flash of lightning shivered the tree to splinters. Why he walked out into the rain, in this involuntary manner, he could not divine. We have similar circumstances reported frequently, and equally remarkable.

Such incidents as these, taken in connection with the phenomena of dreams, would go to show that God has communicated knowledge to man in mysterious ways.

Joseph's dreams were of the symbolic kind, and therefore required what, in the ancient law, was called *oneiromancy*—a sort of criticism established in old times to tell what each symbol meant ; and for their skill in this art some persons had high positions in society, as they do now, for interpreting the Scriptures.

Joseph was pre-eminently skilled in this department,

and while in Egypt was made to render very great and important service, communicating facts to different persons which they could not have ascertained from any other accessible source.

In connection with this subject, it is important to realize the standing grand meridian line, passing through the whole patriarchal dispensation. There was always a single man in whom the destiny of the world was deposited. Of course, you would readily conclude that Noah had the fortunes of earth in his person, just as much as Adam. Adam represented the antediluvian, and Noah the post-diluvian age.

Now these persons, and others in the same category, by taking notes of their respective eras, in reference to government, must have learned a great deal by observation, had they no supernatural understanding, and thereby must have formed certain conclusions, that certain acts of men were morally right and others wrong. Conclusions of this kind, based upon observations on the history of man, would grow into a sort of classification, and eventually a science of man would exist, though it might not be scientifically perfect in all its elements. In this way, too, it may have been, that oneiromancy became a science, so far as the peculiar history of the Egyptian age required it. God certainly communed with his people in the then condition of the world, through the splendid medium of dreams and visions.*

The Egyptians, according to all history, sacred and pro-

* It should be remembered, in this connection, that God, in times past, used "divers manners" in communicating his purposes to man, but has in these later days spoken to us by his Son (*vide* Heb. i: 1). Because God once spoke through dreams and visions, it does not follow that he does so now. We have a perfect revelation of His

fane, were the most civilized people of earth, at the time of these visions. Profane historians attest the fact, which is sufficiently confirmed by the single statement, that Moses, who was skilled in all the learning of the Egyptians, was selected as the fittest person living, to lead the Israelites out of Egyptian bondage. He was placed in a position to acquire a knowledge of the highest civilization, and all the science of that distinguished people. The Israelites were delivered by a special providence, and he was the chosen instrument, and in order to fit him for the station, he had the extraordinary gift of the oneirocritics. In the interpretation of the various dreams and visions presented on the occasion, Moses had greatly the advantage of Pharaoh, and, indeed, of all others, and acquired a power and influence in his position which were irresistible.

Thus it is, gentlemen, that God prepares and uses men for certain purposes; but why we know not, nor is it important that we should know. In the sequel we are permitted to see what the object was to be attained, and to appreciate the wisdom and goodness of his providence.

It is generally conceded that we have another illustration of this feature of the divine government, in the mission of that illustrious champion of liberty—George Washington. He was raised up as was Moses, though he did not have assigned to him, the destiny of a people so great in their relations to God and to the universe. Still the influence of his achievements, has been felt throughout the realms of civilization, and the ultimate end of his mission,

will to us, and consequently can not expect any additional light. Spiritualism, with all its concomitant evils, grows out of a misconception of this fact.

M.

no one knows. The great problems in human government growing out of his career, are not yet solved—not yet developed.

In the dealings of God with the Jewish people, and in the revolutions and changes of other nations, it is easy to recognize the hand of God. Just here let me refer to a fact which may have escaped your attention. We all know that Abraham was represented as being very rich in silver and precious stones. These were the fortune of the great founder of the Jewish nation. It was said of them (Deut. xv. 6), substantially, that they should lend money to many people, but never borrow; and this fact was communicated to them, three thousand years ago. Now, if you pay any attention to European affairs, you will find that the Jews exercise a wonderful influence in that way. The Rothschild (Jewish bankers) can control to a great extent, the movements of all the crowned heads of Europe. It is well understood that by an edict of these money kings, the sinews of war can be paralyzed or put in motion. Here is a single family of the Jewish people, occupying almost as important a position, as did Moses in his day and generation. It was positively said that the Jews should be bound in slavery—also that they should be lenders of money to many nations. Truly the Scriptures are verified throughout all time, yet comprehended in history.* [*Bell rings.*]

* The Jew, wherever found, is a standing monument of the truth of the religion of Christ. Endeavoring to destroy that religion, he becomes one of its chief supports. Truly does God bring good out of evil, and cause the wrath of man to praise him. The Jew is as much a distinct individuality to-day, as he was in the time of the Saviour. Although scattered over the face of the earth, he is still the same restless, selfish, uncompromising individual. M.

LECTURE XIX.

GENESIS XLIX.

GENTLEMEN—We have in the chapter just read (Gen. xlix), a prophetic benediction—one not merely relating to a family at the time of pronouncing it, but one that pertains to the remedial system. It is a patriarchal blessing. Jacob is represented as calling his sons together, in order to pronounce, what was anciently called, a paternal benediction. The manner, is beautifully illustrated in the third and fourth verses. Mark the sentence, “Unstable as water, thou shalt not excel,” etc.

The Jews venerated this book as much as Christians do, and they interpret it as they would any other literary composition, *i. e.*, literally—as having no double meanings. They do not indulge in metaphorical speculations, concerning the Bible. The fortunes of these people, were given in a very few words. For example, in the case of Reuben, the first of the family, he says, “Thou art my first-born, my might, and the beginning of my strength—the excellency of dignity and the excellency of power.” All these characteristics, were implied in the rights of primogeniture; which with the Jewish people, were then, and are now, very important matters. Jacob says plainly to Reuben, “unstable as water, thou shalt not excel.” Reuben had been guilty of a very gross misdemeanor.

We call your attention, gentlemen, to the first line of the fourth verse. It is a proverb, adopted in modern times, that the man called volatile or versatile, who turns his hand to a great many different things, but soon becomes tired of his undertakings and abandons them, one

after another, in quick succession, never does, and never can, excel in any thing. Hence, it is important that those who desire to excel in any department of art or science, or in any sphere of human action, should have some primary object in view, and attend assiduously to it. It is much better to have a perfect knowledge of one science, than a defective and imperfect knowledge of half a dozen. Stability is essential to success; instability is the companion of misfortune and want, and is an obstacle to distinguished success in any department of life.

“Thou shalt not excel.” The temper is doubtless taken into the account, but his moral character is given as a second reason. Reuben had been guilty of a flagrant violation of law, and for that reason the patriarchal valedictory address is, by no means, flattering to this branch of the family.

Of Simeon and Levi, he says, “My soul come not thou into their secret; unto their assembly mine honor, be not thou united; for in their anger they slew a man, and in their self-will digged down a wall.” That is, they had committed homicide, and violated the rights of property. This is an awful character to be given of his sons by their father, but it is made the basis of their future fortunes. This account of the moral character of Simeon and Levi is of great value to those who wish to trace their history, and contemplate its influence on their destiny. The lives of Simeon and Levi may be distinctly traced in Jewish history.

It is important to remember, in this connection, that the Priesthood belonged to the family of Levi. Commentators say they were not only exiled, but were denied any right of inheritance. It was not required that a man should be pious in order to be a Levite. He was so by

birth. The virtue of the institution was in the blood. This distinction is made as prominent as any other. Yet, notwithstanding this clear distinction in regard to ceremonies, pertaining to the flesh, to make all this a reality and to convert these customs and usages into the worship of the true Church, as has been done by some, is one of the greatest errors recorded in human history. The Judaical Institutes were adopted by both the Greek and Roman Churches. We have the sub-basis of almost all kinds of institutions in the laws and institutes of one country.

In ancient times, the custom of paying tithes was considered, as in our country, a worldly institution, and in Europe, rather than submit to an unjust tax, to support a priesthood whom they did not approve, and a religion which their consciences condemned, thousands upon thousands emigrated to this country—indeed, this was the active cause of the stampede of persecuted citizens from the Old World to the New. And from these came that strictness of religious sentiment and rigid sense of moral justice, which we sometimes call New Englandism. The characteristic principles or doctrines held by the great mass of these emigrants, were, freedom of opinion and freedom of speech and action, in matters pertaining to conscience. We remark that men have suffered more in the maintenance of these rights, than in the attainment and preservation of fortune.

Inroads and innovations, resulting in apostate institutions, have generally been trivial at first, like the mighty rivers, which may be traced to a small fountain. The enormities growing out of a union of church and state were small matters in their incipiency, but grew until they

were intolerable, and have convulsed states and churches innumerable.

The fundamental principles of government, called the rights of man, were found incorporated in the old Jewish institution, as well as in the modern Christian institution.

The Priesthood began in the family of Levi, and the Sceptership in the tribe of Judah. These arrangements were made by the father of the holy tribes. Stooping as the lion, and crouching like the tiger, were intended as symbolical characteristics of that great tribe. The scepter was never to depart from Judah—they should never want a representative—until Shiloh came, and to this person was the gathering, the congregating of all the world, to be. There is a remarkable unanimity in the facts of this book, and we have in it figures just as clear as the characters representing the sounds of the human voice; and we are thus enabled to trace facts and important eras in the Jewish age, as correctly, and almost as easily, as we can follow up the great events in our own history, or the modern history of other nations.

It was said the scepter should not depart from Judah, nor a lawgiver from between his feet, until when? Until Shiloh came! Here, then, are fifteen hundred years embraced in one period before his coming. Shiloh means Messiah—the Son. This was the Elijah that was to come, which is interpreted to us by John the Harbinger, who preceded the Messiah. The scepter did not depart from the royal tribe—the tribe of Judah—the family of David. The skeptic objects to this, as too vague a statement to rely upon for proof of so important a matter. They want a clear basis for the support of such important facts. Ask these gentlemen what they want, and when they make out

their requirements definitely, we have just the proof on hand to satisfy them.

No man with the telescope of faith, and the eye of cultivated reason, can fail to see and believe, that the prophecies of the Bible have been fulfilled down to the present day.

In regard to the possibility of a standing miracle, the argument of these skeptics is, that a standing miracle is always standing, and, therefore, no miracle at all. There is one kind of facts in this book which can be relied upon by all sensible men—a sort of backbone of Jewish history found in the history of the two tribes—Levi embodying the priesthood and altar, and Judah typifying the king and scepter. You may here find a synopsis of Jewish history, well worth looking into, by those who really desire to understand these important matters. The Jews look at these facts and read these portions of the sacred volume just as we do, but repudiate any such person as Jesus Christ.* [*Bell rings.*]

* Mr. Campbell spoke also of the importance attached by the Jews to the births in their respective tribes, and the strictness of their attention to the right of circumcision, the record of the birth, and attending circumstances, also of the opinions and views of leading Jews in this and foreign countries with whom he had conversed frequently upon these subjects. I would add, that Mr. C. spoke this morning more rapidly than usual, owing perhaps to irritation, caused by the misconduct of some of the students, and I am by no means confident, that I have not failed in some parts of this lecture to report him correctly.—*Reporter.*

LECTURE XX.

GENESIS XLIX.

GENTLEMEN—We have a very interesting summary in the last chapters of this book, of the divisions and history of the Jewish people. We have history and prophecy, united, so as to enable us to connect the past, present, and future, of this great and monumental people.

It was a custom of the old patriarchs, and by the way, a very venerable one, at the approach of death, to give directions to their children, concerning the future. Hence, in part from this custom, we have history and prophecy, going hand in hand, throughout this whole volume. Records of past events are given us in the sequel, based on promises, anterior to what has happened; therefore, we have a whole volume, containing a history of the past and a prophecy of the future.

The aged and venerable Jacob, appears here in the last scenes of his eventful life, with his family around him. Having called a convention of his posterity, he addresses them in the language recorded in this chapter. The fortunes of each of the twelve tribes, are here briefly portrayed. The first born was Reuben. He says to him, "thou art my first born, my might, the beginning of my strength," etc. What are called birthrights, were absolute, irrespective of the character of the inheritor. Reuben's family was the first tribe of Jacob—of the family of Israel—and there were other frailties in his moral character, besides instability; which alone was sufficient, to prevent his arriving at excellence.

Simeon and Levi, come next; neither having much ex-

cellence of character, and their personal characters were by no means much appreciated, by Moses.

The will of Jacob, as presented here, is in a very singular style—perfectly original; and doubtless, altogether consistent with his feelings. He speaks like a man in soliloquy, which is the most powerful and effective way of expressing one's self.

From Levi, who was a servant at the altar, sprang Moses and Aaron. The tribe of Levi, were deprived of any portion of real estate, and derived their support altogether, from service at the altar of the priests.* Having spoken of these, he comes next to Judah. In him we have the Jewish people. He is highly honored—aggrandized in the superlative degree. Judah means praise—it is all glory. He is the lion's whelp. The destiny of his tribe, is made very emphatic. The most precious promise in this book, is made in the tenth verse; as it assures us of the coming of Messiah—the Shiloh of the sacred historian.

The book of Genesis, is regarded by all critics, whether Christian or Jewish, as one of the richest treasures vouchsafed to man. It has furnished names to many of the human family, and precious truths for man's enlightenment. Judah became distinguished, and from this tribe sprang the kings of Israel. Shiloh is sent as the Prince of peace, and “unto him shall the gathering of the people be.” It should read *peoples*. The word indicates plurality, and

*This fact has been frequently used as an argument in favor of a salaried Clergy. The fallacy is in supposing that Preachers in the Christian Church come in the place of the Jewish Priests. It is right to pay any worthy man who preaches faithfully the Gospel—such should be well supported—but it is wrong to conclude that there is a *class* of men in the church who have a right to a salary by *virtue of their official character*.

the text clearly implies, that the Gentiles and all peoples, are incorporated in the term people, as here used. These three verses, properly interpreted, give us a historic view, so long before the events referred to transpired, that (*by accident, a few words were here lost to the reporter*). It constitutes one of the best arguments in favor of the truth of the Christian religion to be found in the book of Genesis.

The remaining passages in this remarkable benediction, although interesting, are not as pre-eminently so as those already referred to. We shall, however, glance at some of them. That concerning Dan is a very singular oracle, and of ambiguous interpretation. Beside being a serpent, he was distinguished for power.

There is a very beautiful passage in reference to Joseph. "He is a fruitful bough," and clothed with fruit. This is a happy compliment, and has reference to his position in Egypt. When carried into Egypt, and sold into slavery, then honored and exalted, no man could have divined the intention of it. He was greatly blessed in person, and his history is the most interesting in the book of Genesis, and worthy of profound study. By degrees, he rose above the Pharaohs in real power and dignity—was enthroned in the admiration and affection of the people, and almost worshiped.

It is wonderfully strange to us, that these old patriarchs should have seen so far into the future of the tribes; but certain it is, that, by their prophetic power, they penetrated the distant future, and told, with invariable accuracy, what was to come from its dark recesses.

It is said by all critics and lovers of the sublime and beautiful, that no benediction ever pronounced is so re-

plete with richness of sentiment as the blessing pronounced by the dying patriarch upon his son Joseph.

The only person that fills the beau ideal of the oracle concerning Benjamin, is that remarkable character, Saul of Tarsus. Although it may seem difficult to make him the subject of the oracle, yet when we look into the catalogue of the world's great men, and find one who seems to have risen out of Pagandom—outside of the country of the twelve tribes of Israel—the descendant of a particular family, justly famous throughout the realms of civilization—we readily conclude that such a fact is worthy of an oracle. And although the oracle has an abbreviated form, it is a significant admonition of what was to come. Hence, a great many learned interpreters of the Scriptures of divine truth, recognizing him as the most distinguished of the tribe of Benjamin, have decided that the oracle has reference to Saul of Tarsus.

We are told, at the close of the last scene in the life of the great patriarch, that “all these are the twelve tribes of Israel,” “every one according to his blessing, he blessed them.” He charged them concerning his body, and said to them, “I am to be gathered to my people,” and, after the remarkable custom of the ancients, he directed them in reference to the place where his remains should repose. A great deal of interest is manifested, in the patriarchal age, in reference to the place of burial of the dead. And Jacob, having commanded his sons, in reference to his body, “yielded up the ghost, and was gathered unto his people.”

Thus, gentlemen, we have given you a brief summary of the lives of the three great patriarchs, Abraham, Isaac and Jacob. You will find in the lives of these great men as much of the truly sublime and divine in history and

special providences, as there is in the whole Bible beside. One remark on providence. We have not time to discuss it now, but this much we must say, that in harmony with the whole creation, with the power and goodness displayed in giving birth to this mundane system, would it not be a serious reflection upon the character of the Creator of the world, to suppose for a moment that he does not feel the deepest interest in its destiny? And would it not be entirely compatible with his glory to bring this grand drama to a close highly honorable to himself, to his government, and to the subjects of that government—so wise, so powerful, so benevolent? There is only one way in which we can study these things profitably, and that is, by looking at the parts, and then viewing the whole in reference to the several parts. This rule should be a fixture in the minds of all who would reason aright on this great subject.* (*Bell rings.*)

* This is one of the peculiarities of Mr. Campbell's teaching. Having analyzed his subject, and looked at each point by itself, or in connection with other points, he then studied each point as *related to the whole*. And this, perhaps, enabled him to take that broad, comprehensive view of things which always characterized his teachings.

LECTURE XXI.

EXODUS, XXIV, XXV, 16.

GENTLEMEN—We now commence to lecture upon that which properly pertains to what we call religion; not religion, however, in any special form of worship, but that which enters into the constituency of the great remedial system. We have but three forms of religion, to which we frequently refer, to-wit: the family, the national and the imperial or universal. Society, in all ages, from the earliest to the latest, has tended toward the formation of constitutional governments. But these governments have never attained the perfection which modern institutions exhibit. The social system has always existed in some form. It began in the family, then rose to the tribe, then to the nation, and culminates in the world. No one can study the heavens astronomically, and not observe how the very same economy permeates the entire area of all knowledge, celestial and terrestrial. We have the sun and fixed stars, also the wandering stars, called planets, and beside these there is another class called comets, which seem to pass through the universe, but which have never been fully understood by astronomers.

There must be occasion for what we call a *specialis* in the government of nature. We must have general laws, and we must have special laws—in other words, law for a part and law for the whole. In the animal and vegetable kingdoms, there are principles essential to their existence, and these principles, or immutable laws, may be variously arranged. Hence, in order to understand any science, we must classify its principles. We see, there-

fore, the necessity of Logic in presenting all science in three or more classes—the genus, the species, and the individual. In no other form can man study science of any kind. Accordingly, Logic is the science of reason, and in this we have the individual word, the species or kind, and the genus of it. Philosophers say the most comprehensive word in language is the verb *to be*. It is the generallissimo of all words. It comprehends God, mind and matter; every thing is comprehended in the word *being*.* In the study of the Bible, and of all systems from which we derive education or instruction, we must enter into the elements—the essential philosophy—if we would succeed in our undertaking.

The Bible itself is a book of facts—it is a dramatic volume. It is the drama of the world, and that's a stage, "where every man must play a part."

There was no residuary matter at the creation. There is nothing, therefore, left out of science; hence the world, in its entirety, becomes a perfect science. We have in all science fundamental and general arrangements.

We come now to a study of infinite importance, and of profound interest to mankind—and that is, the study of types. We need the study of types, in order to understand our religion. Religion is a supernatural institution; not natural, nor yet preternatural, but supernatural.

Moses was a great type-founder, and he gives us an entirely new font of types, which, by special study on our

* The structure of language is highly suggestive of this fact. Every proposition has a subject, copula and predicate. *Being* is always asserted in the copula, and this *precedes* the action or state asserted in the predicate. *Life* first and *action* next, is the law of all things. Hence, being is the most comprehensive word in all the area of human speech.

part, will enable us to become thoroughly acquainted with the typography of religion. It is the most perfect social arrangement that can be conceived or imagined; and we are now about to enter upon that portion of our labors which we deem the most necessary and important to a good understanding of the religious system. It is retrospective of what we had in the patriarchal, and prospective of what we have in the Christian institution. We shall, therefore, institute rigid and thorough examinations.

Every thing here is providential. Moses himself is a phenomenon, from the beginning to the end of his history. He was exposed to death, under a law of Egypt. He was put into an ark, and placed upon the river Nile, in the midst of crocodiles. His own sister was appointed his guardian, to stand upon the shore, and observe this ark. By a special providence, Pharaoh's daughter appears upon the river bank, at her bathing hour, and the ark floating along at that point, the child providentially cried. That cry was the most eloquent oracle ever heard by the Egyptian or the Jewish people. Pharaoh's daughter heard the cry, and dispatched a servant to look into this remarkable occurrence. She found the infant in the bulrushes, without any protector. The child was, providentially, not fortunately, weeping. It was immediately adopted by the royal princess, being an exceedingly beautiful child. Beauty has sometimes been a source of great sin, and sometimes of great blessings. Pharaoh's daughter's heart was captivated by the beauty of the infant Moses. She hired a nurse to take care of him, not knowing what she was beginning to do. So the child was providentially placed in the proper place to be developed. The word Moses means drawn out of the water.

The Jewish people, were blessed in this remarkable

man. There never was before or since Moses, a man who possessed as much knowledge of God, during his labors of twice forty years duration; half of which, were spent in leading the children of Israel, and the other half in leading the life of a courtier.

We make these remarks, as prefatory to the study of the great institution, now to be comprehended—the remedial system by types. It is a noteworthy fact, gentlemen, that our types, with the use of one of the darkest, blackest substances, known—printer's ink—have been the light of the world. And it is a singular fact, that our light comes out of that which is providentially dark. It was providentially arranged that light should spring out of darkness, when the ingredients are rightly arranged and presented to the vision. It was thus arranged, that these types should be cast, and when studied and put in their proper places to be read, they should give to man a proper and adequate idea of the arrangements of God. There is an especial order, in the construction of the tabernacle, which was built by the divine command, and which great and holy house of the Lord, we must study carefully, if we would have a proper appreciation of religion.

We have taken a cursory view of the patriarchal age, comprehending the drama of creation, and the memorial biographies of the patriarchal fathers, down to the present period; in which we have the great ideas, that permeate, what we call religion.

Here we enter upon the study of the house, first showing in its position, furniture, etc., the great principles, in harmony with the laws of life.* This building (the Taber-

* Mr. Campbell attached the greatest importance to a proper understanding and appreciation of the Tabernacle. He regarded it as

nacle) was first a tent. The people had a pilgrimage to make, and carried it with them; hence, the whole structure was made to be taken down and borne by men. Being pilgrims they carried their furniture with them. They pitched this tent, wherever they stopped. Those whose business it was to carry it, belonged to the family of Levi, while the high priest belonged especially to the family of Aaron. So long as they tarried anywhere, the services were going on in the sanctuary, and so it continued, until they came to the promised land—their own country. There in the course of time King Solomon, erected a splendid temple. We are, therefore, to study the temple, and the tabernacle at the same time; for although the tabernacle was portable, it possessed every thing pertaining to religion, and in the temple, was nothing more nor less, than was contained in the tabernacle.

The chapters read this morning, gave us a general view of the commencement of it. We look at it standing East and West—longitudinally. It always opened to the rising sun. There were departments for the outer court, the inner court, and the most holy court. There was then furniture for the court that had a back to it; then there was furniture for the holy place. There was a beautiful curtain, embossed

containing the seeds of things—presenting to the eye the whole remedial system, in miniature. During the discussion of this subject he was accustomed to spend much of the time in questioning the class, and enforcing upon the minds of all every particular connected with this significant type of the redemption through Christ. Of course it was impossible to report these incidental discussions, and consequently they are not given in the Lectures that follow. This omission must necessarily greatly detract from the interest that was always felt in Mr. Campbell's discussion of this subject. Nevertheless we think enough is given to present every thing concerning the Tabernacle, in a clear light.

M.

with cherubim between the holy and most holy—the holiest of all. It was the all important center of the devotion of the people. Now we have three states—the state of nature, the state of grace, and the state of glory. This is enough probably for the present, in order to give you the outlines essential to a proper appreciation of the grand ideas contained in this magnificent structure.

The art of printing, and the art of figuring in mathematics, or otherwise, are very important studies in order to a due appreciation of this institution. We have an alphabet printed in dark colors, favorable to the human eye—the black letter—in which is found all intellectual and moral light. As a source of intellectual light, its power is exhibited in giving significancy, to certain pictures. Again we have distinctions embodied in the vowels and consonants of language. Language in its structure, is representative of facts and ideas. Now we have the eye and the ear, wonderfully adapted to the entire development of man. The eye is the most important of all our means of communicating with the outer world, and for this reason we have letters for the eye, and the sounds represented by vowels and consonants, for the ear. Now, a man of intelligence, has only to look steadfastly upon these symbols, and by and by every idea there represented, will penetrate his mind and permeate his heart. It is true that the letters of the alphabet are positively arbitrary, as they are used to represent this or that sound; but there is no other way of representing the vocal powers, and why may not technical terms be employed, provided they be clearly defined, and the definitions strictly adhered to? We find that a great deal of information, has been derived from pictures, graven by the chisel upon marble pillars. A great deal of our knowledge, too, is communicated by

the ear. Thus, we have pictures for the eye, and sound for the ear, and by looking upon the monument, and listening to the interpreter of its symbols, we may comprehend and appreciate their significance. [*Bell rings.*]

LECTURE XXII.

EXODUS XXV, 17.

GENTLEMEN—There is a central idea, in every (properly so called) science. There is a grand central root to every science. Take for example, the sciences of Geography and Astronomy. Now the root of the first is merely *gee* the earth; of the latter *astron*, a star. Hence, the whole science of the earth, is founded in *gee*, and that of the heavens in *astron*. These roots lie back of all terminology, hence, the importance of being inspired with their true significance. Adam was called upon to name every thing about him—no mean task, since, according to our philosophy, no man can give an appropriate name, unless he understands the differential characteristics and attributes of the object. We discover Adam's wisdom in the fact, that he made not a single mistake, inasmuch as they were all approbated by God, and, therefore, scientific. The infallible test to which Adam's correctness was submitted, shows that he must have had an extensive fund of knowledge, so far at least, as materiality is concerned.

Now, this splendid structure—the tabernacle—which we are about to consider in detail, is one of the most important and significant of all studies. We have Solomon's

temple, as a consummation of the matter, but we have first the tent, already mentioned—adapted to a long journey of forty years, in the wilderness—which was the rudimental conception of all that was stereotyped in the Jewish temple. We take first, the central idea, as Moses gave it—the ark—which means chest, and may be of square or oblong figure. The furniture then of this innermost palace, speaking with reference to the three departments, to-wit: the outer court, the holy place, and the most holy place, was the central idea of the three departments, which represented three states, called the state of *nature*, the state of *grace* and the state of *glory*. The Christian religion, is the grand development of these three divisions. The outer court, therefore, was for the whole world. All humanity met there—a portion only congregated in the holy place, and a very select and comparatively small portion, entered the sanctum sanctorum.

Now no one can thoroughly understand and appreciate Christianity, who has not thoroughly mastered what we call the typography of it, presented here, in this beautiful and picturesque representation, whose position, intent and object, are all intimately related to Christianity.

It was made to stand due East and West. In the outer court yard, of parallelogramic formation, there was first of all, the altar. Entering in at the door, the first object which arrested the attention, was a large brazen altar, with horns attached, and proper garniture, for burning with fire, the victims that were laid upon it. This is a strange idea, you may think, to bring a calf, a kid, or lamb—unblemished—take the blood from its neck, and place it in a certain basin, for a certain purpose—and then to burn to ashes, the body of the victim upon the altar. But it is all significant, when viewed in relation to the remedial system.

But we must look particularly at the outer court before we come to the sanctuary. Here then was the great brazen altar of burnt offering. Next to this was water, in a large urn—*Loutron*—now called in our language *laver*. This vessel of water, stood on the right side of the door as you entered. A blood offering was presented every morning and evening, and beyond this was the laver, where the priests washed their hands, and their persons if necessary, free from every speck of blood which might be on them, before entering into the holy place. We must have all these matters fixed in our minds, as well as their position, before we are prepared to appreciate, the intent and meaning of the institution; and the objects to be accomplished by it.

It is next to be remembered, that the fire on the altar, was perpetual. It was kindled first of all by God himself. This gave it significance. It was not an artistic fire, kindled by the hand of man; but was first adjusted within our knowledge, at the sacrifices offered by Cain and Abel. There stood Abel and Cain, by their respective altars—the one with a blood offering, the other with the first fruits of the soil. We remember how God accepted the offering of Abel, and left Cain's upon the altar. Why was this? We have already enlarged upon this subject, by showing that blood underlies the whole system of redemption, and that Abel by faith, offered a better—a more acceptable sacrifice than Cain, inasmuch as it was a bloody sacrifice, while his brother's was bloodless. No thank offering, not based on faith, ever was, or ever can be accepted by God. This is the idea—without the shedding of blood there is no religion, either in the patriarchal, the Jewish, or the Christian age. This great principle, is stereotyped, throughout the Old and New Testaments, and in the Epistle of

Paul to the Hebrews, we have the subject discussed, with that infallible knowledge, given by God to that remarkable man. But we must consider the tabernacle with reference to its garniture. The altar stands between the heavens and the earth. It occupies a mediatorial position, between heaven and earth. Nothing placed upon the earth, was acceptable to God.* It was placed sufficiently high, to be within the reach of man, and was consecrated to burnt offerings, presented to the Lord.

The fire on the altar first came down from God, and is to be considered the hand of God. It was a perpetual fire, kept on the altar from day to day, from week to week, from year to year. It was the duty of every high priest, during his administration, to attend to the altar, and take care of the fire, which was perpetual for hundreds of years. There was no admission to the altar, except by blood, and then water. After the priest had performed his duties at the altar, he washed in the *loutron*. For this reason, the Apostle Paul has called the Christian Baptism a washing—the washing of the New Institution. We, then, have the altar, the laver, the blood and the water.

Now, who frequented the outer court? Was it a select class, or those called the Israelites, that were allowed to stand there? We answer, all men, whether Jew or Gentile, had a right to stand in the outer court, and the whole nation had the rights and privileges pertaining to that

* This is a significant fact. When Adam fell the *ground was cursed* for his sake, and since then, no offering placed upon the earth is acceptable to God. The word *Hagios*—translated holy—is derived from the Greek privative *a*—which means separation from—and *gee*, the earth. Hence, the primary meaning of holiness to the Lord is *separation from the earth*—lifting the affections above earthly things, and placing them on God. M.

court; but there were other courts—the holy places—where only certain classes were admitted. The outer court was free to the whole nation, but the priest alone served in the sanctuary; and before he could do this it was necessary to make the offering, and wash himself in the laver, at the entrance of the outer court. Having entered the sanctuary, what persons do we find in the first room? Every part of the building was designed to be symbolical of some thing. The priest could go, after the preparation described, into the holy place, to worship. The holiest was accessible to the high priest only once a year; and this was necessary to consummate the purposes of the institution. The high priest must have admission into the divine presence, and in the holiest place there was constantly a splendid manifestation of the divine presence.

Whenever the high priest appeared in the holy of holies, he bore on one shoulder six names; and on the other shoulder six names, of the twelve tribes of Israel; and upon his breastplate were four rows of three names each, representing, as did those on his shoulders, the twelve tribes of Israel.

We omitted to remark, while on the subject of the blood-sacrifice, that the “life is in the blood”—the blood is the scabbard of life, and that the offering of blood was the offering of life.

In treating of any topic we generally take a survey of the subject-matter. We look over a plantation, standing on some commanding point, and thus become acquainted with its outlines. So with our present subject, we circumnavigate the whole area, and look at its general plan, before we enter into its minute details. But the grand idea underlies all these. The figures embodied in this structure are all pictures, like the black letters of the printed

page before us, which constitute the fountain of our intellectual light. Just so with spiritual light, coming from the blood. There is an analogy here.

In reference to blood as a sin-offering—an offering to expiate the sin of man, we have to say, that it is an institution which never could have occurred to the human mind by *a priori* operation. It must have originated, therefore, in the Divine Mind, and thence permeated the mind and heart of man.

We must next look at these symbols, in order to understand the details of this institution. By our circumlocution, we will ferret out the secret of the building. We shall find every thing perfectly adapted to its purpose—first the blood, second the water, and third the bread of life. All these arrangements are made in the Divine wisdom. We have access to the first court, then we come to the inner court, and finally are granted admission into the Divine presence, and that is the acme, the culmination, beyond which the human mind has nothing to desire.

We have, gentlemen, in this remarkable institution, all that enters into the latitude and longitude of the whole Bible. (*Bell rings.*)

LECTURE XXIII.

EXODUS XXVI.

GENTLEMEN—Much has been read and spoken in regard to order. All know that God is a God of order, but the best lesson ever read upon that important topic, is given in the construction of this edifice—this mystic edifice—every item of which is a type. Just as metallic type, in our day, are used for the purpose of communicating knowledge to mankind, so God has cast a font of type, in which, when set up in their proper places, and arranged according to the Divine economy exhibited in them, we are enabled to read the whole form of the remedial system.

We have said that Moses was a great type-founder. We now add that he had the best education of any man on earth, having been twice forty days under the teaching of God. He had a perfect pattern of every thing. He was not left to vague and unprecise descriptions, but so careful was the Almighty Architect to have his design perfectly accomplished, that as Moses descended from the mount, He charged him, saying, “See that thou make all things according to the pattern which I showed thee in the mount.” Hence, there was not a blur or blot—not a single aberation from the exact image which he had received of this superlative palace. We have seen already that the object of Deity was to rescue man, to redeem him, which has been, and is, and ever will be, the noblest work in the universe.

Gentlemen, when we look at the planet on which we live—look at it geographically and geologically, or in any other way in which science can penetrate its mysteries—we find it to be a great storehouse. We dig up its surface

and find that the elements of every thing animate or inanimate are there. These things were all allotted and located in the best conceivable form, and for what purpose, pray? Why is it that every climate does not produce the same things? Why have we to dive into the depths of ocean, or tunnel the towering mountains, in quest of precious metals and sparkling gems? Why is it so? These are great questions to those who are inquisitive as to the works of God, and when answered will redound to His glory. The earth has a skin, as has man. That skin is the soil, which is covered with the sweetest of all colors—made to suit the eye of man. There is no color in the whole range of the floral kingdom, that affords as much pleasure to the eye of man as does nature's livery—green. Every thing is just as it should be—just as it was intended to be. All the water and all the earth were measured and weighed; and nothing was found wanting—nay, so perfect is nature that one single grain of additional matter might, for what we know, throw the whole universe out of equipoise. One single ounce abstracted might convulse the system—throw it into utter confusion.

Gentlemen, there is a natural desire on the part of man to rise higher and higher. We do not mean to create new mind or matter. There is nothing more to create; but the capacity of man for the acquisition of knowledge has never been ascertained. He has one idea, which is the differential one, that ought always to be present to his mind. As we have repeatedly said, the grand distinguishing attribute of man is not perpendicularity of position on the earth, nor yet the possession of external and internal beauty. But it is the capacity and power to appreciate a moral idea. That power you can not impart to any other creature on earth. There is nothing that flies in the

air, swims in the water, or treads the face of earth, that can be taught to appreciate a moral relation or obligation. Hence, man, mortal, erring man, stands pre-eminently above all creation beside. This is the glory of man. Now, this whole book was gotten up for the express purpose of impressing upon man a true appreciation of his moral relations. They could never have been taught him in any other way, under the conditions of his being; for, *mark it, what God does is best.* There is, in all his works, a perfect adaptation of means to ends; consequently, every thing in the material universe is a prodigy. There are more than ten thousand different items entering into the constituency of man, and every one, though distinct in itself, marvelously and harmoniously blended into one grand and wonderful whole. Behold his eyebrow, as its wonders are revealed by the microscope! How wonderfully it is adapted to shield the sensitive organ of vision from injury. How greatly it surpasses all the artistic machinery of man's invention; and yet there is not a single hair in that eyebrow which is not itself a prodigy. Is it not a wonderful indication of divine wisdom? Now, we should never have thought of building a tabernacle like this, independent of supernatural instruction. Hence, it required a programme, as God could not superintend it, physically or metaphysically. It, therefore, became expedient that he should give a perfect model of every portion of it, and that to Moses, who was, above all other men, possessed of the greatest natural endowments, the the finest constitution, and the most eminent acquired fitness, to take charge of the undertaking. Think of a man living to be one hundred and twenty years old without losing a single power of mind or body! He was as young in his last days as in his earliest maturity. He was the

man for the place. So perfectly was he admired and confided in by the people, that it is truly remarkable that God should bury him, himself, where no man could ever find his remains. He interred Moses in the earth, but no mortal man knows where. Moses has not only been honored as the meekest man of earth, but no man has risen out of humanity with whom God spake face to face, for days and days, as he did with Moses.

We are greatly indebted to the Author of all Good for the detailed account given here of this sanctuary, which was to be a programme, a typical figure of every item that enters into the scheme of the redemption of man.

This mystic palace, whose architect was God, is the study of all studies, to interest the man of taste, even if he has no religious feelings. There is a myriad of interesting facts in the arrangement of the whole edifice.

All the precious metals, are brought together here—all the gems of costly price, are here collated, and no man on earth was ever so richly and gorgeously dressed, as Aaron, the brother of Moses, when at the altar. He had a splendid cap, beautifully engraven with clear capital letters of marvelous significancy, and richly ornamented with fine jewels, and others engraved with the names of the twelve tribes both upon the shoulders and breast, were representative and symbolic of the great ideas in harmony with the building of the tabernacle.

The importance of this structure, may be estimated from the fact, that there is no comparison to be instituted, between the programme and history of the building, and the account given of the whole original creation—the six day's labor of God. We read the latter in a single chapter; but in the details of the tabernacle, we have chapter

after chapter, and book after book, and then we have a recapitulation of the whole, in the book of Deuteronomy.*
(Bell rings.)

LECTURE XXIV.

EXO XXXVIII.

GENTLEMEN—Aaron, who occupies so important a position in the worship of the tabernacle, is a mystic sort of personage as we use the word mystic, which comprehends what is merely shadowed before us. The black letters be-

* The following minute description of the Tabernacle will assist the reader in forming a proper conception of this wonderful and significant type:

I. "The structure of the tabernacle; which was made according to the copy, model, or pattern, minutely given to Moses in the mount by Jehovah himself, with a strict charge to be very exact in executing the heavenly plan. Exod. xxv, 40; xxxvi, 1. Bezalel and Aholiab were inspired by the Spirit of God, to construct this holy tabernacle according to the Divine plan. We notice,

1. "The court within which the tabernacle stood.

"Its length was one hundred and seventy five feet, and its breadth eighty-seven feet. This court had thirty pillars, at the distance of eight and a half feet from each other, and a curtain fastened from one pillar to the other. The entrance was from the east side, through a curtain. Into this court the whole nation was permitted to enter. David, perhaps, alluded to it when he said: 'Enter into his gates with thanksgiving, and into his courts with praise.' Ps. c, 4. This court was surrounded with another in Solomon's temple, and called the Court of the Gentiles.

"The tabernacle was fifty-five feet long, eighteen feet broad, and eighteen feet high. It was divided into two apartments. The first

fore us would be mystic, as indicative of the sounds of the human voice, were it not for the (so called) conventional agreement as to their significance, which is an arbitrary arrangement for the convenience of mankind.

There is a beautiful typography instituted in language, by Him who first taught man to speak.

In this book we have a world past, and a world to

is called 'the first tabernacle,' and 'the sanctuary,' and was thirty-six feet long. The second apartment is called 'the second tabernacle,' or 'the most holy place,' and was eighteen feet square. The entrance from the court to the tabernacle was on the east side, through a vail; and the entrance from the sanctuary to the most holy place was also through a vail, which was rent at the death of Christ. Into the first tabernacle none but those of the tribe of Levi were permitted to enter; and into the most holy place none was allowed to enter except the high priest, and that only on the day of atonement. We proceed to consider,

II. "The most remarkable utensils or contents of the different apartments.

"First. Between the court and the tabernacle stood,

1. "A vessel called the 'brazer laver,' in which the priests washed their hands and feet, whenever they went to offer sacrifices, or go into the tabernacle, to signify their natural impurity and unworthiness, and their need of being washed with the blood and Spirit of Christ. And although the priests were washed at their consecration, yet they were to wash their hands and feet every time they officiated, on pain of death, intimating the continual guilt they contracted in their daily employments and converse in the world. Exod. xxx, 17-22. Solomon made a molten sea, of great capacity, and ten lavers. 1 Kings vii, 26; 2 Chron. iv, 5.

2. "Next to it was the brazen altar, of burnt-offerings, which it both supported and sanctified. It was nine feet square, and five and a half feet high. Upon this altar was a square grate, on which was the fire, first kindled miraculously, and kept perpetually burning. On the corners of this altar were horns of shittim wood overlaid with brass, which prevented the victims from falling off; and to these

come, presented in their typography. When we speak of the world to come, we do not use the word "world" merely in the sense of *age*. The term "world" is frequently confounded with the term, earth. A man going around the earth, is not going around the world, by any means. The words *cosmos* and *gee*, are not more different, than the meanings they convey. This book, however,

they were sometimes bound, when about to be sacrificed. Exod. xxvii, 1-8; Lev. ix, 24. We now enter,

"Secondly: The first tabernacle.

1. "On the left side we behold the great golden candlestick, the richest ornament of the tabernacle.

"It had three branches on the one side of the stem, and three on the other side, and at the top of each branch, and on the stem, was a lamp. It was the priest's duty to trim these lamps, morning and evening. This was a most useful, as well as a most ornamental, utensil in a room which had no windows.

2. "At the right hand stood the table of shew-bread, three and a half feet long, one foot broad, and two and a half feet high. Upon this table lay twelve loaves, six on a pile. These were changed every Sabbath day, and the old bread belonged to the priests.

3. "Near to the vail of the most holy place stood the altar of incense overlaid with gold, one and three quarter feet square and three and a half feet high. On this table the incense was burnt morning and evening. Exod. xxx, 1-10. This incense of spice was very necessary to remove the ill odors from the sanctuary occasioned by the sacrifices, and to denote the acceptableness of the services of the sanctuary before God.

"We now pass,

"Thirdly: Through the rent vail, into the most holy place. Here we behold the mysterious and the most significant fixture, the 'ark of the testimony,' and which was also called 'the ark of the covenant.' Exod. xxv, 22; Joshua iv, 7. It was four and a half feet long, two and three quarters broad, and two and three quarters feet high. None but the priests were permitted to touch it, and only the Kohathites, a part of the sacerdotal family, were allowed to

spans the arch of time, past and to come ; but it does not span the Geography of Earth. It is an adumbration of the divine purposes in reference to man. This is a capital and differential idea, that while it rests upon the past, it spans the eternal future ; hence, time present is a mere isthmus, stretching between two continents. It is a mere connective, between the past and future.

Now, as there can be nothing known, except through the known, we must have a new font of type. Moses was the first man who received them. A grand ladder, composed of shining angels, reaching from one to another, extended from Heaven to Mount Sinai ; and upon this splendid monumental ladder, the stones were carried, from Moses to the Lord, who engraved upon them, with his own hand, the whole category of the relations between God and man, and between man and man ; and then returned them to Moses. But, for the good of the world, the precious tables were broken. When Moses came down from the mount, after an absence of forty days, he was so overwhelmed with distress, by the crime of Aaron,

carry it. Hence Uzzah was punished with death for touching it. 2 Sam. vi, 7. Within, or before the ark were deposited the golden pot of manna and Aaron's rod that budded. Heb. ix, 4. The tables of the law, on which the ten commandments were engraven, were deposited within the ark.

"The top of this ark was covered by a lid of solid gold, and is called 'the mercy seat,' or 'propitiation.'" On each side of the lid were figures called cherubim, their faces toward each other ; and both of them with their heads somewhat inclined as looking down upon, contemplating, and admiring the 'mysteries' typified by the ark and mercy seat on which they stood. Their outstretched wings covered the whole mercy seat."—*Frey's Scripture Types*, vol. 1, pp. 143-6.

and the idolatry of the people, that he let the tables fall from his hands and they were broken. This gave rise to a second edition—being a perfect copy, in every, even the minutest point, of all that the first contained. Hence, we have twice had the handwriting of God, containing his laws to man, and with it, we have a font of type, to explain them to the world. And, in order to enable us to understand the law, we have line upon line, and lesson upon lesson, written and rewritten in this book.

We have said, gentlemen, and now reiterate it, that no man can understand the Christian religion, who does not understand the Jewish religion.

The *summum bonum* of all religion, is to bring parties at variance, into harmonious co-operation. Hence, in all religions, no matter what may be their origin—whether you call them Pagan, Mahometan, Jewish, or Christian, this idea, in some form, underlies them all. It presupposes an alienation, between God and man; and religion, comprehends the means of reconciliation and union. We care not by what name you call it, whether Calvinistic or Arminian—Trinitarian or Unitarian, if its philosophy fail to accomplish this great and fundamental object, it can lay no just claims to the name—religion.*

* The foregoing is rather an abstract than a report of the lecture delivered this morning. President Campbell spoke but a short time, and most of that was occupied in reiterating, and impressing upon the minds of students what he had already said, upon the subject of the tabernacle.—REPORTER.

LECTURE XXV.

EXODUS XXXVIII.

[Several questions were handed Mr. Campbell by students this morning, among which, he noticed one in reference to circumcision, and another inquiring as to the significance of the golden candlesticks. We report a few words that he said concerning circumcision, as they will seem to introduce the subject proper of the Lecture—REP.]

GENTLEMEN—The word “circumcision,” from *circum*, around, and *cædo*, to cut, means simply, cutting round about. It was what we call a type. Perhaps this word may not now be understood, as we use it; but you know, every letter in the English Alphabet, is called a type—types of the sounds of the human voice, made so by artistic arrangement. There is no similarity between the letter C, and the sound represented by it, but the vowel sound of O, is a very beautiful representation. All the efforts of the Greeks and others, to make the letters, represent the sounds, were in vain, and it is now too late to form a new Alphabet. There never was a convention, called or assembled, for such a purpose, within our knowledge; and, therefore, the use of the word “conventional,” in reference to this subject, is merely a metaphorical expression. An agreement to spell words, in a particular way, may be properly called conventional. God first spoke to man, and that is proof positive that language, is a revelation—in other words that God is the Author of language. We noticed this fact in the case of Adam, while yet in the school of God, and before he gave names to the

animals, round about him. And we presume to say, that his names, were not arbitrary any more than biped, quadruped and multiped, though the representative character of names is partially artistic.

The Divine mind, gave to man a typography of religion. It was to give to man supernatural vision—to introduce him into the *sanctum sanctorum* of the universe, and there to give him an embodiment, in a form adapted to his reason, of all the elements, that entered into the constituency of religion. We have before observed, that the etymology of “religion,” indicates a new institution. There is no religion in heaven, nor is there any need of it there. Yet, you often hear our pulpits talking about religion in heaven. There is no such thing. Why? Because there are no parties there to reconcile. All is harmony. It is only necessary in a state of revolt or alienation. Man is to be reconciled to God, and when done, it is done. What is pure religion, but reconciliation, between alienated man, and insulted God? Clear and patent just here, is the language of the Apostle, when he says, “I beseech you in Christ’s stead, be ye reconciled to God.” This is religion—the grand idea. If we are reconciled to God, He is to us. Hence, when Paul speaks to the Gentiles on this subject, he uses the words “*to-wit*—” the only time they are used by him in the Bible—as much as to say, I will explain to you what it means; *to-wit*: “God was in Christ, reconciling man to himself.” The intent and purpose of religion, was to bring man out of a state of anarchy and revolt, to a state of order and friendship with God. All other considerations in regard to religion, are merely secondary matters. “We beseech you—be ye reconciled to God.” What does it mean? Is the whole Christian religion in one short period? God was in Christ, and he was

to minister what? He was to reconcile us to God, and make it honorable in God, to forgive us. Two grand ideas embody it all—first, to be reconciled—secondly, to glorify God.

When we look at the tabernacle, the grand divisions first arrest our attention: 1st, the outer court—the natural state. 2nd, the holy place—the state of grace. 3d, the most holy—the state of glory. Hence, the first inclosure was for the whole world—the Jew, the Gentile, the Samaritan, etc., when once naturalized. The holy place was for the priest, and the third and last, the holiest of all, represented heaven, and taken altogether, they present a full-orbed view, of the three estates of man.

The perpetual fire kept up by the priests, was not merely to consume the flesh, thrown upon the altar; but it was a symbol of that consumption, which shall come upon those, who refuse to be reconciled to God, through his Son Jesus Christ. And as the substitutive symbols of reconciliation, the lamb, the kid, the ox, etc., were consumed by fire, there was an atonement, which in the Anglo-Saxon means to make *at one*. The atonement was the effect, but the material was called the sacrifice. There was no atonement, but through blood, and from this fact we learn the significance of the expression, “blood is the scabbard of life.” *At one* was to be brought about, by blood; and there could be no reconciliation to God, save through death.

There were no rays of the sun, no glimmering of the pale moon, and no twinkling light of the stars in the holy room. It was made impervious to the light; hence, the necessity of artificial light, and *this* was the purpose of the golden candlesticks. When the priest enters, he sees a handsome table with the bread of life upon it, and the light of life and the water of life, all of which were hap-

pily represented in the furniture and appointments of this room. There was a beautiful symbol of what we call the light of reconciliation—called the light of life in the Holy Scriptures. Here we have the incense burning, while the worshiper is in communion with God; and this is the state of the true church now—communion with God.

Observe we have pictures in the innermost place. These were of beautiful form, and cunning work, showing that, the intercourse between heaven and earth, was conducted by special arrangement through angels. Angel is purely an official name, and means a messenger; and, therefore, they are ministering spirits, that is, servants of Christ—messengers to wait upon him. Hence, in the holiest place there were pictures of angels, who were always present there.

There is a curious passage in the New Testament, which we pause to notice here, made by the Apostle Paul, concerning the ladies, and their dress. They were not allowed to go unvailed into the primitive church. This became a topic of so much importance that Paul took notice of it in his writings. They were not to appear at worship without veils over their faces; for there were spies always present to see if any thing was done calculated to engender strife with Cesar. These spies came to observe their worship, hence it became necessary that the ladies should wear veils, to screen their faces from the stare of loungers and rude Gentiles, who frequented the churches.

In this building, we are looking at humanity in its progress from nature, through grace, to glory. The Laver and Altar are the two grand principles of the remedial system. Blood takes away the guilt, and water takes away the stain—blood for the criminality, water for the pollution.

Baptism is not symbolic of cleansing, because cleansing is itself a symbol, and we can not have a symbol of a symbol, but we can have a type.

Onomatopœia, a rhetorical Greek figure, gave birth to pronunciation, expressive of the connection that may exist between the objective and subjective ideas. Now, any person may go to the water, and strike it with almost any thing having a flat surface, producing the sound *bap*; or with the edge and produce the sound *dip*. This illustrates the use of the Greek onomatopœia. It was a figure of high esteem, and much used in the Roman and other tongues, and so it is now in all countries.

“Onomatopœia, a name of sound
By which the meaning will be found.”

Hence, we have *bap*, *dip* and *plunge*. We cast a large stone into the water, and it says *plunge*, almost as plainly as we can speak it. Thus, gentlemen, you find in the rhetorical and logical use of this terminology the rule that makes the eye help the ear, and the ear help the eye—the two great media of knowledge to man.

The light in the outer room of the tabernacle was altogether artistic. The holiest of all was separated from the other compartments by curtains, through which the high priest entered to the throne of grace. Here are the pictures of angels. Hence, the holiest of all was a type of Heaven, where God is seen and worshiped in his immediate presence; hence, angels, ministering spirits, are sent from the divine presence to the church. They are ministers of the Divine government, as men are ministers of the human governments, which they serve. There are vast numbers of angels in the service of God. We are told that God makes the winds his angels, and his ministers flames of fire. The lightning is a special minister in the

service of God, and by such instrumentalities He executes his wrath and judgments; hence they are called ministers, under the direction of the Great Head over all. Under Christ are orders and ranks throughout the universe. We are told by Paul, that angels, kingdoms, principalities, etc., are put under the control of the Son of God. What a grand and glorious office is that of Supreme Ruler of the universe. Before Christ gave up his earthly office he continued to educate his disciples, in the peripatetic school. He took them with him, into the mountains, through the plains, and over the waters, and continued to instruct them, in this manner, for the space of three and a half years (more or less), before He gave them permission to teach. Christ was an embodiment of *exousia*—the legislative, the judicial and executive powers were all in his hands—three divisions essential to all well-organized society. He was autocratic in this respect—all authority in heaven and earth being placed in his hands. Here, then, gentlemen—think of it!—we have a man, the Son of God and the Son of Man, rising from a lowly and humble condition to the highest peak within the mental contemplation of humanity—possessing paramount authority over the entire universe, having angels, authorities and principalities subject to him. (*Bell rings.*)

LECTURE XXVI.

EXODUS XXXVIII.

[The class again read the thirty-eighth chapter of Exodus. Owing to the pressure of other engagements, President Campbell spoke but a few moments this morning, and barely referred to the chapter read.]

GENTLEMEN—No voice on earth is so various in sound as is the human voice. Among a thousand acquaintances you readily recognize each one, by the voice alone. The wild beasts of the forest, as well as all the varieties of domestic animals, have sounds and intonations peculiar to the species, but rarely to the individual. The lion has the lion's voice, the tiger the tiger's, and so with the horse and the ox. The songsters of the grove rejoice in spring time, with a remarkable harmony and homogeneity of musical sounds; yet all these have a language. We call it language, because it has significance among themselves, and is promptly understood by them. No one well read in natural history need be told that certain species of birds and animals place guards or sentinels around their places of resort or abode, to give signals upon the approach of danger. This is a remarkable attribute, and indicates an approach to the wisdom and understanding of man. Such analogies permeate the entire scale of being. There is also a remarkable adaptation of the different grades of animate being to the requirements of their respective conditions. There is an adaptation to climates and atmospheres, as caused by the revolutions and changes of our planetary system, and if we look into the rivers, seas and oceans we shall discover the same remarkable adaptation

of their different tenancies. We can not perceive with the naked eye the peculiarities and beauties of atomic nature, much less discover the minute and perfect forms of living things, revealed by the microscope. Indeed, we may say, with entire truth, that the atomic wonders of creation, animate and inanimate, have scarcely been penetrated by the eye of science; yet, from the millions of animalculæ, up to man, through all the grades of being, we have indubitable proofs of the existence of systems and orders, until we know that the universe is a system of systems, and that there is a law belonging to each, and a law for the whole.

Now, man stands at the head of creation, and is a combination of all the forms of life, within himself. As before remarked, he has animal, intellectual, moral, and spiritual life, and these are the bases of the qualities of humanity—the capacities by which he may distinguish and regard his moral relations and rise to a higher sphere of enjoyment; and certainly there is no condition so elevating, so purifying, so ennobling, as religious communion.

We are aware, that there are men in society, who have no admiration for religious principle, no taste for its duties; but this indicates an alienation so perfectly irrational, as to amount to an intellectual as well as moral aberration. No metaphor can portray a man, who fights against his benefactor, who raises his puny arm in rebellion against the wholesome and wise decrees of his Maker, and defies his infinite power. We have, in the calendar of crimes, those known as patricide, and matricide, calling upon their perpetrators, the severest punishments of human and divine law; but neither of these is a crime, as heinous as rebellion against God—all-glorious in his at-

tributes, all-beneficent in his government—the Creator and the Friend of man.

Now, to develop man, in harmony with his origin, his duties, and his destiny, as taught by the sacred volume, is the grand object of its promulgation in all its departments, and we have the most beautiful and apposite typography in this divinely appointed structure—the tabernacle, adapted to the inquisitiveness of human nature, and giving to man, in bold relief, an unmistakable outline, of all that pertains to the religious institution.

Two of the most important personages in history sprang from the same ancestry—Moses and Aaron. Moses was the law, but Aaron was more; he was the law and gospel. No man can thoroughly comprehend the remedial system, who has not been educated by Moses—the greatest of educators. (*Bell rings.*)

LECTURE XXVII.

GENTLEMEN — [When we say that every gentleman ought to go to church, we do not mean your church, or my church (to use the popular phraseology), but that every gentleman should attend the public worship of the Lord, on the Lord's day, somewhere; for this is an indispensable means of education in every civilized country.]

The world's civilization, is founded on the great idea of love—which at the same time is the tie between God and man. We are nowhere commanded to love angels, but to love God and our fellow-men. We may love what we

know of angels; but we have no revelation which makes it incumbent on us to do so. Why? We answer, that it is the distinguishing characteristic of the Bible, that it communicates only what we can communicate and enjoy. It reveals to man, how he came into existence, what he is now, and what he must be hereafter, and furnishes him with a knowledge of himself, which he could not possibly derive from any other source. Religion is a commemorative institution. There never was a religion without a rite, in the ancient and original sense; but the word has been so travestied, that we scarcely ever speak it. We have nothing of the kind indicated by the present corrupted signification of the word rite, either in the Old or New Testament. They have to do with facts. Historically and prophetically, they present facts, including the destiny and relations of man. Now, these facts are properly estimated in the new system of reasoning—which is the only reasonable reasoning—being neither *a priori* nor *a posteriori*.* We have facts here and not theories; hence, we hold that speculative systems of religion, stand upon no foundation at all.

Protestantism, has given an impetus to the world, every where, both politically and religiously. Look at the little island of Great Britain!—holding the destinies of both Asia and Africa in her hands; indeed, I might say, with some degree of truth, of all Europe. An island containing a few millions of inhabitants, swaying

* The Inductive or Baconian method of reasoning is the one here referred to. And, if this method was applied to the study of the Scriptures, as it has been to Science, there might be more unity among those who are the friends of Jesus. *Theories* must give place to *facts*, *opinions* to *faith*, and *love of party* to *love of the truth*, and then we may hope for Christian union.

the scepter—not formally but really—of half the globe, is a strange spectacle. She sometimes holds in abeyance the armies of the Eastern world! Whence this power? How does this come to pass? We hold that it is her Protestantism, in the proper, not the factitious sense of the word, that gives her this power—that kind of Protestantism, that protests against the encroachment upon the rights of man—against usurpations of power which ought not to belong to kings or potentates.

It is impossible to teach man without types, consequently we have types for the ear and the eye.

A word is but a type, and in order to understand man we must study typography all our life. We never study essence. We can not study the essence of any thing. 'Tis true, we have the word in the materialities, but it is figurative. No man can study an abstract idea. Who has done it? Nobody. The word *esse*, to be, is absolute, and while there is an entity, an essence, a *to be*, in every thing, no man can apprehend or comprehend it, further than it is manifested by outward signs or symbols; hence, we see the value and importance of the symbols employed here, to assist us in the study of man as he was, and is, and must be hereafter.

We remark further, that the distinguishing characteristics of the Bible were impressed by infinite wisdom, for a purpose. The study of these symbols is just as necessary to the study of humanity and divinity, as the study of the vowels and consonants, composing our alphabet, is to the knowledge of what is called literature. They were not instituted without cause, or without significance.*

* Nothing more certainly assures to us the truth of the Bible than its splendid system of types. Not only because we have the ante-

They came to man through Moses, who was forty years a shepherd, forty years an exile, and forty years a king. He was a minister of God, to give laws to the Jewish people, and a record to the world of history, from the beginning of time—antedating all writers, Greek or Persian, or of any nation of antiquity.

It was impossible to communicate to man any idea of a spirit, of a spiritual religion, or of a spiritual universe, in any other way than by the method adopted by Moses, or rather by that spirit that inspired him.

All the idols of the ancients—no matter how precious the material of which they were made—were only embodiments of ideas. They could not have believed that an image made by man could possibly be greater than man himself. Of all stupidity exhibited by the superstition or ignorance of man, none surpasses that exhibited in taking a knife, a chisel, or other implement, and carving or casting out of wood, stone or metal an image of any thing on earth, or in heaven, and afterward falling down upon his knees to worship it, saying, "Thou art my God." We may search among the records of antiquity, or the history of the modern world, in vain, to find any thing more derogatory, more degrading, more unhumanizing

types corresponding, but because the whole system is in perfect harmony with the development of humanity at the time these types were cast. These embrace the simple elementary lessons of religion, and were just what was necessary at that age of the world. A system of religion less sensuous than the Jewish would not have been at all suitable. Man had to be gradually prepared, through these *material representations*, for that higher and more spiritual worship—the religion of Christ. The law of progress is first that which is natural, and afterward that which is spiritual. 1 Cor. xv, 46.

than this. For any being in the universe to worship any thing save his Creator, the Living and True God, is derogatory to both himself and God, in the highest conception of the term.

God is as much anywhere as everywhere—he is ubiquitous; hence, it has been beautifully said, “We live, and move, and have our being in Him,” and to Him is our worship due.

No man rises to a full appreciation of spirit. He does not know his own spirit. If the great Newton himself were upon the earth, and I should ask him, how is it that our train of spiritual associations lives? why it is that a glance of the eye in the air in one direction, brings up one train of thought, and another glance in another direction brings up another and entirely different train of thought—he could not answer the question, if it would save his soul. Our spirits are mysteries to us, through life. We are prone to think we understand ourselves, when we do not. If a strange or unusual phenomenon occurs to man, threatening his comfort or his safety, and he were asked what he intended to do under the circumstances, his answer would almost certainly be, “I do n’t know.” If he knew himself, he would answer, I will do thus or so. But we are strangers to ourselves, with boundless aspirations, oftentimes prone to ask questions which man can not answer. (*Bell rings.*)

LECTURE XXVIII.

LEVITICUS XI.

GENTLEMEN—We now come to the laws concerning the Levitical Priesthood. Two of the tribes of Israel were especially distinguished, and set apart from the others—one under Judah, the other under Levi; the former having in its hands the political government, the latter holding the ecclesiastical government. It was predicted in the antecedent portion of this volume, in the remarkable benediction of the aged patriarch Jacob, that the scepter should not depart from Judah until Shiloh came. This specification in regard to Shiloh was the grand center of attraction in the entire universe, and not merely to the tribes of Israel. From that particular tribe, that person was to descend; hence, we have his ancestry noted with punctuality and precision, so that it can be traced from his nativity back to Adam. The tribes of Judah and Levi had these characteristic and distinctive honors bestowed upon them—the first having precedence in all matters pertaining to the political government, and the last in whatever pertained to the religion of the Jews. The duties of each, because of their importance, were classified and arranged with great exactness. It is not our purpose to enter into the details, though it is important to the understanding of the religious system that we classify the elements that enter into the constituency of each of these divisions.

The first and rudimental idea, that enters into the consideration of the Priesthood, is the altar. And why is it the altar? It is said that the altar sanctified the gift—made it valuable. This seems a very singular idea.

From the beginning of the sacrificial system it was a

standing principle, that the altar should consecrate the offering. The reason of this we presume to be—and I am happy to say that it is the concurrent conclusion of almost the entire *religious world, Jewish and Christian*—that the altar is a type of the divine nature of Christ, upon which his human nature was offered as a sacrifice—himself being the priest.

There is a right of primogeniture, recognized from the beginning, appertaining to the first born, to whom was accorded a sort of superiority, because in a certain sense, he was the guardian of the persons and property of his family. It was a natural—an almost instinctive relation and arrangement of things. The first born had the larger portion of the family estate, from the earliest period of history; because he had more to do with bringing up the junior members of the family. So this right of primogeniture, has been consecrated from the earliest period of the world. Of course the younger members of the family, would look up to the older; on account of his experience, especially when they had an interest connected with that experience. It was natural under the system that the first born should have the larger portion of the estate, and honors and titles of the family. The same law prevails now among the aristocracies of the Old World, where the same families control to some extent the destinies of empires, for ages in succession.

We have seen that religion in its first stages, was a family affair, that is, in its social character. It was purely domestic. It must have been so from necessity. In the antediluvian age, there were no synagogues, because not adapted to the then condition of things.

Gentlemen, there is an interesting conclusion arising from our observations upon the progress of religion in the

world; which it is important to notice. God only requires of man, that which he is able to perform. He has never exacted from man, a greater revenue than he was able to pay. In Paradise there was nothing required of man—no service, no tribute, to secure a continued residence in the garden of delights. He had only to withhold his hand from a forbidden act. This was a necessary arrangement; and it is all-important to notice this beginning of the divine government. It was a fundamental principle, necessary to the government of the patriarchal age.

Gentlemen, in these matters, it is highly important to see, that the essential happiness of man, depends upon the performance of his duty. We give it our highest sanction. God not only asks man to do this, but teaches him the propriety and rationality of it. We sometimes have duties that are rather disagreeable, which of course are performed reluctantly, if at all; they are duties still, however. We dislike exceedingly to hear of *paying off*, the obligations of duty, in divine worship. Those who thus talk, are sadly in the dark in regard to, not only the dignity of their Creator, but their own dignity. The word duty, is somewhat corrupted in its current use, hence, to render it agreeable and acceptable, in regard to religious service, it requires considerable explanation and qualification. Hence, when men speak of discharging religious duty, they should bear in mind that *voluntary* service, is more acceptable to God, than that which is merely official. Free-will offerings—spontaneous from the offerer—were always more acceptable to God, and lie at the foundation of all pure religion. Now, to say that a man *must* pray, a certain number of times in a day, that he *must* visit certain people now and then, that he *must* do this and omit that, in connection with religious service, from a sense of duty merely, is by

no means, compatible with that love, which is the essential element, in a free-will offering—and the highest characteristic of acceptable worship. There is a pleasing and popular phrase among children—in reference to loving their parents or friends, “with all their hearts,” which is worthy to be adopted by philosophers as well, in reference to God. The principle of love is an important element in the divine law, which says, “Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength.” The most pleonastic expression we have, is that just quoted. It is singular there should be such a reiteration of the injunction—as if the whole man was to be exhausted. “What is the reason of this?” has been a question with men of learning—why should man have been so severely taxed? The question can only be answered from one stand-point. The love of God is essential to our highest happiness.

It might be asked in like manner, why was it made necessary to eat three times a day? Or, why was it not ordained of God, that we should derive sustenance from bitter food, repulsive to our taste? But do you not observe that God has appointed for our food, that which is palatable; and of which it is a pleasure to participate? Our lives depend on our eating, and if we had to dig bitter roots from the earth to sustain life, there are many who would prefer death. God has made it a pleasure to eat—he has made the most indispensable duties, the most pleasing. This is an important fact—a still more important lesson. Again, man is so formed, as to breathe atmospheric air, whether awake or asleep, and it is almost impossible to deprive him of it. It finds its way where light and heat can not enter. A man can not eat or drink when asleep, but his breathing proceeds as well by the involuntary ac-

tion of his lungs when asleep, as when he is awake. Philosophers and educated religionists, look at all these things with wonder and delight, while the ignorant and ungodly, fail to notice them altogether. They see not their beauty and design as studied in reference to the divine economy. Now, we have come to the conclusion from various considerations, that the things which are most essential to our existence and our physical comfort, are easiest to obtain, *i. e.*, in the exact ratio of their indispensableness, are they provided for us. Hence, we have more air and a more general distribution of it, than of any thing else, and it possesses the power of forcing itself into our lungs in a manner that nothing else can do. The next most important element, is water; extending next to air, over the largest field of space. It is elastic, susceptible of slight compression, but of great expansion under the influence of heat. It must be observed in regard to water, that it was necessary that a large proportion of it should be salted, else it would have become stagnant, or putrescent and unpalatable to man. The boundless ocean, the great depository of this essential to life and comfort, at the proper times and in sufficient quantities, supplies through evaporation the wants of man, divested of all impurities.

Perhaps of all other elements, the most essential to the preservation of the health and life of man, is salt; and we learn, from observation that here, too, the supply is in the ratio of the demand; and we see that all, not required for present use, of these vital elements, is kept from annihilation and decay, in the great storehouse of nature. You may see, in the whole economy of creation, the same characteristics, which we shall presently speak of, as the attributes of God. Some persons imagine that these are learned *a priori*, or taught merely by dogmatic assertion.

This is a great error. We have them as naturally classified, as any thing is classified in the whole, or any department of science. The attributes of God, are divided into three classes. We have in the first category, the positive or essential qualities, which are first, Power, then Wisdom, and third, Goodness. These three stand in a class by themselves. They are not thus arranged by all writers upon this subject. Some have the order—wisdom, goodness, and power. But, in the English language, being governed by its current signification, we always put power first. Yet, were we disposed to arrange them more abstractly, we would say goodness, wisdom, and power, and thereby conform to the custom of the various schools of theology, on this subject.

The second class has also three departments; viz: Justice, Truth, and Virtue, or what is commonly called Holiness. These three, enter into the second class, and characterize the details of the Divine government. The third class has also three departments; viz: Condescension, Mercy, and Love. We now observe that the first class has three departments, not merely artistic but based on facts; and it is so with the second and third—all of which enter into the principles of the Divine government. Thus, we have three classifications, each containing three departments which, combined, make nine in all. Furthermore, Infinity, Eternity, and Immutability can be predicated of all these, making a splendid genus, under which these classes and departments are arranged.

Now, these arrangements have not been made to conform to certain principles of art, but have an indispensable relation to the government of God; and are as essential to it, as is the air we breathe to the support of human life. (*Bell rings.*)

LECTURE XXIX.

LEVITICUS XI.

GENTLEMEN—A knowledge of the Pentateuch, is most essential to the understanding of the Christian religion.

The moral positive and moral natural, are the two great differential heads, under which every thing in the Bible comes. The word moral is prefixed in each case, because both are intended to comprehend and direct the manners and customs of men. The moral is commanded because it is right in itself—the positive is the creature of law, and is ordained for wise and necessary purposes. Moral religion is moral positive, and religion is, from Alpha to Omega, a positive institution.

If man were in a state of nature, there would be no necessity for altars, priests and sacrifices. If there had been no revolt, no apostacy from God, there would never have been such a word as religion, as shown in the definition of the term itself, having respect to its etymology. It is said that the consummation of religion is in Heaven. There are no prayers, no religion there. Why? Because there is nothing wanting. There man's happiness is consummated in its highest and largest capacity. The distinctions, moral positive and moral natural comprehend all that is in the Bible.

The whole law of religion is love. We can have nothing in religion beyond this. All that has to do with the conduct of man—with his honor and glory—is comprehended in the word *love*. Love to whom? To himself? By no means. But love to his fellow-man and to his Creator. Hence, religion, as a whole, has for its purpose, the control and government of man, in such a way as fully to develope that

which constitutes the glory, and honor and happiness of man.

The great fundamental ideas of religion are in the altar, priest and victim. The great maxim of the Bible is, that the altar sanctifies the gift.

Man's blood, and the blood of the lower animals, contain the same elements; consequently, it has no virtue in the abstract. We have already spoken of it as the scabbard of life. It represents the whole personality.

Another, and a principal, characteristic of religion, is the atonement, the details of which are found in the sixteenth chapter of Leviticus; and by reference to that you will see an illustration of the importance of that which enters into the constituency of the great day of atonement, which occurred once in every year, and was made an important and indispensable element of the Jewish Institution. It was the day appointed for one great sin-offering, and was, for that reason, a splendid type of the sacrifice of Messiah, which was made for the sin of the world.

In the tabernacle, after the high priest had gone into the holiest of all, he stood in silence and total darkness, having the twelve tribes represented on his person, and after performing his annual duty to God, he came out first into the holy place, and through that to the outer court, and there stood in his symbolic robes, until he pronounces the final benediction upon the assembled people—a type not only of what occurs in the dispensation of grace, but of what will be in that of glory. We are told that the Lord Jesus Christ will say, in the great day, “Come ye blessed,” and “Depart ye cursed.” So the high priest, when he had come out of the holiest of all on that day, said, “The Lord bless thee, and keep thee; the Lord lift

up his countenance upon thee; the Lord give thee peace." This is very much the same as the Apostolic benediction—making due allowance for the change of dispensation—showing that every thing in the Christian religion was there in type, thus giving a complete conception of it.

There is a higher conception in the Christian religion, and in the Jewish religion, than that given by ceremonial rites and outward ordinances; hence, we distinguish the institutions of the Bible into moral positive and moral natural, all of which derive their virtue from divine appointment. You all understand that we have positive rites in the Christian institution. What are they? They are said so be three in number: First, Baptism is called a rite, a positive rite, and it is so, inasmuch as you could never have come to it *a priori*—a man never could have arrived at such a thing by abstract reasoning; hence, we say, it is a positive institution. The first day of the week is a positive institution. Nothing can be more positive than the ordinance of the week—the wonder of the Pagan world. They have the same reasons for the month and year Christians have, but it puzzles them to account for such a division of time as the week*. (*Bell rings.*)

* The third, which is here omitted, is the Lord's Supper. And it is just as difficult to account for this *a priori*, as for either of those mentioned. *Birth* suggests the idea of commemoration, but *death*, never. The fact that the followers of Christ commemorate his *death* can never be explained on any other than the Christian hypothesis, which is, that Christ commanded it to be done. M.

LECTURE XXX.

GENTLEMEN—The book called Leviticus, of course, has respect to judgments and statutes, connected with the family of Levi. The great families connected with the patriarchal dispensation, were the Royal and the Sacerdotal. These represented, in the economy of the universe, the two great ideas that permeate the moral government of man. This book deals with the details of the offices and duties incumbent upon those who represented the priesthood. One family of this tribe was pre-eminently distinguished as that from which the high priests were taken.

In all the institutions connected with the altar, the offering, and the priesthood, we have the moral clearly set forth in the type cast for it. Through it the remedial system was to be developed.

You will observe that a great deal is said in regard to the personal perfection of the priest—meaning that he must be not only perfect in the physical sense, but also in his intellectual and moral constitution. There is a maxim among philosophers, that a sound mind must have a sound body, and that nothing can compensate for any lack in this particular. A man that officiated at God's altar had to be perfect in all the elements of manhood. We are speaking now in reference to the inner and the outer man. He is an instrumentality, connected with the altar and all that pertained to it, and must be entire in respect to his personality—possessed of health and vigor, both of mind and body.

The offering referred to in the third chapter of Leviticus, is the peace offering. (Mr. Campbell read the first verse.) Observe how decorously this matter is presented.

He shall lay his hand upon the head of the offering—the great center of vitality. Why so? He consecrates and sets it apart in this way. Whatever might be the offering, it was important he should lay his hand upon its head. Nothing is too minute for notice in the details of religion in type. So, in a written composition, we must have the colon, the semicolon, as well as the period—we must have the vowel sounds and the consonant sounds. This is the mechanism of intercommunication by language among men; and thus language by types, these instituted symbols between God and man, are just as perfect and complete, and as easily read, when once understood, as our common language. We have the natural speech—that is, the language of man—and we have a supernatural language; and for this purpose we have supernatural type, and the reading of these types requires a great deal more preparatory study than the reading of the artistic symbols, which are merely representative of the intonations and inflections of the human voice.

The animal selected for the peace offering was to be without blemish. In killing and sanctifying the offering, the priest must not lay his hand upon the side or back of the animal. It is expressly stated that he should lay it upon the head of the offering. He was to examine it, and see if it was in the least respect imperfect. God repudiated the maimed, the lame, the mean part of the flock. The parsimonious Jews offered such offerings as these, and God rejected them. He requires now the offering of a pure heart and free-will—a perfect presentation and consecration of the whole man.

Gentlemen, the offering itself must be consecrated—a singular fact, by the way. Every thing is to be sanctified—to be *hagios*, from *a* and *gee*, not of the earth—a splendid

conception it is. The altar itself had to be prepared, by sprinkling it with warm blood (not cold blood), in order to consecrate it as the proper table for an offering to the Lord. The blood must be taken from the veins of the offering, at the entrance of the tabernacle, and sprinkled by the priest round about the altar, thereby consecrating the whole sacrifice.

This idea of life, gentlemen, is a very lofty one—a very profound idea. We have a living sacrifice, a sacrificial Saviour, emphatically presented to us, in this idea of life paying for itself—the grandest idea in the universe. There is nothing above life, and the idea of life is in the mind of every one. We have the *term* life, but how few can explain the philosophy of life, of any kind. The argument of men of judgment and comprehension, is that all the forms of life, animal, vegetable and spiritual, depend upon continued emanations from God himself—that is, His will is the active element of all vitality. We talk about the law of gravity, of attraction and repulsion, etc. But what of all this terminology? Is there any law where there is no will, in physics, metaphysics, or science of any kind? This thing we denominate will is a philosophical entity. There is nothing on earth that can move or exist independent of it. If the leaf on the tree quiver, from a motion produced by the atmosphere, the action of the leaf is owing to the elasticity of the atmosphere; but when we trace it back, step by step, we are bound to conclude, with all intelligent men, that the power which underlies all this motion is in that will; which alone is absolute and eternal. The power which underlies the machinery of the universe is not a mere intellectual or mechanical power, nor is it what we call spirit, in the abstract; but it is what we call *Will*. The power of this will was exemplified by a cer-

tain personage, who was called upon for aid by the unclean man. The moment he saw Him, he said, "Lord, if thou *will*, thou canst make me clean." The Lord responded instantly, "*I will*—be thou clean," and the man was "whole," perfectly sound, in the twinkling of an eye. But in this, as in all other cases, faith on the part of him who asked it, was essential to the reception of the healing power. We argue, then, that the will underlies every thing within the range of conceivable power. We learn the letters of any language by faith. We teach our children that certain letters represent certain sounds. Letters form the picture of a word, embodying an idea. Thus we study typography, and realize that power, whether physical, intellectual, moral, religious, human or divine, is in the will.

The universe was created by the word of God—hence, by his will. God said, "Let there be light." It was the expression of his will. Every thing entering into the constituency of creation, was conceived in the mind of God—it was imaged out in wisdom and benevolence, and then consummated by the volition of God. Let it be—and it was.*

It is very important, gentlemen, to understand the root—the tap-root—of every system of science and philosophy; and especially in this department. It is well to remember,

* All the power in the universe is in Will. God's will is God's power; man's will is man's power. When man rebelled against God, his will or power was placed in conflict with the will or power of God. Hence, man's stubborn *will* must be overcome before a reconciliation can take place. The Gospel is God's *power* to subdue the rebellious *will* of man, and bring him again in subjection to the *Divine Will*. If man is now lost, it is because he WILL NOT come to the Saviour that he may have life.

that we are not floating upon the surface, but that we are dealing with the foundations of great principles; and that too perfectly in accordance with reason, and that we must be familiar, with the ultimatum of the whole matter, if we would understand it.

Some persons have contended, that the will has more to do with the physical, than the moral nature of man; but we connect it, equally with both. Morality has respect to the social system, and is from the Roman (Latin) word *mos*—meaning custom or manner. They gave it the significance of our word custom, and the Greeks comprehended it under *ethos*, yet they regarded morals, as customs; hence, whatever was customary, was approved—constituted the manners and customs (morals) of the people. But we do not carry these terms into Holy Writ. Moral manners, are not mere customs. They are not based upon the factitious conventionalities, of mutable humanity, which changes its dress and address, every year. There is a mutability—a want of fixedness of purpose in man, but in God there is no change. He is the same, immutable God, throughout all ages. The laws of nature, never change. Why? Because an omnipotent, unchangeable and perfect will, keeps them inviolate, and in constant operation. All the works of God are based on uniformity of action, and we found our views upon the regularity of nature.

We speak of things as being “very natural.” Why do we say so? Because they are always moving in the same direction. The law of gravity is very natural. It is so indeed; because it is uniform. But how was it at the commencement—in its origin? It did not exist in matter—was not comprehended in any category. Hence, we are compelled to look back, to the unoriginated will. That

will is characterized by benevolence, as well as power, as proved by all the arrangements of the universe.

The institution called remedial, is moral positive, as contradistinguished from the moral natural, and God makes it obligatory in the highest degree. Hence, in His wisdom, He makes it the duty of the high priest, to sprinkle the warm blood from the veins of the offering, round about the altar and lay his hand upon a particular part of that offering.

There is no virtue in any divine instrumentality *per se*—separate from the divine will. It is true philosophy, however, to say that the will of God not only makes his requirements obligatory upon us, but fruitful sources of all that enters into the elements of piety—love and gratitude to God. (*Bell rings.*)

LECTURE XXXI.

LEVITICUS XVI.

GENTLEMEN—The chapter read this morning, is a compend of the worship of the sanctuary of the tabernacle. The picturesque programme, given to us, of the Christian religion, is more perfectly consummated in the sixteenth chapter of Leviticus, than in any other passage of the Bible. Why is this? Because the tabernacle being now finished, the worship, with the time, manner and attendant circumstances, on the great day of annual atonement, is presented as a consummation and concentration, of the

whole typography, connected with what we call, the reconciliatory and propitiatory system of religion.

As already remarked, the Christian religion implies that a bond had been broken—a blessing lost—that man had become bankrupt, ruined, beyond recovery, so far as human or finite power was concerned. Any man can forgive sins committed against himself; but no man can forgive sins committed against a third person, or against God. Hence, the dreadful oracle, “The wages of sin is death”—death in its awful import—not merely as the severance of body, soul and spirit; but death in the separation of man, forever, from the fountain of life, and all that appertains to his glory, honor and immortality. It is an awful separation, in view of which, we presume to say, that no other instrumentality, human or divine, affords such efficacy, or such ideal grandeur, as is revealed to us in the Gospel of the Grace of God.

The yearly atonement, besides the morning and evening offering, was the occasion of the grand annual convention (because it concerned their interests and destiny) of the whole Jewish people.

We have here, gentlemen, special offerings for special occasions, about which we have already spoken, but in the annual offering referred to in this chapter, the whole remedial system is exhibited. The offering here, is not for A or B, or any one else particularly, but for the whole nation. It is a type of the atonement, for the sin of the world. Hence, this portion of Holy Writ, dealing as it does, with the important facts, may be called the kernel of the remedial system, in type; the central idea of which, is a mediator bearing a like relation to the offender and the offended—standing between the parties, laying a hand on

each, and bringing them into a state of reconciliation and peace.

The idea of the atonement, is central to Christianity. If there never had been an atonement, conceived or conceivable, in the Divine Mind, there could never have been any religion. "The wages of sin is death." By keeping this oracle before the mind, we see why there was so much of death, in the Jewish and Patriarchal institutions; of course we mean the death of animals. The blood and life of animals, appropriated in the morning and evening sacrifices, were indispensably necessary to any intercourse with God whatever. These things were essential to the institution then existing; but though all established at once, they were used only on appropriate occasions. In their national character, the Jewish people, had national institutions, and at the grand annual sin offering, they had prayers and thank-offerings, for the whole people.

It is important that you should notice here, that the Aaronic priesthood, was not that by which our religion was instituted. The Aaronic and Melchisedek priesthoods were very different. The latter was not of the Jewish system. He was simply a type of the Messiah himself, who is the High Priest of our religion. His priesthood was prophetic of ours while the Jewish priesthood, was preparatory or prefatory. The Jewish system was a great font of type, to indicate and shadow forth the principles, which underlie divine rights, and human rights, so far as the latter existed.

In the beginning of the sixteenth chapter we are referred to the family of Moses and Aaron, and to subjects belonging to the priesthood. The dress of Aaron is spoken of. Every thing in this institution, is in unison with a people, living after the flesh. It is a fleshly institution, and in

keeping with the condition of man, in his fallen state. Aaron was to dress himself preparatory to officiating in this great remedial system in type. We are told that Moses was commanded to speak to his brother Aaron, "that he come not at all times, within the vail, before the mercy seat, which is upon the Ark," and the cover of that chest, in which was deposited the constitution of that people.

This was the two tables of the covenant—two tables of the Jewish institution, which contained all their religion and morality—religion being upon the first and morality upon the second table. The rights of God are set forth on the first, and the rights and duties of man on the second. Hence, as observed on a former occasion, the first four divisions are religious, while the last six are moral, relating to man as he is now. The first four contain nothing but the positive elements of religion.

The altar was in the outer court, where the presentation of the national sacrifice, settled the account (to speak after the manner of men) of the whole people—so that at the end of this day, all the sins of the people, were typically pardoned, through the efficacy of the institution here exhibited. To recapitulate, the priest was to be in a proper or appropriate dress for his service—he was to have the names of the twelve tribes, upon his shoulders and upon his heart—the atonement was once a year, and general for the whole people. It was special to one as a sacerdotal representative head, of that people. First, we see that Aaron was to come into the holy place with the sin offering, and the burnt offering. He was to put on the holy garments—garments set apart from common uses. On this occasion he was to receive two kids for a sin offering, and one ram for a burnt offering, from the people.

He was to present a bullock for himself and his family. The high priests themselves were sinners, and Aaron had to make an offering for himself as much as for any other. Hence, he had no power to forgive sins. His office imparted dignity to the offerings; therefore the whole people assembled, the offerings, the priest, and his garments, were mere types—nothing real—mere shadows of the things that were to come. Yet they teach us clearly, the fundamental lesson, that without the shedding of blood, there is no remission of sins. It is utterly impossible—wholly inconsistent with the moral government of God. Hence, all Deism is completely at variance with the foundation principles of Christianity. Without the shedding of blood there is no remission—life for life, is the grand idea, and it is utterly impossible and inconsistent with the character of God, and the safety of the universe—and contrary to the teachings of the whole Bible—that God can pardon any sin committed in the flesh, without a sacrifice of such merit, as will honor God just as much, as the perfect repentance of the sinner could have done.* God must be as

* The whole philosophy of capital punishment grows out of this fact. "Whoso sheddeth man's blood, by man shall his blood be shed," is the Divine Law on the subject. In the light of the philosophy of the Divine Government, as developed by Mr. Campbell, the *reason* of this must be obvious. The murderer has no life to give but his own, and justice requires this as the nearest possible approximation to an atonement.

The idea of capital punishment lies at the foundation of all good government. The eternal principles of right require that a life shall always be given for a life. Besides, the philosophy which underlies the laws of the universe, seems to suggest the same necessity. If we take weight from one side of a balance, perfectly poised, we must take an equal weight from the other side, if we wish to preserve an equilibrium; or else we may *compensate* for the loss of weight by

much honored in forgiving sins, as he is honored whose sins are forgiven. The whole transaction must be in perfect harmony, with the purity and majesty of His character; so that no spirit in heaven or on earth, could imagine that He had compromised any thing, in granting the pardon of sin, or that He had done any thing, or acted in any way, not perfectly harmonious, with the absolute purity of the Divine Nature.

It was a great question with ancient philosophers, and indeed with many wise men of modern times, how God being insulted and rebelled against by man, could, in accordance with His nature, pardon sin—how He could overlook the rebellion in those days as in these days, and forgive the blasphemy, without dishonor to Himself. It was never in the power of man, and never will be, to atone independently of divine aid, for his own sin—and that he could atone for the sins of another, is altogether out of the purview of revelation, save as we have the law given by Moses—the honored servant of God.

Aaron was to lay his hand upon one of the goats, and the other was to go into the wilderness as a scapegoat—the one to make atonement for the sin of the people, and the other to show that God had forgiven it. Like the scapegoat, it was put away and forgotten. It is one thing to forgive, and another to forget. Hence, the significance of the language, “He will forgive their sins and remember them no more.” Gentlemen, this is a lofty thought, unparalleled by any thing cherished in the heart of man. Think of it—annihilating the sin of the sinner, as though

extending the leverage power. The law of compensation, or *substitution*, is just as essential in the *moral* government of God—and without it harmony could not be preserved.

M.

it had never been—scaling up and wiping out the insults of an offending party, as though he had never alienated, from the divine statutes. God has so wisely arranged the glorious system of sin sacrifices, as to magnify His own government, and justify the sinner at the same time. It is not a mere formality. It is a splendid reality. Every thing in the remedial system, is as necessary as is atmospheric air to the support of life. We repeat it—it is not a mere mockery of forms. It was as real as the throne of God. The remedial system is a distinct revelation—different and distinct even from the moral government of the world. It is, therefore, above all understanding, as the Apostle says, unsearchable and past finding out: yet it is all important in its relations to our planet, and the tenantries thereof. There is a magnifying power in the government of God—for the exhibition of righteousness and grace. God does not remember the sins of men when once forgiven—they are absolutely forgiven, and the record blotted out forever.*

It is worthy of notice, that when the high priest went into the holy place, he was to remain some time; as he had not only to expiate his own, but the sin of the whole people. After making intercession in the inner court, where darkness reigned supreme, he came from within the vail to the door of the sanctuary, and looking over the assembled people, he pronounced his benediction, all of which is intended to be a symbol of the Lord, who has entered Heaven, and sat down upon the throne of grace

* Man's forgiveness is frequently a very different thing from this. Man says he can forgive, but *can not forget*; but true forgiveness is absolute forgetfulness, so far as the injury done is concerned. No man can keep in his heart or mind an injury and at the same time entirely forgive the party who inflicted the injury. M.

and glory, where He acts as governor and High Priest. Hence, no man can get to Heaven, or get forgiveness of his sins, except through Him. All the angels in the universe, by their intercession, could not procure the pardon of a single sinner—they have no power of that kind. Therefore, without the reality—the actual sacrifice of the Lord Jesus Christ, it would have been impossible for God to forgive any sinner.

There was no forgiveness in the case of the angels who rebelled against God. The idea of religion seems never to have been entertained, in reference to the angelic hosts, who forfeited by their rebellion, the favor of God. There was no redemption for them. They were cast out, and forever.

After man broke his covenant, and was driven out of paradise, he never could have been reconciled to God, nor God to him, without the interposition of the Son of God.* Hence, we say that a great sacrifice was not a mere form—a typical ceremony. It is the most interesting reality in the universe. There is nothing more real, in the throne of God, than the presence of the crucified Redeemer—the High Priest of the entire universe. We now add, that these realities were, and are, indispensable to

* A mediator must be the friend of both parties—the offended and offender. Christ is the friend of both God and man; consequently He is equal to the task of bringing about a reconciliation between these parties. Uniting in Himself the human and Divine—perfect humanity and perfect Divinity—He vindicates the Divine justice on one side, and makes provision for the weakness of human nature on the other; so that God can now be just, and at the same time the justifier of him who believes in Jesus. In the person of the Son of God the interests of heaven and earth meet together and are reconciled.

the preservation and government of the world of mankind. To have forgiven sin, without a sin offering, would have jeopardized the safety of the universe. Hence, we repeat, that the laws of matter are not more necessary than those of the Redemption. Gentlemen, it is a very solemn thought, that it cost God infinitely more to redeem man than to create him.

A knowledge of these types and ordinances, is necessary to prepare our minds to appreciate the importance of those matters to which they relate—to appropriate and then to enjoy their knowledge, is obtained by correct teaching, after which comes the enjoyment of it.

We have endeavored to prepare your minds, to enter into an investigation of the different items of the sixteenth chapter, relating to this great day of atonement. We have already spoken of the reasons, for using the kids and lambs, on such occasions as these.

We are told, that after the atonement had been made, after the kids were presented at the altar, the fire from Heaven having consumed one; that after this grand ceremony was consummated, the high priest entered into the holiest of all. He was to pass out of the church on earth, into the church in Heaven. The holiest place was this church; and thus, after our Great High Priest suffered on earth, He passed into—not the typical—but the real Heaven; that is, He ascended upon high—He entered Heaven, in its realities, and there bears the names of all His people upon His heart. He sees and feels them upon and in His heart; so that there is a perfect sympathy between them. After he had gone into the holiest place, the high priest had to remain there for some time, to represent the fact, that after our Great High Priest, has been for a long time absent from earth, he is to come

again, as the high priest appeared at the outer court of the sanctuary—thus presenting a type of the day of judgment. The Lord will come, and will not cease His work, until the last denizen of earth has received his dues for the deeds done in the flesh. Yes! He will come at last, from the most holy place, as you have it described in the New Testament, and then too, He will pronounce blessings. He comes in the day of judgment, and says, the Lord bless them, the Lord keep them, the Lord give them peace. Thus Aaron, on the great day of atonement, having the names of the twelve tribes upon his breast and upon his shoulders, stands in the outer court, and looking over the whole assembly of the people, pronounces the annual blessing. He has gone into the holiest of all, has stood before the Lord, has come out unhurt and justified; when he comes to the door of the sanctuary, and pronounces a blessing upon all those whom he had represented.

Thus, gentlemen, this prophetic typography brings us to the final kingdom of the Lord Jesus Christ, and programmes the fact that before Him the whole human race shall stand. Not a single descendant of father Adam—not one—will be absent. Yes! when he comes from the sanctuary of the heavens, He will come in the brightness of His glory, with his holy angels, and pronounce the benediction—the Lord bless them, the Lord keep them, the Lord lift them up and give them peace. So all men that will, may realize what is guaranteed and secured to us in this remedial system of grace and mercy. (*Bell rings.*)

LECTURE XXXII.

LEVITICUS, XVII.

[President Campbell's lecture this morning seemed to be designed chiefly to supply omissions, and was confined to the same subject discussed yesterday.—REP.]

GENTLEMEN—We are approaching the conclusion of what we designed to say on the subject of the Levitical Priesthood, and the mystic edifice, called the tabernacle. It was, indeed, a tabernacle—indicating, like our modern taverns, a place of rest. It was made for a people marching from Egypt to Canaan. It was to be used during their pilgrimage, but the idea involved was fully consummated in that magnificent building known to sacred history as the Jewish temple. The elements of the remedial system are consummated in this institution.

It is a fixed fact, gentlemen, revealed in the Bible, and permeating the great charter of immortality, from the first page to the last, that without the shedding of blood there is no remission of sins. Blood, the scabbard of life, was a prominent and conspicuous feature of religious systems, from their first inception to the sacrifice of the Lord Jesus Christ.

There was nothing superfluous about the tabernacle, any more than there is in the Christian religion. There was a perfect appropriateness and harmony of adaptation in all the types, to the realities. Yet this was not a formal institution, a system of ceremonies. It is true it had the appearance of these, but the most significant ideas and truest conceptions of the Divine character, and of human character, and of man's relations to the divine, are here stereotyped and pictured to the eye of reason; so

that the student of God may become intimately and perfectly acquainted with every element in the remedial system, and not only become acquainted with them, but know the *reason* of each and every one. If we have a clear and full understanding of the tabernacle, we will surely appreciate all the realities that enter into the constituency of the rescue and redemption, the beatification and glorification of man.

In the holy place was perfect darkness, not a ray of light from sun or moon or star penetrated that sanctified and hallowed spot. An artificial light, indicated that singular interposition—that mystery of mysteries—God's enlightenment of the world by the incarnation of his beloved son, and by giving to him, without measure, the spirit and light of life, that he might impart that spirit to the great functionaries to be employed in the grand drama of man's redemption.

Beside the altar and laver, we have also the table of shew-bread—the Father's bread. There is always bread in the house of God. This was also a type. The priests only ate of that bread. The high priests and circumcised men only were allowed to eat at that table. All others partook of it at the peril of reprobation, and the judgments of God.

God's house is a house of order. His laws are wise and just, and can never, never be repealed or abolished. Not one of His works is redundant—nothing is to be trifled with. As we are taught by the Great Teacher himself, every article and particle of the law, and every word of the Gospel is just as it should be, for the accomplishment of the Divine purposes.

Passing the golden candlesticks, we approximate the vail, emblazoned with cherubim and seraphim—ministering

spirits between God and man. The priests stood before the vail. We have a beautiful allusion to this by the Apostle. There is no vail between us and the Great Father. The priests were carnal, and all such persons stand before the vail. It is a singular fact that the priests were separated from earth. They were neither of earth nor heaven, but of an institution ordained of God.

Our faith is based upon the light which God has given. God has given us testimony, the light of life, and given men power to appreciate that light. The Apostle Paul is the best commentator on this subject, and has discoursed largely upon it.

The high priest, robed in his splendid symbolic garments, entered the holiest of all, once a year, to intercede for the people; remained some time, then pushed aside the embossed curtain, and came to the door of the sanctuary, on the day of atonement, and pronounced that remarkable benediction upon the worshipping assembly standing without.

This is a beautiful and truthful figure of our Saviour, who has now entered into the holiest of all, where he can not be seen by the eye of man, where he stands pleading and officiating for us, as did Aaron for his people, in the day of atonement. When the fulness of time shall have come, when the whole purpose of God has been accomplished, he will come out on the great day, and pronounce a benediction, upon his ransomed people.

When the high priest went into the innermost department, he wore a holy robe, upon which were many tinkling bells. When enveloped in darkness—shrouded from the view of those for whom he was interceding, these bells gave evidence of the life of the high priest—hence, so long as they heard the bells, they were assured of his

safety, and could pray with confidence. Had the high priest gone presumptuously, and without due preparation, into the holiest of all, he would undoubtedly have been made the object of divine wrath; but while he conducted himself with propriety, and wore the holy robe with the names of the twelve tribes upon the shoulders and heart, he was safe; and the bells continued to give a comforting assurance, that he was interceding for the worshiping assembly without. The Apostle Paul, dwells with enthusiasm, upon this subject. Our High Priest has entered into the literal heavens, with the names of his followers engraven upon his heart.

Thus, we see, gentlemen, that the whole system of reconciliation, is consummated in our religion. It is emphatically a system of reconciliation—the restoration of amity and the installation of the most felicitous, and honorable, and glorious relationship and harmony, between the Lord God Almighty and his sons and daughters. (*Bell rings.*)

LECTURE XXXIII.

HEBREWS VIII; IX, 8.

GENTLEMEN—We have a recapitulation by the Apostle in the document, a portion of which was read this morning. The letter to the Hebrews, is the only document in the New Testament, giving any complete idea of the Christian religion. It presents the very central idea of the whole Christian faith. Paul thought it due, to the great cause which engrossed his attention, in his mission to both

Jew and Gentile, to give a perfect summary, of the whole remedial system, in an abbreviated form, by concentrating his thoughts and those of his readers, upon the fundamental elements and powers of the great system of redemption.

There is but one central idea, in any science. It is so with the science of the Bible, as presented to the study and contemplation of man. That idea permeates the entire Book of Books—as respects the religion based upon the sacrifice of Christ. It is indicated upon the first page, and written upon the last—it is the Alpha and the Omega of the whole volume. We have, however, said so much upon this point already, that we deem it unnecessary, more than to advert to it again, as we enter upon the study of the New Institution.

There are three great and fundamental ideas, upon which the remedial system rests. These you will remember, are the altar, the sacrifice and the officiating priests. These are the constitutional elements of every dispensation of religion. The very thoughts of religion anterior to these, were but the shadows of those great ideas. The Apostle Paul, in this epistle to the Hebrews, endeavors—and succeeds, we think—to concentrate the minds of his readers, upon these great ideas. They are presented here in a constitutional form. God has always dealt with mankind, upon constitutional principles. He made Adam a guide—a sort of representative man for the whole people of the patriarchal age; and he made Abraham a covenantee, with regard to the remedial system; and gave him promises, not only in behalf of his own family, but of the whole family of man; so that the people which had the oracles of God, involving the destiny of Jew and Gentile, were representative of the whole world. Now, with refer-

ence to the great outline, of the divine arrangement for the rescue of man, it is important, that we study in its proper order, every item—so far as its wisdom, justice, grace and goodness are concerned.

The Apostle Paul, perfectly read, as well as plenary inspired, gives us a replete and complete summary, and a most explicit exposition, of the important matters of the system of redemption, in its entirety. In the chapter read, it is presented in a constitutional form, in reference to the covenant made with Abraham and his posterity, according to the flesh. He gives us a compend in this chapter, and we should have summaries, not only of this, but of all important matters, in our minds. We ought to concentrate our thoughts, and arrange them systematically. Paul had evidently done so, thus showing that all the institutions of God, are most perfect and methodical. The tables, types, figures, every thing in short, belonging to God's covenants with men, are not only perfect, but unique—indeed, all the elements entering into our religious systems, are splendid examples of perfection, in regard to order and arrangement.

The Apostle says, "Now of the things of which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." What a splendid climax! "On the right hand of the throne of the Majesty in the heavens." Could any thing more elevated be conceived of, than this presentation of the grand idea? And still further, "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." They had shadows and types in former institutions, but now we have realities. No blood shed in the world could atone for a single sin, until the sacrifice of Christ, which was the only

true and meritorious redemption—honorable alike to God and man—of the world from sin. Without that great sacrifice, remission of sins would have been impossible, out of harmony and incompatible with the nature of God. It was wholly impossible for God to lie, said the inspired Apostle. He can not deny himself. No! God could not and can not forgive sins, but through blood. Hence, the shedding of blood, in the typical institution; and in the Christian, the real institution, there is one grand final sacrifice and proclamation of the power of high heaven, for the remission of sins. Now, the whole Christian institution culminates in this single point.*

*The following, on the relation of the Sacrifice of Christ to Law, is worthy to be considered in this connection :

“If it be asked why man died, we can answer readily that it was because he sinned; but if we go a step beyond this, and ask why sin should be punished with death, we can only say that so God willed. He was pleased, for reasons known to himself, to decree that the soul that sinned should die; and the reason of the law, perhaps, lies beyond our highest conception.

“But although we may not be able to say certainly what all or even any of the reasons of the law may be, yet the whole matter sets divine law itself before us in a most peculiar attitude, and shows us that it is one of the most wonderful and majestic objects ever submitted to man for consideration. It shows also that the great Governor of men will be obeyed at all hazards, that on the matter of submission to his rules of order and morality and worship, he will compromise nothing, even to the eating of forbidden fruit; that ignorance and inexperience are no apology; that apparent insignificance in the thing inhibited or enjoined avails not for an excuse; but that every sin and all sin shall be punished with death.

“And it is not evil works merely that come within the wide-spread influence of the divine judgments, but idle words also. ‘For every idle word shall men render an account in the day of judgment,’ said our Redeemer. Nor is this carried beyond, or even to the extreme limits of God’s legislations: for in that day he will try even the secrets of

There are two or three words in this volume, either of which presents a summary of religion. The word recon-

men's hearts. And as Christ has died with a reference not only to the first of men, who was under law, and to the Jews, who were also under law; but also to the Gentiles, who were without written law—no human being can have any just ground to hope for exemption; but must assuredly give an account of himself to God, who made him, and made him also to serve him, and to glorify him forever.

“Now that Jesus died in relation to law, is one of the most obvious matters in the Scriptures, although some have failed to see this, and have even spoken against it. Such have taught that his death had no reference to law, and the character of God, as the Ruler of the world; but this is absurd, for he was made under law, with a reference to this very thing. ‘When the fullness of time was come, God sent forth his Son, made of a woman, made under law, to redeem those who were under the law, that we, the Jews, might receive the adoption of sons.’ If, then, he died with reference to the law of Moses, why not with reference to the law delivered at the beginning of the world? Man universally stood in relation to this precisely as the Jews did to their law. They had all become obnoxious to the curse or penalty due to the violation of theirs, which was hanging on a tree. Well, the world stood in no other relation to the original law. But that he became the Saviour, or substitute of the Jews, in this point, is very certain, from what is said in Gal. iii: 13, viz: ‘Christ has bought us off from the curse of the law, having become a curse for us.’ But this was not in a mere moral point of view neither, or to reform them in a political or legal point of view; that is, he died with an immediate reference to their political deliverance from the death to which they became obnoxious in law; or he bore death in their stead, that they, being freed from the law, might be justified, or forgiven their sins, through faith in his name. Those, therefore, who refused to accept of the deliverance which his blood had bought, had the curse executed upon them, and they were slain by millions, till they were scattered abroad, far from their native home, upon the face of all the earth, as it is at this day. This was according to another penalty or curse, threatened by the same law, which said that those who would not hearken to the voice of the Messiah should be cut off from being the people of God; and it

ciliation, for example, embraces the whole matter. We care not how many other words may be employed to embody the idea, they inevitably result in declaring substan-

becomes a question whether they will ever be permitted to return to their own land, till they put themselves in such an attitude toward the Messiah that this curse or dispersion may be removed. They are to return to the Lord, and when they do so the vail which is around their hearts shall be taken away, and they then may return according to faith, through the mercy of the Gentiles; but then, whether they can return while the curse still remains in force, is exceedingly problematical. When the curse fell on Satan he did not, and could not, return to heaven; and when it fell on man he did not, and could not, return to Paradise. So of Babylon, Nineveh, Sodom and Gomorrah, and so will it be with Rome; when the curse lights upon her it shall never be removed. With God it is in law curse or substitution; but no substitute can take the place of the Jews in regard to faith. They must, therefore, suffer the curse till they return to the Lord, and the vail be removed from around their hearts. There may, therefore, be something entirely erroneous in the present views of the Christian world, in regard to their going back to Canaan and Jerusalem. For the curses, like the gifts and callings of God, are without change, a fearful truth, verily, 'I say unto you fear him.' And there are cases in which substitution will not be accepted. Indeed, this can be admitted in law, only where there exist some extenuating circumstances, as in the case of man, who fell by temptation.

Here, then, dear reader, is a new and living way opened for us into the presence of the Great God. Through the rent vail of your Redeemer's flesh you may find forgiveness and an entrance into the holiest of all. We beseech you, therefore, not to risk your soul's salvation by offering contempt to the blood of the covenant. God will not hold you guiltless if you receive this grace in vain; but will certainly inflict on you the severe and terrible punishment which is threatened against all offenders in this matter. Instead of law, here is favor; instead of sin, here is righteousness; instead of misery, here is joy unutterable and the pleasures of the Spirit of God forever more." —*The Gospel Restored*, pp. 14, 15, 16.

tially that it is an institution of reconciliation—an institution of God, established in wisdom and benevolence, for the purpose of bringing alienated parties together, into amity and reconciliation, which never could have been done in any other way. Hence, religion, whether interpreted by the Greek or Latin tongue, signifies no more nor less than a binding over, or binding again. It is true there is another and an unscriptural idea, entertained by some of this matter, but it is low and mean, and unworthy of man, to cherish any other than that which we have here suggested, which is the highest and noblest conception of the grand scheme of redemption, entertained by man.

In presenting the matter, however, in this summary way, the Apostle wishes to give a very striking and impressive idea of its importance. “We have *such* an high priest.” No adjectives, no prefixes, could describe him in his full-orbed splendor. He is *such* an high priest, as has sat down on the right hand of the throne of the Majesty, in the heavens. You will observe that there was an effort of his mind to rise to the dignity of his subject; not only does he present him as the *high* priest—the summit of sacerdotal dignity—but as a high priest on the right hand of the King Eternal—the very highest conception of official grandeur. We must not regard the terminology employed here as mere common-place expressions—as words merely designed to give an exalted view of the subject to which they refer. Every word is designed to be significant, and the thoughts they express to exert a potent influence upon the intellect and the heart of man. But to come to the heart of the matter, he says *we* have such an high priest. There are priests and high priests, but only one high priest at a time. There is only one now in the

universe, there has been but one since the crucifixion, and he is *our* High Priest. He was ordained in the typical institution, by gifts of thank and sin-offering.

Gentlemen, I pause here to remark that we can give nothing to God. We sometimes imagine (very erroneously) that we have merit in giving, in doing something generous toward God. There is not a more baseless fabric in the universe than that erected on this idea. That we can, in any conceivable sense of the word, *give* any thing to God, is simply preposterous. If we were as pure and pious as angels, whence comes that piety? If we were as devotional as Gabriel, whence comes that devotion? It is entirely out of the purview of reason or of revelation to suppose, for one moment, that merited honor or glory can accrue to us for giving, however generously, what the institution of God alone can give us.

It is very important, gentlemen, to keep constantly before our minds, that there never has been, nor can there be, any thing done acceptably to God, except through Christ the power of God unto salvation.

We are to look at the Christian Institution in the light of the covenant. Paul says, all these things "serve unto the example and shadow of heavenly things." Moses was admonished by God to make all things by the *types* which he had seen in the mount. Now, these were mere shadows of the institutions, which we enjoy, for if the institutions of the Patriarchal age, had been real, there would have been no room, and no need, for the new institution—the dispensation under which we live. But if men should put a whole tribe of living sentient beings, upon a mountain altar, and consume them to ashes, and thus make one splendid awful offering, for the planet on which we live, it would not atone for the sins of one man. No! not for

a single aberration, of a single individual. It is impossible for man to merit—to earn, to gain any thing from God. Blest as he is, it is all of grace.

The Apostle says, that “finding fault” with the institution—recognizing its insufficiency—although given in Mount Sinai, and sanctified by the blood of animals, the day had come when God declared his purpose, to make a new covenant with the house of Israel, and the house of Judah, which should be unlike the former institution—of a temporal character. It provided for absolute remission of sins, the giving of a new heart—a new life, the fruit of remission and the Holy Spirit, given to them. 1st. I will put my laws into their minds. 2nd. I will write them in their hearts. 3rd. I will be to them a God, and they shall be to me a people”—especially to them. We do not like the rendering “I will be to them a God,” etc., so well as, “I will be to them, God, and they shall be to me my people.”

This defines the new relation of man to God and God to man—this brings him into intimate covenant relation with God. Observe the principles that underlie the institution. He proposes first of all to make them his people—all shall know him, from the least to the greatest. The Institution of Christianity is the most highly developed divinity, in the universe, so far as we know any thing of the subject. It is the church properly so called. It is the school promised by the prophetic oracle of God the Father, of which Christ himself is the teacher. No one can speak—no one can teach like him, and his ideas are the highest conceptions of divinity. Man could never have conceived of such an institution as the Christian Church. It was beyond the power of human reason to have arrived at such a result. No philosophy could have originated the idea

of sacrifice, and the existence and efficacy of sacrifice, while it repudiates in its very nature all human origin, affords indubitable proof of its divine origin. No man can understand one book of the Bible, and be a skeptic. No such ideas, as those developed in the sacred volume, ever occurred to the mind of man—it was as impossible for man to originate them, as to create or annihilate a particle of matter.

It was just as much impossible for man to discover that blood was necessary to the remission of sins, as it was for him to create any thing in the universe. It could not be the result of imagination, as that is always limited to realities. The beau ideal—the institution of blood sacrifice never could have occurred to the mind of man, which only acts upon the images of things around us, and originates nothing.

Gentlemen, this Grand Charter is as certainly divine in its birth—in its origin—as are the glittering stars in the firmament of God.

This new institution, is a full development of what is usually called the grace of God. As before remarked, the altar sanctified the gift, and not the gift the altar. The virtue is in the altar, and it seems really strange that it should be so. The wisdom and philosophy of the world would forever have failed to suggest such an idea. Why it is so, always has been, and must remain, a mystery; the secret depths of which, are unfathomable by man. We, however, suggest to your minds, that the humanity of our Saviour, was offered upon the altar of his divinity. His divine nature gave the offering all its value. It would have been valueless and ineffectual, but for this single idea. This is what lies back of all the reasons for salvation and justification through sacrifice, from the foundation of the

earth. It is said that the altar gave acceptableness to the offering. Whatever the offering might be, it was sanctified by the altar, hence, it was *divinity* in the person of Messiah, that made His life a sin offering—his life and death a sacrifice, that forever vindicates the throne of God—that justifies the Divine character in the forgiveness of sins. Hence, if we look at this subject of sacrifice, back through the days of Abraham to Cain and Abel, we shall find that the crucifixion of Messiah embodied the typical ideas, suggested by the altar, the offering, and the priest of the Jewish institution.

Gentlemen, it would save you, and the rest of mankind, a great deal of trouble and anxiety of mind, to be thoroughly informed in regard to the fundamental ideas of the remedial system. It is well worthy of man, to study the types cast in heaven—molded—then sent down by angels forming a great ladder, between Heaven and Mount Sinai, where they were presented to Moses, not only in behalf of the Jewish nation, but the whole family of man.

The continuation of our species—yea of earth and all its tenantry—is dependent upon this interposition. But for this it would have been impossible for God in all his wisdom and power, to have continued the human race, or to have permitted man or woman to exist after the first covenant between God and man had been broken. [*Bell rings.*]

LECTURE XXXIV.

HEBREWS IX.

GENTLEMEN—We are recapitulating the great ideas that permeate the remedial system. We have been reading the law, and now we are reading portions of the commentary of the great commentator on that law, the Apostle Paul, who, in his addresses to the Gentiles and his own brethren, found it necessary, even in his day, to give them a development of the grand elements that enter into the remedial system. The system, with its typography, was supernatural. The Jewish religion derived nothing from the patriarchal (which preceded it), except ordinances; unless the promises, which extended over both, may be considered as derived from the former. It was a grand symbolical institution, and it, therefore, became necessary to cast an entire new font of types, in order to indicate intelligently to man his relations to God, to himself, and his destiny; and thus enable him to know himself, a matter of vast importance to every man. Moses himself was the type-founder, and followed the pattern exhibited to him in the Mount. God showed him a picture of the tabernacle, having, in harmony with the conditions of man, three distinct departments. You will remember we presented man as body, soul and spirit, a classification as clearly set forth in Holy Writ as is any other analysis. Of course we do not attempt to limit the powers of man, but speak of him as revealed to us, and from our own experience.

We repeat again that man is not in a natural, but a preternatural state—an unnatural condition—in a state of alienation from himself and from his God. There is a war of opposing elements in man, in which his soul, his un-

derstanding, is ever dictating and approving the right, while his animal nature is suggesting the wrong; thereby creating and continuing a strife, an inward conflict. Paul, knowing man inwardly and outwardly, writes, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Again, speaking of the inward man, he says, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."

Gentlemen, the greatest wonder in the universe is the remedial system. Had the question been propounded in eternity, before the earth was, with a full-orbed view of the whole creation before the minds of the hierarchies of heaven, how it should be conducted, what the mode of operation, what the terminus, the culminating point of the whole grand scheme, I presume to say that no intellect in the heavens above, not one of the mighty host of spirits that congregate around the throne of God, could have given an adequate answer to the wonderful question. Hence, it is spoken of as a great mystery—a thing not incomprehensible, but hidden. It was evidently the purpose of God to keep the solution of the mystery from man, for a purpose best known to the Majesty of the heavens. There is not an atom of the universe unknown to Him—nothing unseen by Him who inhabiteth eternity. He says, "Do I not fill heaven and earth with My presence?" Can there be any thing above or beyond Him, which He does not see and know?

One of the grandest ideas of the system is that concerning the priesthood. We have a man called Melchisedek, who is prince of peace, and prince of priests—who

was so far superior, even to Abraham, that the great patriarch himself paid tithes to him. Abraham, in his own person, represented, according to Paul's philosophy, the whole Jewish nation—all the multitudes descended from him, and the grand chain of ideas extends down through all his institutions, to the present hour. According to Paul's philosophy, Melchisedek was the greatest of all men, because Abraham and Levi, and Moses and Aaron, paid tithes to him. Even Levi, who received tithes, paid tithes to Melchisedek, and glorified and honored him as an ambassador sent from the Lord.

We have in these elementary matters, the basis of the remedial system, arranged in three departments—the prophetic, the sacerdotal and the real—giving birth to three classifications, of which we have already spoken sufficiently.

The chapter read this morning, is one of the best and most infallible commentaries upon the tabernacle, which had ordinances of divine service, and a worldly sanctuary, *i. e.*, one pertaining to the flesh—the outward, the sensuous man. The Apostle has commented upon it, even to the Hebrews; and presented the great ideas underlying the institution. After the first vail, and after the second vail of the tabernacle, was the holiest of all—heaven itself, in divine glory and majesty, was present there. Incense of the most exquisite composition, was there presented to the sense, as prescribed by Moses—the most delightful perfume ever breathed by man. The odor was superlatively grateful to the sensuous nature. And why was this? What were the reasons for its being so? is a question that arises to every inquisitive student of the tabernacle. Was it not a type of the prayers of devoted and pure hearts, acceptable to God as the incense of the

morning? He was said to take delight in it. And once a year the high priest, carried into the holiest place, a supply of this delicious perfume, that his person and presence might be acceptable to God. But with this, he must have a pure, devotional spirit. It was a great condescension, on the part of our heavenly Father, to vouchsafe this symbol of spiritual and devotional worship, that its acceptableness might be signified to man.

Prayer is begging—supplicating—asking favors. Some people think they are doing God great honor, when they pray to him; as if a beggar, who asked alms of a king or lord, should conceive that he was doing him honor, because, forsooth, he begged a pittance of his wealth! Men fall down upon their knees, or stand up, in the assembly of the people—performing a work of supererogation in this respect—and really flatter themselves, when they get through, that they have honored God; and merit much for having prayed to him. This is one of the most specious and delusive ideas, ever cherished in the heart of man. Yet there are multitudes, both in the Old World and the New, who really believe that they honor their Maker by prayer. Of all the delusions—the hallucinations, that ever took possession of the human brain, this is the most absurd. It caps the climax of religious folly.

Gentlemen, we are royal beggars. We pray through a representative high priest, and it is *our* greatest honor; and the more grateful we are for the privilege, the greater the honor to ourselves. Yet nothing in us, makes our prayers meritorious in themselves. Can you suppose that a beggar, who stands at your door, and proclaims his wretchedness with a flood of tears, thereby establishes a claim upon your bounty? Has he *merited* any thing at your hands? So, when we come to God upon our knees, with

contrite hearts and devotional spirits, is it possible to imagine that we *merit* any thing at his hands? Have we any right to his attention? Surely not. Yet, in sublime condescension, he hears and answers our petitions when made aright. The poet, Young, has said, “*man’s* highest honor is to be in audience with his God.” But let him not suppose he honors God.

If a man should have the ear of an earthly autocrat for an hour’s interview, he would tell the honor to his children and his children’s children. But what is this, to having audience with the King of kings and Lord of lords? Can man conceive of any thing which should so inspire him with gratitude, with veneration and love, as that, upon the throne of his glory, God should hear the prayers of the frail denizens of earth—should listen to their supplications? There is not, within the lids of the Bible, a presentation of the Divine character, so fascinating as that which reveals Him as a prayer-hearing God. The idea that God, in his infinite majesty, could condescend to listen to the prayer of an earthly beggar—or that he would hold in abeyance the awful machinery of the universe, as in answer to the prayer of Joshua! What an exhortation to man, to bend his heart and soul in thanksgiving and adoration, to the bountiful Fountain of his being.

In the order of worship, the high priest stands before God, and entreats his attention to the wants of his people, having the names of the twelve tribes upon his person. The Lord looks down upon him and blesses him, and through him, the people he represents.

Gentlemen, let us mark emphatically, the great idea of representation, which permeates this entire volume. We think it a great matter, to have a representative govern-

ment. It is at least but an offshoot, from the great system that pervades the entire Bible. God made one man that represented the whole race—Adam first; and the second Adam represented the race of man, and God as well. The system of representative men working for the honor and glory of God, is one of the grandest ideas presented to man's contemplation. Coming down, by regular gradations, from creation to the Cross, they have laid a foundation for our worship, firm as the throne of God itself. (*Bell rings.*)

A SERMON ON THE LAW.*

“For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”—*Romans* viii, 3.

Words are signs of ideas or thoughts. Unless words are understood, ideas or sentiments can neither be communicated nor received. Words that in themselves are quite intelligible, may become difficult to understand in different connections and circumstances. One of the most important words in our text is of easy signification, and yet, in consequence of its diverse usages and epithets, it

*As a proper sequel to the preceding Lectures on the Pentateuch, and as, in some respects, supplying the omission of Mr. Campbell's Lectures on the New Testament, which always occupied the latter portion of the session, but which we did not think proper to give in this volume, we have concluded to republish the abstract of his celebrated Sermon on the Law, delivered before the Redstone Baptist Association on the 1st of September, 1816.

This sermon may be regarded as embodying the fundamental ideas of the Reformation, for which Mr. Campbell plead. *It contains the seeds of things.* Its orthodoxy was questioned by the Regular Baptist Association, and was made the ground of impeachment and trial of Mr. C. for heresy, before that august body, at its annual meeting subsequent to the delivery of the sermon. It is, therefore, valuable as an item of ecclesiastical history, and its appearance in this volume will bring it within the reach of all who may desire to procure a copy.

is sometimes difficult precisely to ascertain what ideas should be attached to it. It is the term *law*. But by a close investigation of the context, and a general knowledge of the Scriptures, every difficulty of this kind may be easily surmounted.

In order to elucidate and enforce the doctrine contained in this verse, we shall scrupulously observe the following method :

1. We shall endeavor to ascertain what ideas we are to attach to the phrase "*the law*," in this, and similar portions of the sacred Scriptures.

2. Point out those things which *the law* could not accomplish.

3. Demonstrate the reason why *the law* failed to accomplish those objects.

4. Illustrate how God has remedied those relative defects of *the law*.

6. In the last place, deduce such conclusions from these premises, as must obviously and necessarily present themselves to every unbiased and reflecting mind.

In discussing the doctrine contained in our text, we are, then, in the first place, to endeavor to ascertain what ideas we are to attach to the terms "*the law*," in this, and similar portions of the sacred Scripture.

The term "*law*" denotes, in common usage, "a rule of action." It was used by the Jews, until the time of our Saviour, to distinguish the whole revelation made to the Patriarchs and Prophets, from the traditions and commandments of the rabbies or doctors of the law. Thus the Jews called the Psalms of David *law*—John xii, 34. Referring to the one hundred and tenth Psalm, they say, "We have heard out of the law that Christ abideth forever." And again, our Saviour calls the Psalms of David

law—John x, 34. Referring to Psalm lxxxii, 6, he says, “Is it not written in your law, I said ye are gods.” Thus when we hear David extolling God’s law, we are to understand him as referring to all divine revelation extant in his time. But when the Old Testament Scriptures were finished, and divided according to their contents, for the use of synagogues, the Jews styled them the law, the prophets and the psalms. Luke xxiv, 44, Christ says, “All things written in the law of Moses, in the prophets, and in the psalms, concerning me, must be fulfilled.”

The addition of the definite article, in this instance, as well as all others, alters the signification, or at least determines it. During the life of Moses, the words “*the law*,” without some explicative addition, were never used. Joshua, Moses’ successor, denominates the writings of Moses “the book of the law;” but never uses the phrase by itself. Nor, indeed, have we any authentic account of this phrase being used, without some restrictive definition, until the reign of Abijah, 2 Chron., xiv, 4, at which time it is used to denote the whole legal dispensation by Moses. In this way it is used about thirty times in the Old Testament, and as often with such epithets as show that the whole law of Moses is intended.

When the doctrines of the reign of Heaven began to be preached, and to be contrasted in the New Testament with the Mosaic economy, the phrase “*the law*” became very common, and when used without any distinguishing epithet, or restrictive definition, invariably denoted the whole legal or Mosaic dispensation. In this acceptation it occurs about one hundred and fifty times in the New Testament. To make myself more intelligible, I would observe that when the terms “*the law*” have such distinguishing properties or restrictive definitions as “the royal law,” “the

law of faith," "the law of liberty," "the law of Christ," "the law of the spirit of life," etc., it is most obvious the whole Mosaic law or dispensation is not intended. But when we find the phrase "the law" without any such limitations or epithets as "the law was given by Moses," "the law and the prophets were until John," "if ye be led by the Spirit, ye are not under the law," "ye are not under the law but under grace," etc., we must perceive the whole law of Moses, or legal dispensation, is intended.

I say the *whole* law, or dispensation by Moses; for in modern times the law of Moses is divided and classified under three heads, denominated the moral, ceremonial, and judicial law. This division of the law being unknown in the apostolic age, and of course never used by the Apostles, can serve no valuable purpose, in obtaining a correct knowledge of the doctrine delivered by the Apostles respecting the law. You might as well inquire of the Apostles, or consult their writings, to know who the Supralapsarians or Sublapsarians are, as to inquire of them, what is the moral, ceremonial or judicial law. But, like many distinctions handed down to us from mystical Babylon, they bear the mark on their forehead that certifies to us their origin is not divine. If this distinction were harmless, if it did not perplex, bias and confound, rather than assist the judgment, in determining the sense of the apostolic writings, we should let it pass unnoticed; but justice to the truth requires us to make a remark or two on this division of the law.

The phrase, *the moral law*, includes that part of the law of Moses, "written and engraved on two tables of stone," called the ten commandments. Now, the word *moral*, according to the most approved lexicographers, is defined, "relating to the practice of men toward each other, as it may

be virtuous or criminal, good or bad." The French, from whom we have the term *moral*, immediately, and the Romans, from whom we originally received it, used it agreeably to the above definition. Of course, then, a *moral law* is a law which regulates the conduct of men toward each other. But will the ten commandments answer this definition? No. For doctors in divinity tell us, the first table of the Decalogue respects our duty to God; the second our duty to man. Why, then, call the ten commandments "*the moral law*," seeing but six of them are moral, that is, relating to our conduct toward men? In modern times, we sometimes distinguish between religion and morality; but while we affirm that religion is one thing, and morality another; and then affirm that the ten commandments are *the moral law*—do we not, in so saying, contradict ourselves? Assuredly, the legs of the lame are not equal!

A second objection to denominating the ten precepts, "*the moral law*," presents itself to the reflecting mind, from the consideration that all morality is not contained in them. When it is said that the ten commandments are "*the moral law*," does not this definite phrase imply that all morality is contained in them; or, what is the same in effect, that all immorality is prohibited in them? But, is this the fact? Are the immoralities called drunkenness, fornication, polygamy, divorces on trifling accounts, retaliation, etc., prohibited in the ten precepts? This question must be answered in the negative. If it had been asked, is all immorality prohibited in this saying, "Thou shalt love thy neighbor as thyself?" we would readily answer, yes; but it is the so-called moral law we are speaking of. We affirm, then, that the above immoralities are not prohibited in the Decalogue, according to the most obvious construction of the words. We are aware that

large volumes have been written to show how much is comprehended in the ten precepts. But, methinks, the voluminous works of some learned men on this subject too much resemble the writings of Peter D'Alva, who wrote forty-eight huge folio volumes to explain the mysteries of the conception of the Messiah in the womb of the Virgin Mary! And what shall we think of the genius who discovered that singing hymns and spiritual songs was prohibited, and the office of the Ruling Elder pointed out, in the second commandment? That dancing and stage plays were prohibited in the seventh; and supporting the clergy enjoined in the eighth! According to this latitude of interpretation, a genius may arise and show us that law and gospel are contained in the first commandment, and of course all the others are superfluous. But this way of enlarging on the Decalogue defeats the division of the law of Moses, which these doctors have made. For instance, they tell us that witchcraft is prohibited in the first commandment; incest and sodomy in the seventh. Now, they afterward place these vices, with the laws respecting them, in their judicial law; if, then, their moral law includes their judicial law, they make a distinction without a difference.

There remains another objection to this division of the law. It sets itself in opposition to the skill of an Apostle, and ultimately deters us from speaking of the ten precepts as he did. Paul, according to the wisdom given unto him, denominated the ten precepts the "ministration of condemnation and of death."—2 Cor. iii, 7, 14. This we call the moral law. Whether *he* or we are to be esteemed the most able ministers of Christ, it remains for you, my friends, to say. Paul, having called the ten precepts the ministration of death, next affirms that it was to

be done away—and that it was done away. Now, the calling the ten precepts “the moral law” is not only a violation of the use of words; is not only inconsistent in itself, and contradictory to truth; but greatly obscures the doctrine taught by the Apostle in the third chapter of 2 Corinthians, and in similar passages, so as to render it almost, if not altogether, unintelligible to us. To use the same language of the moral law as he used in respect to the ministration of condemnation and death, is shocking to many devout ears. When we say the moral law is done away, the religious world is alarmed; but when we declare the ministration of condemnation is done away, they hear us patiently, not knowing what we mean! To give new names to ancient things, and speak of them according to their ancient names, is perplexing indeed. Suppose, for example, I would call the English law which governed these States when colonies, the constitution of the United States, and then affirm that the constitution of the United States is done away, or abolished, who would believe me? But if the people were informed that what *I* called the constitution of these States was the obsolete British law, they would assent to my statement. Who would not discover that the giving of a wrong name was the sole cause of such a misunderstanding? Hence it is, that modern teachers, by their innovations concerning law, have perplexed the student of the Bible, and caused many a fruitless controversy, as unnecessary as that relating to the mark set on Cain. It does not militate with this statement to grant that some of the precepts of the Decalogue have been re-promulgated by Jesus Christ, any more than the re-promulgation of some of the British laws does not prevent us from affirming that the laws under which the

colonies existed are done away to the citizens of the United States. But of this more afterward.

To what has been said, it may be added, that the modern division of the law tends very much to perplex any person who wishes to understand the Epistles to the Romans, Galatians and Hebrews; insomuch, that while the hearer keeps this distinction in mind, he is continually at a loss to know whether the moral, ceremonial, or judicial law is intended.

Before dismissing this part of the subject, we would observe, that there are two principles, commandments or laws, that are never included in our observations respecting the law of Moses, nor are they ever in Holy Writ called the law of Moses. These are, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." These, our Great Prophet teaches us, are the basis of the law of Moses, and of the prophets. "On these two commandments hang all the law and the prophets." Indeed, the Sinai law, and all Jewish law, is but a modification of them. These are of universal and immutable obligation. Angels and men, good and bad, are forever under them. God, as our Creator, can not require less; nor can we, as creatures and fellow creatures, propose or expect less, as the standard of duty and perfection. These are coeval with angels and men. They are engraven with more or less clearness on every human heart. These are the ground-work or basis of the law, written in the heart of heathens, which constitute their conscience, or knowledge of right and wrong. By these their thoughts mutually accuse or else excuse one another. By these they shall be judged, or at least all who have never seen or heard a written law, or revelation. But for these

principles there had never been either law or gospel. Let it, then, be remembered, that in the Scriptures, these precepts are considered the basis of all law and prophecy; consequently, when we speak of the law of Moses, we do not include these commandments, but that whole modification of them sometimes called the legal dispensation. It must also be observed, that the Apostles sometimes speak of the law, when it is obvious that a certain part only is intended. But this, so far from clashing with the preceding observations, fully corroborates them. For if the Apostle refers to any particular part of the law, under the general terms, the law, and speaks of the whole dispensation in the same terms, without any additional definition, then, doubtless, the phrase the law denotes the whole legal dispensation, and not any particular law, or new distinction, to which we may affix the words, the law.

2. We shall now attempt to point out those things which the law could not accomplish.

In the first place, it could not give righteousness and life. Righteousness and eternal life are inseparably connected. Where the former is not, the latter can not be enjoyed. Whatever means put us in the possession of the one, puts us in the possession of the other. But this the law could not do. "For if there had been a law given, which could have given life, verily, righteousness should have been by the law."—Gal. iii, 21. "If righteousness come by the law, then Christ is dead in vain." These testimonies of the Apostle, with the whole scope of divine truth, teach us that no man is justified by the law, that righteousness and eternal life can not be received through it.

Here we must regret that our translators, by an injudicious supplement, should have made the Apostle ap-

parently contradict himself. I allude to the supplement in the tenth verse of Romans, seventh chapter. From the seventh verse of this chapter, the Apostle narrates his experience as a Jew under the law, and then his experience as a Christian, under the gospel, freed from the law. The scope of the tenth verse and its context is to show what the Apostle once thought of the law, and how his mistakes were corrected. If any supplement be necessary in this verse, we apprehend it should be similar to what follows: "And the commandment (which I thought would give me) life, I found (to lead) to death." This doubtless corresponds with the scope of the context, and does not, like the present supplement, clash with Gallatians iii and xxi. Indeed the law, so far from being "ordained to give life," was merely "*added* to the promise of life, till the seed should come to whom the promise was made." "Moreover, the law entered that the offense might abound." "For by the law was the knowledge of sin." For these reasons we conclude that justification, righteousness and eternal life can not by any means be obtained by the law.

2. In the second place, the law could not exhibit the malignity or demerit of sin. It taught those that were under it, that certain actions were sinful—to these sinful actions it gave descriptive names—one is called theft, a second murder, a third adultery. It showed that these actions were offensive to God, hurtful to men, and deserved death. But how extensive their malignity and vast their demerit the law could not exhibit. This remained for later times and other means to develop.

3. In the third place, the law could not be a suitable rule of life to mankind in this imperfect state. It could not to all mankind, as it was given to and designed only for a part. It was given to the Jewish nation, and to none

else. As the inscription on a letter identifies to whom it belongs ; as the preamble to a proclamation distinguishes who is addressed ; so the preface to the law points out and determines to whom it was given. It points out a people brought from the land of Egypt, and released from the house of bondage, as the subjects of it. To extend it farther than its own preface, is to violate the rules of criticism and propriety. How unjust and improper would it be to convey the contents of a letter to a person to whom it was not directed—how inconsistent to enjoin the items of a proclamation made by the President of these United States on the subjects of the French government. As inconsistent would it be to extend the law of Moses beyond the limits of the Jewish nation. Do we not know, with Paul, that what things soever the law saith, it saith to them that are under the law ? But even to the Jews it was not the most suitable rule of life. 'Tis universally agreed that example, as a rule of life, is more influential than precept. Now, the whole Mosaic law wanted a model or example of living perfection. The most exemplary characters under the law, had their notable imperfections. And as long as polygamy, divorces, slavery, revenge, etc., were winked at under that law, so long must the lives of its best subjects be stained with glaring imperfections. But when we illustrate how God has remedied the defects of the law, the ideas presented in this particular shall be more fully confirmed.

But we hasten to the third thing proposed in our method, which is to demonstrate the reason why the law could not accomplish these objects.

The Apostle, in our text, briefly informs us, that it was owing to human weakness that the law failed to accomplish these things—"In that it was weak through the flesh."

The defects of the law are of a relative kind. It is not in itself weak or sinful—some part of it was holy, just and good—other parts of it were elementary, shadowy representations of good things to come. But that part of it written and engraven on tables of stone, which was holy, just and good, failed in that it was too high, sublime and spiritual, to regulate so weak a mortal as fallen man. And even when its oblations and sacrifices were presented, there was something too vast and sublime for such weak means, such carnal commandments, such beggarly elements, such perishable and insignificant blood, to effect. So that, as the Apostle saith, the law made nothing perfect, it merely introduced a better hope. If the law had been faultless, no place should have been found for the gospel. We may, then, fairly conclude that the spirituality, holiness, justice and goodness of one part of the law, rendered it too high; and the carnal, weak and beggarly elements of another part rendered it too low; and both together became weak through the flesh. Viewing the law in this light, we can suitably apply the words of the Spirit, uttered by Ezekiel xx, 25, in relation to its incompetence, “I gave them,” says he, “statutes which were not good, and judgments whereby they should not live.”

We have now arrived at the fourth head of our discourse, in which we proposed to illustrate the means by which God has remedied the relative defects of the law.

All those defects the Eternal Father remedies by sending his own Son, in the likeness of sinful flesh, and for sin, condemns sin in the flesh. “That the whole righteousness which the law required might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

The primary deficiency of the law which we noticed, was, that it could not give righteousness and eternal life,

Now, the Son of God, the Only Begotten of the Father, in the likeness of sinful flesh, makes an end of sin, makes reconciliation for iniquity, finishes transgression, brings in an everlasting righteousness, and completes eternal redemption for sinners. He magnifies the law, and makes it honorable. All this he achieves by his obedience unto death. He finished the work which the Father gave him to do; so that in him all believers, all the spiritual seed of Abraham, find righteousness and eternal life; not by legal works or observances, in whole or in part, but through the abundance of grace and the gift of righteousness, which is by him; "For the gift of God is eternal life, through Jesus Christ our Lord." This righteousness, and its concomitant, eternal life, are revealed from faith to faith—the information or report of it comes in the divine word to our ears, and receiving the report of it, or believing the divine testimony concerning it, brings us into the enjoyment of its blessings. Hence it is that Christ is the end of the law for righteousness to every one that believeth. Nor is he, on this account, the minister of sin—for thus the righteousness, the perfect righteousness of the law, is fulfilled in us, who walk not after the flesh, but after the Spirit. Do we, then, make void the law or destroy the righteousness of it by faith? God forbid—we establish the law.

A second thing which we observe the law could not do, was to give a full exhibition of the demerit of sin. It is acknowledged that the demerit of sin was partially developed in the law, and before the law. Sin was condemned in the deluge, in the confusion of human speech, in turning to ashes the cities of the plain, in the thousands that fell in the wilderness. But these, and a thousand similar monuments beside, fall vastly short of giving a full exhibition

of sin in its malignant nature and destructive consequences. But a full discovery of its nature and demerits is given us in the person of Jesus Christ. God condemned sin in him—God spared not his own Son, but delivered him up—it pleased the Lord to bruise him, to pour out his soul an offering for sin. When we view the Son of the Eternal suspended on the cursed tree—when we see him in the garden, and hear his petitions—when we hear him exclaim, “My God, My God, why hast thou forsaken me!” in a word, when we see him expiring in blood, and laid in the tomb, we have a monument of the demerit of sin, which no law could give, which no temporal calamity could exhibit.

We sometimes, in the vanity of our minds, talk lightly of the demerit of sin, and irreverently of the atonement. In this age of novelty, it is said, “that the sufferings of Christ were so great as to atone for the sins of worlds on worlds,” or at least for the sins of the damned as well as the saved—that “one drop of his blood is sufficient to atone for the sins of the whole world.” That is, in other words, the sufferings of Christ so transcended the demerit of the sins of his people, as to be sufficient to save all that shall eternally perish. These assertions are as unreasonable as unscriptural. In our zeal to exalt the merits of the atonement—I say, in the warmth of our passions, and in the fullness of our hearts, let us be cautious lest we impeach the Divine wisdom and prudence. Doubtless, if the merit of his sufferings transcends the demerit of his people’s sins, then some of his sufferings were in vain, and some of his merit unrewarded. To avoid this conclusion, some have affirmed that all shall be saved, and none perish, contrary to the express word of God. Indeed, the transition from these inconsistent views of the atonement

to what is called Universalism, is short and easy. But I would humbly propose a few inquiries on this subject. Why do the Evangelists inform us that Christ died so soon after his suspension on the cross? Why so much marvel expressed that he was so soon dead? so much sooner than the malefactors that were crucified with him? It might be presumed his last words solve these difficulties—"It is finished, and he gave up the ghost." From these, and similar premises, it would seem that his life and sufferings were prolonged just so long as was necessary to complete the redemption of his people. We are accustomed, on all subjects that admit of it, to distinguish between quantity and quality. In the common concerns of human intercourse, sometimes the quality of a thing is acceptable, when the quantity is not; at other times, the quantity is acceptable when the quality is not. If a thousand slaves were to be redeemed and emancipated by means of gold, the person in whose custody they were could not demand any more precious metal than gold—when one piece of gold was presented to him he might object to the quantity as deficient, though the quality is unobjectionable. In respect of the means of our redemption, it must be allowed that the sufferings of Christ were they. These sufferings, then, were the sufferings of a divine person—such, doubtless, was their quality. And a life and sufferings of any other quality, could avail nothing in effecting redemption for transgressors. If but one of Adam's race should be saved, a life and sufferings of such a quality would have been indispensably requisite to accomplish such a deliverance. Again, if more were to have been saved than what will eventually be saved, the quantity, and not the quality, of his sufferings would have been augmented. The only sentiment respecting the atonement that will bear the test

of scripture truth or sober reason, is, that the life and sufferings of Christ in quality, and in length or quantity, were such as sufficed to make reconciliation for all the sins of his chosen race, or for all them, in every age or nation, that shall believe in Him. There was nothing deficient, nothing superfluous, else he shall never see of the travail of his soul and be satisfied; which would be the reverse of his Father's promise, and his own expectation. When the life and sufferings of Christ are viewed in this light, the demerit of sin appears in its true colors, all inconsistencies vanish, and all the testimonies of sacred truth, of patriarchs, prophets and apostles, harmoniously correspond. But if we suppose that the sufferings of Christ transcended the demerit of the sins of "his people," then we have no full exhibition of the demerit of sin. Nor are "his people" under any more obligation of love or gratitude to him than they who eternally perish.

That which remains on this head is to show how the failure of the law, in not being a suitable rule of life, has been remedied.

We noticed that example is a more powerful teacher than precept. Now, Jesus Christ has afforded us an example of human perfection never witnessed before. He gave a living form to every moral and religious precept which they never before possessed. In this respect he was the distinguished Prophet, to whom Moses and all the inferior prophets referred. In entering on this prophetic office, he taught with a peculiarity unexampled by all his predecessors. "He spake as never man spake." The highest commendation he gave of Moses was that he wrote of him, and that he was a faithful servant in Christ's house. From the beginning of his ministry to the end of his life, he claimed the honor of being the only person

that could instruct men in the knowledge of God, or of his will. He claimed the honor of being the author or finisher of the only perfect form of religion; the Eternal Father attested all his claims and honored all his pretensions. Respecting the ancient rules of life, the law and the prophets, he taught his disciples they had lived their day—he taught them they were given only for a limited time. “The law and the prophets prophesied until John,” then they give place to a greater prophet and a more glorious law. Malachi, the last of the ancient prophets, informed Israel that they should strictly observe Moses’ law, until a person should come in the spirit and power of Elias. Jesus taught us that John the Baptist was he, and that the law and prophets terminated at his entrance upon his ministry; for since that time the kingdom of God is preached, and all men press into it. To attest his character, and to convince the church of his being the great Prophet, to whom all Christians should exclusively hearken as their teacher; to weaken the attachments of his disciples to Moses and the prophets, it pleased God to send down Moses and Elias from heaven—the one the lawgiver, and the other the law-restorer, to resign their prophetic honors at the feet of the Messiah, in presence of select witnesses. “Jesus took with him Peter, James and John into a high mountain, and was transfigured before them, and his face did shine as the sun, and his raiment was white as snow, and behold there appeared Moses and Elias talking with him.” Peter, enraptured with these heavenly visitants, proposes erecting three tabernacles—one for Christ, one for Moses, and one for Elias. But while he was thus proposing to associate Christ, the great Prophet, with Moses and Elias, inferior prophets, a bright cloud overshadowed them, and a voice out of the cloud, an indi-

rect reply to Peter's motion—"This is my beloved Son, in whom I am well pleased, *hear ye him.*" Thus, when these ancient and venerable prophets were recalled to heaven, Christ alone is left as the great teacher, to whom, by a commandment from the excellent glory, the throne of the Eternal, we are obliged to hearken. That this transaction was significant of the doctrine above stated, must be manifest when we take into view all the circumstances. Might it not be asked, "Why did not Abel, Abraham, or Enoch appear on this occasion?" The reason is plain—the disciples of Christ had no hurtful respect for *them*. Moses and Elias, the reputed oracles of the Jewish nation, were the two, and the only two, in respect of whom this solemn and significant revocation was needful. The plain language of the whole occurrence was this—Moses and Elias were excellent men, they were now glorified in heaven, they had lived their day, the limited time they were to flourish as teachers of the will of heaven was now come to an end. The morning star had arisen—nay, was almost set—and the Sun of Righteousness was arising with salutiferous rays. Let us, then, walk in the noon-day light—let us hearken to Jesus, as the Prophet and Legislator, Priest and King. He shall reign over all the ransomed race. We find all things whatsoever the law could not do are accomplished in him, and by him—that in him all Christians might be perfect and complete—"for the law was given by Moses, but grace and truth came by Jesus Christ."

It now remains, in the last place, to deduce such conclusions from the above premises, as must obviously and necessarily present themselves to every candid and reflecting mind.

1st. From what has been said, it follows that there is an

essential difference between law and gospel—the Old Testament and the New.* No two words are more distinct in their signification than *law* and *gospel*. They are contradistinguished under various names in the New Testament. The law is denominated “the letter,” “the ministration of condemnation,” “the ministration of death,” “the Old Testament, or Covenant, and Moses.” The gospel is denominated “the Spirit,” “the ministration of the Spirit,” “the ministration of righteousness,” “the New Testament, or Covenant,” “the law of liberty and Christ.” In respect of existence or duration, the former is denomi-

* There are not a few professors of Christianity who suppose themselves under equal obligations to obey Moses, or any other Prophet, as Christ and his Apostles. They can not understand why any part of divine revelation should not be obligatory on a Christian to observe; nor can they see any reason why the New Testament should be preferred to the Old; or why they should not be regulated equally by each. They say, “Is it not all the word of God, and are not all mankind addressed in it?” True, all the holy prophets spake as they were moved by the Holy Spirit, and men were the objects of their address. It is, however, equally evident that God, at sundry times, and in diverse manners, spake to men, according to a variety of circumstances, which diversified their condition, capacity and opportunities. Thus he addressed individuals and classes of individuals, in a way peculiar to themselves. Witness his address to Noah, Abraham, Daniel, Jonah, Paul and Peter. Witness his addresses to the Patriarchs, the Jews, and the Christians. Again, men are addressed as magistrates, fathers, masters, husbands, teachers, with their correlates. Now, to apply to one individual what is said to all individuals and classes of individuals, would, methinks, appear egregious folly. And would it not be as absurd to say that every man is obliged to practice every duty and religious precept enjoined in the Bible? Might we not as reasonably say, that every man must be at once a Patriarch, a Jew and a Christian; a magistrate, a subject, a father, a child, a master, a servant, etc., etc. And, certainly, it is as inconsistent to say that Christians should equally regard and

nated "that which is done away;" the latter "that which remaineth"—the former was faulty, the latter faultless—the former demanded, this bestows righteousness—that gendered bondage, this liberty—that begat bond-slaves, this freemen—the former spake on this wise, "This *do* and thou shalt live;" this says, "Say not what *ye* shall do, the word is nigh thee (that gives life), the word of faith which we preach; if thou believe in thine heart the gospel, thou shalt be saved." The former waxed old, is abolished, and vanished away; the latter remains, lives and is everlasting.

2d. In the second place, we learn from what has been

obey the Old and New Testament. All Scripture given by divine inspiration is profitable for various purposes in the perfection of saints, when rightly divided, and not handled deceitfully. But when the above considerations are disregarded, the word of God must inevitably be perverted. Hence it is that many preachers deceive themselves and their hearers by selecting and applying to themselves and their hearers such portions of sacred truth as belong not to them nor their hearers. Even the Apostles could not apply the words of Christ to themselves or their hearers until they were able to answer a previous question—"Lord, sayest thou this unto *us* or unto *all*?" Nor could the eunuch understand the prophet until he knew whether he spoke of himself or some other man. Yet, many preachers and hearers trouble not themselves about such inquiries. If their text is in the Bible, it is no matter where; and if their hearers be men and women, it is no matter whether Jews or Christians, believers or unbelievers. Often have I seen a preacher and his hearers undergo three or four metamorphoses in an hour. First, he is a moral philosopher, inculcating heathen morality; next a Jewish rabbi, expounding the law; then a teacher of some Christian precept; and lastly, an ambassador of Christ, negotiating between God and man. The congregation undergo the correlate revolutions: first they are heathens; next, Jews; anon, Christians; and lastly, treating with the ambassadors for salvation, on what is called the terms of the gospel. Thus, Proteus-like, they are all things in an hour.

said, that "there is no condemnation to them which are in Christ Jesus." The premises from which the Apostle drew this conclusion, are the same with those stated to you in this discourse. "Sin," says the Apostle, "shall not have dominion over you ; for ye are not under the law, but under grace." In the sixth and seventh chapters to the Romans, the Apostle taught them that "they were not under the law," that they "were freed from it"—"dead to it"—"delivered from it." In the eighth chapter, first verse, he draws the above conclusion. What a pity that modern teachers should have *added to* and *clogged* the words of inspiration by such unauthorized sentences as the following: "Ye are not under the law" *as a covenant of works, but as a rule of life*. Who ever read one word of the "covenant of works" in the Bible, or of the Jewish law being a rule of life to the disciples of Christ? Of these you hear no more from the Bible than of the "Solemn League" or "St. Giles' Day." Yet, how conspicuous are these and kindred phrases in the theological discussions of these last three hundred years! But, leaving such phrases to those who are better skilled in the use of them, and have more leisure to expound them, we shall briefly notice the reason commonly assigned for proposing the law as a rule of life to Christians. "If Christians are taught," say they, "that they are delivered from the law, under it in no sense; that they are dead to it, will not they be led to live rather a licentious life, live as they list; and will not the non-professing world, hearing that *they* are not under the law of Moses, become more wicked, more immoral and profane?" Such is the chief of all the objections made against the doctrine inculcated respecting the abolition of the Jewish law, in respect of Christians, and also as this doctrine respects the Gentile or heathen

world. We shrink not from a fair and full investigation of this subject. Truth being the only allowed object of all our inquiries, and the sole object of every Christian's inquiry, we should patiently hear all objections—coolly and dispassionately hear, examine and weigh all arguments *pro* and *con*.

That the first part of this objection is very natural, has been very often made, and strongly urged against the doctrine we advocate, we cheerfully acknowledge. As this objection was made against the Apostle's doctrine concerning the law, it affords a strong probability, at least, that our views on this subject correspond with his. We shall then hear how he stated and refuted it. Romans vi, 15: "What then? Shall we sin because we are not under the law, but under grace?" Here he admits the objection, and in his answer incontestibly shows that Christians are not under the law, in any sense. If they were in any sense, now was the time to say, "We are not under the law in some sense, or under a certain part of it; but in one sense we are under it, as a rule of life?" We say the Apostle was here called upon, and in a certain sense bound, to say something like what our modern teachers say, if it had been warrantable. But he admits the doctrine, and states the objection, leaving the doctrine unequivocally established. He guards the doctrine against a licentious tendency thus: "God forbid!" "How shall we that are dead to sin live any longer therein?" and in the subsequent verses shows the utter impossibility of any servant of God, or true Christian, so abusing the doctrine we have stated. Now, whether the ancient way of guarding the New Testament, or Gospel, against the charges of Antinomianism, or a licentious tendency, or the modern way, is best, methinks is easily decided among true disci-

ples. Not so easy, however, among learned rabbis and doctors of the law.

But, query, "Is the law of Moses a rule of life to Christians?" An advocate of the popular doctrine replies, "Not all of it." Query again, What part of it? "The ten commandments." Are these a rule of life to Christians? "Yes." Should not, then, Christians sanctify the seventh day? "No." Why so? "Because Christ has not enjoined it." Oh! then, the law, or ten commandments, is not a rule of life to Christians any further than it is enjoined by Christ; so that reading the precepts in Moses' words, or hearing him utter them, does not oblige us to observe them—it is only what Christ says we must observe. So that an advocate for the popular doctrine, when closely pressed, can not maintain his ground. Let no man say we have proposed and answered the above queries as we pleased. If any other answers can be given by the advocates themselves than we have given, let them do it. But it is highly problematical whether telling Christians that they are under the law will repress a licentious spirit. True Christians do not need it, as we have seen; "how shall they that are dead to sin, live any longer therein?" And dare we tell professing Christians, as such, that the law as a rule of life is a condemning law? If not, then what tendency will the mere affirmation that they are under a law as a rule of life which can not condemn them, have to deter them from living as they list? Upon the whole, the *old way* of guarding against immorality and licentiousness among Christians will, we apprehend, be found the most consistent and efficacious. And he that has tried the old way and the new, will doubtless say, as was said of old, "No man also having drunk old wine, straightway desireth new; for he saith the old is

better." And, indeed, every attempt to guard the New Testament, or the Gospel, by extrinsic means, against an immoral or licentious tendency, bears too strong a resemblance to the policy of a certain preacher in Norway or Lapland, who told his hearers that "hell was a place of infinite and incessant cold." When asked by an acquaintance from the south of Europe why he perverted the Scriptures, he replied, "If he told his hearers in that cold climate that hell was a place of excessive heat, he verily thought they would take no pains to avoid going there."

But as to the licentious tendency this doctrine we inculcate is supposed to have upon the non-professing or unbelieving world, it appears rather imaginary than real. It must, however, in the first instance be ascertained whether the Gentiles, not professing Christianity, were ever supposed or addressed by the Apostle sent to the Gentiles, as being under the law of Moses. We have under the second head of our discourse, particularly demonstrated that the Gentiles were never under the law, either before or after their conversion. To what has been said on this subject we would add a sentence or two. It was prophesied of the Gentiles that they should be without law till Christ came. Isaiah xlii, iv. "And the isles shall *wait* for *his* law." The chief glory which exalted the Jews above the Gentiles, which the Jews boasted of to the Gentiles, was that *to them* "*pertained* the adoption, the covenants, and *the giving of the law.*" They exclusively claimed the law as their own. And why will not we let them have it, seeing him whose law the Gentiles waited for, is come, and has given us a more glorious law. Whatever was excellent in their law our Legislator has re-promulgated. But shall we say that we are under the law as a rule of our Christian life, because some of its sublimest

moral and religious precepts have been re-promulgated by him, who would not suffer one tittle of it to pass till he fulfilled it! As well might we affirm that the British law which governed these States when colonies, is the rule of our political life; because some of the most excellent laws of that code have been re-enacted by our legislators. Paul, the Apostle to the Gentiles, plainly acknowledged, in his addresses to them, that they were without law, aliens from the commonwealth of Israel, having no hope, etc. And of them he said, that "when the Gentiles, which have not the law, do by nature the things contained in the law, these *having not the law* are a law unto themselves." But, in so saying, does *he* or do *we* excuse their sins or lead them to suppose that they are thereby less obnoxious to the wrath to come? By no means, for we testify that even natural conscience accuses them of sin or wrong in their thoughts, words and actions, according to its knowledge. And, consequently. "as many as have sinned without law, shall also perish without law." In so testifying, do we cherish a licentious spirit? By no means. For there stand a thousand monuments in this present world, independent of Jewish law, on which is inscribed these words, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." But one thing demands our observation, that the Apostle sent by heaven to preach to the Gentiles, in accusing them of sins of the deepest dye, and of the most malignant nature, dishonorable to God and destructive to themselves, never accuses them of any sin which the light of nature itself would not point out, or natural conscience testify to be wrong. Hence it is that in the long black catalogue of sins preferred against the Gentiles, is never to be found the crime of Sabbath-breaking, or of transgressing any of the peculiarities of

Judaism. And now, what is the difference between an ancient Greek and a modern American or European, who disbelieves the gospel? Under what law is the latter, under which the former was not? Was the former a sinner, and chargeable in the sight of God, as well as the latter? Yes. Would not natural conscience, according to its means of knowing right and wrong, or the work of the law written in the heart, condemn the unbelieving Roman as well as the unbelieving American? Most assuredly. And what is the difference? Not that the latter is under any law that the former was not under; but the means of discerning right and wrong in the latter are far superior to the former, and consequently their overthrow or ruin will be more severe. In point of law or obligation there is no difference between the unbelieving American and the rudest barbarian; though the former is polished with science, morals, etc., like the ancient Greeks and Romans, and the latter remains an uncultivated savage. They will be judged and condemned by the same law which condemned the Roman who died nineteen hundred years ago. And the condemnation of the latter shall be more tolerable than the former, not by a milder law, but because his knowledge of right and wrong was much inferior to the former; and having heard the gospel of salvation and disbelieved it, he adds to his natural corruption and accumulated guilt, the sin of making God a liar, and preferring darkness to light, because he believed not the testimony of God. This is the sole difference in respect of condemnation between the Indian and the most accomplished citizen. From these few remarks it will appear, we trust, obvious to every person who has an ear to distinguish truth from falsehood, that there is no condemnation to them which are in Christ Jesus—that they are under no law that can condemn them—that *he* who was

made under the law, is become the end of the law for righteousness to them—that being dead to sin, they should live no longer therein—that there is no necessity, but a glaring impropriety, in teaching the law as a rule of life to Christians—that all arguments in favor of it are founded on human opinion, and a mistaken view of the tendency of the gospel and Christian dispensation—that all objections against the doctrine we have stated, as licentious in its tendency, are totally groundless. “For the grace of God that bringeth salvation, teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Looking for that blessed hope, the glorious appearing of the great God, even our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works.*”

3d. In the third place, we conclude from the above premises that there is no necessity for preaching the law in order to prepare men for receiving the gospel.

This conclusion perfectly corresponds with the commission given by our Lord to the Apostles, and with their practice under that commission. “Go,” saith he, “into all the world, and preach the gospel unto every creature.” “Teach the disciples to observé all things whatsoever *I* command you.” Thus they were authorized to preach the gospel, not the *law*, to every creature. Thus they were constituted ministers of the New Testament, not of the Old. Now, the sacred history called the Acts of the Apostles, affords us the most satisfactory information on the method the Apostles preached under this commission; which, with the epistolary part of the New Testament, affords us the only successful, warrantable and acceptable method of preaching and teaching. In the Acts of the Apostles, we

see the Apostles and first preachers paid the most scrupulous regard to the instructions they received from the great Prophet. They go forth into all nations, proclaiming the gospel to every creature; but not one word of law-preaching in the whole of it. We have the substance of eight or ten sermons delivered by Paul and Peter to Jews and Gentiles, in the Acts of the Apostles, and not one precedent of preaching the law to prepare their hearers, whether Jews or Gentiles, for the reception of the gospel.

This conclusion corresponds, in the next place, with the nature of the kingdom of heaven, or Christian Church, and with the means by which it is to be built and preserved in the world. The Christian dispensation is called "the ministration of the Spirit," and accordingly every thing in the salvation of the church is accomplished by the immediate energy of the Spirit. Jesus Christ taught his disciples that the testimony concerning himself was that only which the Spirit would use in converting such of the human family as should be saved. He was not to speak of himself, but what he knew of Christ. Now, he was to convince the world of sin, of righteousness, and of judgment; not by applying the law of Moses, but the facts concerning Christ, to the consciences of the people. The Spirit accompanying the words which the Apostles preached, would convince the world of sin; not by the ten precepts, but because they believed not on him—of righteousness, because *he* went to the Father—and of judgment, because the prince of this world was judged by him. So that Christ, and not law, was the Alpha and Omega of their sermons; and this the Spirit made effectual to the salvation of thousands. Three thousand were convinced of sin, of righteousness, and of judgment, in this precise way of hearing of Christ, on the day of Pentecost; and we

read of many afterward. Indeed, we repeat it again, in the whole history of primitive preaching, we have not one example of preaching the law as preparatory to the preaching or reception of the gospel.

This conclusion corresponds, in the third place, with the fitness of things.* That men must be convinced of sin by some means, prior to a welcome reception of saving truth, is generally acknowledged. Now, as the gospel dispensation is the most perfect revelation of salvation, it must be supposed that it possesses the best means of accomplishing every thing connected with the salvation of its subjects. It must, of course, possess the best means of convincing of sin. This truth, however, does not depend on mere supposition. The fact that the Holy Spirit makes an exclusive use of it in convincing of sin, is a striking demonstration of its superior excellence for that

* Indeed we have yet to learn what advantage can accrue from preaching the so-called "moral law," to prepare sinners for the gospel. In the nature and fitness of things it can not prepare or dispose the mind to a belief of the gospel. The Apostle teaches us that "the law worketh wrath." This is inevitably its effect on every mind which does not believe the gospel. It irritates and excites the natural enmity of the mind against God. A clear exhibition of the divine character in the law, apart from the gospel, tends more to alienate than to reconcile the mind to God. When a preacher of the law has labored to show his hearers the immaculate holiness, the inflexible justice, the inviolate truth, and consuming jealousy of Jehovah, manifested in the fiery law, supposing the gospel kept out of view, he has rather incapacitated and disqualified their minds from crediting the gospel or testimony of the condescension, love, mercy and grace of the eternal Father to mankind. How opposite is the divine wisdom to the wisdom of many modern scribes and teachers of the law! They preach first the law to natural, fallen man, then the gospel. But He, who seeth not as man seeth, preached first the gospel to fallen man, and afterward added the law, because

purpose. But, independent of these considerations, it must be confessed that the gospel, or testimony concerning Christ, affords the fullest proof of divine justice and indignation against sin—it presents the clearest view of the demerit of sin, and of all divine perfections terrible to sinners—it exhibits the most alarming picture of human guilt and wretchedness that ever was given—and on these accounts is, of all means, the most suitable to convince of sin. It was already observed that the eternal Father condemned sin in the person of his Son, more fully than it ever was, or could be, condemned in any other way. Suppose, for illustration, a king put to death his only son, in the most painful and ignominious way, for a crime against the government; would not this fact be the best means of convincing his subjects of the evil of crime, and of the

of transgressions, till the seed should come. Eternal life was promised through the seed, and the law added till the seed come.

Nothing can be more inconsistent than the conduct of the law preachers. When they have echoed the thunders of Mount Sinai in the ears of their hearers, almost to drive them to despair, and to produce what they call “legal repentance,” then they begin to pull down the work of their own hands, by demonstrating the inefficacy, unprofitableness, and danger of legal repentance. Might they not as well at once imitate the Apostles and primitive preachers—preach the gospel, which, when received, produces repentance not to be repented of? Might they not preach Christ crucified, in whom is manifested the wrath and judgment of God against sin; and his condescending love, mercy and grace to the sinner? Might they not, knowing the terror of the Lord, persuade men by the persuasives of the doctrine of reconciliation, rather than to increase their enmity, awaken their suspicions, and work wrath in their minds, by an unlawful use of the law? But in order to this, their minds must be revolutionized—they must take up a cross which they at present refuse—and, what is difficult, indeed, they must unlearn what they have themselves taught others.

king's detestation of it? Would not this fact be better than a thousand lectures upon the excellency of the law, and the sanctions of it? But every similitude of this kind falls infinitely short of affording a resemblance of the eternal Father, not sparing his Sole Delight when sin was but imputed to him. Having seen that this conclusion corresponds with the commission given by the Redeemer to his Apostles—with their practice under that commission—with the nature of his kingdom, and with the fitness of things—one would suppose that no objection could be preferred against it. But what doctrine of divine truth is it, against which objections, numerous, indeed, and strongly urged, and by men who profess to be zealous for the truth, have not been made? Is it the doctrine of sovereign, free and abundant grace? No. Is it the doctrine of the natural sinfulness and corruption of all men? No, no. Against these many objections, yea, very many, are urged. We must not suppose, then, that this doctrine we now maintain shall be free from objections. We shall, then attend to some of those objections which have been made, or which we anticipate may be made against this conclusion.

It may, perhaps, be objected that there are some expressions in the apostolic epistles which imply that the law was necessary to convince of sin, as pre-requisite to a welcome reception of the gospel; such as, "By the law is the knowledge of sin," "for without the law sin *was* dead." There is no authority from the original for varying the supplements in these two clauses. If it corresponds with the context, or with the analogy of faith, to supply *was* in the last clause, it doubtless corresponds as well in the first clause. But we lay no stress on the one or the other; for before Christ came all knowledge of sin *was* by the law;

and "the law entered that the offense might abound." For the law was added to the promise of life, because of transgression, till the seed should come to whom the promise was made. Now, we would suppose that when the *Seed* is come, and the time expired for which the law was added, it is superfluous to annex it to the gospel, for the same reason it was annexed to the promise made to Abraham. And although it should be allowed that Christians derive knowledge of sin from the law, it does not follow that it is the best means of communicating this knowledge—that Christians are dependent on it for this purpose—nor that it should be preached to unbelievers to prepare them for receiving the gospel.

The seventh chapter to the Romans contains the fullest illustration of the once excellencé and utility of the law, that is to be found in all the New Testament; and as this chapter will doubtless be the strong hold of our opponents, we shall make a remark or two on the contents of it.

In the first place, then, let it be remembered that in the fourteenth verse of the preceding chapter, the Apostle boldly affirms that Christians are not under the law. To the conclusion of the sixth chapter he refutes an objection made to his assertion in the fourteenth verse. In the first six verses of the seventh chapter he repeats his assertion, and uses an apt similitude to illustrate it. Having, then, demonstrated that Christians are not under the law, in the seventh verse of the seventh chapter he states an objection which had been made, or he anticipated would be made, against his doctrine: "If Christians are not under the law, if they are dead to it, if they are delivered from it, is it not a sinful thing?" "Is the law sin, then?" This objection against the nature of the law the Apostle removes in the next six verses by showing the utility of the law in himself

as a Jew, under that law ; and concludes that the law is holy, just and good. To the end of the chapter the Apostle gives an account of his experience as a Christian, freed from the law, and thus manifests the excellency of his new mind or nature by its correspondence to the holiness of the law ; so that he most effectually removes the objection made against the law as being sin, and at the same time establishes the fact that Christians *are delivered from it*. Such evidently is the scope of the latter part of the sixth and all of the seventh chapter. We can not dismiss this chapter without observing, first, that the law, or that part of the law which the Apostle here speaks of, is what modern teachers call “the moral law.” If so, then Christians are not under it; for the law which the Apostle affirms Christians are delivered from, in the sixth verse, in the seventh verse he shows it is not sin ; and the law which he shows is not sin, he demonstrates to be holy, just and good. So that here, as well as in the third chapter of his second epistle to the Corinthians, Christians are expressly said to be delivered from the so-called moral law ; and that it is abolished or done away, in respect of them. We must remark again, that before any thing said in this chapter respecting the utility or excellence of the law, can be urged as a precedent for what we condemn—namely, preaching the law as preparatory to the gospel, or a law work as preparatory to genuine conversion—it must be shown that the Apostle gave this account of his experience under the law as preparative to his conversion. Otherwise, no objection can be made from any thing in this chapter to the conclusion before stated. But this can not be ; for the account we have of his conversion flatly contradicts such a supposition. Previous to his conversion he was a very devout man, in his own way—“touching the

righteousness which was in the law he was blameless." See the account he gives of himself, Phil. iii, 4, 5, compared with Romans vii, 7, 12; Acts xxii, 1; xxiii, 1; from which we learn that he was taught according to the most perfect manner of the law, and was a Pharisee of the strictest kind; had clear ideas of sin and righteousness; and, externally considered, was blameless, and lived in all good conscience until the day of his conversion. But it was not the law, it was not a new discovery of its spirituality, but a discovery of Christ exalted, that convinced him of sin, of righteousness, and of judgment; and instantaneously converted him. So that nothing in his previous life or attainments, nothing of his experience as a Jew, nothing of his knowledge of sin or of righteousness by the law previous to his conversion, can be urged in support of preaching the law or a law work to unbelievers, to prepare their mind for a welcome reception of the truth.

When we shall have mentioned a favorite text of the law preachers, and considered it, we shall have done with objections of this sort. It is Gallatians iii, 24. We shall cite from the twenty-third verse: "Before faith (Christ) came we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster *to bring us* to Christ, that we might be justified by faith. But after that faith (Christ) is come, we are no longer under a schoolmaster." Methinks it looks rather like an insult to the understanding of any person skilled in the use of words, to offer a refutation of the use that is frequently made of the twenty-fourth verse. But let the censure rest upon them who render it needful. Every smatterer in Greek knows that the twenty-fourth verse might read thus: "The law was our schoolmaster until Christ" came; and this reading unquestionably cor-

responds with the context. Now, is it not most obvious that instead of countenancing law-preaching, this text and context condemn it? The scope of it is to show that whatever use the law served as a schoolmaster previous to Christ, it no longer serves that use. And now that Christ is come, we are no longer under it. We, see, then, that this conclusion not only corresponds with the commission to the Apostles—with the nature of Christ's kingdom—with the apostolic preaching, and with the fitness of things, but that no valid objection can be presented against it, from any thing in the apostolic epistles.

Some, notwithstanding the scriptural plainness of this doctrine, may urge their own experience as contrary to it. It would, however, be as safe for Christians to make divine truth a test of their experience, and not their experience a test of divine truth. Some individuals have been awakened by the appearance of the Aurora Borealis, by an earthquake, by a thunder storm, by a dream, by sickness, etc. How inconsistent for one of these to affirm from his own experience, that others must be awakened in the same way! How incompatible with truth for others to preach such occurrences as preliminary to saving conversion!

But the difference between ancient and modern conversions is so striking as to merit an observation or two. Now that the law is commonly preached to prepare men for Christ, it must be expected that modern conversions will be very systematic, and lingering in all. While preachers will not condescend to proclaim the glad tidings until they have driven their hearers almost to despair by the thunders of Mount Sinai—while they keep them in anxious suspense for a time, whether the wounds of conviction are deep enough; whether their sense of guilt is sufficiently acute; whether their desires are sufficiently keen; whether

their fears are sufficiently strong ; in short, whether the law has had its full effect upon them ; I say, when this is the case, conversion work must go on slow ; and so it is rare to find some in a way of being converted for years ; and, indeed, it is generally a work of many months. It would be well, however, if, after all, it were commonly genuine. Contrast these conversions with those of which we read in the Acts of the Apostles, and what a contrast ! There we read of many converted in a day, who yesterday were as ignorant of law and gospel as the modern Hindoos or Birman. To account for this we have only to consider and compare the different sorts of preaching and means, by which those were, and these are, effected.

But some may yet inquire, are unbelievers under no law or obligation by which conviction may be communicated to their minds ? Or they may ask, in other words, how does the testimony of Christ take hold of them ? And why do they welcome the gospel ? We have already shown that there is a law written on every human heart which is the foundation of both law and prophets, under which both angels and men exist ; whose obligation is universal and eternal. It is inscribed, more or less distinctly, on every heathen's heart. It is sometimes called the law of nature, but more correctly called by the Apostle, *conscience*. This natural conscience, or sense of right and wrong, which all men possess, in different degrees, according to a variety of circumstances, but all, in some degree, is that in them which God addresses. This natural conscience is fitted to hear the voice of God, as exactly as the ear is fitted to hear sounds. This renders the savage inexcusable. For the invisible things of God, even his eternal power and godhead, are manifested to his conscience in the natural world. Now God addresses conscience in those whom he

brings to himself in a variety of ways. Sometimes even where his word is come, he speaks by awful events, to the consciences of men. In this way he awakens inquiries that lead to the saving truth. Witness the jailer and his house, of whom we read in the Acts of the Apostles. God spake to his conscience by an earthquake, and put an inquiry in his mouth that was answered to his salvation and that of his house. That which fits the savage to hear God's voice in the natural world, fits him, or the man of civilization, to hear his voice in the gospel, when it is sent to them in power.

Are we to preach this law of nature, then? some will inquire; or are we to show men that they possess this natural conscience, previous to a proclamation of the glad tidings? I would answer this question by proposing another. Am I to tell a man that he has an ear, and explain to him the use of it, before I condescend to speak to him? One answer suits both inquiries. We should consider the circumstances of any people before we address them. Do we address Jews? Let us address them as the Apostles did. Persuade them, out of their own law, that Jesus is the Messiah. Do we address professed Christians? Let us imitate the apostolic addresses in the epistles. Do we preach to Barbarians? Let us address them as Paul preached to the Lycaonians. Speak to their consciences. Do we preach to polished infidels or idolators? Let us speak to them as Paul spake to the Athenians. Speak to their consciences.

4th. A fourth conclusion, which is deducible from the above premises, is, that all arguments and motives, drawn from the law, or old Testament, to urge the disciples of Christ to baptize their infants; to pay tithes to their teachers; to observe holy days or religious fasts, as preparatory

to the observance of the Lord's Supper ; to sanctify the seventh day ; to enter into national covenants ; to establish any form of religion by civil law—and all reasons and motives borrowed from the Jewish law, to excite the disciples of Christ to a compliance with or an imitation of Jewish customs, are inconclusive, repugnant to Christianity, and fall ineffectual to the ground—not being enjoined or countenanced by the authority of Jesus Christ.

5th. In the last place, we are taught from all that has been said, to venerate, in the highest degree, the Lord Jesus Christ ; to receive Him as the Great Prophet, of who Moses, in the law, and all the prophets did write. To receive him as the Lord our righteousness, and to pay the most punctilious regard to all his precepts and ordinances. “ If we continue in his word, then are we his disciples indeed, and we shall know the truth, and the truth shall make us free—if the Son shall make us free, we shall be free indeed.”

It is remarkable how strong our attachments are to Moses as a teacher ; though Moses taught us to look for a greater prophet than he, and to hearken *to him* ! It is strange that three surprising incidents in the history of Moses would not arrest our attention and direct us to Christ. With all his moral excellence, unfeigned piety, and legislative dignity, he fell short of Canaan. So all who cleave to him will come short of the heavenly rest ! His mortal remains, and his only, the Almighty buried in secret ; and yet we will not suffer his ashes to rest in peace ! He came down from heaven to give place to the Messiah, to lay down his commission at his feet ; and we will not accept it ! Strange infatuation !

If Moses was faithful in Christ's house, as a servant, shall not Christ be faithful as a son over his own house ?

Let us, as his disciples, believe all he teaches, and practice all he enjoins in religion and morality; let us walk in all his commandments and ordinances; and inquire, individually, What lack I yet? If we are then deficient, let us say, with the Jews, who disowned him, "We are Moses' disciples, but as for this fellow we know not whence he is." But let all remember that if he that despised Moses' law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy who despised Christ as a teacher! His commandments are not grievous to his disciples—his yoke is easy and his burden is light.

Let every one that nameth the name of Christ depart from all iniquity. Let us walk worthy of him. Let us take heed lest by our conduct we should represent Christ as the minister of sin. Let us not walk after the flesh, but after the Spirit; and then we shall show that the righteousness of the law is fulfilled in us. Then shall no occasion be given to the adversary to speak reproachfully. And if any should still urge the stale charge of Antinomianism, or affirm that we lived in sin that grace might abound; did evil that good might come; or made void the law through faith; let us put to silence the ignorance of foolish men, by adorning the doctrine we profess with a blameless conduct. Let us not merely rebut such insinuations with a—God forbid! but evince, how shall we that are dead to sin, live any longer therein.

May He that hath the key of David, who openeth and no man shutteth, and shutteth and none can open, open your hearts to receive the truth in the love of it, and incline you to walk in the light of it, and then ye shall know that the ways thereof are pleasantness, and all the paths thereof are peace! AMEN.

EXTRACTS

FROM

PRESIDENT CAMPBELL'S SERMONS.*

I.

Even before atmosphere existed, there was speech. God spake. I need not repeat the oracle, that broke the awful silence of eternity. The Greeks learned it early; and reproduced it as a splendid illustration of true sublimity. How brief, terse, significant! "Let there be light:" And how different from the pompous verbiage, with which the human imagination, would have clothed this grand expression of the divine will!

[*The reader must not forget, that the Discourses from which the following extracts were taken, although addressed by President Campbell to promiscuous audiences, assembled in the village of Bethany, Va., were doubtless spoken, under the influence of the impression—ever present, and which gave character to almost every public utterance of the last years of his long and useful life—that his chief mission was to educate—to develop the youth intrusted to his care, in harmony with their origin, duty, and destiny. If it be asked, how far he succeeded in his mission, let the multitudes educated in the faith of a pure Gospel, who have left the earth rejoicing, answer. Let the multitudes who still live, to honor and revere the memory of their great teacher—answer; and let the still greater multitudes yet to be brought from darkness to light, under the influence proximate and remote, of his truthful, and, therefore, eloquent teachings, swell the just plaudit, to the faithful servant of God.—ED.]

II.

Is man poor in spiritual possessions? It is not because God is unwilling to give, what his soul needs: but his spiritual poverty, is because he will not ask in faith—he will not receive—what his soul needs—his salvation requires.

III.

Solomon in his love-song—that beautiful and pure expression of love—asks: “What is thy beloved, more than another beloved, Oh! thou fairest among women?” What is thy beloved, more than another beloved, that thou dost so charge us? My beloved is white and ruddy, the chief among ten thousand.” Again: “he is altogether lovely.” This is the highest conception we can have, of beauty. He is the loveliest, the most attractive, among ten thousand.

There is not purer sentiment, nor a higher conception, or expression of beauty in language, than that afforded by Solomon, in speaking of the Messiah. Yet this song, has been unfortunately, sexualized and carnalized, in our language, through the aberration and alienation of the human mind, which is too often the slave of passion. Beyond all doubt, this is a pure effusion—prompted by spiritual influence—the expression of a spiritual conception of beauty—of absolutely perfect beauty, purity, and holiness. It is the spontaneous and legitimate offspring, of the subject of his contemplation, when he sang the song of the love which it expresses, is as far above all animal feeling, as the heavens are higher than the earth. To love and adore the inspiring theme of Solomon’s song, should be the study and delight of all. We ought to love, to live for, and to pursue, that which when attained, makes us holier and happier than before. There is no possibility of gaining that happiness, congenial to human nature, in its highest develop-

ment, except in the love and service of the great chieftain—Christ Jesus the Lord. Any man may become happy, who will thoroughly study and perfectly appreciate, the glorious character of our Redeemer and Saviour. The knowledge necessary to this end, is obtained by understanding what he is, what he has done, and what he has promised to do—all of which he will certainly accomplish; for not one word which he has spoken, shall fail of its purpose, until all shall be accomplished.

IV.

The sun may grow dim with years, the stars fall from their orbits, the rocks crumble to dust, but spirits can not cease to exist. They had a beginning, but they can never have an end. Spirits never, never die.

V.

It requires a perfect gentleman, to make a Christian. I do not mean a *genteel* man. There is a wide difference, between a gentleman, and a man merely genteel. A true gentleman, must possess Christianity—the spirit of God, gentleness, purity of thought, purity of speech, purity of action. A man may be polite, and not be a gentleman, but he can not be a gentleman, without being polite. He may be genteel and not be a Christian; but he can not be a Christian, without being both genteel and gentlemanly.

VI.

Many who sit in the highest seats, and live in the enjoyment of earth's greatest honors, are apparently as far from God in spirit, as they are above the humblest citizen in social position. "But hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he

hath promised to them that love him?" The kingdom and the high seats for the poor are not of this world. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

VII.

The Bible in its entirety, is essential to the education—the development of man. The fall of man, is a lesson to man—it teaches him the power of temptation, and his own frailty. The recovery of man is another lesson, teaching him the goodness of God. These, with its precepts and promises, its threats, and its exhortations, will be the cause of salvation, to every one that walketh in the fear of the Lord, and the light of religion.

VIII.

The principles of creation are: first, goodness, the actuating: second, wisdom, the directing: third, power, the executive principle. Creator is a relative term; for there can not be a creator, without a creature. Creator and Jehovah, are relatively different, although they both designate the same being. Jehovah was before any thing in heaven or earth—being absolute and eternal.

IX.

There is a vast deal more of Bible reading, in these latter days, for the purpose of enabling men to stand erect upon a particular point of faith, peculiar to themselves or their creed, than with the view of obtaining a clear and unbiased understanding, and truthful appreciation, of the intent and meaning of Holy Writ.

X.

The brightness of the sun at noonday, dazzles the eye of man; yet what is it, but the shadow of the glory of God?

XI.

We have in the Holy Scriptures, every form of expression. We have not only poetry and prose, precepts, promises and threats; but all the various forms and usages of human speech, seem to be employed in some part of the sacred volume. It is very proper that this should be so. For this book is addressed to man, by Him who alone comprehends man—comprehends him in his relations to his fellow man and his Creator, to time and eternity.

It is worthy of observation, that in the Bible as addressed to man, God does not deal in abstractions. There is not what I conceive or regard to be an abstraction—a speculative view, in the whole volume. If there be any thing in its matter, which may seem at first view to be rather abstract in its nature, the illusion disappears, in the light which follows the concentrated study—the intelligent investigation of the beautiful truths, and practical realities, found throughout the living oracles of truth.

XII.

There is a variety of modes, by which we arrive at a proper appreciation and enjoyment of things. It is frequently important to study out a true stand point, from which to survey an earthly scene. There is always a point of observation, from which a beautiful landscape appears to more advantage, than from any other. It is so with the lessons taught by the sacred volume. If we desire to study nature and nature's God, as revealed in the Bible, we take a certain favorable point of observation.

If we desire to contemplate Him as a conservator, we assume another position. If we desire to view Him in the glorious attributes and characteristics of the Redeemer and friend of man, in which He figures harmoniously with the genius of human nature, we seek still another point of observation. But, study Him as we will, in nature or revelation, providence or redemption, we can find no point of observation, from which a shadow, rests upon His benevolence.

XIII.

Some persons, perhaps thoughtlessly, call this earth, the world. It is not the world; for that is immeasurably larger than the earth. Nor does this globe constitute the universe. Planetary systems like ours, almost without number, or a world of worlds, are required to compose the universe, moving round the eternal center, whose effulgence illumines creation.

The impression prevails in many minds, that the earth is to be annihilated. Such is not our belief. There is a vast difference between annihilation, and change, or general alteration. This earth will, unquestionably be burned, yet, through the process of variation, and reconstruction of its elements, God will fashion the earth and heavens anew, and fill them with tenants to glorify His name forever.

XIV.

It is the faith of every truly good man, that his greatest happiness, consists in his usefulness to society. Honorable labor, like virtue is its own reward. "He that planteth, and he that watereth are one, and every man shall receive his own reward, according to his own labor."

XV.

True eloquence, excites grand and humanizing emotions in the soul of man. There is effective eloquence in the sincere prayer of a contrite spirit; and there is eloquence in the beggar's petition, when characterized by truth

XVI.

The Devil tells the truth, when it answers his purpose better than a lie. If any man doubt this, let him study the record of his Satanic majesty, as given in the Bible. He has always been well armed with scripture, in his dealings with man, and does not always misquote the language of the inspired authors.

XVII.

The Pope of Rome, claims the power to open and shut both heaven and hell. He proclaims the terrible doctrine that he has the ability to forgive sins by proxy—assuming to be the Vicar of Christ, with power to open the gates of Paradise to any man, good or bad, at his mere volition. Nor can it be successfully denied, that in the exercise of this pretended power, he is often actuated by motives purely mercenary. His church is remarkably devout, though sadly deluded; and it is the studied policy of the priesthood, to keep it so. They have not far to look for the forgiveness of sins, certainly not above the earth, nor beyond the priest. They believe the pope to be the great official of the kingdom of Christ—possessed of the keys of both heaven and perdition, with an authority not only to forgive sins, but to grant indulgences for the commission of sins, with absolute impunity: which was, in former ages, one chief source of the almost fabulous revenues of the papal establishment. It is assumed by the pope, and conceded by his deluded followers, that

he shapes the destiny of men, in reference to eternity, and withers by his curse, the earthly fortunes of his rebellious subjects.

There never was—there never can be—any thing more deleterious to the spiritual well-being of humanity—more utterly at war with true Christianity, than the assumptions, usurpations and dogmas of the popedom. We believe implicitly, in the prophetic revelations of the Bible, and if we understand their purport, the end, the downfall of the pope's authority, is neither improbable nor remote. When once the spell of bigotry is broken, and the light of the Gospel permeates the minds and hearts of the deluded masses, this monster, this arrogant usurper and tyrant, will totter on his throne, and will subsist thereafter, if at all, upon the charity, and not upon the enforced tribute of an enlightened people.

XVIII.

The universe itself, is but the offspring of God's love. It was not created simply because he had the wisdom, and the power to do it. The element of love entered into the intention, characterized the execution, and approved the completion of his labors—all of which were perfect in the Divine conception, before the mighty fiat which broke the silence of eternity and illuminated the world was spoken.

XIX.

The human mind becomes tired of every thing. Kings weary of crowns and empires, and long for something else. So children cry for this toy and that bauble, but the wish is no sooner gratified, than the object of passionate desire is thrown aside and forgotten. Such is life from the cradle to the grave! And what are human be-

ings, my friends, young or old, but children in the primary school of God?—proving, by their lives, that there is nothing finite—terrestrial or celestial—nothing short of the spiritual and infinite, that can satisfy the cravings of the human heart—the longings of the immortal spirit.

XX.

Properly read and understood, the Bible, from Genesis to Revelations, does not present two conflicting or contradictory statements. Nevertheless, men—wicked and ambitious men, have tried to set Moses against Moses, and Joshua against Joshua. Bold attempts have been made to overthrow the Old Testament by the New Testament, and the Prophets have been summoned to invalidate the Apostles: still the Law and the Gospel stand together—a monument of eternal truth. The grand fact, that no one has ever found an error in the oracles of truth, constitutes a triumphant commentary upon the whole volume of God's Word.

a

XXI.

The blue vault of heaven, without a single star, declares the glory of God's throne, while systems of planets, in the order and perfection of their being, are

“Forever singing, as they shine,
The hand that made us is divine.”

XXII.

The Bible is a perfect chart for the entire voyage of life. Beyond that it is of no value. It is not adapted to man in Heaven or Hell.

XXIII.

There is an element in man's nature, called selfishness. Its true signification is often perverted. Man must have a *pure* selfishness in order to love himself as he ought to

do—not inordinately. What says the law of God? “Thou shalt love thy neighbor as thyself”—no more, no less.

XXIV.

Man cheats himself when he rebels against the God that made him. God’s government loses nothing, he loses every thing. He who seeks happiness in rebellion against God, is as wise as he who would seek riches by robbing himself.

XXV.

There was no necessity for prayer in the Adamic state. All was adoration and admiration. God gave all things needful, to Adam and Eve—kept their cup full to overflowing—with the bounties of his benevolent and beneficent hand, until by eating the forbidden fruit, they violated the first grand charter of immortality. Then it became necessary for fallen man to pray for the forgiveness of his sins.

XXVI.

Light is a magnificent creation. Some presume to say it never was created, but is an everlasting emanation from the glory of God. We have material, and immaterial light—the light of the sun, and the light of knowledge—and besides these, there is the light of the Spirit, as far above all other light, as is the sun’s meridian brightness, above that of the merest spark perceptible to the eye of man.

XXVII.

The book of God is as well adapted to the peasant as to the philosopher. It is a chart for all humanity—all can be saved and made happy by it. The maturity of the greatest mind and the dawning intellect of childhood, are instructed by its precepts, and made wise unto salvation.

The adaptation of light to the human eye, has been the wonder of the wise, yet it is not more perfect, than is the adaptation of the Bible to the mind and heart of humanity.

XXVIII.

Hope never looks back. It never sees the present, nor the past. Hope ever lives in the future. Love never sees the true merely, nor the good merely; but it always sees the beautiful. Beauty is the true object of love. We believe the truth whether good or bad, we love the beautiful everywhere. We look with the eye of faith down the vista of futurity and hope for joys eternal—immutable.

XXIX.

I never see the tear, trembling upon the eyelid of the grief-stricken mother, without thinking of the love of God.

XXX.

We can reason to a certain point, and there we stop forever. The carpenter's rule is two feet long—your reason is two feet long. He can tell you the solid or superficial contents of a piece of wood or other material, but neither the carpenter's rule nor your reason, can originate any thing—they only measure what already exists. Reason therefore, never originated a principle in religion, nor saved a human soul. It is faith, I repeat, it is faith that saves, and anchors the soul of man, in the heaven of eternal bliss.

XXXI.

Every passion of the human soul is a lawyer. When once enlisted, the cause must be gained, the point carried, right or wrong.

XXXII.

God so loved the world, as to give his own Son—the beloved—to save it. The love of God is the parent of the universe. It passes all understanding. We may apprehend, but can never comprehend it. No man has scaled its heights, nor fathomed its depths. No language can express it. It is *the gift alone* that reveals it.

XXXIII.

The fruits of Bible reading, are : first, civilization ; second, moralization ; third, humanization ; fourth, salvation.

XXXIV.

The devil is just as orthodox, as the angels Gabriel or Uriel ; and yet a rebel—a high-handed rebel against God, and the enemy of man ; and the ruling spirit of the world's anarchy.

XXXV.

The whole machinery of the universe, in its silent and sublime workings, the upheaval of towering mountains, by fiery volcanoes, from the great deep, the thunder and lightning of heaven, the quaking of earth and the fury of mighty waters, one and all are to God, but as the bubble which lives for a moment, then bursts into annihilation.

XXXVI.

Every thing had its beginning in a miracle. Of course we do not refer to the incipency of the mere business of man in this life, but in all the dispensations of Heaven, every thing began by a miracle. There was no antecedent matter out of which to create light. The earth and all its tenantries had their origin in a miracle—began by a positive fiat of the Omnipotent Will. This idea gives to

the mind the *punctum saliens*, and a due appreciation of the Christian institution.

XXXVII.

The existence of hierarchies, aristocratic distinctions and political honors in the church, is one of the greatest monstrosities ever tolerated by mankind. In the Roman church, how many have worn the title and honors of "Lord Bishop!" But a certain learned and good man once wrote, that there is a vast difference between "Lord Bishop" and the Lord's Bishop, while only a single letter in the orthography prevented them from being the same. Now these personages were not made Bishops by the state, and we maintain, that to give a man a high position in the political department, for no other reason, than that he possesses high ecclesiastical distinction, is to desecrate the one and impair the dignity of the other. It is both unfortunate for the church and unfortunate for the state, and if we would have each of these departments so organized, as to promote the prosperity, dignity and glory of a nation, they should be kept entirely distinct and separate.

XXXVIII.

In the Bible we have presented to us the Father, Son and Holy Spirit—as being one in nature, but different in office. Thus, for reasons which we can not fathom in this life, our knowledge of God has been revealed to us in three departments, each of which possesses the entire nature of divinity. The Hebrew name Jehovah, is the only word we know of in language, that stands in no relation to time, place or circumstance. There is no other name or term, that has not relation to something in this world. A good man implies a bad man—a small man, a large one—a wise man, a simpleton. We must, however,

have a fulcrum for our lever, hence, we have first a revelation of God, in His absolute nature, under the name Jehovah. It signifies an absolute, self-existing being God does not. The word means the Good One, hence, it is a relative term; as there could be no good without the bad, any more than there could be great men if all were alike.

XXXIX.

Imagination is often spoken of as an active, originating power of the human mind. We admit its activity, but does it originate or produce any thing but an image? The word imagination is derived from *imago*, which signifies an image. The very word presupposes an original and is suggestive of an image. If it create at all, it is not a reality, an entity, but merely an image, or modifies, combines or transposes our previous conceptions, sometimes presenting grotesque, ludicrous or startling pictures, which, however novel in their character, contain no element not previously presented to the mind. We are indebted to sense for the mental image of things present, to imagination for the picture of things absent.

To the painter or sculptor imagination is indispensable. The more vivid the mental picture of the ideal, which he proposes to transfer to the canvas, or to impress upon the marble, the more likely is he to succeed in his beautiful art, while the poet's fame is born of the word pictures, which he impresses upon the minds of his readers, and the more true to nature his pictures are, the greater his success, the wider his fame.

But the poet, the painter, and the sculptor must confine themselves to their legitimate domain. There is a territory which art must not invade, nor imagination desecrate. Neither the painter's pencil, the sculptor's chisel, nor the

poet's pen, can produce an acceptable image of that which the finite mind can not comprehend.

We know it is no uncommon thing for members of the Roman Church, to decorate the walls of their dwellings, with what they call pictures of the Saviour, and they consider it proof of their piety, to wear upon their persons, diminutive images (so called) of the same glorious personage; ascribing to them a sort of amuletic power, against the ills of life. Now, we presume to say that this practice is pernicious, and highly derogatory to Christian character. The idea of attempting to embody the sublime characteristics of the Son of God, in a diminutive picture, or of practically ascribing to any artist, however skillful, the power to fix upon ivory or any other material, an expression of the divine benevolence, calculated to enlarge a Christian's conception of his worthiness, is too absurd for notice. Our minds are too contracted to measure even the proportions of that humanity, which was magnified by the presence of the divine nature, our hearts too narrow to receive the full impression of His love, even with the world for His theater, and our lives are too short to illustrate as it should be done, the virtues of His religion, which is at last but the teaching of His life—the impress of His character. How unworthy then of a Christian is it, to wear upon an amulet, a pretended image of Him, who fills boundless space with His presence, and eternity with His duration.

XL.

The idea that without the shedding of blood, there is no remission of sins, was monumented, in the mental constitution of man, from the sacrifice of righteous Abel, to that of Calvary; of which all antecedent sacrifices, were but types. This, with the prophetic history of the Jewish

people, which history is yet being enacted on the world's grand theater of action, in exact fulfillment of the predictions of its inspired authors, and the continued observance of the Lord's supper for eighteen hundred years, in all countries, and by all religionists, and always for the same purpose, are splendid, monumental proofs, of the divine authenticity of the scriptures, against which the waves of skepticism and infidelity, have dashed and broken in vain, for nearly two thousand years.

XLI.

Every science has its peculiar terms. You can not measure an angle, unless you possess a knowledge of the science of such measurement; and so, throughout all the departments of science, whether mathematical or founded on experiment and observation. Hence, no person can expect to prosecute successfully the study of the sciences, without first becoming familiar with the nomenclature of each.

Now we hold that Christianity has a vocabulary of terms, just as distinct and definite, as any thing pictured to the eye of man. It is but too true, however, that the Christian Church, as the current phraseology has it, possesses a terminology, strictly partisan. Should you meet a man on the highway, and engage in conversation with him upon the subject of the Christian religion, you are able, if at all versed in the history of the different religious denominations, to tell with almost absolute certainty, to what family of religionists he belongs. This is a very unfortunate and very lamentable state of things. The church in this respect, forcibly reminds us of the continent of Europe. The Italian, who crosses the line, which separates his country from France, finds himself a stran-

ger, unable to communicate intelligibly with his near neighbors. It is so with a Frenchman, who crosses the line which separates France from Spain. In England, you find a state of things existing, presenting a still more exact parallel to the church; for the dialects of different shires, are wholly unintelligible to their nearest neighbors. This state of things ought not to be; hence we advocate the use of that terminology, consecrated by the Apostles in their teachings, which ought to be thoroughly understood by every Bible student. It is not necessary to add to it, for all we know of religion is learned from their teachings, and we have no legitimate use for any language not found in their instructions.

XLII.

Repentance is not merely regret and sorrow for past sins, but a positive reformation in one's character; that is, in his thoughts, motives, and actions. Hence death-bed repentances are, from the nature of things, of but little value. Any one, with the whip on his back, will cry for mercy. Any one about to pay the penalty for some dereliction of duty, will be very penitent and ready to make any number of vows for future good behavior. But no sooner is he freed from immediate punishment, than he falls back, as the dog returns to his vomit, or the sow to her wallow in the mire. How many (supposed) death-bed repentances we have, which would have passed for genuine, and have been recorded as such, had it not been for the recovery of the persons who made them. Now, almost if not quite ninety-nine times out of a hundred, those who repent, upon what they believe to be their death-beds relapse to their former state. Hence we say, that kind of repentance is of little or no value. Grief of mind, re-

morse of conscience, distressing revulsions of feeling, unless accompanied by an absolute change of purpose, and a positive reformation of life, do not constitute what we understand as evangelical repentance.

XLIII.

We have something above faith, and that is knowledge. A high degree of belief approximates knowledge and arrives at a partial appreciation of realities. There is no knowledge in philosophy, because it is speculative. The facts, however, on which it is founded are realities, and we can perceive and appreciate them as such. Hence facts become the great material of every system of knowledge. In the very nature of things, Christianity had to be presented in facts. We have no theory in the Bible—no theory in the government founded on its principles, and those that theorize on the subject convert the realities of the Bible into mere gas which no man can lay hold of. No man can live on gas, nor can he live upon spiritual *ideas*. If a man was as orthodox as St. Paul, no theory could save his soul. There must be a motive power in knowledge. This power theories can not have. There is no potency in theories, but there is power in facts.

XLIV.

In tracing the elements of the Bible, we find that they are presented in three ages—in three dispensations. The word “age” originally had reference to the life of man. Afterward, its latitude and longitude, with respect to time, were greatly enlarged. The Greeks had the expression “age of ages,” which with us is translated “forever and ever”—a strange repetition understood to represent eternity. Man can not go beyond this. Forever and ever,

is a mere repetition, indicating the incomprehensibility of eternity. Such terms and such ideas give character to what is called transcendental philosophy—being transcendent, because beyond the area of the human understanding.

XLV.

A man is in a saved state, when he embraces Christianity, but he must afterward show forth fruits in harmony with that state. There is a vast difference between an American citizen, legally so—and an American citizen in the faithful and constant discharge of all his duties as such. They are equally citizens, but diverse in character, and in their claim to the respect and confidence, of the government and the people. It is in the kingdom of Christ, as in the kingdoms of the world.

XLVI.

We have lost all faith in missions to the Jews, because they have been for centuries and centuries, without the Light of the world. The candlestick was removed from their midst, by the Messiah. The Gentiles now have the sway; and the Jewish people are to remain as they are, until the fullness of the time allotted to the Gentiles, has been fulfilled. Paul, as if in corroboration of this view, says: "that blindness in part has happened to Israel until the fullness of the Gentiles be come in." Therefore, we say no one can expect a successful effort to convert the Jews. It is true that if we go into Judea and Jerusalem, we meet a great many Gentiles traveling between important points, and these may fall under missionary influence; but to go into Judea and Jerusalem to convert the Jews, would be a hopeless expenditure of time and labor. They are destined to continue in their present condition, until

the Gentiles are fully evangelized, and brought into the enjoyment, of all the rights and immunities, of the Messiah's kingdom. Up to this time the Jews will remain a scattered people, and then be admitted into the great family of the redeemed. These matters are fully developed by the Apostle Paul, and are well worthy to be studied and remembered.

XLVII.

Blasphemy against the Holy Spirit, consists in ascribing to demoniacal influence, what is usually ascribed to the influence of the Holy Spirit. This demoniacal power, is taken in the *malam partem* sense, but it has also a *bonam partem* sense, as the Romans have it. Blasphemy, may be voluntary or involuntary. The verb blaspheme (noun blasphemy) is composed of two Greek words, which signify to speak against, or to the injury of, God. Blasphemy has an appropriate illustration in profane swearing. Men accustomed to profane swearing, are called blasphemers—guilty of speaking to the injury and disgrace of themselves, and the contempt and disdain of God. But blasphemy against the Holy Spirit, has been considered a subject of great moment, and the reason why, is worthy of especial notice. We have blasphemy against the Father, against the Son, and against the Holy Spirit. The special subject of unpardonable sin, is connected with the Holy Spirit. And why blasphemy against the latter should be less pardonable, than against the Father or the Son, is a question for consideration.

We have three revelations of Divinity. First: in the Patriarchal and Jewish institutions, God was known only as Jehovah Elohim. It was possible that a person sinning against Him, might be pardoned under the second dispensation—the dispensation of the Son—the Incarnate Word.

There was a more liberal exercise of pardon under him, than under the Jewish Theocracy. God the Father, sent the Son, and the Son sent the Holy Spirit, the last and crowning manifestation of Divinity. There was no Mediator after him, and blasphemy against him was therefore beyond the reach of pardon.

The sin of blasphemy under the Theocracy, might be pardoned under the merciful reign of the Christocracy; and the blasphemer under the Christocracy, might be pardoned, saved, and sanctified, through the Holy Spirit; but beyond this, there was no forgiveness—no possible pardon, in harmony with justice, honor, and divine authority. Throughout all Christendom—Greek, Roman, and Protestant—blasphemy against the Holy Spirit, is considered the unpardonable sin.

XLVIII.

A Greek Philosopher said there were three great questions in the world: first: what am I? second: whence come I? third: whither go I? Ages would not have sufficed philosophy to answer these questions; but happily for us, the Bible solves them all. It is an infallible oracle, revealing creation and every thing appertaining to man, from Adam and Eve in Paradise, down to the last scene, of the last act, in the drama of man's eternal existence. .

XLIX.

“All in all”—omnipotent, omnipresent, everlasting. There is a sublime significance in these words. How much eloquence they possess! A splendid oracle in three monosyllables! In all power, in all space, in all time, the first and the last, the Alpha and Omega! No man has scaled the heights, or fathomed the depths of this sublime idea.

L.

It is perfectly natural for man to think. We think a great deal; but many of our thoughts are very shallow. We think more of the outward man, than of the inner or innermost man. Knowing as we do, that the outward man is always changing, that man wears out a house of flesh every seven years of his life, and that the innermost man is unchangable, immortal, we can have no excuse for thinking or acting thus unwisely.

LI.

God is said to inhabit eternity. Yet he sustains and preserves all things by his will. We talk of mechanical and other powers, but there is no power in the grand and various machinery of the universe, but the absolute will—the will of Jehovah. This will moves all things. It was the motive power of the first fiat, and will be of the final doom of earth and its tenantries.

LII.

The ultimate end of all true philosophy is to teach man two lessons—himself and his Creator.

LIII.

The richest men I have ever known, have become such by giving. The more knowledge we give—the more wisdom we impart to the wise, and understanding to the foolish, the more we have.

LIV.

God makes men happy, in proportion to their work. In the precise ratio of our progress in honorable labor will we grow in true happiness; and the converse of this proposition is equally true.

LV.

To be instrumental, in the salvation of one human soul, is a greater achievement, than that of the Macedonian chief, who conquered the world, and then wept that the field of his ambition was exhausted. How wretched is that man, who sets his heart upon that which ceases to be. If universal experience had not proved it, reason would teach that the perishing things of time and sense could not in the nature of things, satisfy the eternal spirit of man.

LVI.

Christianity is the only lever that lifts man from earth to the temple of the Great Jehovah, where there is no sorrow—no sadness—not a hope disappointed, nor a wish ungratified.

LVII.

Those who refuse to come to Christ will be banished into eternal darkness—whose blackness shall never be dispelled by a single ray of hope. Can there be any thing more awful to contemplate, than tomb-like, total darkness—and that forever? It is spoken of in the Bible as outer darkness. Assuredly, my friends, there is a darkness, infinitely horrible, as there is a light superbly sublime.

LVIII.

A mystery is not necessarily an incomprehensible thing. It is something we do not know—a secret. The revelation of the secret, annihilates the mystery, as it then ceases to be an unknown thing.

LIX.

From the time Protestantism, burst asunder the bonds of superstition and ecclesiastical tyranny, it has exerted a vitalizing, energizing power, and an elevating, refining

influence, over every mind coming within the scope of its influence.

LX.

A man may be king of nations—he may be the leader of legions. Yet, if he fail to control himself, his greatness sinks into insignificance beside the true greatness, the moral heroism of him, who in all cases governs his passions, and holds himself in subjection to reason, as taught by religion.

LXI.

Death! There is nothing more terrible! It is so by the constitution of man's nature. Of all the thoughts, that force themselves upon man's attention, not one is less welcome, not one is more repugnant to his feelings. It is terrible in itself—it is still more so as the wages of sin. Yes! it was sin that brought desolation and ruin into Paradise, and death into the world. It is sometimes asked, why did God create so much of life—of germ and bud—of bloom and beauty, to perish and decay? This is a part of the divine typography. Life suggests death—the inevitable doom of every denizen of earth; but death and the grave have yielded up the sting and the victory to Him who rose a triumphant Conqueror, and brought life and immortality to light.

LXII.

It is said, the sweetest wine, makes the sourest vinegar, so the purest and holiest of all feelings—religious love, generates the bitterest hatred, between rival or warring churches. But is religion in fault? Is not the fault in the passionate animalism, the depravity of fallen man? We pause—but not for a reply. The cause of such a state of things, is in the alienated feelings of man, as re-

spects God—the devil ruling him through the passions of the flesh.

LXIII.

As we rise in this world from faith to faith so in heaven, we rise from glory to glory. There is no limit—no cessation of adoration or admiration, in the glorification of God. The pleasure will grow with the employment. Our joy will increase continually, and so on from age to age throughout the cycles of a boundless future. There will be more true happiness in every succeeding hour of the presence and dominion of the Eternal Father, than in the perpetual enjoyment of all the honors and emoluments within the gift of the mightiest monarch, that ever wore a crown or held a scepter.

LXIV.

There are a great many people in the world, who want just so much religion as will keep them out of hell. They belong to a class, who never realize the value of Christianity, until they stand face to face with the king of terrors. They studiously watch the boundary of the dominion of him, who rules in the kingdoms of this world, walk as near it as is possible with safety (in their judgment), but carefully avoid, as they suppose, coming within his jurisdiction. They want every thing of the *world*, that ministers to the pride, or panders to the lusts, of sensuous man. They want the honors and emoluments, which the world bestows upon those who flatter and serve it, and of course prefer to live along the borders of that kingdom, whose native products are adapted to their tastes; having recently emigrated from it, without withdrawing their affections, or adopting the manners and customs of those, with whom they are nominally associated. Now, interpret

the actions of such people, and they say as plainly as language can say it, "I am very much afraid of hell, and as I know of no other way of avoiding it, but by accepting the religion of Jesus Christ, I propose to accept just so much of it, as will answer my purpose. If I knew of any other way of reaching the same end, which involved still less self-denial, I would prefer it; but as I do not, I must keep along the borders of Zion, until the storms of life blow hard, and then retreat to the interior, and claim the security of those, who have all their life long, dwelt in the very presence of its King, ever ready to do His bidding."

Alas! for those who reason in this way. They are jeopardizing their souls' salvation every hour of such a life. They are in the blackness of darkness, and on the way to eternal perdition.

LXV.

God gives peace to man through righteousness. Peace is always the consequence of righteousness. Paul speaks of "the peaceable fruit of righteousness," which is freely accorded to just and righteous men and nations. There can be no real peace in the world, except through righteousness — the grand source from which all happiness springs.

LXVI.

This earth will be consumed by fire, and there will be new heavens, and a new earth. Then there will be no sea. The very nature of water is such, that it may be decomposed and burned; consequently, the broad Atlantic and the mighty Pacific Oceans, with all the minor seas and lakes and rivers, will become so many depots of combustible matter. These, with the moisture of the atmosphere (forty-five miles high), and of the interior of the earth,

together with its internal fires, will make short work of our little planet and its various tenantries.

LXVII.

It is remarkable that the subject of religion *per se*, should be so carefully considered by pulpit orators and others, all over Christendom, and the Scriptures ransacked from beginning to end, to find an answer to the question, "What is it?" Now, the Apostle James, whose style is remarkable, for its perspicuity and directness, says to his beloved brethren: that "pure religion, and undefiled before God the Father, is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world." This definition, happy as it is, presents a fine example of metonymy—the putting of the effect for the cause.

LXVIII.

The moral government of God is neither more nor less, than a government of motives. It is not, however, a government of motives, developed through the physical nature of man, whereby he is involuntarily forced to act. But it is, in the highest sense of the term, a free government.

We sometimes speak of man as being a free moral agent. Why is he so? It is because he is treated as such. Any one possessing the power and the privilege of acting in harmony with the dictates and conclusions of a sane understanding, is to be regarded as a free moral agent.

LXIX.

Christ taught his disciples a form of prayer. His disciples said to him, "Lord, teach us to pray, as John also taught his disciples; and Christ said unto them: When

ye pray say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come, Thy will be done, as in heaven so in earth."

It was very natural that they, whom Christ commissioned as ambassadors, to promulge the principles and advent of the approaching reign or kingdom, should ask for instructions as to what to proclaim, and how to pray. The representative of a president or king, when commissioned to execute business of state, receives general or special instructions, with reference to his mission. In the case now referred to, we hear the King of kings, directing his subjects how to pray, and what to pray for. He teaches them to say, "Thy kingdom come;" or, when properly translated, "Thy reign come;" and this phrase, as constituting an important part of the prayer dictated by Christ to his disciples, is worthy of special notice.

In the first place, it is not to be understood that the kingdom was to move. The reign of God was to be inaugurated—established on earth. We speak of the administration of a new president, or the reign of a new king, as coming or approaching; before the former is inaugurated or the latter crowned. Great changes in civil and earthly governments, are expected, and even prayed for. The same is true in regard to ecclesiastical governments. But when the new administration begins, or the new king is crowned, we cease to speak of it as coming, or pray for it as wished for.

At the time Christ taught his disciples to pray, he was himself preaching to the people, saying, Reform, for the kingdom of heaven approaches. He dictated what is called the Lord's Prayer, as a model for their use, to be repeated until the inauguration of the reign of Christ. That glorious reign began on the day of Pentecost; and

inasmuch as the kingdom of Heaven has commenced—the reign of heaven has come, what propriety, we ask, is there, in repeating and emphasizing, in our use of the Lord's Prayer the words, "Thy kingdom come?" What does it avail to say, "Thy reign come," when the dispensation referred to, has already commenced? Nevertheless, the Lord's Prayer is repeated, six or seven times in one day's worship, in the Church of Rome and the Church of England; and we even hear it repeated frequently, in the worship of the Protestant Churches in the Old and New Worlds, just as if it was of special obligation upon churches and individuals, because of the authority which dictated it—although under a different dispensation. It is strange how authority, or even custom, will tyrannize over the understandings of men. Let it be remembered that there was no mediation, no Mediator when Christ gave this form of prayer, which doubtless the Apostles and seventy disciples used, all over Judea, until the kingdom prayed for—the *reign* of Christ—did come.*

LXX.

The Greek words for repent and reform are quite different in form and distinct in signification.† Some persons repent from fear touching the consequences of their actions, without change of practice, or future intent or purpose.

* Doubtless Mr. Campbell is right in saying the "kingdom" here refers to the reign of Christ, which was then near at hand. But the prayer is now used in reference to the fullness of the kingdom, contemplated in the Millenium. Whether it can be lawfully so appropriated is a question; but this is certainly the meaning of those who use the style to which Mr. C. objects. M.

† From *metamelomai* and *metanoeo*.

We are not only required to repent, but are called upon by the Great Teacher to reform. There has been an almost interminable war of words, about the true meaning of the word repent; and this conflict of ideas or opinions, as waged by the press and pulpit, all over Christendom, has originated and continued, in the want of definiteness and distinctness in regard to the signification of the terms of which we are now speaking. A man may be very sorry for his past conduct—may repent and hang himself as Judas did, but there is no reformation, unless he changes the whole course and purpose of his life. The words repent and reform, ought to be clearly defined, in their verbal and substantial sense.

With the word repent (and the meaning of it) we generally associate convert or baptize. The word *turn*, as used with us, is equivalent to the term “convert.” To a man going in a certain direction we may say, turn sir, you are going into danger—into the pit—turn to the right! Here we have an illustration of the working of “convert” as tantamount to turn. Hence, all that family of words indicates the termination of one course and the beginning of another and a better one.

This thing of being sorry, the fact of grief or compunction of conscience, for thought or deed, never does any good, unless it lead us out of the state or practice of sin, into one of righteousness—or in other words changes our life for the better. The words repent and reform are as distinct, one from the other, as the sun and moon. For although the latter are both luminaries, there is a wonderful difference in their relations to and effects upon nature.

LXXI.

There is no theory in the teachings of Christ. The idea that there is, is a delusion which has broken the church into fragments. There are various theories and speculations of men, called orthodoxy or heterodoxy; according to the stand-point from which they are estimated. Now we presume to say, that the Devil is as orthodox as any angel in Heaven, and there is not an oracle in the Bible, which his Satanic Majesty does not perfectly understand, so far as theory is concerned. But the Devil, nor theories, never saved any one.

LXXII.

We must stoop if we would rise—submit if we would conquer. We must rule our stubborn wills to the standard of right, and subdue our rebellious passions into obedience, then say to them, “hitherto and no farther.” Christ, through his submission, is crowned with glory in Heaven and is the Ruling Autocrat of the universe.

LXXIII.

There are a great many men in the world, called Deists, professing to be very devout, who refuse to recognize the Mediator. Now the very essence of Christianity consists in the recognition and acknowledgment, of our glorious High Priest—our precious Saviour and Mediator. There is no other Mediator—or medium—by or through which, man’s prayer can reach the throne of the Universe. Hence, speaking after the manner of men, we assert, that the Deist’s prayer can not be heard or recognized in Heaven. Does not Christ say expressly, “I am the way, the truth and the life; no man cometh unto the Father, but by me?” No man is presumed to directly address God the Father by prayer; or if he does, he shows that he does not under-

stand or appreciate the teaching of the Mediatorial system of Christ. There is no access to the Father, except through the Son, hence, we say the prayers of the Deist can not be heard, and he who in his petitions refuses to recognize the rights of Christ is an imposter.

The doctrine of the Deist would annul the law of the Pentateuch, for it denies the fact that the Jews were heard through the mediation or intercession of Moses, or through Aaron their High Priest, although when he appeared before the mercy seat, he bore the names of the twelve tribes engraven upon his breast-plate. In like manner, in the Christian dispensation, the people of God are heard through Christ—the Anointed Son of God and our High Priest—the High Priest of the Christian dispensation, who has the names of his followers engraven upon his heart. He needs no tablet—he wears upon his heart, the names of those who were purchased by his blood. This in itself, is a grand inducement to prayer, and a guarantee that our prayers will be heard and answered, by our Father which art in Heaven.

LXXIV.

Why was Peter given more than one key, or why is key in the plural number? is a question often and properly propounded. To ask why there were two keys to the Kingdom of Heaven is a very natural inquiry. We generally associate with a lock, the idea of a single key, or a key and its duplicate. Christ having complimented and congratulated Peter upon his candor, and upon his having received a revelation from his Father, not only announces, that “upon this rock I will build my church,” but says to Peter, “I will give unto thee, the keys of the Kingdom of Heaven.” Here we have the plural form of the word “key” associated with “kingdom” in the singular. Now,

it is we believe admissible, upon the ground of reason and probability, for us to affirm, that this idea of a plurality or duality of keys, originated and became established in literature, in and through the customs and manners of society—that this duality grew out of the conditions of humanity.

Before, and at the time, the expression “keys of the kingdom” occurred, there were two distinct classifications of the human family—there were two principal and essentially different classes of mankind. One was marked and identified in the flesh, and for certain sufficient reasons, were constituted an elect nation, and made the special depositories of the oracles of God. Are we not told that He sheweth his word unto Jacob, his statutes and his judgments unto Israel? He hath not dealt so with any nation, and as for his judgments, they have not known them.” Other nations have not known the God of Jacob, of Isaac, of Abraham, nor his statutes and judgments.

The Jews in their pride, and high estimate of their own superior understanding, and character, used to consider, and treat the Gentiles as an inferior, and unimportant people.

It was a matter of astonishment to the pupils of Christ, that he should speak of, or refer to, the Gentiles and Pagans, with their idols and worship, and even when they had been with the Master two or three years, they were at a loss to know, why Christ should notice the nations outside of the Jewish fold. They manifested a great deal of spiritual pride in that respect. They looked down upon the Gentiles with sovereign contempt. The Jews were not allowed to eat with them, disdained to associate with them, and seemed to believe that they could not touch a Gentile, without being polluted. Thus we may perceive and understand, how unnatural it appeared, and how difficult it must

have been, for Peter to reconcile himself to the idea of going out to preach to the Gentiles, when he was commissioned with the *second key*. For the Jews to receive the Gentiles into full fellowship, treating them as brethren, was one of the greatest revolutions ever witnessed or experienced by any people of any age. Peter had to be specially educated and commissioned to bring about this result. We read of doors consisting of leaves, and it is sometimes beautifully pictured in history, that the gates of Heaven are composed of two leaves—one to open to the right, the other to the left—for the entrance of Jews and Gentiles respectively. Hence, it is an apposite figure of speech, to say that one of the keys, was to open the leaf for Jews, and the other to unlock the leaf for the Gentiles. Thus we have an application of Christ's promise to Peter, that he should receive "the *keys* of the Kingdom of Heaven."

LXXV.

"The sound of many waters" is the most awe-inspiring sound heard by mortal ears. The thunders of heaven startle for a moment, but the water's everlasting, unchangeable roar holds man in silent subjection to its resistless power—its sublime music. The tremendous cataracts of earth never tire, they seem almost to paralyze the power of speech, while they fill the soul of man with the highest conceptions of the power and grandeur of their Author. Thus it is, that God has made the wonders of the universe the symbols of his power, or the revelators of his goodness.

LXXVI.

There is a volume of meaning and feeling in the proper use of the two words of the Lord's prayer, "Our Father."

It is not merely our God—our Creator, but our Father.* There is nothing in the sublime imagery, of human speech, in all the fine sayings or splendid conceptions of man, that can compare with the pathetic significance of these two words as *taught* to man by the Son of God. The Jews crucified Him for calling Himself the Son of God, but He freely shares the honor, with the fallen sons of men, and thus recognizes the brotherhood of man as joint heirs of the glory that shall be revealed.

LXXVII.

We find variety in all the spheres of life. Why is this? It is designed unquestionably to minister to the enjoyment, the happiness of man. There is no one thing that contains all things, yet there is one being who in the dignity and grandeur of His entire nature, may be said to comprehend the universe. That person is Christ, in whom are all the elements of humanity and divinity. He is the perfect representation of the goodness and glory of God, and the grand central idea of humanity.

LXXVIII.

Man, in appoximation, and Messiah, in His entirety, constitute a similitude of God. Christ may be said to be a perfect representation of God. "He is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples', for this he did once, when He offered up Himself."

* This is a New Testament revelation. Under the former dispensations, God was known as the "Lord of hosts," the "God of battles," etc., but under the Christian dispensation, He is known by the endearing appellation of "Father." M.

Yes! Christ was pure, just and holy as His Father in heaven, being so from His first breath to His last on earth. We have reason to rejoice, therefore, in being under such a Glorious Ruler, who combines, in His authority, the legislative, the executive and judicial, and all the crowning and sublime capacities of divinity, in the recovery and redemption of man.

LXXIX.

What a wonderfully benevolent, mediatorial interposition, is portrayed in the term *Gospel*. No Gospel was ever preached to fallen angels. There never was an invitation extended to one of that class who rebelled against God. They were cast out forever, into that darkness and misery—the abode of rebels and sinners—without and beyond the heaven of eternal happiness.

LXXX.

No man has ever suggested an improvement to the parables of the Saviour. Like the fables of Æsop they were designed to impart knowledge to mankind, and they are the wisest exhibitions of literature in the world. In the parables, we have a perfect portraiture of man. Every thing is marked out, as large as life—no more, no less; and they stand in the precise attitude that their ideas are to be imprinted, upon the understanding and conscience of man.

LXXXI.

Think if you can—summon before your mental vision, the terrible revelation of our lives on the day of judgment! Yet, we see man playing the very pranks of childhood, upon the brink of endless perdition—loitering with absolute carelessness upon the verge of the fathomless abyss.

He regards not the outstretched arm of Jehovah, he turns a deaf ear to the sweet invitations of Him, who died to redeem him—he turns away from the overtures of divine mercy, and regards the dictates of folly, and the suggestions of caprice, more than he does the revelations of the Infinite Mind. He follows the allurements of sin, panders to the pride of life and the lusts of the flesh—nay, willingly and willfully offers himself a sacrifice to sin, upon the altar of human passion. All these things and more will stain the fadeless record of those, who run from the kingdom, and refuse the invitations of the Father, through His Son Jesus Christ.

LXXXII.

It has been said, that the sun never rises nor sets, without shining upon a Jew. Yet, this monumental people, still numbering millions, practice circumcision to a greater or less extent, throughout the world. The Jew, however, is perfectly passive under the operation of circumcision, which ceased to be a divine institution, after the circumcision of Jesus of Nazareth. He was *cut off*—a beautiful application of the term, indicating that he was separated. The Jews themselves are guilty of the trial, condemnation, and crucifixion of the Saviour. It is true that Roman soldiers, were employed to execute their malice, but this does not relieve the Jews from the infamy of the act, as the soldiers were mere instruments in their hands, for the accomplishment of a purpose, deliberately planned and cruelly executed.

The practice of circumcision as a divine ordinance, was obligatory upon the Jewish people, until Christ came into the world, since which time it has been practiced as a national rite or distinction. But it is no longer a duty. If a Jew was converted to Christianity during the Apos-

tolie age, he was baptized whether he had been circumcised or not. We consider circumcision, a supernatural commemoration, of the covenant in the flesh, pertaining to the posterity of Abraham, whereby the separation from God's people from the children of this world, was admirably typified.

LXXXIII.

The original word, of which righteousness is a translation, is one of the most comprehensive in the Hebrew language, or indeed in universal language. It is not Justice nor Mercy. Righteousness and Justice are not the same, as is sometimes supposed. Justice strikes us as a very stern matter, while Mercy is subdued and tearful. It sees the guilt of sin as clearly as Justice does; but it pities the sinner, which Justice does not. In the Bible sense, we consider this word as very important—wonderfully and peculiarly significant. It is a sort of commingling of the attributes through which we love to look at God—Truth, Goodness, Justice, and Mercy. Omniscience, omnipotence, and omnipresence can not be regarded as lovely in their nature. They are beautiful and potent words—grand and awful in significance, but there is no attraction in them.

Man's heart yearns for, and must have words—signs of ideas—significant of something that calls forth his love and devotion; the exercise of which is calculated to bring him to a truthful appreciation of the attributes and character of God, "Our Father in Heaven," as Jesus taught us to call him—and to love him with all our heart, and all our strength, and all our mind. Righteousness combines, in an eminent degree, the lovable attributes of Jehovah.

LXXXIV.

Adam was a representative man—his position was truly and awfully responsible. All humanity was, at one time, in one personality. Christ, as spiritually representative, stands precisely a second Adam. He represents those who are begotten in him, as Adam did those who were begotten of him—his descendants in the flesh.

LXXXV.

Among the most important ecclesiastical documents are the two oracles, which we sometimes denominate the kernel of Christianity—the Epistles of Paul to the Romans and to the Hebrews. They contain the most comprehensive and complete exposition of all that enters into Christian faith and worship, ever spoken or written.

LXXXVI.

I beg you to remember, that Piety does not consist in words, nor in the forms and ceremonies of human worship. What is Piety? We understand it to comprehend devotion of spirit, devout gratitude and unaffected adoration and admiration of soul toward God, “for that is good and acceptable before God.”

LXXXVII.

We thank God, that we have Adam second, as we had Adam first. Adam first was so called because he was made of red earth. God breathed into his nostrils the the spirit—set the waves of life in motion, and gave him a home in Paradise. But in all his happiness, he fell from grace—lost his crown—the glory of God departed from him. Adam second, was begotten of the spirit, born in a stable, cradled in a manger, and died on the cross.

The first Adam, lost Paradise, and cursed the world. The second Adam, redeemed and blessed the world. Great, however—and awfully so—as was the loss, it sinks into utter insignificance, when compared with the sublimity of that eternal redemption, consummated in and through the second Adam, our Lord and Saviour, Jesus Christ.

LXXXVIII.

If we look at the Christian institution from the right stand-point, we shall find that it is no more nor less than a missionary institution. The Christian Church was established by missionaries. The word missionary means *sent*—sent on an errand, which we call a mission. We read in the Bible of God and Angels. Is the word angel a personal or official name? It certainly is not a personal appellation, and never was applied, as a proper and appropriate name, to any person, and can not be, in the nature of things. An angel then, is a missionary—a messenger; and a missionary is an angel. The universe has been, is now, and always will be, filled with angelic operants and co-operants, with the Spirit of God in disseminating the truths and blessings of religion.*

LXXXIX.

Christ taught, and exemplified in his practice, that it was more pleasing to give than to receive; but the miser says, by his action, that it is more pleasing to receive than to give. The man who gives is twice blessed—in the act and *for* the act.

* The reader will observe that most of the extracts are of a didactic character. This was almost invariably Mr. C.'s method in the Bethany pulpit. His audience was largely made up of the students of the college; and consequently he carried into the pulpit much of the lecture style.

XC.

It is a deplorable folly, that many professing Christians, are continually fighting about this dogma or theory, and that speculation in regard to Christianity. The strife of various denominations, over the orthodoxy of their written creeds, resembles in a great degree, the quarrels of children, over their toys and play-things. They would do well to remember, that the acknowledgment of a good rule, is quite a different thing from the practice of it.

XCI.

When we speak of our Father in Heaven, we should never forget, that it is through his Son Jesus, the Beloved, that we properly approach him. The Son has all authority in the universe: for has not God made him King of kings and Lord of lords—the Way, the Truth, and the Life and our Judge at the last great day? God the Father will not judge the world—and we speak with great reverence when we say so—although the Church of England and the Church of Scotland too, make God in person, the final judge of the world. It must be because they have not fully realized the glorious truth, that Christ is just as much the grand center of the spiritual universe, as the sun is the center of the solar system. When this great truth is fully understood, it must necessarily become evident, to every sane mind, that Christ, by whom or for whom, all things were created, will from the very nature and condition of things, judge the world and then resign his commission to the Father. Having done this, Christ will enter with his ransomed children, into the enjoyment of the glorious inheritance, prepared for them by God in the Heaven of Heavens.

XCII.

In the second chapter of Paul's Epistle to the Hebrews, there are many important questions propounded, and we desire to note this one particularly: "If every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?" We desire to make a true and important distinction in reference to this passage. The question may be regarded as addressed to the men and women *in the Church*, more particularly than to those who are *out of the Church*. All persons out of the Church, despise the salvation in their hearts. We wish to be explicit in the use of forcible terms. This word "*neglect*" is, and has been, greatly abused. A man never was, and never can be, false to a character he never possessed—in other words, a man never neglected a trade until he assumed the character of a tradesman or craftsman. No man really neglects a business, with which he has nothing to do. We, therefore, desire to impress upon the minds of all, that this remark of the Apostle, has particular reference to those who have entered into the Christian Church—into the Congregation of the Lord; and in reference to passing over the threshold into the Kingdom, it bankrupts human conception to attempt to give an adequate idea, of the glory, dignity and felicity, realized upon this triumph of faith and piety, over unbelief and alienation of heart.

There are people—thousands of them in the world—who pay no attention whatever to religion. Such persons cannot strictly be charged with neglecting, what they never undertook; but their conduct amounts to no more nor less, than an expression of contempt for the calling of a Christian. Yet every man possessed of sanity, who has read or heard the testimony of God as recorded in Holy Writ—

has weighed it in the scales of reason—must be compelled to admit, that it comes not from the mind of man, but from the inspiration of God. Alas! how many of the human family, in the estrangement of their hearts, are standing out in rebellion to God—yes! actually defying Omnipotence to arms. Plead with them—present to them the infinite importance of submission to divine authority—remind them of the just recompense of reward for every transgression and disobedience—and the result is absolutely wonderful—incomprehensible! They will treat it with far more disdain than they would an invitation to engage in folly, or even in crime, provided only you will not call it crime. They reply in effect, “God gave me passions and appetites, and I intend to indulge them—to follow the dictates of my own feelings. Do you suppose you can scare me by pictures of hell? God gave me the power, and the capacity to derive and enjoy pleasure from a variety of sources; and as long as I have the opportunity, I intend to do so. As for your religion, I scorn it. It inculcates principles, precisely antagonistical, to my natural inclinations, and I prefer to follow the latter, let them lead me where they will.” Now, though men may not give audible utterance to the words and phrases we have used, such is the interpretation of their *acts*—oftentimes more eloquent and truthful than words. The sinner in this age and particularly in this country, virtually *refuses* to have Christ to reign over him. Yes! the transgressors and disobedient, fail to recognize Christ except as an imposter. As an imposter did you say? Yes, I repeat it, as an *imposter*. To believe otherwise is to believe them devoid of reason. They have been told of the blessings of the Kingdom—of the terrors of hell, as revealed by the Son of God, and taught by his Apostles. Now, no man to whom sal-

vation has been offered upon the terms of the Gospel, and by the authority of Jesus Christ, can reject that salvation, if in the possession of reason, without practically saying that this religion is a cheat and its Author an imposter. Gentlemen! Ladies! It is a fearful thing to reject the Son of God—to refuse the salvation which he has obtained for you, through his own precious blood.

XCIII.

There may be an endless variety in the talents given to humanity; nevertheless, every man is accountable to God, for the powers and capacities bestowed upon him. God is just and merciful. “He renders to every man according to his work.” This divine law is just as applicable to nations as to individuals; and when we consider this subject in its true light, we can not fail to see and understand, that as a nation, our position is more responsible, than that of any other people under heaven.

We justly glory in our national birthright. We have more of the marks of true heroism than any other people created by God. We are honorably proud of our freedom of thought—we rejoice in our freedom of speech and freedom of action—liberty restrained from licentiousness by the operation of law. We thank God for our birthright, our honorable ancestry, our constitutional liberty—secured to us as a people. Our forefathers jeopardized life, fortune and honor, that we their children, might enjoy the rewards of their sufferings, their sacrifices and their toils—their patriotic and priceless victory. Behold the land of freedom—from the North to the South, from the East to the West, covered with institutions, religious, literary and scientific, and all in complete consentaneity, with the growth of our national strength and honor!

We envy no people on the globe. In arts and sciences, in the honors, gratifications and blessings of a mighty people, we stand high on the ladder of renown, while in national wealth, political power, and moral glory, we are elevated to a high and complete scale of happiness and prosperity. Hence, our responsibility to God. The sun does not shine upon a people, more prosperous or more responsible, than the people of the American States. Did it ever occur to any of you, or to all of you, that you had not properly weighed your responsibility to the state, to the church, or to Him in whom we live and move and have our being? Would not such ingratitude, constitute the climax of iniquity? For a man or a nation to receive and enjoy from day to day, and from year to year, all the blessings which a bountiful and beneficent Providence bestows upon a people circumstanced as we are, without opening the lips or the heart, in thankfulness to the Author of them all, constitutes the basest ingratitude. In what respect can those, who thus act, claim superiority to the horse or the ox, which eats and drinks, and lives and dies, in the sunbeams of heaven, without ever looking up to the source of its enjoyments?

But with all our short-comings as a people, professing Christianity, we trust and believe (and we thank God for that belief), that we are a prayerful and grateful people.

XCIV.

How shriveled—how nearly annihilated, must be the soul of that man, who entertains the idea of making God his debtor. Could man offer the globe as a sin offering, God could not possibly be under any obligation for it. It is our highest honor—our greatest happiness to serve God. By giving to God, we enrich not God, but ourselves, and

our happiness will always be in the precise ratio of our manlike and Godlike labors. Christ in His life and death beautifully illustrated the truth, that it is more blessed to give than to receive.

XCV.

We desire in the course of a few remarks, to invite the attention and admiration of our hearers to one of the most interesting of the prophetic psalms, of the sweet bard of Israel. The relations of Christ to His kingdom, and to the world, are probably better indicated here than any where else. We refer to the one hundred and tenth psalm.

In the first place, who and what is David? In the Hebrew his name simply signifies, "the beloved"—no more, no less than the name Christ. But, listen to the reading of the psalm: "The Lord said unto my Lord sit at my right hand, until I make thine enemies thy footstool." This rendering is not correct, *literally* translated, it becomes, "Jehovah said unto my Lord," etc. This is spoken in reference to the time of the incarnation. There was a prior condition, but now you are to bear in mind, that the Son of man, and the Son of God are in one and the same person; being in character and capacity perfect man, and perfect God. All His characteristics stand out in the boldest relief.

But to return—can there be a more humiliating position, than that ascribed to the enemies of Jesus? They shall be placed beneath His feet—become His footstool—as understood by the Jews and Greeks.

"The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies." Here we must remark, with respect to the word "strength," as used in this passage, that it is a very lame translation. It is true that the original word signifies strength; but

that term, with us, in most relations, is associated with energy. We incline, therefore, to the belief that a better translation would be, The Lord shall send the rod of thy *power*, out of Zion. The rod of his power—of his empire, was to be sent out; and this term, *rod*, is precisely tantamount to what we denominate *scepter*. The passage, then, would stand more modernized—more improved, if it read, The Lord shall send the scepter of thy power out of Zion: rule thou in the midst of thine enemies. In other words, Thy rule shall commence in Zion, and there, too, in the very midst of thy enemies.

How is this kingdom, this rule here indicated to be accomplished—to be established? Omnipotent Jehovah is to send out the scepter of his power, and by His infinite wisdom and authority, the reign is to be inaugurated and perpetuated. What a tremendous scepter—the symbol of Omnipotence—held aloft by the power of Jehovah, who foretells the wondrous event, and commands, “Begin thou, in the very center of rebellion to rule—to erect the supreme power—to exercise the paramount authority—at the place where thou wast persecuted by the high priest and the elders. Yes! begin on the very spot where thou wert tried, condemned, and crucified between felons—where the mob reviled thee in the agonies of death, and where thou didst burst the confines of the grave, arise from the dead, and gloriously, under the escortage of the angelic host, ascend into heaven.

It is said that a prophet is not without honor save in his own country. It is equally true that a man must regain his character and sustain his reputation, in the place where it has been lost or assailed. No man would ever think of migrating to a distant and strange land, to regain that which was lost at home. On this account, Christ was to

begin to rule in the stronghold of his enemies—he was triumphantly to reinstate his authority and his good name, where it had been inhumanly wrested from him. And how could the glorious object of his mission into this world be consummated more successfully. It may, to some persons, seem strange; but, in the wisdom of God—in the fulfillment of prophecy, and for the good of man, it was proper that Christ should be glorified in the precise locality where he had been rejected, betrayed, persecuted, reviled, and ignominiously crucified. The sweet and sainted bard looks down through the vista of a thousand years, and enthrones, in prophetic verse, the Man of Sorrows, while his enemies become as dust beneath his feet.

Our attention is arrested by the words “thy people.” Christ was to be the head of a great people—the glorious Leader of an everlasting people. He did not die without a purpose. He suffered death for an object the most glorious ever oracled in prophecy, or achieved by human or divine agency since time began. Christ died to live—He stooped to conquer. He submitted, that he might lead death in the retinue of those enemies over whom he triumphed when he brought life and immortality to life.

Christ rose a conqueror—but, having gained the grandest victory on record, how did he treat his enemies? Did he torture them or kill them? Did he destroy or save his enemies? They were conscience-stricken, self-accused, self-condemned! What else could they have expected but annihilation, for the crime of putting to a cruel and infamous death, the Son of God—the Redeemer of the world? He was now King of kings and Lord of lords; constituted the Supreme Ruler of the universe. His stricken followers now became the heroes of a new era, confronted the wicked Jews in their synagogues and as-

semblies of the people, and boldly charged them with the murder of the Prince of Peace, declaring that the same Jesus, whom they had crucified, had become both Lord and Christ. No other prince, after triumphing over his enemies and ascending to the very zenith of power and authority, ever failed to signalize his triumph by the destruction of his foes. Jesus achieved the same end, but by different means; for, by an act of unbounded grace and mercy, when seated on the throne of the universe, he promised pardon and salvation to those who had imbued their hands in his blood—three thousand of whom, on the day of Pentecost, became his friends, and thus it was that Jesus destroyed his enemies.

What else do we find here worthy of notice? The psalmist tells us in the third stanza—"Thy people shall be *willing* in the day of thy power." Yes! the followers of Christ were not to consist of conscripts—men impressed into service, but the loyal people of His reign were to become volunteers, in the day of His power. The reign, proper of Christ did not commence while He was on the earth, for all the time previous to His crucifixion He was subject—obedient to the Roman Government. When tribute was demanded He paid it. If He was without, He got it, as when He went to the sea and procured it from the mouth of a fish. He was subject to the laws that were. What a splendid exhibition of loyalty! Omnipotent power, submitting to human authority—a father led by his child! The deportment of Christ under the circumstances, presents a beautiful model for man's imitation—giving respectful submission to the authorities of the land, and practically condemning rebellion.

David speaks still further of the reign of Christ, referring in this connection, to "the beauties of holiness from

the womb of the morning.” These words we can not fully appreciate. We have exalted notions of what we call outward and sensuous beauty, but there is a beauty of holiness, which eclipses the sensuous as the bright rays of the noon day sun eclipse the glimmering light of the twinkling star. The language here referred to is not merely complimentary, but by infinite wisdom it is ordained to aid the rightful claim of Messiah to the adoration and admiration of His people.

Again, we have the language, “The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchisedek.” Now it is not necessary for Jehovah to swear. He could not literally utter any thing in the nature of a profane oath; but to make the language intelligible to man, and to secure the desired object, the psalmist adapts his language to the genius of human nature as it now is, and, therefore, he addresses man in harmony with his nature and understanding. The oracle is equivalent to this, “The Lord hath covenanted and will not change it.”

Christ is a priest forever after the order of Melchisedek. Melchisedek had no predecessor—was without father or mother, brother or sister, and Christ too was of an entirely independent order. He was ordained a High Priest forever, to intercede at the throne of grace, in behalf of man’s salvation and eternal happiness.

XCVI.

In the last chapter of the Apocalypse, we receive from the Apostle John, a very important revelation. It was given to those disciples through whom “the gospel of peace, and the glad tidings of good things, were preached to every creature which is under heaven,” for is it not

written, that "their sound went into all the earth, and their words unto the end of the world?" We are always interested in the last words of a man about to depart this life, and we contemplate the last admonitions of the Book of Books, with feelings peculiar to the associations of a dying man.

In one of the last verses, of the last book of the Bible, we are presented with a significant and comprehensive oracle. Christ says, "I am the Alpha and the Omega"—the Greeks knowing very well what this meant, for they were the first and last letters of their alphabet; but to make it plain to those who did not read Greek, He adds, "the beginning and the end," and for those who might not understand the full significance of even this, He continues as if to render it universally intelligible—culminating in the bold Saxon words—"the first and the last." Thus we have the glorious oracle, expressed in three forms, adapted to different varieties of the human race, and conditions of the minds of men; and in these three forms or phrases, or figures of speech, we have the precise same meaning; each conforming in significance to both the others—tantamount and identical in meaning.

In the succeeding verse, we read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Your attention is directed for a moment to the word "blessed." We have another word tantamount to this and more generally understood. It is the word "*happy*." From the original we learn that it indicates the highest degree of happiness; hence, we may, with propriety, render it, "happy are they, that do His commandments, that they may have right to the tree of life."

Mark the point of "*right*." Let us have a practical

view of the matter. The *keeping* of His commandments did not give the "right," nor the *professing* of them; neither does the acknowledgment of them, but it requires that we shall actually *do* them, if we would have a right to the tree of life. A man may acknowledge the obligation of a law or command—profess to believe in its rectitude, acknowledge its authority—but these do not include the *doing* of it, and in that is the special obligation—the all-important idea.

Christ the "Son of David," in a spiritual sense, revived perpetuated and glorified, the royal race of His father. David assures us that there is a reward for those "who remember His commandments to do them." But the true, unalloyed happiness of the soul of man, consists not in the very act of doing the commandments of God. The rich reward is consequent upon the keeping of the precepts of the Great Teacher and Governor. There is a great difference in the effect of a principle and that which is inherent in the principle itself. In keeping the commandments and precepts of Christ, there is a present reward, but that reward is but the shadow of that which is to come to those, who dare and do—who live out the commandments and fight the good fight of faith.

XCVII.

I believe there is not a man living, who has a perfectly undisturbed conscience. If I should undertake to sketch a happy man—or the conditions of true happiness, I would put down, as of prime necessity, a careful reading, an earnest, prayerful study of the sacred oracles, and an unfaltering walk in the light of their inspired teachings. If any thing can make a man happy in this life, it is a continued, thoughtful, and active communion with God.

But happiness in its nature and degree, has respect to the powers and capacities, natural and acquired, of the individual man. Some persons enjoy more happiness than others, under similar circumstances; and although there are a great many degrees of happiness, if the soul of man, whether large or small, be full of the love and glory of God, the measure of his happiness is complete; for the soul of man, through communion with God, can only be full of happiness.

A wag once asked a devout Christian this question: "Whom do you worship?" "I worship God," said the Christian. The wag added, "Is he a great or a little God?" The answer was, "I worship a great God and a little God." "How can that be?" said the quiz. "Why, sir," said the man of God, "He is so large that he fills the universe with his presence, and so small that he dwells in my heart." These answers were happily conceived. The soul of man can be no more than full, no matter what its capacity may be. Hence, if the belief of a man's mind is right, whether his capacity be large or small, if it be full, his happiness is complete. This is perhaps the best way to settle the question of man's happiness. God says, "I will dwell in the hearts of my people"—and if the love of God fills the heart of man, he must be happy. The novitiate in the school of Christ, under the Spirit's teaching, can be as happy as King Solomon in the zenith of his grandeur and renown. What a beautiful thought it is, that the poorest beggar that walks the earth can be as happy as the proudest monarch, shining in all the splendors of a throne. The felicity of a Gabriel or Raphael, or of any other bright angel of heaven, can not exceed the happiness of a pauper of earth, pro-

vided only, the latter enjoys perfect union and communion with the great *I Am*.

XCVIII.

“If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.”

We read this remarkable passage in the concluding portion of Paul's first letter to the Corinthians, and it is worthy of special consideration and remark. These words were not spoken or written to a promiscuous auditory—not to a public assembly of Jews and Gentiles—nor to a Gentile community, as such, nor yet to a synagogue of Jewish worshipers, but to a very splendid Christian Church in the renowned city of Corinth—a city designated by Cicero as the full eye of all Greece, a city *from* which the Apostle had written a number of letters to other churches. With all its greatness and boasted piety, it had become deeply imbued with lukewarmness and general licentiousness. A great congregation, having been built up in Corinth by the preaching of the Gospel, Paul has written more to it than to any other mentioned in the New Testament. Hence, the propriety of analyzing the different items, contained in documents so important. But our cursory observations at this time, will be confined to the passage already referred to.

After many and forcible reasonings and exhortations, with Gentiles and others in the Church, Paul concludes with this terrible sentence, “If any man love not the Lord Jesus Christ”—he gives his name in full—“let him be Anathema Maranatha,”—a fearful curse, the true significance of which is—Let him that loves not the Lord Jesus be cursed now, and until the Lord comes. It is a withering denunciation without a precedent in any of the Apostolic writings. It is not the language of excitement, nor

does he speak under the influence of a feeling of resentment, nevertheless, to those who fulfill the conditions there is woe unutterable in this fearful curse. We may remark very properly, that this verse suggests far more than it expresses. The suggestive indeed was the characteristic style of the Apostle, and the same remark is true in regard to his cotemporary and fellow-worker. But we presume that no one possessed more of this power, than the great Apostle to the Gentiles. In his letters and speeches, there are single words of more scope and significance, than are found in whole sentences of other writers and speakers. His manner of speaking is eminently calculated to enlighten the mind of man, and to advance him more and more in the full realization of the great elements of Christianity. A single question in the teachings of the inspired writers, is sometimes worth more, than a volume of uninspired dissertations; while their assertions and proofs, in regard to certain principles and positions in the divine economy, are of wonderful significance and irresistible force.

The pointedness of this curse seems to pierce the very heart of man, and we are irresistibly prompted to ask, "Why should it have been pronounced?" It is all the more remarkable in view of the fact that Paul had elsewhere commended the Corinthians, and had given them much attention. The secret of the whole matter is, that while Paul appreciated and commended their virtues, he had discovered a spirit in the church at Corinth the manifestations of which he did not approve, and against the tendency of which it was necessary to warn them in these words of fearful import. With the abundance of their spiritual gifts, there was much of selfishness and worldly ambition, through the influence of which the church was likely to fall short—to fail of its great mission. And here

let us pause to remark upon the unreasonableness of that pride in the possession and selfishness in the use of that which man could not originate, and which he possesses solely as the beneficiary of the bounty of heaven. Imagination often puffs men up with extravagant ideas of their own superiority, and thus a spirit haughty and imperious is made to supersede the humility, which is an essential attribute of Christian character. The existence of such a spirit is wholly incompatible with the love of our fellow-men or of God himself. Such inordinate selfishness can not easily be defined in words, but its manifestations in the lives and characters of men, render a people or a church offensive in the sight of God. He knoweth a proud man afar off. There is one kind of pride (so-called) which we delight to see, and to commend. For example, we delight to witness on the part of man a respect for, and an appreciation of, his own good name and repute. It is a little dangerous, however, to indulge such a feeling, as it is so difficult to distinguish it, in its manifestations, from pride of person or of circumstances; and the pride of life and circumstances do not come into communion and fellowship with the feelings and sentiments of the children of God. Persons given up to the pride of life—to say nothing of churches thus affected—will find it very difficult to enter the kingdom of heaven. “God resisteth the proud, but giveth grace to the humble.” Has not Christ said that unless you become as little children you can not enter the kingdom of God? “Humble yourselves in the sight of the Lord, and he shall lift you up.”

The language of Paul seems to be, and doubtless really is, a reproof of a deficiency in love to God; and surely ingratitude to God transcends all other manifestations of the sin of ingratitude possible to conceive of. It must be

possible, it must be practicable, for man to love God, or he would not condemn him for failing to do so. Man has a mind to appreciate the goodness of God. He has the Bible—the throne of grace—ever accessible, and a glorious Mediator! And what more than these can he ask or need? If he will permit the evidence of God's love to penetrate and permeate his heart, he will reciprocate that love, and if he have that love, he will manifest it to his brother man, as well as to the Lord Jesus, for, like the sun, it is a glorious center of radiation—an ever-active principle, diffusing light and heat throughout the sphere of its influence.

It ought never to be forgotten, that hatred never ceases to act in the absence of love. They are the two ever active principles of the universe. Love works perpetually in its own good mission, and hatred never tires in its evil mission. They are precisely antagonistic. There are many degrees of both. Suffice it to say, that there is a perfect hatred and a perfect love. In Satan, the adversary of God and man, the influence of hatred will finally culminate and terminate. Love is conservative in its influence. It will secure to man the rights of heaven, the throne of grace and eternal life.

We can not dismiss this subject, as involved in the passage read, without referring to the practical use, which the Apostle evidently designed we should make of the threat or exhortation in regard to the love of the Lord Jesus. We know that it is possible to grow in love to God, and to prosper in his worship every day of life. We understand that God will punish our neglect to cultivate and covet this love. The very curse invoked by the Apostle convinces us that we may have it if we will. If we are devoid of its influence, it is our sin—the result of

a neglect to avail ourselves of the Divine benevolence in its rich provision for the education and endowment of the souls of men. Have we not the throne of grace—testimony equal to the establishment of a glorious faith—and repentance as a consequence? Have we not the resurrection, ascension, and glorification of the Lord Jesus, and the glorious hope inspired thereby? None of these things originated with man—but they are the gift of God—blessings vouchsafed to man as the means of working out for the ransomed of Christ a beatification as broad as creation, and as enduring as eternity itself.

. XCIX.

In order properly to understand the grand themes of the Old and New Testament writings we must examine the Bible carefully. No man can understand an atom of the universe without a general view of the mass. We must always look at the parts in the whole, and examine the whole in the parts. And the parts of the whole of this volume are embraced in the two great ideas of God and man. The two cardinal elements of the whole Book of Books are Divinity and humanity. Hence, in the details of its historical facts, these subjects are thoroughly and beautifully expanded, and so described and developed as to afford us a complete treatise, on these two sublime topics, as the leading object of our desire and meditation. They are subjects that will always grow in interest and importance, as we grow in knowledge, and intellectual and spiritual power; and, we presume to say, that their expansion will be as eternal as mind itself. Angels desire to look into these things, and why? Because they constitute the only legible revelation of God. No other language than that of the Bible, could ever have given to

man a true conception of the Creator of man and of the universe. It is through the works of God that we learn his name and character. And though we begin with the minutest animalculæ of creation, and continue to ascend through all the grades of vegetable and animal life—even through the spiritual, up to Cherubim and Seraphim, we find no end. Thus, as we advance in wisdom and happiness, in the order of the wondrous and sublime revelations of God, to the growing comprehension and capacity of man, our growth, after all, will only prove that the finite can never reach the infinite—the creature never rival the Creator.

c.

After having read the whole of the thirteenth chapter of Paul's letter to the Romans, we desire to say a few words, suggested by the latter half of the chapter. The antecedent portion of this epistle, presents to us the most sublime conception, that had ever been entertained in regard to the grandeur and authority of the Founder of the Christian's faith and hope. All over Christendom, it is conceded that the epistle to the Romans, if not the most important, is *one* of the most important documents, in the whole volume of inspiration. It undoubtedly takes in the largest area, in its reasonings, precepts, and exhortations. This epistle, and that to the Hebrews, are, emphatically, the two great productions of that great master in Israel, known as the Apostle to the Gentiles. They relate, *inter alia*, to the Sonship of Christ—to the Mediatorship of our Saviour, and they dwell particularly upon the Priesthood of the Messiah, which is the glorious center of our religious system, and the great central idea of all true forms of religion. Indeed, it embraces the world; for the arm of Divine Providence has been thrown around the en-

tire family of man, by that great philanthropist, who took humanity upon His divinity, and came down to earth, from the glory of Heaven, to elevate man from the moral darkness and ruin into which he had fallen under the machinations of the great adversary.

We must have a general view of the contents of this whole volume, before we can profitably enter into the study and investigation of any part of it. This remark is true in regard to this epistle of Paul to the Romans, than which no more important document ever emanated from his prolific pen.

We refer briefly to the contents of this section, beginning with the seventh verse: "Render, therefore, to all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." We direct attention particularly to the exhortation deduced from this passage. The first sentence is indicative and comprehensive, equal in its scope to the remainder of the paragraph, and the whole verse is a kind of summary of those matters contemplated by Paul, in these comprehensive groupings. They are all well worth remembrance. In this address there are two grand ideas presented to those in power. The leading period, "render, therefore, to all their dues," engrosses the sentiment of the exhortation. Observe that this has respect to the antecedent portion of the chapter, as well as to the government of the earth.

And what is this government but a dispensation under the moral sovereignty of God, a dispensation for the well-ordering, the well-being of society? This dispensation, in its details, provides for the proper exercise and development of the physical, social, intellectual and spiritual capacity. There is no possibility of a man's being happy,

unless he can exercise and enjoy his whole nature. In order, therefore, that all these capacities of human nature may be developed and enjoyed, we have the fountains of pleasure and gratification opened up to us, by infinite wisdom and benevolence, in manner and degree, exactly adapted to the demands of our nature. The whole study of nature, human and divine, reveals the sublime fact that every thing is relative, to God and man; and the great oracles of the Bible prove that creature and Creator are the two central ideas of all the dispensations of God; whether the dispensation be on earth or among angels, principalities and powers, in heaven—it is always the same. There is no tameness, no insipidity, in any of the institutions of God in the universe, and the order thereof affords to man the most complete and consummate happiness.

Many of the best summaries of Christianity are found in Paul's epistle to the Romans. The several verses under consideration are conceded generally to be excellent and elevated revelations of God, in respect to our duties, under his absolute sovereignty. The sovereignty of God is a most sublime idea, and one that bankrupts our powers of language, when we presume to give expression even to our own inadequate conceptions of it. It is an absolute and unlimited sovereignty—the fountain of life as well as of power. All the controversies of modern or ancient Christendom, on this subject, remind us forcibly of the contentions of children—useless and fruitless, for the simple reason that those who have engaged in these theoretical and speculative disquisitions upon the Sovereignty Divine of the universe, have never started at the right place. We must assume a position that will command and com-

prehend the whole universe, in order to understand this absolute and eternal sovereignty of God.

But let us look into this portion of Scripture that has respect to our dues. We can not have a civil government without paying for it, hence we must labor and conduct ourselves in such a manner as is best calculated to establish and support it. There is but one government that requires no aid, no tribute, for its support. That is the government of God. In all other governments of the universe man is the actor—both the ruler and the ruled, and the great ends and aims of man's government are and should be to develop and to aggrandize himself, and at the same time to honor and glorify his Maker.

Man should be careful never to dishonor himself, and as we honor others, we should honor ourselves in all our thoughts and deeds. This is a high conception in a moral code, and ought to be taught to every man. God has planted deep in our natures the great fact that if we would be honored in the estimation of others, we must respect and honor ourselves.

One mode of doing this is to render "to all their dues." We owe them—we owe our parents—we owe our children, we owe our brothers and sisters, and we are every day to render our dues (our duties) of affection, respect and honor. These are not pecuniary debts. But what are the pecuniary debts of this world but representations of the realities, due from man to man, and from man to God. Hence these ideas of the Apostle, inculcated in this valuable and practical letter to the Romans, are of real interest and concern to all.

We are exhorted to pay tribute, as the minister of God calls upon us. These expressions, so characteristic of

olden times, are well calculated to give us a correct idea of the principles which the Apostle wishes to illustrate.

We are also to render custom to whom custom is due. Custom is still required upon the foreign commerce of most of the nations of the earth. But when we are required to render fear to whom fear is due, we are not to understand this command as approving a servile and crouching spirit. It has respect only to the reverence due our superiors, both on earth and above the earth. We are bound to render reverence and respect to every man, according to his education, standing and influence in society. Honor and regard from man to man, grow naturally out of our legal and civil relations. Every man is protected by his government, or at least ought to be, in the enjoyment of all the rights of citizenship, and for this reason he is bound to sustain and support the government, and to respect those who represent its sovereign powers in the various departments of government. The absolute sovereignty of God, however, requires no support from man, but his duty is to do all in his power to honor and glorify himself and his Creator.

We are commanded to owe no man any thing, but to love him—to love our neighbor as we love ourselves—but we are never asked to love anybody more than we love ourselves; hence, our own personal love is the standard of love to all others. The love of ourselves, properly understood, is the fulfillment of every command, both Godward and manward; and honor and love in these directions, are the great central ideas of all happiness. It is in accordance with that omnipotent and omnipresent economy which has to do with our present and future destiny. We have good reasons for honoring God, for all we have is the gift of his boundless benevolence. We are happy in

doing it, and no man can be unhappy in honoring God. We can never show higher esteem or greater honor to ourselves than to devote our highest and noblest powers to the honor of Him to whom all honor is due. Honor, homage, respect and love are the legitimate debt of every rational and responsible being that lives, and God claims these of every creature whom he has endowed with reason. If there be any portion of the animate universe that owes more to God than any or than all the rest, it is man. We presume to say that he is the greatest debtor in the universe.

How infinitely more indebted is man to his Maker—fallen, alien and rebel as he is—than was Adam before he tasted the forbidden fruit. He was debtor, before the fall, for all the joys of Paradise. These he forfeited by an act of disobedience, fell, and transmitted his fallen nature to his posterity; yet, by the boundless grace of our Father in heaven, we are permitted to return to his family, and enjoy the glories and beatitudes of an eternal life in heaven. Then is it more than right, that we should consecrate all our thoughts and feelings in adoration and admiration of God, our Creator and Benefactor?

It is in obedience to the law of nature that all men shall honor God. Man is so constituted that he can not be happy without honoring God. Hence, heaven's law of honor and love is binding upon every being that can form an idea of moral obligation. God commands me to love my neighbor as much and no more than I love myself; and he commands my neighbor to love me as much and no more than I love myself, and that will be just as much as he loves himself. If we respect and honor A., B. and C., then will A., B. and C. respect and honor us; so, the more we honor the more are we honored. This is the beautiful economy of heaven. The more we give the more we

have to give, and the more we seek to please God and glorify him, the more we please and gratify ourselves. God will glorify and honor that man who glorifies and honors God; but I know of no greater impossibility than for God to honor and glorify that man who denies his Saviour and Maker their just dues in thanksgiving and praise. On the part of God it would be to brook the grossest insult, to countenance the blackest ingratitude.

By making ourselves lovely and agreeable we render those around us happy, and if we thus live we can but be happy. Though persecutions and proscriptions may trouble us now and then, they will be short-lived, and form the exception, while the general law holds good. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." How perfect in conception and prolific in universal happiness, is this divine law! Do you not see instantly that its exercise vouchsafes to man the highest degree of happiness of which his nature is capable, under the conditions of life? Love thy neighbor as thyself is an oracle that breathes the spirit of social love. I love my neighbor as I love myself, and my neighbor loves his neighbor as he loves himself. Thus the flow of affection, continuing through the millions of human hearts, forms one unbroken chain of love, which vibrates and thrills the soul of every member of the great family of man, throughout the length and breadth of God's universe.

CL.

We propose a short discourse suggested by the thirteenth chapter of Paul's eminently synthetic epistle—the first to the Church at Corinth.

There are different aspects in which we may look at the Corinthian Church. They were an eloquent people. They

were also carnal, profligate, and completely absorbed by an inordinate ambition for oratorical display. They were withal addicted to all manners of animalism. Hence, no church organization in the whole broad diocese of the great Apostle, required a spiritual censor and adviser more than the Church of Corinth, and no other received as much attention in the way of epistolary instruction, exhortation and reproof—he having written to it two long letters, replete with valuable information and advice. The spiritual condition of the church made it very appropriate for the Apostle to present, in their proper attitude, all the temptations in the social system to which man could be subjected. Paul, always equal to the occasion, recognizes and meets the necessities of their condition, in every conceivable case; so that the man who studies the two epistles to the Corinthians, their spirit and letter, in the light of surrounding circumstances, refines himself in all those particulars to which he refers—especially in the twelfth and thirteenth chapters—and provides himself with a Christian armor, sufficient, with vigilance, to shield himself from all the fiery darts of the adversary. It requires great concentration of mind and discipline of thought, properly to appreciate the great fundamental truths which characterize this letter.

We consider this a most important epistle, when we take into consideration the circumstances which required and the motives which prompted it. As already remarked, vanity and ostentation, in reference to their oratorical powers, were distinctive characteristics of the Corinthians, who were an eloquent people; and the church there, above all others, required just such a letter as this. Relations, conditions, manners, and customs, existed among the people to whom this letter is indited,

through which a man might be tempted in almost every conceivable way; and to one of the great sources of their aberrations from spiritual and eternal truth the Apostle refers, when he says: "Though I speak with the tongues of men and of *angels*, and have not love, I am become as sounding brass or a tinkling cymbal."

In all our readings, in Grecian and Roman lore, we find scarcely any thing, which does not lead us, directly or indirectly, to the all-absorbing subject of oratory or eloquence. Hence it is, that we see in ancient history, so many orators receiving the highest honors within the gift of the people. In the Demosthenean and Ciceronean schools, no class of men shone more brilliantly, and none were placed more conspicuously before the public, than the orators. It was the magic eloquence of the accomplished orator, that shook the very thrones of Greece and Rome, as it was the masterly displays of speech, that magnified and perpetuated the fame of the glorious victories recorded in their respective departments of history.

The Apostle's language would lead us to suppose, that angels spoke more eloquently than men. No doubt the tone of their speech was greatly elevated, above the vocal articulation of men, and their language was, then as now, the language of the everlasting heavens.

"And though I have the gift of prophesy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing; and though I bestow all my goods to feed the poor; and though I give my body to be burned, and have not love, it profiteth me nothing." The Apostle takes high ground, and thoroughly depreciates the powers of man, unless sanctified and energized by the power of love. Though I speak with angel's tongues,

and make the highest intellectual displays, it profiteth me nothing—at least there is nothing soul-regenerating—nothing approved and commended by God, unless pervaded by the spirit of love. This is a practical way to question their practices. The Apostle had a point to carry—he had a long arm to his lever, but never lost sight of his object, though he began afar off.

Paul thinks in a characteristic way. Although I have the gift of prophecy and the power to understand all mysteries; although I have faith so that I could remove mountains, and have not love, I am nothing. Regarding the term love as including pure philanthropy, it comprehends a great deal. Although I bestow all my goods to feed the poor; although I give my body to be burned, and have not love, it profiteth me nothing. He says, there is nothing in the eloquence to which he refers, nothing in the manifestations of that philanthropy which is supposed to elevate and refine the souls of men, unless prompted by love; and to meet the issue, in still another way he says, if he sells all his goods to feed the poor and needy, and even gives his body to be burned at the stake, and thus receives the admiration and applause due to a philanthropist and a martyr, it profiteth not, unless love be at the bottom—be the moving principle of the sacrifice.

It is true, as well as remarkable, that our greatest heroes often seem destitute of this principle, so eulogized by the Apostle; yet they are the admired of the admiring, more than any other class of men. Why is this, unless because they have done more to illustrate human power, in the work of revolutionizing nations and overturning kingdoms, than any other people? Go over the Old World—traverse the New World—go any where and

every where, and the proudest monuments are erected in honor of military heroes, who have brought the fame of victory, the honor of success to the flag of their country, upon the battle fields of earth. In many instances these heroes have *died* for their country, and their memory is enshrined and cherished in the hearts of their countrymen as *patriots*. Yet, and we pause to notice the fact, patriotism is never once named in the New Testament.

But the question yet remains, what is the object of this love, referred to by the Apostle? Also, what does he mean by the expression, "And now abideth Faith, Hope, Love, these three; but the greatest of these is Love?" There is no power or influence connected with the Christian faith so elevating, so enlivening, so energizing as love. We have philanthropy, generosity, magnanimity, but these are not enumerated among the Christian virtues. The virtues of the Spirit—listen to Paul!—"are *love*, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law." They are commended, but not restrained. This is the splendid cluster of the Christian virtues, as set forth by the great Apostle.

No man can love by the mere force of precept. No man can love merely because he is commanded to love. It must come, if at all, spontaneously, upon the presentation of beauty. Love is the appreciation of the beautiful. The term love is appropriated to objects of beauty. It seeks and worships nothing but the beautiful. Hence, the beauty of Holiness has elicited the most splendid exhibitions of love. Love looks for and enjoys the beautiful in its highest conceptions; and holiness stands far above all other objects, and is the most powerful in evoking this indispensable virtue. Purity, absolute purity, is the beau

ideal that underlies what is called the beautiful, the lovely. God is pure—He loves the pure, and he is often called a God of love.

Faith has truth for its object—reported truth. Hope has promises for its object, but love has neither one nor the other—it has beauty. Every one knows that there are numerous and various kinds of beauty. The variety is limited only by the number of kinds which possess this elevating quality. There is a love for the fine arts, for sculpture, painting, and for the beauties of nature. We love great and good men—heroic men, who devote their talents to the achievement of noble purposes. But this is not the kind of love here named. We have portrayed in the Bible a character most perfect—absolutely perfect and divine in all His eternal attributes—in every attribute presented to the ear, the eye—to all the sense of man. The world had never seen a perfect man when Solomon sang. But such an one did and does exist, in the person of Him who was perfectly divine and perfectly human.

CII.

In our lectures upon Sacred Literature we have made use of three cardinal books. They are the Bible, Butler's Analogy and Paley's Evidences of Christianity. These three comprehend the subjects of our off-hand remarks, during a session of Bethany College.

Analogical argument, from the very nature of the term, is an interminable argument. Strictly speaking, in religion there is no need whatever of analogous argument, but as Butler has happily selected some of the very best arguments of the kind for the establishment of religion beyond all doubt, we are pleased to give him due credit, in the study of Christianity.

Analogy can furnish no positive proof. It goes no farther than to show that there is nothing discordant between the voice of nature and that of the Jewish and Christian religions. We naturally begin to reason by analogy, and probably owing to this fact, we have a certain kind of religion among men called *natural* religion—an unfortunate name, we think, inasmuch as the word *natural* (like *nature*) is too ambiguous definitely to characterize so important and significant a term as is *religion*. The only meaning we attach to the phrase “*natural religion*” is a religion founded upon the laws of nature. We do not concede to the word *religion*, in this connection, the Christian sense of the term, although the phrase “*natural religion*” is popularized all over Christendom, as founded upon the course of nature; but analogous to and homogeneous with Christianity. Hence, the difference between the two kinds of religion becomes a matter of some importance.

We have already entered into the etymology of the word *religion*, and shown it to signify a process of binding over—not simply binding, but an indissoluble re-binding. In the Roman courts of law, they said to the proper officer, “administer to that witness, *religion*.” While we do not approve the term, “*natural religion*” we by no means repudiate it, because, owing to its current significance, we are, in some cases, compelled to use it.

We presume every one is acquainted with the fact that there has been a great change of terminology, both in the New World and the Old, by the substitution of the Baconian style of reasoning in the place of the old Aristotelian method, which was eminently *a priori*. When the Baconian system came into use the former style was laid on the shelf. Consequently, we have now to reason from facts, so that the logic of the present age is far superior to that

of the Greeks and Romans, in consequence of their system being founded so much upon *a priori* principles—upon assumptions and presumptions. Butler's Analogy is founded upon correct principles of reasoning, and the arguments of his elaborate and unsurpassed document may be summed up in one period. *It goes to show that every objection urged against the revealed religion of the Bible, may be used with equal force against the laws of nature.* It shows that so far as nature has any thing in common with religion, it coincides with and corroborates the positive institution of the Christian religion.

The mere study of analogy is a very fruitless matter in itself; yet, it is important to know these facts, as I have found learned men who have been unfortunately misled and mystified in their minds, by not knowing the radical difference between natural and revealed religion.

Natural religion is pure Deism, and among all its proselytes, though some are learned and influential men, we have never yet found one that could sustain himself for a moment, on the presentation of the question, "Is there any thing in nature that could possibly suggest to the mind of man the idea that the killing of a lamb or a kid, and offering it as a sacrifice, would compensate for sins?" We wish to have the line of demarcation between natural and revealed religion clearly drawn. There are analogies in nature which we should study carefully, and by careful study we discover that the evidences of nature all tend to establish the proofs of the truth of revealed religion. Every thing in nature that we can measure at all, is material. We never saw, nor had a conception, of a spirit, nor can we form any adequate conception of its relations and workings in the Divine economy.

The electric fluid is material when compared with spirit.

It possesses tremendous power, killing men and animals, and rending rocks and earth asunder, instantly ; yet, it is a simple element of nature, after all. We may ascend from the grossest to the most ethereal matter, yet we find nothing but the physical, and are compelled to return unsatisfied from the search for moral evidence, in what we call the study of nature. We are, by this very constitution of our nature, chained to earth, and revelation must unlock the mysteries of our being and of our relations to a higher power, before we can ascend to a conception of the spiritual.

Nature is the mere course of things. Every thing in it moves imperatively by the power of absolute will. There is nothing in it analogous to the motives and actions of human reason ; yet, the study of what is called natural religion is profitable, inasmuch as it discloses the evidences of design, indicating power, wisdom and benevolence, on the part of the Author of the great frame work of the universe. But, while nature attests the existence of these attributes of its Author, it does not originate such ideas. We have a case in court, wherein a witness is called to testify, who saw only a part of the transactions connected with the case. He can only testify to what he saw or heard. In other words, he can only prove what he knows. It is so with nature in regard to revealed religion. It only shows that it has nothing incompatible with the truths of revelation, or the principles of Divine administration. But neither nature nor the volitions or actions of reason could have suggested the idea of spirit. Nature reasons well, while she confines herself to earth—to the domain of reason—but she has no power to go beyond these, and must consent to be the mere helpmate of revelation, in the domain of religion, which is beyond and above her sphere.

We have met young men and old men who have read and studied the system embraced under the name "natural religion," and though they found nothing objectionable in it, they were ready to acknowledge that there was some thing wanting—that it did not satisfy the cravings of the immortal mind. There was a point within the sphere of their aspirations which nature could not reach; because there is nothing in Butler's Analogy, nothing in Paley's Evidences of Christianity, that could create the idea of an absolute spirit, of a great first cause, uncaused; nor of what we call merit and demerit, in the true sense of those terms.

Where there is no soul there is no sin. Hence animals, like the horse and dog, can not commit sin; and those persons who attempt to beat them into subjection, to extort from them submission, as if they had reason, manifest very great weakness. Such persons sometimes punish animals as if they had the power and inclination to sin against moral principle. This is all wrong. There can no blame attach to any creature on this planet of ours except man.

Nature never could have suggested to man a remedial system. Therefore we may read Butler to show that there is nothing wrong in religion, and Paley to learn the power and wisdom of God; but we repeat it, they do not suggest the idea of spirit, or the principles of revealed religion; and for this reason these books may be considered mere plagiarisms. We have found many infidels in the world, professing to be so, because of the unsatisfactory reasoning of Paley and Butler. "Why," say they, they are regular text-books in Cambridge and other celebrated institutions of learning; but we have not found in them any satisfactory argument in favor of religion."

I incline to the opinion that these books militate against progress in the study of revealed religion, inasmuch as they fail to give us any clear, reliable argument, in demonstration of the truths of revealed religion. We do not need them, and might perhaps do better without them. We can only use them effectively to stop the mouths of those who are continually saying, we look up through nature to nature's God. Nevertheless, as they are recognized authorities in sacred literature, and popular in some circles, and as they contain some arguments useful to the lower order of reasoners, it may be well enough to receive them at what they are worth; but they possess nothing valuable to the well-educated student of the Bible.

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