

tic, with the coolness of the imposter; madness of design, with policy of conduct: all this is an anomaly in human action, which defies all precedent, and disdains all comparison. What were their means of success? Every proposition was against their nation, their rank in life. If we accept the self-abasing testimony of Paul, their persons were deficient in commanding dignity: his "bodily presence was weak." Was it eloquence? But on the same authority, "his speech was contemptible." Unquestionably his language is equally opposite to the florid and elaborate diction which enchanted the Asiatics, and the perspicuous, vivid, harmonious rhetoric which would be demanded by the Athenian. Was it the sublimity of their arguments? But their arguments, without proof, were extravagant beyond all description.—What was their story, reduced to its simple elements? That the great God of the universe had sent his Son into a remote country, among a barbarous and detested people; that this people had put him to death without resistance: and though, according to his disciples, he had risen again from the dead; did the Jews, the best qualified to judge, generally acknowledge the fact? They reject, they execrate his name; they denounce, they persecute his people. Yet, continue the Apostles, believe in this Christ. To prove your belief, first forswear all those vices on which your former religion looked, if not with approbation, with indulgence; renounce all your amusements; cast off all your habits; break all the ties of kindred; resist the claims of natural affection. But think not to do this with impunity; calculate not on security; misery awaits your choice of our creed; those that believe in Christ crucified must be prepared to take up their cross with Christ.

'This was the tale, thus argued, thus, unless "by signs and wonders," unsupported, with which the Apostles, men otherwise sane, rational, and moderate, calculated on overthrowing the vast system of Pagan idolatry; on changing the moral condition of the world; on ejecting Jupiter and Apollo, Æsculapius and Venus, from their fanes; on convincing Gentile philosophy of foolishness; on superseding Plato, and Zeno, and Epicurus, the wickedness of the worst, and the wisdom of the best.

Instead of mingling in the processions, partaking in the festivals, enjoying the spectacles of his fellow-citizens, the Christian proselyte became a secluded, scrupulous, and isolated being. Life was literally commenced anew in all his habits, occupations, thoughts, and feelings, often in its connexions and attachments. For the splendid temple and public ceremony, the believer had to lurk in some obscure and secret chamber, where he might snatch his hurried and interrupted devotions; to steal out at midnight, and when persecution was threatened, conceal himself in cemeteries and catacombs; instead of the rich and imaginative worship of his fathers, in which all the senses were dazzled and intoxicated with lamps, incense, and music, he joined in rites which were simple, both from the nature of the institution, and the poverty of the communicants. Meanness, humility, obscurity, were the avowed characteristics of the new religion. What had the Christian neophyte to gain, and what to lose? Would the exclusiveness of the new religion, which appealed to his intellectual or spiritual pride, be equivalent to the freedom which he abandoned? While a Heathen, he might believe as much or as little as he chose.—He might worship in whatever temple he pleased; in that of Jupiter Capitolinus in Rome, Serapis in Egypt, or the Sun in the East. He might addict himself to any sect of philosophy. Whatever his turn of mind, religion presented him with a deity, philosophy with a creed, suited to his habits of thinking and feeling. If of a severe character, he joined the Stoics; if more lax, the Epicureans; if inclined to free discussion, the Lyceum invited him into its walks, or occupied his imagination with the lofty theories of Plato. All this liberty lay under a severe interdict; the Apostles admitted no partial conformity: their creed was peremptory, dictatorial, commanded the reception of all its articles with implicit faith, or refused to impart its privileges. The secession from the world was complete and perpetual.—The convert must arm himself with that rare moral courage, which will endure, not merely the open and violent hostility that usually provokes a manly spirit of resistance, but the more wearing and incessant attacks of contempt, humiliation, and calumny. For this the dearest ties were to be severed; he was to encounter "foes in his own household;" he was to

postpone even the love of father and mother, for that of Him whom he had never seen, whose life and death he knew only by the report of strangers, and those coming from a country deemed infamous for superstition, and obliged to confess that their lives were not secure, and their success but partial, on that distant scene. For the Author of the religion did not personally demand their homage, and prove his mission from God; the believers were to surrender themselves to the delegates of a Delegate, the servants of a Master who had not condescended to visit with his presence those from whom he demanded this extraordinary sacrifice. The call was from afar, which thus summoned them to the total abandonment of the world.

But in one respect it is impossible now to conceive the extent to which the Apostles of the crucified Jesus shocked all the feelings of mankind. The public establishment of Christianity, the adoration of ages, the reverence of nations, has thrown around the cross of Christ an indelible and inalienable sanctity. No effort of the imagination can dissipate the illusion of dignity which has gathered round it; it has been so long dis severed from all its coarse and humiliating associations, that it cannot be cast back and desecrated into its state of opprobrium and contempt. To the most daring unbeliever among ourselves, it is the symbol, the absurd and irrational, he may conceive, but still the ancient and venerable symbol, of a powerful and influential religion. What was it to the Jew and to the Heathen? The basest, the most degrading punishment to the lowest criminal! It was to them what the most despicable and revolting instrument of public execution is to us. Yet to the cross of Christ men turned from deities in which were embodied every attribute of strength, power, and dignity; in an incredibly short space of time multitudes gave up the splendour, the pride, and the power of Paganism, to adore a Being who was thus humiliated beneath the meanest of mankind; who had become, according to the literal translation of the prophecy, "a very scorn of men, and an outcast of the people."

I know not how to conclude, but in the words of Origen: "If we must give a probable reason for the first establishment of Christianity, we must say, it is incredible that the Apostles, ignorant and unlearned men, should have trusted in any means of preaching Christianity, except THE MIRACULOUS POWERS CONFERRED UPON THEM and the GRACE OF GOD which avouched their doctrine: or that their hearers should have abandoned the ancient rites of their forefathers, and have been converted to tenets so strange and opposite to those in which they had been educated, unless moved by some miraculous power, and by preternatural wonders."—*Milnan's Bampton Lectures.*

Extract from the Journal of Job Scott.*

I am renewedly confirmed in a sentiment I have long been settled in; which is, that there never was, and never will be, but one true religion in the world; to wit, 'The work of the Spirit of God in the souls of mankind'; that some of all denominations have something of this True Religion, even though some of them, through the prejudice of education, may disallow it in profession: and that no man has any real religion but what he comes to the knowledge and experience of, through the influence of this Holy Spirit. This it is that begins and carries on the work; this it is that, by its own divine influence, operating in the minds of mankind, reveals Christ in them, 'the hope of glory'; or so operates from time to time, on reading the Scriptures, or other good books, on hearing the gospel preached, on meditating on the works of Creation and Providence, on God's judgments in the earth, or his dealings with themselves, as individuals; or whatever other occasion, circumstance or thing, is ever made a means of conviction or conversion; the Holy Spirit so operates, I say, in all these cases, as to produce the happy effect: and without the inward operation thereof, all these opportunities and things would be utterly in vain, as to salvation, and never able to produce the least degree of true religion or sanctification in the soul. So that, though there are many opinions, many creeds, professions and denominations, and some truly religious persons in them all; yet there is and can be but one true religion; all true religion is of one kind; all springs from one source. And, blessed and adored for ever be the Lord, in order

that all men may, if they will, be benefitted experimentally by this one true religion, 'the manifestation of the Spirit is given to every man to profit withal.' He that rightly profits thereby, and continues so to do, will live in the exercise of the one true faith, will witness the one true Christian baptism, will know and obey the one living Lord, will by the Holy Ghost, in word and deed, acknowledge and call him Lord, and so will be saved by an everlasting salvation. And on the other hand, seeing a measure of the Holy Spirit is given to every man; seeing 'the grace of God, that bringeth salvation hath appeared unto all men,' seeing the light and life of the Holy Word which in the beginning was with God and was God, hath enlightened 'every man that cometh into the world; and seeing moreover, Christ Jesus has tasted 'death for every man' how shall we escape it if we neglect and reject so great salvation? How great must be the condemnation of every soul, thus highly favoured, which yet stands out and rejects the strivings of the spirit, the teachings of grace, the shinnings and convictions of the Divine Light! Now, this Light, Grace, and Spirit of God, is all one under different appellations. It is called Spirit, because it is quick, lively, and operative; and quickens the soul to a sensibility of its state and condition; it is called Grace, because it is the free unmerited gift of God; and it is called Light, because it makes manifest; as, whatsoever doth make manifest is Light,' says the Scriptures. And as this Grace or Light is attended to, it will bring the soul into a state of grace and favour with God.—Well, therefore, might the Apostle with holy reverence, break forth in these expressions, 'Thanks be unto God for his unspeakable gift!' And all who obey the light, will be brought out of darkness into his marvellous Light; for though the hearts of fallen men are grossly darkened, yet the light shineth in their dark hearts; and though the darkness comprehendeth it not, if it is taken heed unto, it will shine more and more unto the perfect day; even until the whole body be full of light. But those who rebel against the Light, will grow darker, until they know not the way thereof, nor understand the paths thereof; and become vain in their imaginations, and their foolish hearts will become darkened; having loved darkness rather than light, because their deeds were evil.

LITERATURE.

ON STYLE.

It is not easy to give a precise idea of what is meant by Style. The best definition I can give of it is, the peculiar manner in which a man expresses his conceptions, by means of Language. It is different from mere Language or words. The words, which an author employs, may be proper and faultless; and his Style may, nevertheless, have great faults; it may be dry, or stiff, or feeble, or affected. Style has always some reference to an author's manner of thinking. It is a picture of the ideas which rise in his mind, and of the manner in which they rise there; and hence, when we are examining an author's composition, it is, in many cases, extremely difficult to separate the Style from the sentiment. No wonder these two should be so intimately connected, as style is nothing else, than that sort of expression which our thoughts most readily assume. Hence, different countries have been noted for peculiarities of Style, suited to their different temper and genius. The eastern nations animated their Style with the most strong and hyperbolic figures. The Athenians, a polished and acute people, formed a Style, accurate, clear, and neat. The Asiatics, gay and loose in their manners, affected a Style florid and diffuse. The like sort of characteristic differences are commonly remarked in the Style of the French, the English and the Spaniards. In giving the general characters of Style, it is usual to talk of a nervous, a feeble, or a spirited Style; which are plainly the characters of a writer's manner of thinking, as well as of expressing himself; so difficult it is to separate these two things from one another. Of the general characters of Style, I am afterwards to discourse, but it will be necessary to begin with examining the more simple qualities of it; from the assemblage of which its more complex denominations, in a great measure result.

* Job Scott, was one of the Society of Friends, or Quakers.