

truth it is designed to subserve. Between it and Christianity itself there is, herein, no dissonance. It is interwoven with the whole fabric of revelation. It does not attempt the anomaly of blending together the moral and the physical. The warp agrees with the woof. It establishes no antiquated code of temporal rewards and punishments, and wisely refuses to fence about the outposts of religion with penalties utterly inconsistent with the nature and scope of religion itself. It has its sanctions—but they are spiritual rather than secular. Neglect of its claims will be followed by chastisement—but it is chastisement inflicted by a natural and inevitable sequence of events, not by the arbitrary rule of man. The order of discipline under which it places the professed votaries of truth, is of a kind calculated to deepen moral impressions, and to strengthen, by habitual exercise, moral tendencies and principles. It is never oblivious of the fact that Christianity aims to bring about, in every individual case, *self-government*—government, the main-spring of which must be within man, the laws of which are to be enforced by conscience, rebellion against which is punished by self-inflicted disquietude, and hearty submission to which is rewarded by internal peace. The voluntary principle, like the system of truth it is enlisted to support, is for the long run, not for a limited period only—for the world, not for a nation—for mind and heart, not for mere external action. The forced culture, by means of legal penalties, of religious institutions, may give a temporary and seeming impulse to the cause; but those very penalties obstruct the developement of sound spirituality, and create a false idea of the power under which the human family are to be eventually brought in subjection.

The conclusion to which these remarks conduct us is tolerably obvious. Christianity, as a system of moral administration, has purposely displaced and wholly superseded temporal rewards and punishments, as any part of its means. They are incompetent to produce that high condition of mental enlightenment and moral refinement at which it exclusively aims. The compulsory principle tacks on to this plan of spiritual renovation, a code of penalties at war with the entire design of revelation. Christian willinghood, on the other hand, knows no sanctions but those of Christian truth; and, confident in its vitality and resources, comes to its aid, not as a co-ruler to command, but as a servant to obey. It presumes not to add to the laws of the moral world a little appendix of its own, drawn from the political one. It deems what is divine to be quite perfect without admixture of what is human. It is not guilty of the mistake, after the parent has spoken of his disfavour as the consequence of neglecting his injunctions, to threaten, in true menial style, that he will beat him. It judges, and judges wisely, that in as far as the first fails of its end, the second is not very likely to compass it.—*Nonconformist.*