

tory: In this case, it is the office of Christianity to call out the benevolent affections, and to impart to them a momentum which at length prevails over the sluggishness, and the selfishness, and the blind prejudice that stands in its way. The Gospel generates the emotion, and keeps it in a state of efficient activity; and then the office of Political Science is so to instruct and to inform this power of sympathy, that the end it aims at, namely, the improved condition of the wretched, shall indeed be secured.

Now, in the case before us, what we suppose as yet to take place, is analogous to what we have here referred to as actually taking place. The Bible will afford no *direct* aid in digesting political constitutions, or in framing enactments intended to regulate the rate of wages, or to define the respective rights and privileges of classes. From the Bible we shall never be able fairly to extort any such things as a criminal code, or a system of taxation, or a scheme for regulating or for restricting the employment of capital: it was given to the world for no such purposes. But is it therefore not available for giving effect to those measures of amelioration which a ripened political science shall point to and authenticate? We are confident that it is thus available, and believe, as we have said, that the present urgent perils of the country are the means destined for bringing out, from the depths of the Christian System, those long latent energies of Justice, apart from which the clearest demonstrations of political science will never take effect. National perils, and the distresses of classes, while they compel political science to ripen and to promulgate its conclusions, shall, with a sort of convulsive throes, call out and bring into operation, a salutary force from the Christian Code. Political Science shall determine what is Justice, as between class and class, and shall tell us on

well ascertained grounds of experience, what those measures are, which may be looked to for securing to each class its well-being; and then a hitherto unknown and unimagined intensity imparted to Christian principles, shall break down all opposition, and shall bring out, in fact, the true and the good in the structure of society.

It cannot have escaped the notice of intelligent readers of the Bible, that in almost all those passages, as well of the New as of the Old Testament, which the devout mind clings to as predictive of ultimate felicity for the human family, there appears, at the end of the vista of hope—a tribunal of Justice. We entirely put out of view every one of those passages which, on grounds of reasonable interpretation, should be regarded as bearing upon the adjudication of men, individually, at the tribunal of an after life. We now refer to those passages only which it is scarcely possible to understand otherwise than as prophetic of the condition of the nations on earth. The Messiah's kingdom in this world (we are implying no opinion as to what is called "the personal Reign"), this kingdom of the son of David is spoken of in terms which convey, as its distinctively characteristic feature, the idea of a stern administration of JUSTICE, and of Justice for heretofore oppressed classes. The instances are very many, and they all bear one import, and they might all be brought under interpretation, as various expressions of that prediction—ill as it seems to accord with what we are apt to regard as the tenor of the Gospel, and which the Son of Man himself utters, when He promises to those who shall faithfully "keep his works"—and shall prove themselves the fit ministers of his kingdom, that they "shall have power over the nations," and shall "rule them with a rod of iron," and under which administration those nations