

course of justice none should see salvation ;—that we all do pray for mercy ; and that that prayer doth teach us all to render deeds of mercy." He knew as well as any, and realized more perfectly perhaps than many—"whose blessed feet were those, which, fourteen hundred years ago," as he speaks, "were nailed for our advantage to the bitter cross." He, whatever may be thought, had not left out of his regards that amazing spectacle ; nor had he failed to ponder its lesson. He had found there, even as most thinking men do find, something to grasp—after floating, wavering, drifting hither and thither, long perhaps, on the shoreless sea of conjecture.

"Time's thievish progress" by to-morrows, "to eternity," had not failed to waken in his all-conscious, sensitive soul, the deep searchings which in all men are so becoming ; and we find him at the last, in anticipation of his end, which proved in fact to be near,—causing it to be recorded in his will—that his hope and assured belief, was, through the only merits of Jesus Christ his Saviour, as he speaks, to be made partaker of life everlasting.

§ 14. *The Religious Convictions of the Founders Generally of English Literature.*

Nor in this was he peculiar. The works of all the great thinkers of the era in which he lived are characterized in a like manner.

Those old Tomes in Latin and English, "laid in the Quire of every church, for every man that would to look and read thereon," had done good service. From them as from a living oracle had come the word—" *Veritas liberabit vos*"—"The Truth shall set you free" ; " *Non est personarum acceptor Deus ; sed in omni gente qui timet eum et operatur justitiam, acceptus est Illi*"—"God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him." In the little knots that here and there over the broad land had from time to time gathered round to read or to hear such declarations as these, there had stood in the season of their quick youth the spirits who were to sway the coming generations.

The wonderful Literature of England, which, as the product and symbol of her modern civilization had its beginning three hundred years ago, was in every direction initiated by men who were not ashamed to show that they feared God—not ashamed to show that they had admitted into their intellects and their hearts the divine words—the *logoi*—the principles of truth absolute in regard to things visible and invisible, which were then beginning to circulate with such freshened energy throughout Christendom. (Note XI.)

§ 15. *English Literature not to be Ignored as Purely Secular by Religious Teachers.*

Here then is what it behooves us to bear in mind. This great Literature is not to be ignored, is not to be set down as a thing merely secular ; as something that religion need take no cognizance of. On the contrary, it is to be regarded and respected, as a predestined engine of power, in the process of our Christian civilization, wheresoever that shall extend. We see with our eyes how it has