

“By the Magdalen forgiven,  
By the slaying robber shriven,  
I, too, cherish hope of heaven.”

“The future state a self-conscious state,” is treated of in the first two discourses, in a manner that rivets the attention, and with an amplitude and spiritual discernment such a subject requires. On the subject of the universality of guilt, a few extracts will convey to the reader an idea of the nature and design of the discourse:—“Every man, whatever may be the grade of his intelligence, knows more than he puts in practice. Ask the young thief, in the subterranean haunts of vice and crime, if he does not know that it is wicked to steal, and if he renders an honest answer, it is in the affirmative. . . . We can tell him (man) with positiveness wherever we find him, be it upon the burning sands of Africa, or in the frozen home of the Esquimaux, that he knows more than he puts in practice.” The guilt and accountability of the heathen, is in this discourse logically and Scripturally deduced, though well-meaning and charitable persons may feel inclined to dissent from what they would probably regard as extreme and severe views.

Of Pantheism he says:—“The first slip in the process of mutilating the original idea of God, as a unity and an unseen spirit, is seen in those pantheistic religions which lie behind all the mythologies of the ancient world, like a nebulous vapor, out of which the more distinct idols and images of paganism are struggling. Here the notion of the divine ulity is still preserved; but the Divine personality and holiness are lost. Man cannot have, with all his mind, and heart, and soul, and strength, a vast impersonal force working blindly through infinite space and everlasting time.” Such reasoning does not transcend the comprehension of mediocrity, and will convince the unprejudiced that there is as great a difference between the God of the Bible and the God of the advocates of natural religion, as there is between a reality and a complete negation. There is much, no doubt, that is seductive in the religious theories of such philosophies as M. Comte, John Stuart Mill, Tyndal, and other leaders in the modern pantheistic school of religious thought; but it is evident that their God is but a vague, dissipated abstraction, and they finally find their only tangible deity in the prospective, scientific, apotheosis of the improved descendant of Darwin’s chimpanzee.

In an article, necessarily brief, it is impossible to do justice to the work under review. Among the sermons still unnoticed, those upon the “Sinfulness of Original Sin,” “The Present Life as Related to the