

discovered truth, and making themselves miserable in the pursuit of happiness, died; and man was left unsatisfied and unhappy, philosophy having shed only sufficient light upon his mind to disclose more fully the guilty and wretched state of his heart.

There are, perhaps, two exceptions to these remarks as applied to the great minds of antiquity, those are Socrates and his pupil Plato. These men, with a far-penetrating insight into the constitutional wants of man, contemplating the disordered and unhappy condition of human nature, and enquiring for a remedy adequate to enlighten the human mind, and give the heart a satisfying good, perceived that there was not in the resources of philosophy, nor within the compass of human means, any power that could reach the source of the difficulty, and rectify the evil of human nature, which consisted in a want of benevolent affection. Inferring from the nature of man what would be necessary, and trusting in the goodness of the Deity to grant the requisite aid, they expressed their belief that a divine teacher would come from heaven, who would restore truth and happiness to the human soul.

It is strange that among philosophers of succeeding ages there has not been wisdom sufficient to discover, from the constitutional necessities of the human spirit, that demand for the instruction and aid of the Messiah, which Socrates and Plato discovered, even in a comparatively dark age.

There are two insuperable difficulties which would forever hinder the restoration of mankind to truth and happiness from being accomplished by human means. The first, which has been already alluded to, is, that human instruction, as such, has no power to bind the conscience. Even if man were competent to discover all the truth necessary for a perfect rule of conduct, yet that truth would have no reformatory power, because men could never feel that truth was obligatory, which proceeded from merely human sources. It is an obvious principle of our nature, that the conscience will not charge guilt on the soul for disobedience, when the command proceeds from a fellow man, who is not recognised as having the prerogative and the right to require submission. And, besides, as men's minds are variously constituted, and of various capacities, there could be no agreement in such a case concerning the question, "*What is truth?*" As well might we expect two school-boys to reform each other's manners at school, without the aid of the teacher's authority, as that men can reform their fellows, without the sanction of that authority which will quicken and bind the conscience. The human conscience was made to recognise and enforce the authority of God, and unless there is belief in the Divine obligation of truth, conscience refuses to perform its office.

But the grand difficulty is this:—Truth, whether sanctioned by conscience or not, has no power, as has been shown, to produce love in the heart. The law may convict and guide the mind, but it has no power to soften or to change the affections. This was the precise thing necessary, and this necessary and the wisdom of the world could not accomplish. All the wisdom of all the philosophers in all ages, could never cause the affections of the soul to rise to the holy blessed God. To destroy selfish pride, and produce humility—to eradicate the evil passions, and produce in the soul desires for the universal good, and love for the universal Parent, was beyond the reach of earthly wisdom and power. The wisdom of the world in their efforts to give truth and happiness to the human soul, was foolishness with God; and the wisdom of God—**CHRIST CRUCIFIED**—was foolishness with the philosophers, in relation to the same subject; yet, it was Divine Philosophy; an adapted means, and the only adequate means to accomplish the necessary end. Said an apostle in speaking upon the subject, "The Jews require a sign, and the Greeks seek after wisdom, but

we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but to them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The Jews, while they required a sign, did not perceive that miracles, in themselves, were not adapted to produce affection. And the Greeks, while they sought after wisdom, did not perceive that all the wisdom of the Gentiles would never work love in the heart. But the apostle preached **CHRIST CRUCIFIED**, an exhibition of self-denial, of suffering, and of self-sacrificing love and mercy, endured in behalf of men; which, when received by faith, became the power of God and the wisdom of God to produce love and obedience in the human soul. Paul understood the efficacy of the cross. He looked to Calvary and beheld Christ crucified as the sun of the gospel system. Not as the moon, reflecting cold and borrowed rays; but as the Sun of Righteousness, glowing with radiant mercy, and pouring warm beams of life and love into the open bosom of the believer.

IV.

ANALOGY BETWEEN THE MORAL AND PHYSICAL LAWS OF THE UNIVERSE.

The laws which govern physical nature are analogous to those which the gospel introduces into the spiritual world. The earth is held to the sun by the power of attraction, and performs regularly its circuit around the central, sustaining luminary; maintaining, at the same time, its equal relations with its sister planets. But the moral system upon the earth is a chaos of derangement. The attraction of affection which holds the soul to God, has been broken, and the soul of man, actuated by selfishness—revolving upon its own centre only—jars in its course with its fellow spirits, and crosses their orbits; and the whole system of the spiritual world upon earth, revolves in disorder, the orbs wandering and rolling away from that centre of moral life and power which alone could hold them in harmonious and happy motion. Into the midst of this chaos of disordered spirits, God, the Sun of the spiritual world came down. He shed light upon the moral darkness, and by coming near, like the approaches of a mighty magnet, the attraction of his mercy, as manifested in Christ crucified, became so powerful, that many spirits, rolling away into darkness and destruction, felt the efficacy, and were drawn back, and caused to move again in their regular orbits, around the 'Light' and 'Life' and 'Love' of the spiritual system.

If free agency could be predicated of the bodies of the solar system, the great law which governs their movements might be expressed thus—*Thou shalt attract the Sun with all thy might, and thy sister planets as thyself.* The same expression gives the great law of the spiritual world "Thou shalt love the Lord with all thy soul, and thy neighbor as thyself." Now, if a planet had broken away from its orbit, it would have a tendency to fly off forever, and it never could be restored, unless the sun, the great centre of attraction, could, in some way, follow it in its wanderings, and thus by the increased power of his attraction, as he approached nearer to the fallen planet, attach it to himself, and then draw it back again to its original orbit. So with the human spirit; its affections were alienated from God, the centre of spiritual attraction, and they could never have been restored, unless God had approached, and by the increased power of his mercy, as manifested in the self-denial, sufferings, and death of Christ, united man again to himself, by the power of affection, that he might thus draw him up from his misery and sin, to revolve around him, in harmony and love, forever.

If this earth had, by some means, broken away from the sun, there would be no way possible of recovering it, again to its place in the system, but that which has