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NATURAL SYMBOL OF THE RESURRECTION.

BY REV DR. FURNESS.

I WATCHED last summer with wonder and admiration the changes which the butterfly undergoes before it attains to its winged state. First, there was a clumsy, slowly moving worm, confined to the plant on which it fed. It had no eyes apparently, and could only feel its way. Its feet were the rudest stumps. After a few days, in which it did nothing but eat and rest alternately, it ceased feeding, and crawled laboriously up, where it could suspend itself with its head downwards. Remaining motionless in this position for some hours, it next broke and cast off its caterpillar skin, and took a delicate pale green shape like an urn, dotted with spots of pure metallic gold without any appearance of head or feet, a mere oblong ball. In this form, more beautiful than any sarcophagus that Art ever fashioned, it continued for a fortnight, at the end of which time the pale green pendant grew dark and blue, and the varied colors of the butterfly's wings, folded up within, orange, white and black, began to show through. And soon the chrysalis broke, and forth there

issued a brilliant and lively creature, with long delicate legs, whose ample wings slowly unfolded in exquisite perfection, and it fluttered and soared away in a new element with a graceful ease, of which a little before it was as utterly incapable as any stone, no longer voraciously consuming the coarse green leaves, but daintily sipping sweets from the cups of a thousand flowers. It was not merely because it gratified a natural curiosity, that I watched this wonder working of nature. I could not but interpret it as a hint given under God's own hand of the changes which by the same order of nature the human being goes through. I cannot well imagine how, unless indeed an articulate voice were to speak out, it could be more pointedly signified that we are to undergo a like transformation. At the first we are confined to the earth, where we plod and grub, like a worm upon its leaf. But by and by there comes a time when we throw off this shrouding garment of the flesh, and the hidden wings of the soul, of the existence of which we were dimly conscious through certain obscure and instinctive aspirings, unfold, and we soar away into a new and grander sphere, and live in a more ethereal element and by more delicate means. What a significant symbol have we of Death, considered as such a change as I have described, in the transformation, which those worms undergo, that descend into the earth, and there, after changing in appearance and form altogether, are enclosed in a coffin colored shell, not wholly unlike an Egyptian mummy case, where they remain a little below the surface through the rains and frosts of the long winter, and when spring comes with a bland warmth, break their casements, and come forth and rise to a new and winged life, arrayed in beauty, and fur-

nished with an organization of the most exquisite delicacy.

I repeat, when I observe these curious facts in the natural world, I cannot help understanding them as kindly prophecies, uttered in the silent language of nature of our own destiny, assisting us to form some faint idea how it is to be with us, and teaching us when we stand by the dying, to look upon their restlessness and their sufferings as the pangs of a new life, as the inner life blindly struggling on into another and higher condition of existence. The visible tenement is then breaking up. The personal life is passing into some new and more finely finished form, adapted to a state of being so much more ethereal than the subtlest elements with which we are acquainted, that our coarse organs cannot perceive it. The beauty which, as you must have observed, irradiates the dead dust, the almost smiling expression of repose, which is so frequently visible on the countenances of those who have just breathed their last, and which is the more remarkable, as that most expressive feature, the eye, is closed and sunken, does it not seem as if the departing soul, catching, before it was quite separated from the gasping body, a glimpse of the freer, higher state into which it was passing, left a faint impress of its content upon the lifeless dust?

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THE increasing connection between a minister and the community, while it liberalizes the mind, and counteracts professional prejudices, has a tendency to enslave him to opinion, to wear away the energy of virtuous resolution, and to change him from an intrepid guardian of virtue and foe of sin, into a merely elegant and amiable companion.—*Channing.*

(Concluded from page 243.)

## HISTORY OF THE DOCTRINE OF ATONEMENT.

BY REV. JAMES FREEMAN CLARKE.

WE must stop our historical survey at this point, and content ourselves with a few closing remarks suggested by this cursory view of the subject.

1. In tracing the history of this doctrine, we have seen that it divides itself into three distinct periods, in each of which a different idea has characterized the prevailing and orthodox theory. During the first and largest of these periods, this leading idea was of a conflict between good and evil, and the death of Christ was a ransom paid to the powers of darkness to redeem men from their dominion. During the second period, the main thought is of a debt which the sinner owes to God, which it is impossible for him to pay except by the aid of Christ. And in the third period, the notion which gives its character to the doctrine is that of a Government, and a necessity of state which makes it impossible to forgive sin, except by such a display of the indignation of God, as will prevent the evil consequences which might otherwise occur. According to each theory, Christ dies to satisfy Divine justice; but in the first, this justice has reference to the rights and lawful claims of the devil; in the second, to the rights and honor of God himself; in the third, to the order of the universe, and the claims of God's creatures. There is also a necessity for Christ's death according to each theory; but in the first, this necessity is founded on God's supposed relations to the supernatural world; in the second, on his relations to himself; in the third, on his

relations to his creatures. Each of the theories implies a limitation of the Divine attributes. In the first the Divine power is limited by the opposing power of evil, which is a dualistic view allied to Manicheism; in the second, the Divine goodness is limited by the demands of the Divine justice, which implies a conflict in the Divine Mind; in the third, the Divine wisdom is limited by difficulties inherent in the government of free beings.

2. We have before remarked, that the direction taken by the theory of the atonement during each period seemed determined in some degree by the prevailing ideas of the time, and the tendency of the age. The first theory was warlike, the second legal, the third governmental. It was natural during those terrible centuries in which the church was exposed to so many forms of outward evil, that the theory of redemption should assume the form of a conflict with outward evil, and a victory over the Prince of Darkness. It was an age in which persecutions tormented the Christian church, in which the Emperors of the world seemed to rival the Evil One in atrocious wickedness; in which the legions of the empire bound with their iron chain the whole earth in military subjection. Then came the dreadful inroads of the barbarians, the destructive famines, and awful pestilences which were thought to have consumed in a few years half of the human race throughout the civilized world. What wonder that redemption from outward evil and sin should seem to be the chief work of Christ, and the passages of Scripture which indicate a conflict with evil be taken as the basis of the theory of redemption?

But when a thousand years had passed, these tumults had gone by. The barbarous nations having conquered

every part of the Roman empire, had been converted to Christianity, and became fixed in their new homes. The tide of Mahommedan conquest, checked at the Pyrenees, had begun permanently to recede before the deeper life of Christendom. The conquerors of Rome, feeling their want of better institutions, accepted her splendid code of laws, and began to modify and apply them to their own needs. Hence the study of Roman Law sprang up suddenly in the twelfth century, and appeared in new glory. Thousands of students crowded the universities, attracted by the fame of great jurists. We read of the celebrity of the University of Bologna, and of the Four Doctors. The civil and canon law were taught together at all the ecclesiastical establishments. Many distinguished scholastic theologians were also eminent as writers on civil law, and among them Lanfranc, the teacher of Anselm. Just at this time appeared the new theory of the atonement. It is surprising that it should partake of the character of thought belonging to this time and be founded not on warlike but *legal* ideas, on the rights of property and persons, on the notion of debt and payment, on a wrong done to God's honor by sin, for which a full recompense was to be demanded! Those passages of Scripture in which sin is spoken of as an injury inflicted on the Divine character, and the work of Christ as freeing us from the debt incurred by disobedience, were now made the basis of the doctrine.

With the Reformation came new ideas of human rights in civil as well as in ecclesiastical affairs. Reform in the church prepared the way for reform in politics, and men now began to ask for what purpose was government instituted, and what were the duties of the governor? The

a new theory of the atonement partook of this tendency also and was founded upon ideas of *government*. Hugo Grotius laid the basis of this doctrine in the necessity imposed on God, as a ruler, to prevent mischief and preserve order in his government. And Hugo Grotius also was the founder of the modern international law, by his book on "The Laws of War and Peace," the object of which was to teach rulers to substitute a sense of justice toward the citizen and regard for the peace of society, for caprice and reckless ambition.

3. Thus we see that each age has developed that particular view of the doctrine which was suited to its circumstances, and to its prevailing tone of thought. We are not, however, to infer that these theories are merely arbitrary speculations, wholly destitute of reality and truth. Their error seems to lie in their one-sidedness. In their logical form, they are all probably false, yet each may contain its leaven of truth. Thus the fantastic and mythical doctrine of a conflict with the devil, may be founded in reality. As long as the origin of evil remains unexplained, so long evil must appear to the intellect a hostile power contending with God. Only by self-sacrifice and willing endurance can we redeem ourselves and others from its slavery, and lead captivity captive. The sufferings of the good, and the death of martyrs, is the necessary price which must be paid in order to secure the progress of humanity. This price Christ paid on the cross, to redeem mankind from the power of evil. So also there is a truth in the idea of an atonement to be made to the Divine justice. The justice of God is his holiness as displayed in action. If God has a moral character, it must make him not only by his will, but also by the very neces-

sity of his holy nature, averse from sin. There is then a law of the Divine nature, which seems necessarily to separate him from the sinner. God is separated from the sinner by the necessity of his nature, no less than the sinner from God by the voluntary act of disobedience. The work of Christ therefore was not only to remove the obstacle to reconciliation on the side of the sinner, but also that on the side of God. The first he removes by making the sinner penitent; the second by making him holy. When penitent, he is reconciled to God; when holy, God is reconciled to him. A similar truth may be detected in the theory of Grotius. But the error in all these systems is to make that a limitation of God's will, which is in reality a manifestation of his nature.

4. Nor are we to suppose that this succession of theories is merely a change from one error to another, merely a substitute of one defective. There has been not only change but progress. Through the whole history of the doctrine we see a steady advance of thought, and what each age has gained, that it retains. The doctrine beginning at first as a transaction in the supernatural world beyond the sphere of human experience, comes at last into the region of human ideas and relations. Beginning in a fantastic realm of images, and passing through a metaphysical world of abstractions, it enters at last the domain of spiritual experience. Its course is not yet ended, nor has it as yet taken its complete and perfect form, in which it can satisfy the demands both of the reason and of the religious nature. But it cannot go back to any of its previous forms. Their defects having been once fully seen, the possibility of their recovering their former influence is forever prevented. The course of this doctrine, like that



of all theology, is forward — tending toward the time which shall see realized the harmonious union of reason and revelation, of faith and works, of the supernatural and the natural, of the spirit and the understanding, of the faith of the heart and the faith of the intellect.

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#### NOTE.

THE sketch of the history of the Atonement, just presented, is confined to the three great forms which the doctrine has taken in the church, and does not undertake to treat of more recent developments. It may, however, be safely said, that the ancient and Orthodox form of the doctrine is now seldom received or taught by those who consider themselves the most Orthodox. The object of the death of Christ is now said to be, not the satisfaction of Divine Justice, but the exercise of a moral influence on the human mind. Christ did not die to appease the wrath of God, nor to pay the debt of obedience due to the Deity, but to manifest the evil of sin, and so to impress the human mind as to make it safe for God to pardon. He died then to reconcile man to God; not to reconcile God to man. Although the more orthodox language is continually used, yet if we look through it, we see that this is the meaning really intended.

One or two instances will be given, in order to illustrate the truth of these remarks. These instances will be taken from books, the professed object of which is to teach the Orthodox theory of the Atonement, in opposition to the Unitarian theory.

Our first extract is from Archbishop Magee, and is taken from his large work on the Atonement. This book throughout is a violent polemic against Unitarianism, and the author evidently regards himself as highly Orthodox. But in his statement of the doctrine he virtually surrend-

ers the Orthodox view, and makes the Atonement only a manifestation, or a declaratory act on the part of God.

“Had they [the objectors] more accurately examined the true import of the term in Scripture use, they would have seen that a sacrifice for sin, in Scripture language, implies solely this—‘a sacrifice wisely and graciously *appointed* by God, the moral Governor of the world, to expiate the *guilt* of sin, in such a manner as to avert the punishment of it from the offender.’ To ask why God should have appointed this particular mode, or in *what way* it can avert the punishment of sin, is to take us back to the general point at issue with the Deist. With the Christian, who admits redemption under *any* modification, such matters cannot be a subject of enquiry.”

“But even to our imperfect apprehensions, some circumstances of natural connection and fitness may be pointed out. The whole may be considered as a sensible and striking representation of a punishment, which the sinner was conscious he deserved from God’s justice : and then on the part of God, it becomes a public declaration of his *holy displeasure* against sin, and of his *merciful compassion* for the sinner : and on the part of the offender, when offered by him or for him, it implies a sincere *confession* of guilt, and a hearty desire of obtaining pardon : and upon the due performance of this service, the sinner is pardoned, and escapes the penalty of his transgressions.”

“This we shall find agreeable to the nature of a sacrifice for sin, as laid down in the Old Testament. Now is there anything in this degrading to the honor of God, or in the smallest degree inconsistent with the dictates of natural reason? And in this view, what is there in the death of Christ, as a sacrifice for the sins of mankind, that may not, in a certain degree, be embraced by our natural notions? For, according to the explanation just given, is it not a declaration to the whole world of the greatness of their sins, and of the proportionate mercy and compassion of God, who had ordained this method, whereby, in a

manner consistent with his other attributes, his fallen creatures might again be taken into his favor, on their making themselves parties in this great sacrifice; that is, on their complying with those conditions, which, on the received notions of sacrifice, would render them parties in this; namely, an adequate conviction of guilt, a proportionate sense of God's love, and a firm determination, with an humble faith in the sufficiency of this sacrifice, to endeavor after a life of amendment and obedience? Thus much falls within the reach of our comprehension on this mysterious subject. Whether, in the expanded range of God's moral government, some other end may not be held in view, in the death of his only begotten Son, it is not for us to inquire; nor does it in any degree concern us to know. What God has been pleased to reveal, it is alone our duty to believe."—*Magee on Atonement*, page 50, *Appleton's edition*.

On examining this statement, it is apparent that—

1. Magee gives up the *necessity* of the Atonement. He calls it an *appointment*; that is, something which results from the choice of the divine will, not the necessity of God's nature. He even goes farther, and denies that we have any right to entertain the inquiries which alone can show it to be necessary. "*Why* God has appointed this mode, or in *what way* it can avert the punishment of sin," he says, "cannot be a subject of inquiry" with the Christian.

2. Magee makes the atoning sacrifice a mere *declaratory* act on the part of God. It is merely teaching. God expresses by it his displeasure against sin, and his compassion for the sinner. It is designed then to act on the human mind alone. It has nothing to do in relation to God. It is to remove a difficulty existing in the human mind, not one that exists in the divine mind.

3. Magee asserts that this view is the *only* view we have a right to take of the Atonement. No other end but that of a declaration, he says, has been revealed. The

Orthodox view, therefore, which makes the death of Christ not a mere declaration of God's feelings, but the actual payment of the sinner's transgression — this Magee maintains, *is not revealed*, and it is *not* our duty to believe it. "It is not for us to inquire, nor does it in any way concern us to know."

Our next reference is to the views of the Atonement expressed by that popular and excellent writer, Jacob Abbott, in his book called "The Corner-Stone."

Mr. Abbott illustrates his view of the nature of the Atonement by a story of some school-boys, one of whom has thrown away his companion's cap into the snow. The Master perceives that the boy is penitent, and accordingly forgives him. But, says Mr. Abbott, if the matter were left here, it "would bring down the standard of justice and kindness among the boys." The Master accordingly goes out into the cold and snow himself, to find the lost cap, and brings it back with him. And when the boys saw him returning, "there was not one whose heart was not full of affection and gratitude toward the Teacher, and of displeasure at the sin."

"Such a case," adds Mr. Abbott, "is analogous, in many respects, to the measures God has adopted to make the forgiveness of human guilt safe." He indeed adds, in another place, that no human transaction can be entirely analogous to the great plan of redeeming man from sin and misery by the sufferings and death of Jesus Christ. Yet as *the only view which he presents* of the nature of the Atonement has reference exclusively to its influence on the human mind, we may take it for granted that this is with him the essential feature of the transaction.

But how far this is from the Orthodox view of satisfaction! It is the theory of Grotius, not of Anselm. The death of Christ is not a debt paid to God, but an influence exerted on the world to maintain the dignity of the law.

Another example of the way in which modern Orthodoxy departs from the ancient theory of Atonement may be found in a book, which has been widely circulated

among the Orthodox in this country, called "The Philosophy of the Plan of Salvation."

The author of this book contends, that man can only be made to love another being by seeing that being making self-denial and enduring sorrow for his sake. The object of the death of Christ was to awaken this affectionate gratitude in the human heart toward Christ and God.

As our object is not to criticise this work, we pass by the enormous psychological error of declaring that love can be produced *only* by the sight of self-denial in a benefactor. We merely call attention to the fact, that here, as in the other instances referred to, the object of the death of Christ is to remove a difficulty in the human mind, not one in the divine mind. Its necessity arises from the laws of human nature, not from the laws of the divine nature. The death of Christ is necessary, because men cannot otherwise love; not because God cannot otherwise pardon.

Our last extract, to show the altered views of modern Orthodoxy concerning this doctrine, shall be taken from a late number of the *New Englander*, an Orthodox periodical, published at New Haven.

"The system of truth, so denominated, is indeed what it was in substance, but not in form. The science of theology has made great advances since the Unitarian controversy began, and was nearly concluded in this country. New philosophical theories have made plain and unobjectionable to reason those doctrines of the Orthodox, from which, owing to bungling explanations, the common sense of Unitarians revolted. Some obstacles to their restoration have also been removed by the comparatively light estimation in which the Orthodox have come to hold the philosophy of dogmatic theology. Hypotheses relating to the mode of divine existence, to the origin of evil, to the Atonement, to regeneration, and the nature of human depravity, designed to make these doctrines clear to reason, but adapted more or less to obscure them, are now recognised by the Orthodox as mere philosophical specula

tions, and not as matters of faith. All that is essential, for example, to Orthodoxy, in respect to the vital doctrine of Atonement is, that we should ascribe the salvation of man to something which Christ has accomplished by his incarnation and sufferings, and without which salvation would be impossible. Whether this necessity consists in the indispensableness of his death as a means of ransoming mankind from Satan, or of appeasing divine anger, or of maintaining the authority of the Lawgiver while the penitent is pardoned, or in some other principal, Orthodoxy requires only that we should believe in the necessity, and ascribe to Christ's death our salvation and the glory of it."—*New Englander*, Oct. 1845.

These instances are specimens of the entire alteration which has taken place in modern times in relation to this doctrine. There are few anywhere who maintain the theory of satisfaction in its ancient rigor. It may even be asserted that some modern Orthodox writers have gone *too far* from the ancient doctrine, and that there is a meaning and reality in it which they fail of perceiving. It would not be surprising if the Unitarian theory of the Atonement, in its further development, should accept more of the theory of Anselm than is now generally received by the graduates of the Calvinistic Theological Schools of New England.

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#### IMMANUEL KANT CONCERNING WOMAN.

HE who first comprised all womanhood under the general denomination of the *fair sex*, might perhaps have intended nothing more than a little delicate flattery, but it was a much more correct designation than probably he had any idea of; for without considering their figure, which in general is more elegant, their features more delicate and softer, their aspect more lively and attractive in its expression of friendship, gaiety, and affability, than

those of men, and without speaking of that magical and secret power which they lead us by their winning graces to judge favourably of them, we may remark in them peculiar characteristics which distinguish them clearly from our own, and which are marked so correctly by the epithet *beauty*. On the other hand, we might perhaps lay claim to the term *noble sex*, if it were not that a noble character rejects titles of honor, and would rather give than receive; not that I would be understood to say that women are wanting in noble qualities, or that men are entirely destitute of beautiful ones; on the contrary, each sex should unite these two qualities; but that in women all other qualities should concur in heightening that of beauty, to which the others should relate, while in the man the predominating quality should refer rather to the sublime, all others being held in comparative insignificance. Such is the principal that should guide our judgments of the sexes, whether we praise or blame. Every system of education, every effort made with a view to the moral perfectionment of both sexes, unless we would efface differences that nature has so manifestly established, should be undertaken with a distinct recognition of this principle. We should consider not only that we have human beings to deal with, but that these beings possess different natures. Women have an innate and strong feeling for all that is beautiful, elegant, and adorned. Even in infancy they are fond of ornament. They are very quick in detecting everything of an unpleasing nature. They love pleasantries, and can be amused with trifles, provided they are gay and agreeable. At an early period they are very modest in their manners, very soon acquire an air of refinement, and have much self-posses-

sion at an age when a well-educated youth of the other sex is yet untractable, awkward, and embarrassed. They have much sympathy, goodness, and compassion. They prefer the beautiful to the useful, and will lop off everything in the shape of superfluities, that they may have more to spend on dress and ornament. They are extremely sensitive to the slightest marks of offence, and very quick to remark the smallest want of attention and respect. In a word, they represent in human nature the predominance of the beautiful qualities over the noble ones, and become regulators of the masculine sex.

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It is a peculiar characteristic of beautiful actions that they appear to be accomplished without effort. Great exertions, and difficulties surmounted, on the contrary, excite admiration, and properly belong to the sublime. Deep reflection, long and continued meditation, are noble, but difficult, and do not properly belong to those whose natural charms for the most part excite in us no other idea than that of beauty. Exhausting studies and painful researches, to whatever extent a woman may pursue them, have a tendency to efface the advantages which are peculiarly her own. She may indeed, on account of the rarity of the fact, become an object of cold admiration, but she thereby compromises the charms which gave her so much power over the other sex. A woman who has had her head full of Greek, like Madame Dacier, or who writes learned dissertations on mechanics, like La Marquise du Châtelet, would do well to wear a beard, for that would perhaps express better the profound knowledge in which it is her ambition to excel. The elegant mind chooses objects which touch



the most delicate of the feelings and emotions, and leaves abstract speculations and useful but dry studies to the laborious, solid, and profound mind of man. Thus women need never study geometry, and need know no more of the "sufficient reason," or of the nature of monads, than would be necessary to feel the Attic salt that spices the satires of the small critics of our sex. The fair sex may safely neglect the vortices of Descartes, even when the amiable Fontenelle offers to accompany them into the starry regions of space. They will loose none of their own attractions by being ignorant of all that Algarotti has taken the trouble to write for them respecting the attractive forces of matter, according to the principles of Newton. In the reading of history they may neglect the battles; in geography they may pass over the fortresses and fortified places. They may be quite as indifferent to the smell of gunpowder, as we are to the odour of musk.

One might almost be tempted to think that men, in wishing to instil into women's minds this false taste, had been actuated by a sort of malicious cunning. For, conscious of their own weakness when opposed to the natural charms of the sex, and knowing that a single cross look costs them more trouble than would the solution of the most difficult question, they know also that as soon as women acquire this false taste, they (the men) recover their superiority, and acquire an advantage which otherwise they could not easily have obtained, that of flattering with a generous indulgence the weakness of their vanity. The science for women is that of the human race, and of man in particular. Their philosophy is not to *reason*, but to *feel*. We should never loose sight of this

truth, if we desire that they should develop and manifest all the beauty of their nature. We should be less anxious of strengthening their memory than of developing their moral sentiments, and this, not by general rules, but by putting before them moral actions that appeal to their judgment. Examples drawn from ancient history, which show the influence of their sex on the affairs of the world, the various conditions to which they have been subjected in other ages and in foreign countries, the character of the two sexes as shown by examples, and the fluctuations of taste and pleasures—here is their history and their geography. It is exceedingly interesting to lay before a woman, in a manner agreeable to her, a map of the terrestrial globe, or of its principal divisions, and to see with what interest she listens to a description of the various races, the diversity in their tastes and moral sentiments, particularly if we show the reciprocal influence of the two sexes on each other, and add some simple explanations as to the influence of climate, and the liberty or slavery of the people. The particular divisions of a country, its commerce, its power and its government, are to her comparatively uninteresting. Of the planetary and sidereal systems she is content with such a knowledge as will make her feel the beauty of a summer's evening, and teach her whether there are other worlds and other beautiful creatures. Expressive pictures and music, not that which indicates learned art, but that which inspires feelings,\*—all these things purify and elevate her taste, and connect themselves closely with her moral sentiments.

\* Even Madame de Staël, who combined, in so remarkable a manner, the characteristics of both sexes, could say, speaking of the German music, "I have but one objection to make to their genius as musicians; they put too much *mind* (*esprit*) into their works, and reflect too much on what they do."—(See *L'Allemagne*, vol. iii. p. 393.)

No cold speculative knowledge for women, but feelings, sentiments, and emotions, such as apply as near as possible to their respective conditions. But an education of this nature is rare, because it demands talents, experience, and a heart full of feeling; at the same time women can dispense with every other kind of instruction, for they know well how to form themselves without its aid.

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## ADAM AND CHRIST.

BY REV. JAMES MARTINEAU.

GREAT and sacred was the day of Adam's birth; if for no other reason, yet for this,—that he was the first man, and had a living soul. The impression received by the original human being, dropped silently at dawn from infinite night upon this green earth, can never have been repeated. With maturity of powers, yet without a memory or hope; with full-eyed perception, yet without interpreting experience; with all things new, yet without wonder, since also there was nothing old; he was thrown upon those primitive instincts by which God teaches the untaught; left to wander over his abode, and note the ever-living attitudes of nature; and from her bewildering mixture of the original with the repeated, from rest and weariness, from the confusion of waking and of dreams (both real alike to him,) from the glow of noon and the fall of darkness and the night, from the summer shower and the winter snow, to disentangle some order at length, and recognize the elementary laws of the spot whereon he dwelt.

Fast as five senses and a receiving mind would permit, did he find *where* he was, and *when* he came, and by *what sort of scene* he was environed ; how the fair show of creation came round, each part in its own section of space and time, persuading him to notice and obey. And when he is thus the pupil of the external world, he is intraining to become its Lord,—by the discipline of submission learning the faculty of rule. Beneath the steady eye of human observation, nature becomes fascinated, and consents to be the menial and the drudge of man, doing the bidding of his wants and will, and apprenticing her illimitable power to his prescribing skill. And so it was given to the father of our race, for himself and for his children, to subdue the earth,—to put forth the invisible force of his mind in conquest of its palpable energies,—to give the savage elements their first lesson as the domestic slaves of human life, and make some rude advance towards that docility with which now they till and spin, and weave, and carry heavy burdens, with the fleetness of the winds and the precision of the hours. To a living and understanding soul, what was the unexhausted world, but in itself a Paradise? And was there aught else for its earliest inhabitant, but to discover what fruits he might open his bosom to receive from the universe around? Worthily does the Bible open the story of Eden, the fresh dawn, the untrodden garden, of our life. Truly too, whatever geologists may find and say, is that day identified with the general act of creation ; for, in no intelligible human sense was there any universe, till there was a soul filled with the idea thereof. The system of things, of which Moses proposed to himself to write the origin, was not a Saurian or a Mammoth's world, not such a creation as was pictur-

ed in the preceptions of huge reptiles and extinct fishes ; but such a universe as the spirit of a man discerns within and so spreads without him ; and of this it is certain, that the instant of *his* birth was the date of *its* creation. For had he been different, it would not have been the same ; had he been opposite, it would have been reversed ; and had it not been at all, it would not have appeared. Whatever is solemn in the apparition of the fair and infinite universe, belongs to the day of Adam's birth.

Greater, however, and more sacred, was the day of Christ's birth ; of that " second man," as Paul says with glorious meaning, of that " last Adam," who was a " quickening spirit," and the first parent of a new race of souls. He too was placed by the hand of God upon a fresh world, and commissioned to explore its silent and trackless ways — to watch and rest in its darkness, and use and bless its light — to learn by instincts divine and true, of its blossoms and its fruits, its fountains and its floods. But it was the world within, the untrodden forest of the soul, where the consciousness of God hides itself in such dim light, and whispers with such mystic sound, as befit a region so boundless and primeval, — it was this on which Jesus dwelt as the first inspired interpreter. To him it was given, not to cast his eye around human life and observe by what scene it was encompassed ; but to retire *into* it, and reveal what it *contained* ; not to disclose how man is materially placed, but *what he spiritually is* ; to comprehend and direct, not his natural advantages of skill and physical power, but his grief, his hope, his strife, his love, his sin, his worship. He was to find, not what comfort man may open his bosom to receive, but what blessings he may open his heart to give ; nay, what transforming light may

go forth from the conscience and the fallen within, to make the common earth divine, and exhibit around it the mountain heights of God's protection: to show us the Father, not as the great mechanic of the universe, whose arrangements we obey that we may use them; but as the Holy Spirit that moves us with the sigh of infinite desires, and the prayer of ever conscious guilt, and the meek hope — that stays with us so long as we are absolutely true — of help and pity from the Holiest. And if the affections are as the colored window — near and small and of the earth — or far and vast and of the sky, through which we receive the images of all things, and find them change with the glass of our perceptions, how justly does the Apostle Paul deem the work of Christ "a new creation!" If he that makes an eye, calls up the mighty phantom of the heavens and the earth; he that forms a soul within us, remodels our universe and reveals our God. Eden then is less sacred than the streets of Bethlehem and the fields of Nazareth; though as befits the cradle of the natural man, who needs such things, its atmosphere might be purer, and its slopes more verdant. Indeed in all their adjuncts do we see the character of the two events, and how "afterwards alone came that which was spiritual." When the first man heard the voice and step of the Most High, it was outwardly among the trees — as was natural to one born of the mere physical and constructing energy of God, without a mother and without a home; when Jesus discerned the divine accents, the whispers of the Father were *within* him, the solemn articulation of the spirit infinitely affectionate and wise; — a distinction altogether suitable to one born of that mother who hid many things in her heart — granted to us by that gentlest form

of the Divine love, whence alone great and noble natures are ever nurtured. When Adam entered life, the *earth* was glad and jubilant; when Christ was born, the joy was testified by Angels, and the anthem sounded from the *sky*. The "first man" subdued the physical world; the last man won the immortal heaven.

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## LOVE OF THE MASTER.

BY REV. C. A. BARTOL.

BEHOLD the Master as he is and walks in the gospel; mark his calmness amid persecution; consider his silence to hostile accusation; behold his compassionate bending over the bed of sickness and the bier of death; see him kneel in the bloody sweat of Gethsemane, and he himself drink the cup which he by prayer and power removed from other lips; and then survey that last funeral procession, in which he first stooped to bear the cross of wicked judgment on which he was afterwards to be stretched; and, oh! you must love him. All, of every name, must love him alike, with the very same, the only possible love with which God has fashioned or ever enables the human heart to beat. For what particular in the wonderful scene, from his manger or to his sepulchre, is varied by a jot or tittle with your varying opinions and contradictory schemes? What opinions or schemes could have the gigantic and infinite force required for such an alteration? What feature, from that great moral creation of his existence, can you erase by your speculations, any more than you could the globe-girdling chains of the ever-

lasting hills? Or what element of perfection can you, in the search of a transcendent fancy, find, that is not already embodied in that figure, the noblest that ever stood on earth, and reflected the light of heaven?

This one thing of the love of Christ let us rescue from the wretched arena of human strife. It can with no propriety be put on the mean level of our contending passions. There is nothing in it that properly belongs to theology or to party. There is nothing in it that suffers any confinement. Whatever is wise or mighty in this world can discern nothing in it weak or unworthy. It is for us all, manly and womanly, to give him the heart of affection in the breast, not with any of the tumult or uneasiness that disturbs and distracts earthly passion, but with the tranquil fervor, with the growing ardor, with the immovable devotion, which so lofty an object, so fixed a constellation of moral brightness, deserves. Nay, it is great honor of human nature that it can feel such love; nor is there a better test of the real nobleness of any mind, than the degree of affection it may entertain for a character so shining and spotless, showing so conspicuously whatever trait of excellence any one may especially delight in; as, we are told, the Indian boy, on hearing the missionary's story, burst into admiration of Christ's unparalleled courage, which, as the only virtue he had seen conspicuously displayed, constituted almost his whole scale of morality.

Peculiar advantage indeed do we have for such love; for, moreover, perhaps no other character which has ever been portrayed, or has been in our experience, makes such a unity of impression. Certainly neither from our own confused, unsettled character, nor from that of those we



walk with, can we gain any such stamp of unclouded and unshifting clearness. Through and overcoming all the discrepancies, so often mentioned, in the manner of stating particular facts in the New Testament, the character of Christ is the consistent and uniting principle of the whole narrative. So long as that remains, by no strength of all the skeptical hands in the world can the story be rent asunder. It is the harmony of the Gospels. It is a harmony that should attune our hearts.

You admire the great discoverer who has detected a law, or illustrated a kingdom of nature, or revealed a new material world in the heavens; and some appear to love splendor of intellect and genius more than they do the most genial traits of character. But Christ, chief in reason as well as to the heart, has brought to light the world of spirits, and disclosed the laws of the kingdom of God. You weep at the delineation of fiction. But his finer qualities, which no fiction can come up to or more than remind us of, were lived out through the roughest reality. You are borne away by some noble sentiment, which poetry has expressed, or music awakened, or art engraved, or mortal lips have dropped. But the nobler sentiment that was kindled on that brow, that beamed forth from that eye, and flowed in those words of him who spoke as never man spake—can it ephemerally pass and leave you unmoved? Go, then, to his life once more. Follow him through Samaria and Judea. With him thread the city, sail the sea, pierce the wilderness, climb the mountain, watch in the garden, and stand, with his mother and the disciple whom he loved, before the cross; and in his companionship you will love him, and your love of him will be the power of salvation to your own souls. For

well did he himself say, "If ye love me, keep my commandments." This is the evidence, this will be the effect of love.

Thank God, then, for something to love; something that wore our garments, and shed our tears, and started with our sweat, and bowed with our anguish. Thank God for something to love, on which we can pour out and expend the very treasure and fulness of our affection, as it can rarely, if ever possibly, flow to aught we see in the world; but on this can flow the more as it is purer, can be made pure and blessed by the object on which it flows, and by that object created in many a cold, stony heart where before it did not exist. Thank God, we can open the door for one to come in over the threshold, better and dearer than any, though fond and preciousy clasped to our bosom, whom the roof covers; one who supplies what the hungry heart in us craves, and stanches the wounds of affection with which the torn or broken heart bleeds. Thank God — let us sinners thank him — for one who was sinless, though he refused to be called good; who is willing to accept our love, and to return it with his own; nay, who first loved us, that we might have the privilege of loving him. Oh! let us know that love of Christ, of which the apostle wrote, and which, in the beautiful ambiguity and doubleness of the text, is both his love to us and our love to him. Let him teach us humility and penitence. Let him inspire us with peace and holy joy. Let him give us the water which shall be in us a well of water springing up into everlasting life. Then not in vain shall we meet to worship in his name. Not in vain shall we thus meet, did I say? How poor and weak the words! Not in vain shall we live this mortal life. For

this love of Christ shall ennoble our life while we live, and make it immortal when we die.

For, in fine, pure love in the soul, more than any other energy of our nature, works this conviction of immortality. No intellectual exercise, no study or admiration of nature, no activity of imagination or labor of art, puts forth so earnest a demand to endure. The appeal with which affection calls on eternity for its only date, and on the other world for the sphere of its advancing fulfilment, is but true to its own indissoluble nature, and to the promise involved in all its own sincerity and holiness. Especially the love of God, of perfect sanctity and goodness, is content with no limitation; and therefore, with great beauty and self-evident truth, the Scripture repeatedly assures unbounded, eternal life to the spirit that experiences this sublimest emotion. But this love of God is derived peculiarly from Christ. The love he awakens in us for himself leads on to the love of the Father he manifests. He comes between, not to intercept or eclipse, but to transmit, the divine goodness and glory. Our love for the Son interferes not with our supreme regard for the parent Deity, any more than our love for one of our kindred shuts out that for another. This is the glory of all true affections; that, amid all other collisions of this harsh and angry world, they never clash, but encourage and protect each other.

Jesus Christ, by drawing so great and wonderful regard to himself, is the educator of all the right affections of the human race. The great and noble love for him calls forth and sanctifies all love. So he refines and raises humanity to the hope of heaven. He awakens, and feeds from his own bosom, the faculties which make

the everlasting existence. His own spiritual influence, from his self-sacrificing temper in all action and suffering, more than any literal statement or line of actual prophecy, convinces us of a future state. A revelation of immortality, a simple authoritative saying that we should live again, would not so persuade us into the faith and consciousness of being immortal, as does this display to us and excitement in us of undying love. This opens the gates of paradise, causes the celestial light to shine in our hearts, illumines the written word with the lustre from above, in which we can read it, and discloses the foundations of the New Jerusalem as the immovable basis on which all present life and action should be built. There are feelings, called by the name of love, which are as transitory as the perishable good which they seek. But that which deserves the title is equally abiding in its own nature, and in the object by which it holds. It does not waver, but has an enduring depth and calm; nor can any thing wrest from it the conviction, that, to give opportunity for its suitable exercise, there must be life for ever.

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## THE RELATION OF THE MOTHER TO THE CHILD.

BY REV. H. MONTGOMERY, L.L.D.

CHILDREN can distinguish between right and wrong much sooner than a superficial observer would imagine. Playthings are to them the same as property to men; and in the details of the nursery may be found a miniature representation of almost all the passions that actuate

society. Sentiments of honor, generosity, integrity, benevolence, and truth may all be cherished at a very early age; whilst meanness, selfishness, dishonesty, unkindness and falsehood may be as early and effectually restrained.

So fully am I convinced of the paramount importance of a minute and anxious attention to the very dawns of reason and of passion, that I am convinced, if we knew the early history of the eminent men who have most adorned and benefited the world, we might trace back the stream of their usefulness and their fame to the nursery — to the pure fountain of maternal prudence and affection. I trust I shall not be accused of degrading either my character or my office, by the meanness of flattery, when I declare my firm persuasion, that in all the social, friendly, and most estimable relations of life, in everything that tends to sweeten the cup of mortality, the influence of woman is inconceivably superior to that of man. But it is in the earliest and most important years of existence that her influence is of unspeakable consequence. The first dawning of reason, the first stirring of passion, the first line of character, are marked by her eye. Her familiarity and affection remove all restraint, and she can distinctly perceive the very inmost workings of the heart and mind. "From earliest dawn till latest eve," her eye follows the beloved object of her hopes and fears; so that she enjoys constant opportunities of checking every symptom of folly, encouraging every appearance of virtue, and deducing lessons of improvement from every occurrence, and from every surrounding object. On the contrary, man, engaged in the turmoil of business, the cares of a profession, or any of the thousand harassing avocations of the world, returns home, rather to

relax his mind, by indulging his little ones, than to search for imperfections, or to punish faults. His return is generally a little jubilee in the domestic circle, and it would be hard to act the part of a rigid censor; to cast a gloom over cheerful faces, or to freeze the current of enjoyment in happy hearts. Praise is always freely, if not always justly given; and the father of a family often knows less of the real dispositions and characters of his children, than the humblest domestic in his establishment.

If we look to the commencement of learning, it is upon the mother that task also must fall. Her patience, her perseverance, her affection, alone, are equal to sustain the irksome drudgery of that weary season — irksome, even where nature has been most bountiful; but peculiarly harassing, where she has been sparing of her gifts. And then, in sickness, in all the various diseases incident to youth, who to sustain the heavy head, to administer the healing medicine, to watch the feverish slumber, to bear with all the untoward peevishness of youthful suffering — who, but that same unwearied friend, that kindest gift of Heaven — the Christian Mother?

Fully, therefore, am I convinced, that in the commencement of education, which gives direction to the whole of coming life, mothers have by far the more difficult and more important duties to perform. No young person (and I would to God that I could imprint this sentiment indelibly upon every youthful mind) can never be sufficiently grateful to a good and a prudent mother; nor sufficiently thankful to a benignant Providence, if he have been blessed with such a parent. But, if such be the inestimable advantage of maternal affection regulated by prudence, and of maternal gentleness tempered by firm-

ness, the evil accruing to children from a weak, a careless, or a wicked mother, is equally incalculable. Of all the calamities which could befall an unfortunate family, that of an indiscreet, negligent, criminal, irreligious mother, would seem to me the greatest. Hence, Solomon so emphatically observes — “A child left to himself bringeth” (not his father but) “his mother to shame.” His misconduct reflects peculiar disgrace upon that parent, who, from her situation and duty, has been placed by nature, to watch over his early years; to train him up in the paths of religion, of virtue, and of peace. An unceasing anxiety with regard to the interests of the young, a little reading of biography, some observation of characters, and a great deal of conversation with wise and experienced men have led me to this conclusion, that in almost every case, the children of a prudent, intelligent, faithful, virtuous and religious mother become prosperous, happy, and honored in the world; whilst those of a negligent, ignorant, or sinful mother, rarely attain common respectability, and much less eminence or distinction. Doubtless, some exceptions to this general principle might be easily pointed out, but they could not invalidate the testimony of “the cloud of witnesses,” which might be adduced upon the opposite side of the question. Every person who has carefully looked into the world, with a view of tracing the formation of human character, must be convinced, that the influence of fathers is neither so great nor so extensive. The unhallowed example of many a worthless father has been rendered totally innoxious by the wisdom and vigilance of a virtuous mother; whilst the most judicious arrangements and the most indefatigable exertions of the best fathers have been en-

tirely defeated by the perverse and sinful indulgence of weakly, affectionate, and imprudent mothers.

Might not this very plain statement enforce a most salutary lesson, with regard to the education of females? From the cradle to the grave, they are the ornament, the solace, and the blessing of man. Our first smile is drawn forth by their tenderness, our returning cares are soothed by their sympathy, and, when sterner natures flee from the chamber of suffering, our latest sigh is answered by their affection. It is principally, however, as being the chief agents in forming the dispositions and characters of the rising generation, that their influence is powerful and extensive beyond all calculation. True, they sit not in the senate, but they form the legislators who are to guide the destinies of our country; they preside not upon the bench, and they enter not the jury box, yet the balance and the sword of justice are under their control; they do not ascend the pulpit, but the principles and usefulness of the divine are chiefly of their formation; they engage not in the toils of a profession, or the affairs of trade, but they mould the characters of those upon whose integrity and talents the happiness of individuals and the prosperity of the nation so materially depend.

CLERICAL.—Rev. Frederick Frothingham, of Montreal, recently from the Theological School at Cambridge, has received an invitation to the Second Unitarian Society in Portland, formerly under Rev. Mr. Cutler, now at San Francisco.

THE services of Rev. Mr. Channing, as minister of the Renshaw-street Unitarian Chapel, Liverpool, England, are said to have been so acceptable that a unanimous invitation has been extended to him to continue his ministry with them for a further period of two years, at a salary of \$2500, and he has consented to remain there.—*Christian Inquirer*.