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WESLEYAN CHAINS RELAXED IN ENGLAND.

FROM THE LONDON INQUIRER.

THE English Court of Chancery has acquired a reputation for the dexterity with which it can jerk around the unwary and the free, the long loops of its pliant but disabling lasso. It is a gratification, therefore, to see it engaged in cutting knots of legal embarrassment tied by organisations more dangerous and ironhanded, if not more relentless, than itself. We have much satisfaction in calling the attention of our readers to the Lord Chancellor's reversal of a former decision concerning the regulation of the Wesleyan Conference to those chapels in the Connection which are not expressly subjected by their trust-deeds to its authority. It will have, we trust, the effect of further breaking up the galling Ecclesiastical yoke to which that large body is subjected, — and as a consequence of giving wider scope to the centrifugal force already at work within its mass, we may find this huge planet in the system of Anglo-Protestant Christianity, exploding into a variety of smaller bodies with less dis-

cordant elements and not so merely mechanical a cohesion. It seems that many of the trust-deeds of the old Wesleyan chapels confer the power of appointing the district preachers on the trustees and "class-leaders" of the particular district chapels. On the other hand, as these trust-deeds distinctly recognise the spread of Wesleyan Methodism as the great object to the advancement of which these chapels are dedicated, and as John Wesley towards the close of his career himself established the Conference and conferred on it the general power of appointing these District Preachers throughout the Wesleyan body, it has been contended that the old trust-deeds which vest the power of appointment in the trustees of particular chapels must be overridden by the more general trust which they contain for the benefit of the whole denomination, and must be subject, therefore, to those later developments of the Wesleyan organisation which have transferred this power to a central Conference. This was the view taken in the lower court by the Vice-Chancellor, who held that to leave the appointment of the district preachers in the hands of the trustees of particular chapels was destructive of the whole system of Wesleyan organisation in the shape which was given to it even by Wesley himself towards the end of his career. The Vice-Chancellor had, therefore, decided in favour of the Conference that all such special trusts were overridden by the latter-developed rule which gives the right of appointment to the central body. This decision has, however, been reversed by the Lord Chancellor, who points out that as the original trust-deeds (in the case of the Birstal District in Yorkshire) were repeatedly renewed in their primitive shape without any relation to the cen-

tral system of Conference, there may be reason to suppose that it really was intended in many cases to reserve to the trustees the powers usually assumed by Conference. With the legal question, however, we have no concern, but can only rejoice that the law has found means, in this instance, to liberate the gospel. This decision, with regard to the Birstal Chapel, is, we hear, "of the last importance to the unity of Methodism, as there are very many chapels whose trustees claim the same independence of action in the selection and nomination of their preachers." The central unity of Methodism is therefore menaced by the spirit of local independence, and we confess to a cordial desire that this unnatural unity may be dissolved.

The Wesleyan is the only great Protestant body which has attempted at all effectively to carry out the Roman Catholic policy of making the poor and unlearned instrumental in their own religious teaching. For this purpose the ecclesiastical machinery devised has been exceedingly skilful; but the very perfection of the machinery has consisted in drawing away living power from the extremities, and concentrating it in an ecclesiastical centre. Without this the Methodist machinery could scarcely go on. Raw, half-instructed, and therefore self-confident theological teachers could not be employed so effectively and universally unless their function were rather purely to transmit force than to originate it — unless they were the joints of a machine, not centres of personal influence. Accordingly the whole skill of the organisation depends on that constant movement of the Wesleyan lay-preachers, by which single centres of influence are prevented from arising, and a mere circulat-

ing medium for the transmission of certain theological formulas is established instead. The only direct dependence of these preachers being on the Conference itself, (since they have no enduring local adhesions,) they are made to derive their only importance and subsistence from an ecclesiastical body which entrusts them with certain cut-and-dried truths, to be by them delivered on their religious circuit. And if anything could tend to prevent their theology from growing more refined, human, and universal, it is this absence of permanent personal relations with those whom they are accustomed to address and teach. The Wesleyan theology, even in the powerful mind of its great founder, had always a rather rigid, not to say coarse, moral and practical cast — a tendency to crystalize into hard formula the personal experience of a specially energetic and dry species of character — and to demand such a creed in others as the only adequate test of religious faith. This rendered it peculiarly easy to present to the minds of the working classes through the medium of partially-educated men, who can always grasp and apply a clear, sharp set of practical rules, where they would be utterly unable to sound the depth of a theology fitted to meet the subtle and varying wants of universal human faith. Nor is the Wesleyan practice of itinerary preaching favourable to the discovery that their system of theology is one-sided and superficial. On the side of the congregations the frequent novelty tends to divert the mind from the faith to the preacher and his peculiar merits or demerits of mere manner or form. On the other side, the want of permanence in the pastoral relation tends to remove the possibility of deeper insight, and to present man as a creature to be preached

to, but not to be studied or understood. The moving panorama of faces changes too rapidly to give much possibility of entering deeply into individual wants and difficulties. Men come to be regarded rather as units added up to make a congregation, than a congregation to be regarded as an assembly of living men. The circulation in the pastoral relation prevents the formation of deep and living ties, while it stimulates, no doubt, the superficial Theological zeal. All this tendency is greatly heightened and is rendered permanent by the dependence of the Wesleyan lay preachers on the central ecclesiastical body called Conference. The most common tendency to disease in all religious sects is that to ossification of the heart; and all doctrinal conventions and associations may be said to be, *ipso facto*, in a state of ossification. But where, as in other churches, permanent personal and local relations tend to counteract the petrifying process carried on in these doctrinal dripping-wells, the danger is not so great. But in the Wesleyan body, while Conference retains its power, the modification of the hard type of its theology through local influences and the humanising tendencies of an intelligent society is next to impossible. The Churches can have no power of choosing — still less of forming — a man after their own modes of sentiment; they have a preacher *issued* to them from head quarters, from the fountain head of the old orthodoxy. It is true, indeed, that those churches which claim and will in future *possess* the right of appointing their own preacher, are equally bound by their trusts to appoint men who preach the doctrines contained in “Mr. Wesley’s Notes and Comments on the Old and New Testament” — no more and no less; — but there is

a vast difference between the quiet laxity of lay-trustees appointing *reputedly* orthodox preachers, and the nervous acuteness of an Ecclesiastical tribunal trained to scent heresy with a bloodhound's skill. We should have great hope that the effect of cutting off a large number of the Wesleyan districts from the direct purveyancy of the Conference's official Commissariat, will be to cherish a spirit of liberal interpretation and thought amongst them by no means compatible with the tight Ecclesiastical reins to which their preachers have been hitherto accustomed.

PRAYER IN THE NAME OF CHRIST.

BY REV. J. F. CLARKE.

JOHN xiv. 13. "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son."

14. "If ye shall ask anything in my name, I will do it."

xv. 16. "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you."

xvi. 23. "In that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."

24. "Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full."

26. "At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you, for the

Father himself loveth you, because ye have loved me, and have believed that I came out from God."

xv. 7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

In determining the meaning of these passages, which inculcate prayer in the name of Christ, all depends on the sense of the Greek word *onoma*, and its corresponding Hebrew term. This expression among the Jews had a much greater extent of significance than with us. We are accustomed to regard the *name* of a person, or of a thing, as wholly arbitrary and a mere matter of convenience, having no reference to the character. It never occurs to us to suppose that there might be a natural correspondence between the name and the thing named. But among the Jews, as with other nations whose languages are less derived and complicated than ours, the notion had not yet been lost of a correspondence between the name itself and the character of the person or thing to which it belonged. Hence the importance ascribed to naming children. Hence the changing of the names of persons, as in the case of Paul, Peter, the two sons of Zebedee, and others. Hence the significance of Adam's naming every thing in Paradise. It is only as we enter into this feeling of the Jews as regards names, that we can understand such passages as these: "Hallowed be thy name,"—"In thy name we have cast out devils,"—"To receive one in the name of a prophet,"—"For my name's sake,"—"He has given him a name above every name,"—"Father, glorify thy name,"—"Keep through thine own name those thou hast given me,"—and a multitude of others. In some of these cases, it appears to mean authority; in others, power; in others, again, the

spirit of a person, or his character. Perhaps we may say, that, when applied to a person, it signifies his essential character, his special personality, and his whole peculiar spirit. This character may express itself sometimes as power or authority, sometimes as spirit or life. In the case before us, therefore, to pray in the name of Christ is to pray in Christ's essential spirit. This includes, 1. reliance on his promises, 2. interest in his cause, 3. possession of his spirit or character. It is, therefore, strictly equivalent to the other expression, "to abide in him and have his words abide in us."

To pray in the name of Christ is, therefore, a very different thing from the mere formal mention of his name at the beginning or end of our prayer. It is not to begin our prayer with the phrase, "We come to Thee in the name of Jesus," or to end it with the formula, "through Jesus Christ our Lord;" nor is it to express in our prayer the intellectual opinion that we are pardoned or saved by the merits of Christ. It is not to express, as a matter of belief, that we rely on his atonement, his intercession, or his advocacy. All this we may do, and yet not pray in the name of Christ. For it is very possible that a prayer beginning and ending with these formulas, and containing quite a sincere expression of these opinions, may not include in its spirit, its aim, or its character the mind of Jesus. Its motive may be selfish, its object purely personal. And if so, it has no claim founded on this promise. It is not "the energetic prayer of the righteous man," which availeth much.

The one essential thing which is necessary to make a prayer a prayer "in the name of Jesus" is, that all its petitions should have their termination in this one, "Thy

kingdom come." This is the sense given to this prayer by the most profound interpreters. Thus Schleiermacher says (*Christliche Glaube*, § 147): "Whether one understands the expression 'to pray in the name of Jesus' to mean, to pray *in his mind and spirit*, rather than to pray from *an interest in his cause*, — or the reverse, — it is, nevertheless, impossible to separate these two meanings. For if we wish to do his work for man's redemption in any other spirit than his own, we must necessarily be intending *a different* work than his, and then it would be not *his* work which we bring before God in our prayer. Therefore, every prayer is a prayer 'in the name of Jesus,' in which, whatever it may be, one prays from the same position in relation to the kingdom of God which he himself occupied." So Tholuck (*Bergpredigt*,) in commenting on Matt. vii. 8, says: "Both the subjective and objective conditions of prayer are fulfilled when it is offered "in the name of the Lord;" for he prays in the name of Christ, who, on the one hand, *believes* and *confides* in him, and, on the other hand, prays in *relation to him*, so that he prays for that which will advance his kingdom."^a

Such a prayer, proceeding out of faith in Christ and his promises, and, wherever it may begin, always terminating in the desire that his kingdom may be advanced, is a truly unselfish and Christian prayer, and one which always obtains that which it seeks. When we look at all which Jesus says concerning the unconditional success of this prayer, when we notice in how many ways he

^a So De Wette (*Exeget. Handbuch z. N. T.* ad John xvi. 13 :) "'Whatsoever ye shall ask' is limited, partly by the connection, and partly by the 'in my name,' (i. e. in my cause, or in the sentiment based on faith in me and my confession,) to labors for the kingdom of God."

turges, as an unquestionable fact, that, if we ask any thing in his name, it shall be done for us, we must be satisfied that he meant to say distinctly, that God always answers this prayer by giving that for which we ask. Such a prayer always tends to advance the cause of Christ, and to make his kingdom come. The two authors before-quoted both admit this to be so. Thus Tholuck (ad Matt. vii. 8 :) "It follows that we may say, that all the prayers of him who prays aright are heard. As regards spiritual things, the result of every prayer, in proportion as it is believing prayer, is to awaken the spiritual life: as regards outward things, he who asks for them in faith asks for them in the name of his Master; and this implies that his chief prayer is, "Thy kingdom come," and that he asks for earthly gifts only so far as they are the means of securing spiritual gifts. Therefore, if God refuses the earthly object because it would be injurious to the welfare of his soul, this very refusal is a favourable answer to the essential part of his prayer." So Augustine (Ep. 34:) "God is good, who, in refusing that which we wish, gives us that which we wish more," &c.; with which compare the fine passage in Augustine's "Confessions," where he relates that his pious mother, from fear of the temptations which might beset her son in the metropolis, prayed God to prevent him from going. Yet he went, and there became a Christian. And therefore the excellent Church Father says: "She sought of Thee, O my God, with so many tears, that Thou wouldst hinder me from sailing; but Thou, in thy deeper counsel, perceiving the hinge of her desire, didst refuse that transient prayer, in order to grant her lasting and permanent one." So likewise Schleiermacher, denying what he calls the magical view

of the answer to prayer, nevertheless says: "Though we deny that what is given in answer to prayer implies a change in the original will of God which the prayer effects, yet just as little do we maintain that it would have been given without the prayer. For there is a connection between the prayer and its fulfilment, resting on the fact that both are based on one and the same thing; namely, the plan and method of the kingdom of God. For in this the two are one: the prayer being the Christian anticipation or presentiment developed out of the collective activity of the Divine spirit, and its fulfilment being the expression of the ruling activity of Christ in relation to the same subject. Thus looked at, the fulfilment would not have come if the prayer had not preceded it; for in that case, the point which it was to follow in the development of the kingdom of heaven would have been wanting. The prayer is not because of its fulfilment; as though the prayer stood isolated as an unconnected cause, but because the right prayer can have no other object than something in the order of the Divine will."*

This prayer in the name of Jesus is the prayer according to God's will (1 John v. 14, 15.) It is the prayer made by those who abide in Jesus and who have his words abiding in them (John xv. 7.) It is the prayer of those who are willing to forgive their enemies (Mark xi. 25.) It is the prayer of humility, like that of the Publican who went down to his house justified rather than the Pharisee (Luke xviii. 10, 14.) It is, as we have seen, the prayer of Faith; and it is also the worship of God the Father in spirit and in truth (John iv. 23, 24.) It includes in itself, therefore, all these separate conditions of

* *Christliche Glaube*, § 147.

acceptable prayer. It is the prayer of Faith, as it rests on faith in Christ and his promises. It is the prayer of Truth, as it asks for that which we really desire. And it is prayer in the Spirit, in as much as its object is not private or personal, but generous and large; being essentially, in all its various forms, a prayer for the redemption of man from all evil: and therefore, necessarily, it is an humble and a forgiving prayer.

HOSPITAL TREATMENT OF THE INSANE.

BY ISAAC RAY, M.D.*

INSANITY implies the existence of bodily derangement, and therefore is a suitable object of medical treatment, which, of course, would be more skilfully applied by men who were devoting their whole time and attention to this affection, than by those who observe it only on a very limited scale. But it also implies derangement of the ideas, hallucination of the senses, perversion of the moral sentiments, all which, though the result of physical disorder, are, so far as their outward manifestations are concerned, in some degree, under the control of others, and by such control — in a way not very well understood — the morbid process may be arrested. Now, it is the moral management prevalent in the hospitals of our own time, which so strongly distinguishes them from those of any former time, and determines, in a great measure, the amount of good which they accomplish. Until within a comparatively recent period, insanity was treated by medical men very much like other diseases. Regarding it only in its physical aspect, they considered their duty

* Medical Superintendent of Butler Hospital, Providence, R. I.

as finished when they had exhausted the kind of medication supposed to be most efficacious for the purpose. But in an age of active philanthropy and of great practical sagacity, the idea was not long in making its appearance, that something more is necessary to ensure the highest success, even to the medical treatment. The fact was finally recognized that so long as the patient is allowed to follow the bent of his own will, he is only fostering and strengthening the morbid process going on in the brain ; and it also became obvious that ordinary nurses in private families or in general hospitals are incompetent to exercise the kind of control which the case required. Seldom seeing the disease, they have little opportunity of acquiring skill in the practice of their duty ; and besides, even if it were otherwise, it could not be expected that persons of their capacity and culture could ever do more than follow, with more or less fidelity, the general directions of others. These directions the medical attendant could not furnish, because he knew comparatively little of the disease himself, and had given no special attention to the operations of the mind whether sane or insane. Visiting his patient at infrequent intervals, he could not provide for his frequently changing moods, nor be sure that his views were faithfully executed. Neither would the arrangements of an ordinary household admit of that kind of restriction which the insane usually require, and the only alternative was, either an unlimited indulgence of the patient in his caprices, or a degree of coercion and confinement which irritated his spirit and injured his health. Under the pressure of these inconveniences and hindrances, the idea began to prevail that the insane could be best managed in establishments devoted exclu-

sively to their care. It was obvious that persons engaged in their service would become familiar with the ways of the insane, and thereby learn a thousand arts of management, and acquire a degree of skill in the performance of their duties, quite unknown to others. The medical man, too, concentrating his attention upon a single disease, and devoting all his time to the little community around him, would obtain an amount of practical information which no other source can supply. He would also impart to the general management of an establishment a kind of efficiency which can only spring from continuous and systematic effort conducted upon a large scale. The latter result was rendered probable by the example of general hospitals, where congregations of similar cases afford unusual means for studying their nature and obtaining the highest possible degree of skill in their treatment. The world has not been disappointed. The beneficial results expected from special hospitals for the insane, have been abundantly experienced, and the benevolence of the age has been largely engaged in establishing them, until they have become firmly rooted in the necessities and affections of every Christian community.

The superior success of such hospitals in the treatment of the insane depends, chiefly, on the greater efficiency of their moral management. It is one of their merits, indeed, that this management works so easily, and substitutes so quietly its own arrangements for the suggestions of disease, that the uninitiated observer finds it difficult to appreciate its real value; and thus often mistakes the character of its results. He sees the patient taking no medicine, perhaps; calm in his discourse and movements; readily complying with the wishes of others; and engag-

ing, it may be, in some form of work or amusement; and he adopts the conclusion, which no opinion of the physician can shake, that the patient has recovered, or, at any rate, is so much better, that he would do equally well at home or in a private family. He can scarcely be made to believe that what he witnesses is chiefly the result of that special management peculiar to a modern hospital for the insane,—of architectural arrangements which restrain without annoyance; of systematic regularity in the daily routine of life; of gentle manners; judicious firmness; vigilant, enlightened and conscientious supervision. Now these qualities are not a matter of accident, nor are they the growth of a day. They are the elaborated result of a profound study of the mental constitution both in health and disease; of extensive inquiry into the various arts concerned in the erection and practical working of a considerable establishment; and of an organization of the service best calculated to effect its destined object. To suppose them otherwise would be to commit a folly like that of inferring from the quiet, easy working of a complicated machine, that its construction is very simple and was readily accomplished; thus overlooking entirely the years of meditation, the numberless experiments, and the successive steps towards the desired object, that finally led to an admirable piece of mechanism.

The peculiar restlessness of the insane which impels them to roam about regardless of time and occasion, at the risk of their own safety and the peace of society, and which finds no sufficient restriction in the arrangements of an ordinary dwelling short of confinement in a small apartment, is effectually controlled in an hospital; while

the range of ample galleries and airing-courts prevents that control from being oppressive and unhealthy. Their fitful humors, their wild caprices, their impulsive movements, their angry looks, are met by the steady and straight-forward will of attendants who have learned to perform their duty unbiassed by fear or favor. Having no object of their own to serve, imbibing the spirit of kindness which prevails around them, deterred from improper practices by a vigilant supervision, and aided by suitable architectural contrivances, they are enabled to manage their charge with the least possible degree of annoyance. Thus withdrawn from outward excitements, and especially from the persons and scenes connected with his mental disorder, the patient naturally becomes calmer, his mind opens to better suggestions, and finally seeks for repose in amusement or labor. And thus it happens that in many cases but little more is necessary to conduct the morbid process to a successful issue, besides giving the constitution a fair chance to exert its restorative powers, unembarrassed by adverse influences.

“Now.”—“Now” is the constant syllable ticking from the clock of time. “Now” is the watchword of the wise. “Now” is the banner of the prudent. Let us keep this little word always in our mind; and whenever anything presents itself to us in the shape of work, whether mental or physical, we should do it with all our might, remembering that “Now” is the only time for us. It is indeed a sorry way to get through the world by putting it off till to-morrow, saying, “Then I will do it!” No! This will never answer. “Now” is ours; “then” may never be.

CHRISTIANITY AN INSTRUMENT OF REGENERATION.

BY REV. E. S. GANNETT, D.D.

CHRISTIANITY is an instrument of regeneration. It found the world in a state of guilt, disobedience and estrangement from God. Man was enslaved and polluted, for passion had corrupted him, and temptation had led him captive. Mankind were sunk in depravity. God had "made man upright, but they had sought out many inventions," by which the soul was deluded, debased and enfeebled.

Christianity came to raise man out of this state. It came to reform the character, and to renew the man, — to change, not his nature, but its exercises, — to establish a new denomination within him, and to open a new world to his view in what he saw around him. Therefore was the instruction of Christ directed first and chiefly to this point. He sought the sinner, that he might rescue him from his degradation; and he addressed him as a sinner, that he might at once remind him of what he must do. The regeneration of the human heart, by which its dispositions, desires and purposes should be deprived of the evil quality which affected them, and be filled with that holy element which should convert them into acceptable offerings on the altar of religion, this was the object for which the Gospel was bestowed in view of the immediate wants of man, and this the result which it was intended in its primary action to accomplish. This result was witnessed. There is not a more remarkable chapter in the history of our race, than that which records

the changes which Christianity wrought in the early believers, — turning selfishness into love, and avarice into generosity, and sensuality into self-denial ; making the effeminate manly, the ambitious humble, the revengeful meek, the formalist a spiritual worshipper, the irreligious devout and exemplary ; converting a persecutor into an Apostle, a hypocritical disciple of Moses into a sincere follower of Jesus, an idolatrous and profligate pagan into a real Christian ! What more could we say than is conveyed by this last expression to him who understands, on the one hand the requisitions of Christianity, and on the other the habits of Pagan life ? What a contrast do they present ! Yet how often was it realized in the experience of the same individual.

Such was the operation of Christianity in its commencement. But its work is still regeneration. Men are still corrupt. The world is full of wickedness. Men are depraved ; depraved by their own will and act, but only the more depraved because their will consents and their own act aims the blow at the soul's integrity. They need to be converted, to be changed, now, as much as in the days of Christ and his Apostles. They need to have their attention arrested, their thoughts turned in upon themselves, their souls cleansed, their lives reformed. The visible change will in most instances, perhaps, be less strongly marked, but the effect which may be traced to the Gospel will be scarcely less stupendous, and in no degree less important, than was produced in Jerusalem or Corinth.

We believe therefore in regeneration — as a work which it is the office of Christianity to effect by bringing the soul to a voluntary relinquishment of all its evil habits.

and the adoption of new principles and exercises. We believe in depravity — as the condition into which all mankind are brought by the force of temptation acting upon ignorance and weakness; in human, but not in natural depravity; in universal, but not in total depravity; in acquired, but not in hereditary depravity. We believe that the first step in obedience is repentance. We believe in Christianity as the great instrument of regeneration.

THE LOVE OF POPULARITY.

BY REV. J. H. THOM.

THE love of popularity, a desire for approbation, when made a principle of *Action*, is perhaps the most corrupting and the most disappointing of all the affections of our Nature. It is corrupting, because it turns the regards of the mind in a selfish direction, defiles the motives by substituting the love of Praise for the love of *Praiseworthiness*, — and destroys Truth and simplicity of Soul by introducing among the inward sources of Life temptations of a foreign and worldly character, that either interfere with the pure and natural movements of the mind, — or dishonor and deform them by bringing to their aid the alien supports of selfish ends. A man desiring, on any question, to see where Right and Principle would lead him, can no more bring his own accommodation and indulgence into the foreground of his thoughts without corrupting his moral sight, than a man can introduce the love of commendation into the consultations of his soul, without at

once insulting and silencing the divine oracle of his spirit. The praise of God is the only Praise the love of which can influence a pure mind ; for there only the two motives, the love of approbation, and a supreme regard for the highest Truth of the Conscience, cannot interfere. We do not say that it is the only Praise, which when it comes as a Reward is pure or sweet,— but that when regarded as a Motive, as one of the determining influences of the character, it is, for Adults, the only Praise that is safe and holy. And the desire for estimation is *disappointing*, as it is defiling. It is one of the retributions of God, that if the *rewards* of Virtues are suffered to occupy that place in the affections, which in a genuine and holy mind is given only to the Virtues themselves, the self-seeking becomes transparent, and the end is lost. Honour and Love must follow us: we must not follow them. If we seek first the Kingdom of God and His righteousness, these are some of the things which are “added unto us.” But if these secondary things become principal objects with us, not only will the kingdom of God and His righteousness never be ours, but the very reputation or estimation to which we made these spiritual things subservient, will flee from us ;— we have lost the charm of Grace and Truth ; we are no more genuine ; the hollow and selfish motive looks out through the eager and restless eyes ; the unconsciousness, the freedom from all self-reference, which is the winning Power of Goodness, is brought into contrast with the determined self-seeking of that artificial mind, — and a character is contemplated with which no emotion of admiration or love can possibly coalesce.

Yet no man with Christian affections can be insensible to opinion, or set at defiance the approbation of those with

whom his life has connections. To live in opposition to those upon whom all the influences of our characters are spent, is the next saddest thing to living in opposition to our own hearts. The worldly vanity that overrates estimation belongs indeed to a weak and low nature ;— but there is something dark and malignant, almost terrible, in the inhuman pride that can stand aloof from sympathy, and find the regard of others not necessary to its peace. The commendation of our fellow-men, it would thus appear, must never enter into our motives of Action, and yet is necessary both to the happiest states of our hearts, and to the most useful workings of our characters. If we are to do good in the world, there must be a moral sympathy between ourselves and those whom we bless,— and yet if we are to do good in the world, no sympathy but a sympathy with God must be permitted to influence or determine the spirit of our inward mind. These conditions can be reconciled, only as St. Paul reconciled them in his relations towards the Corinthians, by combining Holiness, or Truth of *Mind*, with a perfect disinterestedness of the *Affections*, — by seeking the Good of others, not their Love or Praise, — by desiring to be to them a source of blessedness for *their* sakes, not an object of interest for *his own* ; — having confidence in God, that only by adherence to His Truth can any real blessing be communicated to Man, and having a generous faith in Man, that those who never accommodate themselves to Wrong, nor corrupt a Principle, will have their place of acknowledgment among the true benefactors of the World.

GREAT effort from great motives is the best definition of a happy life.— *Channing*.

THE INCARNATION,

BY REV. OLIVER STEARNS.

It was not Jesus's speech only which taught men Divine truth, not his outward miracles which proved it, not his resurrection alone, but altogether, all that he was. The life and sacrifice which he wrought through a human body lifted the Divine character and human destiny into the world's view. They made this character, this destiny objective, and thus informing and quickening to man. They still do thus. And it is the office of the Church, and the ministry to give prolonged effect to this mediation; to repeat in ritual and in speech this voice of Jesus out of the Divine heart, beseeching the sinner to be reconciled to God. Therefore neither mountain nor ocean, no aspect of nature, — no crystal palace or monumental pile, or victorious battle-field, or eloquence in high debate at the organization of a nation's life, — no work, act or art of man, — is the token of anything so grand and affecting as that of which the lowliest Christian temple is the symbol. It stands in the busy street where men are hurrying too and fro on the errands of human interest, amidst clustering homes where birth and death come, and sin and change are felt, to remind them of a God to be hoped in, and a mercy to be prayed and hoped for. There is no work which reaches to the height and depth of the preacher's, — that of him who is an ambassador to men in Christ's stead. He is to be the tongue of the Incarnation, the medium by whom the Comforter will come and bring earth's child and heaven's Father together. If he have felt the proper power of the Word made flesh, that power

will go out of his word ; for the Son of God will be with such preachers until time shall be no more. Let him never attempt to reduce the Gospel to a mere result of the operation of natural laws. Let him preach the supernatural grace. Let him preach Christ, with whom the Father was one.

And let him preach, and let others reverently hear, of the Christ who was not ashamed to call men his brethren. Our subject suggests one or two thoughts of general admonition. — Honor all men for Christ's sake. Honor man, in however darkened or fallen a condition, for the sake of him who being in the form of God came in the form and condition of man. Honor every being who wears that human form which Christ wore. Its glory may be eclipsed by the brutalizing effect of sin ; its power of expression may be unlimited, lost under a rayless and torpid spirit ; its shape may be bowed by hardship and oppression ; but honor it as human ; honor it as of the same human type with the body which Jesus glorified with obedience and suffering, and through which he represented the merciful Father to earth's child. It stamps its possessor as human, as borne with the germs of spiritual capacity, as a subject for redeeming love. The Gospel is the pledge of man's emancipation from legalized dispotism and abuse, by showing that all who wear the human form are brethren of the Mediator, the man Christ Jesus. While some students of the Scriptures have sought to lend to the doctrine of property in man the sanction of the supernatural Word, some students of Nature pretend to show her stamp of chattelhood on the form of certain varieties or races of the human family. Let the question come. But remember, it is no question about varieties of race, neither is it a ques-

tion about the strict unity of human parentage. It is a question about what is human. A brute we cannot punish for human crimes. We cannot demand of him human duties, nor pray for the forgiveness of sin for a chattel existing for the will, profit, and servile pleasure of a human owner. In spite of cavils, there is a human form. And whoever wears it can be no subject of ownership; he is capable of redemption and sanctification; and corresponding to human duties he may demand unimpaired human relations. Meanwhile, in the discussion, let the Church be careful what doctrine she countenances. The denial of the first makes the last a nullity. It is putting the Son of God on the slave-cross again. The mediatorship has two parts. The redemption, the disenthralment, the elevation of every variety and grade of human beings, is involved in the just honor of God's dear Son.

Again, honor woman for Christ's sake, who was born of woman, that you may be led to honor her fitly for her own sake. Honor the maternal office. For the sake of Mary, the mother of the Redeemer, let the mother's appeal be eternally sacred to man. And ye, who are happy to-day in the joy of gratified affections, think of all the domestic happiness you owe to Mary's Son. Repay the obligation by seeking to honor, to elevate in real dignity, your own sex. Keep your ear ever open to the wife's and mother's wrongs. Besiege the sterner sex, beseech Heaven for the reform or destruction of all laws, customs, doctrines, tyrannies, oppressions, under whatever name, in your own land or other lands, which dishonor sacred relations, which dispoil the mother of the best part of her trust and joy. It is a wife's and mother's and sister's voice which has sent its plea against the violation of the most

sacred rights into so many kindreds and tongues of humanity. It was the remonstrance of woman's heart against cruelties heaped upon her sisters, as well as upon man. Honor to genius doubly consecrated by the spirit of Mary's Son and by the spirit of Mary's maternity. Yes, honor woman. But rebuke for those who dishonor her. For him who denies her the best culture of her powers, who contemns her peculiar offices, relations, and graces; for him who thinks woman made only for dalliance and a toy; for him who puts on airs, and hopes to atone for his want of manliness by ridiculing his sister's sisters; for the worlding whose heart, withered in the arid atmosphere of policy and calculation, feels nothing for her wrongs, — the Incarnation has no blessing. He is a living, walking insult to him who was born of woman at Bethlehem.

Honor the child for the Christ-child's sake. Honor it by Christian culture, by tempting forth its spirit to Christian deeds and aspiration. Honor childhood in rags and ignorance, for the jewel which the rough casket incloses. Honor the neglected child, the child with perverse habits, the profane little boy, the rude little girl; respect their better nature, and teach them to respect it in their words and actions.

Finally, in these and all ways honor the Redeemer himself. Honor him by professing him before men, and by standing fast through every conflict in defence of his truth and his divine principles. Honor him by laying down your unbelief and sin at the foot of his cross of love. It is not a human voice only that calls you to be reconciled to God; it is the Holy Spirit's voice, it is the call of the Father through the Incarnate Word. See that ye despise not him that speaketh.

UNITARIANISM NOT A SECTARIAN SYSTEM.

BY HON. JOSIAH QUINCY, SEN.

WHAT is meant by the term *Sectarianism*? In common speech, we understand by this term that exclusive spirit which inculcates a belief in certain peculiar tenets in religion as affording either the only or the best hope of salvation. Now it is true, Unitarians do in general entertain certain views relative to the nature and mission of our Saviour, which are not in accordance with those held and maintained by the Calvinists. But did any man ever hear of a Unitarian, who thought or taught that a belief in that, or any other tenet of this denomination, deemed peculiar, afforded the only, or would give a better, chance for salvation? Did any man ever hear a Unitarian say or teach that a Calvinist could not be a Christian? or that they who had adopted the Calvinistic creed, after faithful and prayerful research of the Holy Scriptures, were not full as likely to be accepted by the great Master, in the day of final retribution, as though they had subscribed to every article of the Unitarian faith? I think not; although it is possible that some of that denomination, more valorous than wise, may have been tempted to gather up some of the spent shafts of their adversaries, and return them into the enemy's camp.

The foundations of Unitarianism, as I have been taught and have surveyed them, are as broad as the New Testament, which it receives as the inspiration of the Divine Mind, neither desiring to add any thing to it nor daring to subtract any thing from it. All that is mysterious, miraculous, and beyond the comprehension of the human

intellect, Unitarians receive, not to doubtful disputations, but reverently and prayerfully, as an article of faith. Their belief in the birth, death, and resurrection, and ascension of our Saviour is as full and perfect as that of any other sect; they rest their hopes of another life on the cross, and look to him who suffered upon it as their Saviour, Sanctifier, Redeemer and final Judge, with as much confidence and trust as any other sect. But the great distinguishing characteristic of the Unitarian body is, that they profess to call no man master upon earth; and that they act up to that profession. Their master is Christ. Their creed the new Testament, sealed by the blood of our Saviour, whose teachings they receive and promulgate in the language in which he uttered them; not endeavouring to improve it by the use of technical terms, not perverting it to party purposes with a view to clerical power; not believing, and not teaching, that their views and opinions are the sole or even infallibly the best way of salvation; and not calling every man a heretic who does not adopt them. Such are the views of Unitarians, as I have gathered them from the preaching of the clergymen of that denomination, in the College chapel and elsewhere. They insist on freedom from creeds of men's invention, and independence of all human dictation in the articles of their faith; maintaining the right of every man to search the Scriptures for himself, and to "*prove all things*" for himself, unbiased by party names and technical dogmas. They believe that every man must stand or fall, before the final Judge, according to the faith he has drawn from the Holy Scriptures by virtue of his own research, and not by his belief in creeds framed by other men, and taken upon trust; it being every man's duty, as

well as right, in the language of that father of New England, John Robinson, "to think for himself, and not, like the Lutherans and Calvinists, stop short where their leaders stopped;" — of consequence, that a way devised by other men is not to any man the way of salvation, unless, independently of human guides he has found that way by his own faithful and prayerful research.

The Unitarian denomination, then, is in my judgment, not only not chargeable with sectarianism, but it is fundamentally opposed to the whole spirit of sectarianism. The essence of sectarianism consists, as I have said, in holding and maintaining one or other of two principles, — either that a belief in the tenets which the sect combine to maintain is *the only Scriptural way of salvation*, or that it is *of all ways the most certain of salvation*.

The history of the Church is illustrative of these views. The Romish church assumed to itself the principle that "out of the pale of our faith there is no Scriptural assurance of salvation." This was the great power which enabled it for so many ages to govern the world. That church, through the instrumentality of this principle, possessed itself of the position which Archimedes sought, — a place out of the world, by which to move the world. This power was figuratively expressed by the term *St. Peter's keys*, which alone were able to open heaven's gate.

When the Reformation came, and sects multiplied, the leaders of every sect realized the advantage the Romish church possessed in *St. Peter's keys*; and as they could not devert that church of those keys, they set themselves to work and manufactured *little pass keys*, as like *St. Peter's* as possible, and taught their converts to believe that they were quite as good, if not a little better, than

the great keys of St. Peter ; being made of the same material, a little lighter, not quite so burdensome, and altogether as sure.

Now I cannot find that the sect called Unitarian ever made to itself a pass key, — that it ever taught that a sincere believer in the divine inspiration of the New Testament, receiving all its sublime truths, all its mysterious annunciations, all its recorded miracles, the death, resurrection, and ascension of our blessed Saviour, with a humble and child-like faith, whatever might be his construction and peculiar views of the other parts of the Sacred Scriptures, was not quite as sure of salvation as though he believed every tenet of the Unitarian creed.

Such are the grounds on which I said that Unitarianism has not the vital principle of sectarianism in it. And, yet I never did never will call myself a Unitarian ; because the name has the aspect, and is loaded by the world with the imputation, of sectarianism.

It may here properly, and will naturally, be asked, if you are neither a Calvinist nor a Unitarian, of what sect are you ? I answer in the language of John Milton, whose conversion from Calvinism was, according to his own account of the process, effected in the same way as was mine :—

“ For my own part, I adhere to the Holy Scriptures alone ; I follow no other heresy, or sect. I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of Scripture, first taught me to agree with their opponents whenever those opponents agreed with Scripture. If this be heresy, I confess with St. Paul, Acts xxiv. 14, ‘ that after the way which they call heresy

so worship I the God of my Fathers, believing all things which are written in the law and in the prophets,— to which I add, whatever is written in the New Testament.”

I answer again in the language of Scripture, I am of “*the disciples, who were called Christians first at Antioch.*” Acts xi. 26.

Whenever men will be content with the name which the Apostles selected and by which they chose to be called, and will use only the language which is to be found in the Scriptures, and in the connection, and with the meaning, when it is clear, and when it is dubious, with the Christian spirit, in which it was used by those Apostles, there will be an end of sectarianism, and with it an end of clerical ambition, with no diminution of clerical power; — all men will worship in the same faith together, and be only, and altogether, *Christians*.

CHANNING ON INTEMPERANCE.

AMONG the evils of intemperance, much importance is given to the poverty of which it is the cause. But this evil, great as it is, is yet light in comparison with the essential evil of intemperance, which I am anxious to place distinctly before you. What matters it that a man be poor, if he carry into his poverty the spirit, energy, reason and virtues of a man? What matters it that a man must, for a few years, live on bread and water? How many of the richest are reduced by disease to a worse condition than this? Honest, virtuous, noble-minded poverty, is comparatively a light evil. The

ancient philosopher choose it as the condition of virtue. It has been the lot of many a Christian. The poverty of the intemperate man owes its great misery to its cause. He who makes himself a beggar, by having made himself a brute, is miserable indeed. He who has no solace, who has only agonizing recollections and harrowing remorse, as he looks on his cold hearth, his scanty table, his ragged children, has indeed to bear a crushing weight of woe. That he suffers is a light thing. That he has brought on himself this suffering by the voluntary extinction of his reason, this is the terrible thought, the intolerable curse.

Intemperance is to be pitied and abhorred for its own sake, much more than for its outward consequences. These consequences owe their chief bitterness to their criminal source. We speak of the miseries which the drunkard carries into his family. But take away his own brutality, and how lightened would be these miseries. We talk of his wife and children in rags. Let the rags continue; but suppose them to be the effects of an innocent cause. Suppose the drunkard to have been a virtuous husband, and an affectionate father, and that sickness and not vice has brought his family thus low. Suppose his wife and children bound to him by a strong love, which a life of labour for their support and of unwearied kindness has awakened; suppose them to know that his toils for their welfare had broken down his frame; suppose him able to say, "We are poor in this world's goods, but rich in affection and religious trust. I am going from you; but I leave you to the father of the fatherless and to the widow's God." Suppose this, and how changed these rags! How changed the cold naked room! The heart's warmth can do much to withstand the winter's cold; and

there is hope, there is honour, in this virtuous indigence. What breaks the heart of the drunkard's wife? It is not that he is poor, but that he is a drunkard. Instead of that bloated face, now distorted with passion, now robbed of every gleam of intelligence, if the wife could look on an affectionate countenance, which had for years been the interpreter of a well principled mind and faithful heart, what an overwhelming load would be lifted from her. It is a husband, whose touch is polluting, whose infirmities are the witnesses of his guilt, who has blighted all her hopes, who has proved false to the vow which made her his, it is such a husband who makes home a hell, not one whom toil and disease and providence have cast on the care of wife and children.

We look too much at the consequences of vice, too little at the vice itself. It is vice, which is the chief weight of what we call its consequence, vice which is the bitterness in the cup of human woe.

THE rude mind regards Liberty as a Law of License, a Charter for self-will; — but to the chastened heart, Liberty is Responsibility. The sentiment of the one is — “I have a Right to do what I will;” the sentiment of the other is — “My Free Will may lead me and others into evil, and throw me out of harmony with God, — I must guard the sources of action, and place my Liberty under a divine Guidance.” The Liberty which has regard to the *Rights of self* is always the form in which the sentiment *first* displays itself, — and not until the Christian and spiritual view of Life rules the heart, do we come to feel that Liberty is a Responsibility on Conscience, not a Charter of Independence and way-ward Desire, — and that the more of Freedom we have, the more anxious should we place our Free Will under the highest guidance of Love and of Law. — *Rev. J. H. Thayer.*