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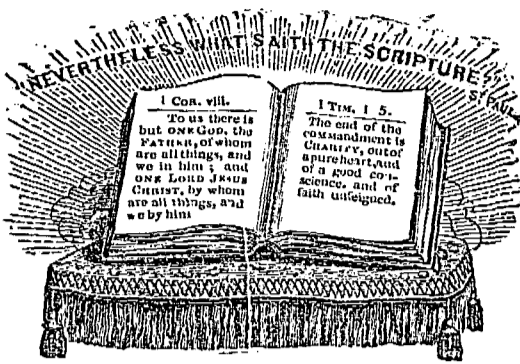
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A SKETCH

THE HISTORY OF THE DOCTRINE OF ATONEMENT.

BY THE REV. JAMES FREEMAN CLARKE.

In surveying the course of this doctrine we are struck by three periods distinctly marked, which present themselves immediately to our observation. The first, which may be called the Mythic period, extends from an early point of Christian antiquity to the eleventh century, during a period of nearly a thousand years. During the whole of this time, the prevailing idea was of a *controversy* between Christ and the devil for the souls of men, and the work of Christ was mainly to redeem men from the power of the devil, by paying the ransom due to him on account of their sins. The second is the Scholastic period, extending from the eleventh century to the Reformation, and during this period the leading notion was *legal*, and the work of Christ was to satisfy the justice of God by paying the debt legally incurred by the sinner. The third is the period from the Reformation to the present time, and the leading thought has relation to the *government* of God, the work of Christ being mainly to produce an impression on the human mind, by manifesting God's hatred of sin, his respect for his law, or his forgiving love.

Throughout the whole of this time we see that the doctrine is in progress. It passes from the most theoretical to the most practical form. The work of Christ is at first something wholly outward, out of men, out of the world; it is at last wholly inward, a work taking place in the interior soul. It is at first objective, it is finally subjective. Atonement is at first a transaction between God and Satan, in the supernatural world; then it becomes a transaction between God and man, in which God is to be satisfied; and then an influence exercised upon the human mind, by which man is to be redeemed. But after reaching this extreme point of subjectivity, a reaction takes place, and in the systems which have followed from the philosophy of Kant, Schelling, and Hegel, there has been an attempt to combine the objective and subjective forms; in other words, to represent the atonement as a transaction in which God is reconciled to man, as well as man reconciled to God.

Returning therefore to the first period, which we have called the *mythic* period of the doctrine, we shall see that the writers of the early church, taking a partial view of the New Testament statements concerning the work of Christ, and seizing on a particular class of Scripture expressions, constructed a theory in accordance with the habits of thought peculiar to that age.

The New Testament ascribes a great variety of influences to the death of Christ, and uses a multitude of expressions in relation to it. Many of these are highly figurative, as where Christians are said to "wash their robes white in the blood of the Lamb," and many are naturally borrowed from the Jewish ritual and sacrifices. But there are two principal influences, relating to the two-fold consequences of sin, as separating us from God and as depraving our nature. The work of Christ, in relation to the first, is called in the New Testament *reconciliation*, in relation to the second, *redemption*. The first removes the guilt of sin; the second, its power. By the first, we are forgiven; by the second, we are cleansed from all unrighteousness. Now the first of these effects was of too inward, subjective, and spiritual a character, to suit the tone of thought in the early church. They passed by, therefore, the fact of Reconciliation; and took hold of the fact of Redemption, as comprising the chief part of the work of Christ. And seizing a single expression of Scripture in relation to this, they built their whole theory on its literal application. The word thus taken as the foundation of their system was the word "*Ransom*," a word used by Christ* of himself, and applied

* Matt. xx. 28. Mark x. 45. Titus ii. 14. 1 Peter i. 18, &c.

also to his work by the Apostles. "A ransom," they argued, "is paid to deliver captives from the hands of their enemies. But if Christ gave his life as a ransom for us, to whom did he give it? It must have been to an enemy who held us captive. And who could this be except the devil?" Thus argued, for example, Irenæus, contending against the Gnostics,* who endeavoured to take a more spiritual view of the death of Christ. Irenæus was the first who attempted anything like a doctrinal development of the notion of Redemption. His theory was this. Men, through sin, became the prisoners of the devil. Christ, being perfectly just, the devil has no just power over him. By causing him to be put to death, the devil therefore made himself liable in turn to a penalty, and Christ accepts the freedom of his prisoners as his due. He, by his death, pays their ransom, and sets them free. This theory was supported by those texts which speak of a victory over the devil.†

Origen supplied the defects in the system of Irenæus, and developed the doctrine further. He is more mythic in his view than Irenæus, for he explains the motives which led the devil to cause the crucifixion of Jesus, a point which Irenæus had left in obscurity. Origen regarded good and evil as in constant conflict, and considered every good action of a good man as a victory gained over evil and the demoniac world. Every martyr-death is a victory. The demons are well aware of this, but blinded by their hatred, forget it, and cause the death of the good. But in doing so they destroy their own power.‡ Thus was the devil deceived, when through hatred to the goodness of Jesus, he caused him to be murdered. He was then obliged to accept his soul as a ransom for sinners. The death of Christ differs from that of others only in this, that his death brought good to all men.

The theory thus developed by Irenæus and Origen, held its place for many centuries with little alteration. The *right* of the devil over men was fully admitted. Augustine regarded it as the right of property. According to him, Adam was conquered by the devil in a fair fight, and made his slave by the laws of war, and according to the same laws all his descendants were slaves also.¶ Leo the Great considered the devil to have a tyrannical right. Others thought man to be only in the power of the devil. Some, as Theodoret and Hilary of Poitiers, spoke of redemption as a battle, in which Christ has conquered the devil, and set free his prisoners. The notion

* The Gnostic views of the death of Christ were quite different from each other. Thus Basilides admitted a real death of Jesus, but only of the *man* Jesus, and denied the power of his death to redeem others. Marcion taught that the sufferings of Jesus were to be regarded as those of the Divine Being, but were not to be considered as real, but only symbolic, representing the truth that man must die to this world and to all material things. Valentine said that the Pleric Christ, not the Pneumatic, (the soul, not the spirit, the humanity, not the divinity,) suffered on the cross. This, according to him, typified the truth that in the Absolute becoming one with itself, all finite existence is reconciled with it.—Baur, *Christ. Gnosis*, p. 140.

† The early Fathers were occupied almost entirely in opposing the Gnostic Docetic tendencies, and in proving the *reality* of the death of Jesus. Ignatius, Tertullian, &c., say a great deal of the reconciling power of the death of Jesus, but not definitely enough to give any distinct doctrinal idea.—Baur, *von der Versöhnung*, p. 26.

‡ Coloss. ii. 15. Heb. ii. 14. 1 John iii. 8.
§ Origen taught that good works magically, by a secret wonderful power, upon evil. He refers those who doubt, to the Heathens, who believed that nations and cities had been saved by the voluntary devotion of some heroic characters. Origen also regards the death of Christ as a sacrifice offered to God, and contends that a sin can never be forgiven without a sacrifice. Yet this necessity is not deduced from the notion of divine justice, consequently it contains no idea of *substituted suffering*. The purity of the sacrifice takes away the sin, and in its beauty the evils of men vanish away. The purity of the sacrifice would lead God to forgive, but the devil's claim remains, and that is satisfied by the soul of Jesus as a ransom. We must not look for perfect consistency in these early fathers.

¶ Augustin wavers in this view, and in some places seems to take an opposite one.

of a *contract*, however, was more usual, and it was accurately explained how the devil was deceived into accepting the life of Christ as a ransom. Gregory of Nyssa tells us that he was attracted by the sublimity of Christ's works, and did not perceive the divinity under the veil of the flesh. "Under the bait of the flesh," he says, "the hook of the divinity was concealed." The figure of the hook and bait runs through many of the Fathers down to Peter Lombard.

Objections are made to this view, from time to time, by one and another, and even those who held it seem often inconsistent with themselves in their statements. It was opposed by Gregory Nazianzen, John Damascene, and others. But it had taken such strong hold of the mind of that age, that it contained the prevailing view. And even after it had been rejected by Anselm and Abelard, and its inconsistencies fully pointed out, the famous Orthodox teacher, St. Bernard of Clairvaux, defended it with extreme bitterness against its opposers. Peter Lombard, Bishop of Paris, A.D. 1164, whose "Four Books of Sentences" was the text-book of every student, and commented upon by every great theologian, holds to a certain right in the devil over the souls of men. In fact, so long as they clung to the literal idea of redemption, they were compelled to return to the view of an atonement offered to the devil.

The second period is that of *Scholasticism*. But what was scholasticism? Baumgarten Crusius says, "The school separating itself from the Church, and endeavouring to gain an independent existence." Hegel, going deeper, says, "First come the Church Fathers, then the Church Doctors." First come those who give light to the Church, then, life needing light, there arise those who shall teach it.

In the first period of the Church, the direction of its activity was to produce the contents or substance of Doctrine; in the second, or scholastic, to give arrangement and form. To systematize and reconcile the various doctrines which had come to be regarded as Orthodox; to harmonize the whole into a complete system of theology; by innumerable distinctions, and the most subtle definitions, to unfold and penetrate every theological question with the sharpest thought; such was the work of the dialectic scholasticism of the middle ages. But at the very beginning of this period appears a book, which was destined, by the power of its author's genius, to make an epoch in theology, and especially in the history of this doctrine.

Anselm, Archbishop of Canterbury, born 1034, scholar and successor of Lanfranc, the opponent of Berengar, in his celebrated book, "*Cur Deus homo?*" lays the foundation of the Church doctrine of substituted punishment. A realist in philosophy, proving the existence of God by assuming the reality of general ideas, in an argument which has been commended by Leibnitz and Hegel; he carries into theology the same strong confidence in necessary truths, and endeavours to found the doctrine of the Atonement on a basis of absolute necessity. He sweeps away, with the boldness of an independent thinker, the whole doctrine of the rights of the devil, declaring that the devil has a right to nothing but to be punished.

Anselm begins this treatise by asking, Why was it necessary that God should become man in order to redeem mankind? His answer is, Because only so could the guilt of sin be atoned for. He defines sin to be, *not giving to God his due*. But man owes God all that comes within the sphere of his free will. Whenever he omits to pay this debt, he dishonours God, and commits sin. How can satisfaction be made to God for his dishonour? It cannot be made by us, since at any moment we already owe God all that can we can do. All that we do, therefore, only fulfils our present duty, and prevents us from falling into new sin, but cannot satisfy for past sin. Since the gift of a universe ought not to tempt us to omit a single duty, it is evident that each duty outweighs the universe, and for each omission of duty we owe God more than a universe. Evidently, therefore, we cannot ourselves satisfy God for our past sin. But satisfaction must be made, or pun-

ishment inflicted; for only by punishing sin, or receiving satisfaction for sin, can God's honour be maintained. That it ought to be maintained, is evident; since as there is nothing in the universe greater or better than God, to maintain God's honour is most just, and the best thing for the whole universe. If God were to forgive sin without satisfaction being made for it, it would be a disorder in his kingdom. Sin, in that case, being subject to no law, would enjoy greater freedom than goodness. Now, as God's honor can be preserved in two ways, either by punishing sin, or receiving satisfaction for it, why does God choose satisfaction instead of punishment? Anselm gives two reasons: first, because so sublime a work as man's rational nature should not be created in vain, or suffered to perish; second, because the number of the redeemed being absolutely fixed, and some of the angels having fallen, their number must be supplied from among men. Man must, therefore, be enabled to satisfy God for his sin, in order that he may be saved. But to satisfy God, we have seen that he must give God more than the universe, that is, more than all that is not God. But only God himself in this, therefore God must make the satisfaction. But it is man who owes the debt, therefore God must be man to make satisfaction. Hence the necessity of the Incarnation of the Son of God, or of the God-man. To make satisfaction, this God-man must pay something which he does not himself owe on his own account. As a man, he owes perfect obedience for himself; this, then, cannot be the satisfaction. But being a sinless man, he is not bound to die; his death, therefore, as the death of a God-man, is the adequate and proper satisfaction. In return for so great a gift, the Father bestows what the Son desires, namely, human redemption. These are the essential steps of the famous argument of Anselm.*

Many serious objections may be urged against this theory, and the same scholastic acuteness which Anselm showed in building it up was manifested by other scholastic Doctors in criticising it. Their minds were too penetrating not to discover its main defect, namely, that the idea on which it is based—of the absolute preponderance of the Divine Justice over the Divine Love—is a mere supposition. Peter Abelard, born 1079, the great Rationalist of the middle ages, criticises and opposes it in his Commentary on Romans. He places the reconciling power of the death of Jesus in its awakening in us an answering love, which conquers our sinfulness. Those who foresaw this revelation of the goodness of God were influenced by it also.† Robert Pullen, teacher at Oxford, 1130, agrees with Abelard. So also, on the whole, do Peter Lombard and Hugo St. Victor.

With Peter Lombard begins the period of Summists, or system-making Doctors. Their object was totality. They attempted to give a solution to every theological question that could be asked. Their usual course is to state the question, then adduce the arguments from Scripture and the Fathers on each side, then the conclusion, in which they endeavour to find a way of reconciling the opposite views. On these great theologians, overrated once, underrated now, we would gladly dwell, did our limits permit. Bonaventure, the Seraphic Doctor (born 1221), handles this subject with great clearness and simplicity. He almost adopts Anselm's theory, and then lets it fall by denying the absolute necessity of satisfaction.

* It will be seen that, according to Anselm, Christ's death was not *vicarious punishment*. He did not endure punishment in the place of sinners. On the contrary, the idea of *satisfaction* excludes that of *punishment*. God is satisfied either by satisfaction or punishment. "Necessitate ut omne peccatum satisfactio aut pena sequatur." The death of Christ satisfies God's holiness, because it was a free act of goodness which was equal to all the good acts which men had omitted to perform. The notion of vicarious punishment was introduced afterwards by the Lutheran Reformers, when they distinguished between the active and passive obedience of Christ.

† In proof of which he quotes the text, "The multitudes which went before, and followed, cried, saying, 'Hosanna to the Son of David!'"

God, he says, being omnipotent, might have chosen some other way. But when the reason has seen a thing to be necessary, it is absurd to place above this necessity the abstract notion of an Omnipotence which may make it unnecessary. For, in this case, the notion really uppermost is that of the entire incomprehensibility of God, which, of course every theory founded on a supposed knowledge of his attributes.

The theory of St. Thomas Aquinas, the Angelic Doctor (born 1224), is chiefly distinguished by its doctrine of "satisfactio superabundans." Christ has restored to God more than was taken from him by human sin. This surplus became afterward a stock of merit belonging to the church, and was the ground on which it based the right of selling indulgences. In the main Aquinas agrees with Anselm, nevertheless he also gives up the absolute necessity of satisfaction.

Opposed to St. Thomas stands Dons Scotus (flourished 1300), the Subtle Doctor, whose view directly contradicts that of Anselm. He denies the infinite guilt of sin and the infinite merit of Christ, declaring that guilt and merit take their character from their subject not their object. He declares that the belief of the infinite character of sin, involves Manicheism. Sin, however, though not *intensively* infinite (in itself) is *extensively* so (in its results.) By thus denying the infinite nature of sin, Anselm's theory is cut up by the roots. He denies the necessity of the death of Christ, and even asserts that it is possible that a mere man might have atoned for us. Anything which God chose to accept as an atonement would be so. In other words, God's will is not conditioned by any necessity, but is absolutely supreme. And here is the radical difference between the Scotists and the Thomists, the one attributing to God an unconditioned will, the other a will conditioned by the laws of nature. From this point the scholastics divided into these two parties, though the majority were Scotists. The church, however, decided for the doctrine of Thomas, as seeming most to favor church authority. It was adopted by the Bull *Unigenitus*. The idea of *acceptatio* is found, however, in a great variety of systems, from the time of Scotus down.

And now we come to the third great epoch in the history of our doctrine, which commences with the Reformation.

The peculiarity of the Protestant Reformation, as of all true reformations, consists in its being a falling back upon personal experience. Wearied with the forms of Scholasticism, men were impelled to reject every thing which was not based in a moral need, or an immediate and practical religious interest. The reformation, therefore, was the great turning point, where the mind passed from the Outward to the Inward, from Objectivity to Subjectivity, and became conscious of its own freedom. Nothing which could not be legitimated by an inward experience was henceforth to be regarded as true. Hence the importance of Faith, or the deepest personal element in man.

The principal difference between the Lutheran theology and that of Anselm was significant of this change. Anselm's doctrine was based in the necessity of the Divine nature. Anselm asked, How shall God be satisfied? Luther, How shall man be justified?

In answering this question, the Lutheran theologians maintained the doctrine of an infinite evil in sin, but changed the *satisfaction* of Anselm into an *equivalent*. They also made the distinction between the active and passive obedience of Christ, which was not known to the theory of Anselm. Their view was, that man, by disobeying the law of God, was justly exposed to punishment, but Christ is punished in his place, and he thus becomes free. Yet he is still bound to obey God and lead a life of perfect goodness, in order to be saved. Christ fulfils this obligation for him by his holy life. The suffering he ought to bear, Christ bears; the duty he ought to perform, Christ performs. The satisfaction, therefore, before confined to the death of Christ, is now extended to his life; and now first is Christ considered as being punished in the place of the sinner. God also is now regarded as a sovereign, bound to uphold his laws, instead of a creditor, claiming his due. We see in this the beginning of the change from the legal to the governmental view.

We now come to Faustus Socinus and the Socinians, whose doctrine may be regarded as the great revolt from the doctrinal authority of the church, as that of Luther was a revolt from its ecclesiastical authority. Socinianism is the extreme of subjectivity. In this system the subject (man) becomes self-dependent, and his relation to the object (God) becomes an outward one. The attacks by Socinus upon the church doctrines were very acute, and have never been sufficiently met or answered.

The argument of Socinus against the church theory of satisfaction, begins by de-

nying its foundation, the idea of Divine justice. If God cannot forgive sin without a satisfaction, he becomes subject to finite limitations. Mercy is as much an attribute with God as justice, but if we consider it as absolute, then God cannot punish sin at all. Therefore justice and mercy must both be regarded as finite conditions, not absolute qualities in God. Both are effects of his will, which is his absolute essence. Man therefore is reconciled to God, God is not reconciled to man.

With still greater emphasis does the Socinian logic attack the doctrine of satisfaction itself. Satisfaction and forgiveness mutually exclude each other. Satisfaction pays the debt; how then can it be forgiven? If forgiven, why need it be paid? If it be said, that the person who owes the debt is forgiven, because it is not demanded of him but another; Socinus then asks, how can a debt be asked except of the one who owes it, or the one who assumes it? If paid by either, how can it be forgiven? Moreover, punishment is strictly a personal thing. The idea of punishment involves that of guilt. If transferred to the innocent, it ceases to be punishment. Punishment, therefore, cannot be assumed like a debt. Again, satisfaction supposes both the justice and mercy of God in exercise. But the exercise of mercy would be a free pardon, that of justice determined punishment.

As a matter of fact, satisfaction is impossible, and could never have been made. Every sinner deserves eternal death. The substitute then should endure eternal death for every individual sinner, which is impossible. But in fact Christ did not endure it at all, for he rose from the dead in three days, and has ascended into heaven. Paul says, that "if Christ be not risen, we are yet in our sins." But if his death freed us from sin, his resurrection is unnecessary. Nor was the death of Christ a punishment, since it was the means of his exaltation and glory. If it be said, that Christ made an infinite satisfaction through the dignity of his person, Socinus replies, that with God "there is no respect of persons." Christ could not suffer as God, and if he could have done so, this Divine suffering would have been no proper satisfaction for human sin. Nor, lastly, could God make satisfaction to himself.

Nor did it escape the acuteness of Faustus Socinus, that active and passive obedience are contradictory to each other. The one either excludes the other, or makes it unnecessary. Christ could not make satisfaction by his active obedience, for he was bound to obey God on his own account. His obedience was rewarded by his own elevation to glory, it could not therefore have been rewarded by the salvation of others. Nor could the obedience of one have made satisfaction for that due by all. However exalted his person, he could only do, what each owes, i. e., obey God perfectly.

In addition to these arguments, Socinus adduced others founded on the nature of man, which we cannot stop to insert here. This bold and profound attack was met by a sufficiently tame reply from the Protestant theologians. They merely repeated again their previous formulas, and relied mainly on the Scripture argument. But here again they were met by their skilful opponents by a mode of interpretation, which was original with Socinus, and which has never been sufficiently carried out since his time. Socinus collected all the texts referring to the death of Christ, or to the forgiveness of sin, and arranged them in four classes. Placing in the first class the texts which speak of Christ's death as a ransom or redemption, he easily shows that these were to be taken figuratively. In the second class were those that spoke of Christ as dying for our sins, which he explained as meaning that he died on account of our sins, in order that we might be freed from them. The third class of texts included those in which it is said that Christ took our sins on himself, or took them away. These either mean that he has taken them away by making us good, or borne them, as one may bear the consequences of another's sin. The fourth class includes the texts relating to Jewish types and sacrifices. Here Socinus clearly shows that the sacrifices of the Old Testament were not substitutions, either really or symbolically, but only certain conditions with which God had connected the forgiveness of sin.

Having thus demolished the Church doctrine of atonement, what did Socinus put in its place? The positive side of his system is far from being satisfactory as the negative. The sum of it is briefly this.

Man is reconciled to God when he repents. God is always placable, man alone needs to be changed. He reconciles himself by repenting. Repentance, in the system of Socinus, takes the place which faith occupies in the Protestant system. Still, subjective as this system appears, it has also an objectivity of its own. If faith has its object out of itself in the Divine love, repentance has its object out of itself in the Divine law. Soci-

nus also teaches that it is faith in God's forgiveness which leads to repentance. Faith is necessary also, therefore, in his system. The question between Socinus and Luther is only this, Do we repent in order to be forgiven, or are we forgiven in order that we may repent?

But how is Christ a Redeemer according to Socinus? Through Christ, man has God's promise to trust and God's law to obey. He is reconciled to God when he has a practical living confidence that his sins are forgiven. Christ gives him this confidence by announcing forgiveness on the condition of repentance. Christ's office, therefore, as a Mediator, is prophetic rather than priestly. The death of Christ has value as an example of self sacrifice, and as a solemn confirmation and seal of the promises of God. The death and resurrection of Christ are necessary to man's salvation, but not because of any effect they exercise upon God, but because of their moral influence upon man.

The attack by Socinus made it necessary for the system of church orthodoxy to shift its ground, that which it had occupied having become no longer tenable. Hence the famous theory of Hugo Grotius, which has been essentially that of modern orthodoxy ever since his time. He founds the necessity of Christ's death not on the justice of God as a creditor, but as a ruler ("justitia Dei rectoria.") For the legal view of the atonement, he substitutes a Governmental view.

The fundamental error of Socinus, says Grotius, is to consider God in the work of redemption only in the light of a creditor, who may forgive the debt if he will; or in that of an absolute monarch, who can at any time remit punishment. God is to be regarded as a Governor, and the right of forgiveness is conditioned by the good of the whole community. The object of punishment is not to satisfy the honor of the monarch only, but only to preserve the order and protect the peace of society. Atonement is an act of Jurisdiction, according to which one is punished that another may be excused; or of Dispensation, remitting the operation of the law with respect to certain persons or matters. Now, can the law of punishment be relaxed? All positive laws, says Grotius, may be relaxed. The law (Genesis ii. 17) which announces death for disobedience, may be remitted, since it is an expression, not of the Divine nature of the Divine will. But in order that it might safely be remitted in the case of human beings, it was necessary that some example should be made to show the evil of sin. Christ, therefore, "died for our sins," to be an example of God's displeasure against sin. This displeasure the Scripture calls "wrath of God." In the death of Christ, therefore, God's hatred of sin, his care for his law, and his goodness to men, are all manifested.

The essence of the theory of Grotius lies in the proposition, "God could not forgive sin without an act of exemplary punishment." The necessity of Christ's death, therefore, according to this theory, is very different from its necessity in the theory of Anselm. It has reference not to the past but to the future. The guilt of past sin is abolished by an immediate act of Divine love. The example of punishment is only necessary to prevent future sin. Therefore with Grotius, as with Socinus, the principal effect of the death of Christ is its *moral influence* on man. With Grotius this is negative, with Socinus positive. According to Grotius, Christ's death was necessary before man could be forgiven, but this is also the case in the theory of Socinus. In some respects Grotius is the least consequent of the two. Anselm's theory is based upon the notion of Divine justice, that of Socinus on the notion of Divine goodness. Grotius, in his theory, neutralizes both. The whole of this theory has the character of a juridical proceeding, and its error consists in applying to the Divine law and government necessities which belong merely to human governments and to human laws.

The essential difference between the theory of Grotius, and the church doctrine of satisfaction is very apparent. The main point of the church theory is this, that before man can be forgiven, Divine justice demands that the *full debt* be paid. Satisfaction is paying to God the very debt which man owes, and what Christ has done is identical with what man ought to do. Socinus objected to this, that it made forgiveness impossible, and that therefore satisfaction and forgiveness are contradictory. Grotius replies, that Christ's death is not "satisfactio," but "solutio;" that is to say, the debt is not paid, but something is accepted in the place of it, and this act of accepting Christ's death constitutes forgiveness. He admits that if the full and very debt was paid by the death of Christ, "remissio," or freedom from guilt, would follow at once, without any forgiveness on the part of God. The death of Christ would then be in itself "solutio," or payment, and call not for an act of "remissio," or pardon

on the part of God, but of "liberatio," or acquittal. He thus virtually surrenders to Socinus the theory he had undertaken to defend against him.

Crollius, the Socinian, replied to Grotius, (*Prætes Poloni*, vol. 5.) and easily showed the injustice he had done to Socinus, and the defects of his theory. These defects were also observed by his own friends, the Arminians. Nevertheless the theory of Grotius has, on the whole, continued to be the most favorite form of modern orthodoxy down to the present time.

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.

(TO BE CONCLUDED IN OUR NEXT.)

The Bible Christian.

MONTREAL, NOVEMBER, 1846.

THE DOCTRINE OF ATONEMENT.

The proper meaning of the word atonement is reconciliation, as its etymology testifies. It occurs only once in the translation of the New Testament, that is in Rom. v. 11. But the Greek word so rendered in this place, occurs elsewhere in the same epistle, and in other writings of the Apostle Paul, (Rom. xi. 15, 2 Cor. v. 18, 19,) and is translated "reconciliation." Now this doctrine of atonement, or reconciliation, is unquestionably the great point of the Gospel. To make an atonement, that is, to effect a reconciliation, was the great aim of the mission of Christ. The parties at variance were man and his Maker. They had to be reconciled, and Christ undertook the work.

But in whom was the necessary change to be wrought? Obviously in man, not in the unchangeable God. The Deity from his nature must hate the sin, but it does not follow, therefore, that he must hate the sinner. The sinner is his child—his rebellious child to be sure, but still his child—and the benevolent Father could not hate his child. He has no pleasure in his death, wicked though he be, but would rather all would turn from their wickedness and live. "Turn ye, turn ye, why will ye die?" is still the appeal which he makes to them. If they come back to him as penitent prodigals "confessing their sins, he is faithful and just to forgive them their sins." Our Saviour, in his affecting parable of the Prodigal Son, exhibits a striking illustration of the doctrine of reconciliation. The earthly father in the parable is but the type of the heavenly Father as he deals with his intelligent offspring.

To effect such a change in the sinner as would induce him to return with penitence to God, was the sublime and beneficent aim of Jesus Christ. To accomplish this end, he lived, taught, and died. By the disclosures which he made of the Divine mercy, by the winning example of holiness and obedience which he set before the eyes of humanity, and by the profoundly interesting spectacle of his death upon the cross, he sought to turn the heart of man from evil, and bring the world back to God. To whatever extent the heart of the sinner is moved to penitence by these combined influences, to the same extent is he reconciled, and when he is wholly moved to a thorough repentance,—a repentance which issues in a new life of sincere obedience,—then he is reconciled to God. Then Christ has made atonement for him,—that is, he has effected the reconciliation.

This seems plain enough to us, yet we are aware that it would be very unsatisfactory to a large class of minds. Many even in our own denomination would probably feel dissatisfied with it. The Scriptures, it is thought, in some places lay a peculiar stress on the death of Christ as the procuring cause of man's salvation. The Apostle Paul, we know, makes a free use of the sacrificial language of the Jews in which he had been educated, but when used in reference to the death of Christ it seems clear to us that it is employed in a figurative sense. We do not mean, however, to deny the effective agency of the

Saviour's death in the work of human salvation. But the effect is produced by its moral influence on the mind of man. We cannot admit it to be the sole procuring cause. To do so, would be to do manifest injustice to the teachings of Sacred Scripture. Partiality for a favourite doctrine, and the dread of departing from it, may, and does, induce many excellent people to overlook very plain passages of holy writ, when these passages happen to interfere with the easy enjoyment of their favourite notions. Such a class of persons can perceive a deep and affecting meaning in the former part of Rom. v. 10, "when we were enemies, we were reconciled to God by the death of his Son," but they fail to perceive any such deep significance in the latter part of the same verse, "much more, being reconciled, we shall be saved by his life." Here salvation is evidently ascribed to the life of Christ,—that is, to his teaching and example. Now the candid and impartial student of the Scriptures who is not bound by any sectarian dogma, will not close his eyes to the force of such an expression as this. Purification from sin, and the gift of eternal life, are likewise ascribed in Scripture to obedience on the part of the believer (1 Pet. i. 22, Heb. v. 9). And salvation, in other places, is said to be effected by hope (Rom. viii. 24), by the "word" or doctrine of Christ (James i. 21), and by his resurrection (Rom. x. 9, 1 Cor. xv. 17). The candid student, we repeat, cannot shut his eyes to these facts. And the inference to be drawn from a survey of the whole, is, that all the agencies mentioned have a certain influence in the work of human salvation. We cannot exclude any of them without offering disrespect to the Scriptures, which we profess to take as our guide. All these saving influences have come to us through the mission of Jesus Christ; therefore Jesus Christ is our Saviour.

What is called the "Orthodox" doctrine of atonement is founded on a partial interpretation of the Scriptures, it does injustice to the character of God, and involves obvious contradictions. It keeps in view those texts which refer human salvation to the death, or blood, of Christ, and overlooks those which ascribe it likewise to other influences. It represents the Deity as laying bare the arm of vengeance against a perfectly innocent being, whilst the grossly guilty are permitted to escape. It says that an infinite sacrifice is required for sin, and that Christ, an infinite being, laid down his life to offer such a sacrifice. This involves the assertion of the death of an infinite being, which is a palpable contradiction. But this contradiction, we know, is readily covered by the everlasting plea of mystery,—a plea which already shelters the dogma of Transubstantiation, as well as that of the Trinity, and which is still broad enough to cover any others of a similar stamp which the timidity or credulity of the world will permit to be so protected.

We have been led into these remarks on the doctrine of the Atonement by seeing the letter of Dr. Cox of Brooklyn concerning the "Orthodox" theology of Great Britain. Dr. Cox is one of the leading "Orthodox" clergymen of the United States, and, as we noticed in our last number, he directly charges his brethren in Great Britain with inculcating false and confused views of this doctrine. Nay more, he insists that it yet requires to be thoroughly investigated on both sides of the Atlantic. He says,

"The controversy as to the atonement, is soon to become the question of the day. They [the British Theologians] are far behind us in it, and we have no general proficiency of which to boast. Still, I am sure that the atonement is the grand radiating centre of theology; that it is understood competently by very few even of our clever and eminent divines; that the power of the pulpit, and the glory of religion, requires a thorough philosophical elucidation of that transcendent theme. I hear grave and erudite preachers every where making broad and sweeping assertions, which I am sure they have not proved, and which I know are not true. Indeed, they are legalising, strained, confused, and blundering to the souls of their auditors."

This is plainly spoken, and we believe it to be true. We believe that "orthodoxy," notwithstanding the marvellous light of which it boasts, still finds itself surrounded by a mist.

"The controversy as to the Atonement," Dr. Cox thinks, "is soon to become the question of the day." How the Doctor and his brethren will settle it, we will not venture to surmise. We hope, however, that they will perceive the simplicity of the Gospel, and be contented to rest there. The doctrine has undergone several important modifications at the hands of theologians already. For the information of our readers, we commence in our present number the publication of a sketch of its history, which we commend to the careful perusal of all.

"EVANGELICAL ALLIANCE."

Dr. Davidson, formerly Professor of Biblical Criticism for the Irish Calvinistic Presbyterians in the Royal College, Belfast, and now occupying a similar situation in the Lancashire Independent College, for the English Calvinistic Congregationalists, has written a letter, which appeared in the *London Patriot*, in which he makes strictures on some of the proceedings of the Alliance, and withdraws from connection with it. A part of his letter throws important light on the state of opinion regarding the eternity of future punishments. He is a studious and accomplished man, and his testimony on this point we consider very valuable.

"Some proceedings of that Conference created in me considerable dissatisfaction. I allude particularly to two propositions, inserted in what is termed the 'Doctrinal basis.' In one of these, statements are made by which the Friends and many of the Plymouth Brethren are excluded; in the other, the doctrine of the immortality of the soul, the eternal blessedness of the righteous, and the eternal punishment of the wicked, is propounded. My objection to these propositions is, that they exclude many Christians. It is not difficult to foretell the reception which the clause relating to the everlasting punishment of the wicked will meet with among a number of thinking men in this country. I give no opinion at present on the scripturality or unscripturality of it, as this is not necessary for my purpose. But I know men, of whose Christianity there can be, in my opinion, no doubt, who hesitate about receiving the doctrine of punishment literally eternal. I believe, too, there are many highly intelligent Christians all over England, (not at all Unitarian,) both ministers and laymen, who are either averse to the doctrine, or have not at all sufficiently studied it, so as to be prepared to subscribe it. In Germany, all the leading evangelical clergy and people, with the exception of Hengstenberg, and perhaps Tholuck, will not adopt it. Such men as Neander, Nitzsch, Julius Muller, Ullman, Knecke, Bleek, &c., reject it, if I am not greatly mistaken; and thousands of pious Germans do the same.

"I object, therefore, to these two propositions, on the ground of their exclusiveness. In my opinion, they shut out from the association men whom God will not shut out from heaven. They would have excluded such men as John Foster and John Milton." &c.

With regard to creeds also, Dr. D. expresses himself very plainly. He not only objects to the creed of the Alliance, but to creeds generally. He affirms rightly that "ecclesiastical history shows their utility and positive injuriousness." "On the present occasion," he continues,

"A creed is particularly objectionable, because the piety of a man is not manifested by the complexion of his doctrinal belief. Life is the test of true religion. 'By their fruits ye shall know them.' Conduct is the great index to man of the conformity of his fellow-man to the spirit of the Gospel."

This is truly spoken, and well. So is this: "The Almighty has drawn no line in the Scriptures by which poor humanity might ascertain the amount of doctrine to be believed in order to salvation. Nor has he given any warrant whatever for dividing true Christians into more orthodox and less orthodox; into those whom we can love readily, heartily, easily, with whom we can enjoy sweet fellowship; and those whom it is more difficult to love and sympathize with, because they believe rather little. On the contrary, the Scriptures teach us to love all who bear the Saviour's image. Such as give practical evidence of loving the Saviour must be most loved. To them will the believer feel attracted more easily than to such as exhibit less of the Redeemer's image."

"A word fitly spoken," how beautiful it is! It is "like apples of gold in pictures of silver." While that company of "loving bigots," as the Alliance has been well termed, were striving to make Heaven as narrow as possible, and exclude as many as they could, there were some among their number to revolt at their proceedings, and raise a voice in favour of the essential principle of the Gospel. Several others, we believe, have seceded as well as Dr. Davidson.

"THE CHRISTIAN INQUIRER."

This is the title of a weekly journal recently established in New York, "one of the main objects of which is to explain, defend, and enforce Unitarian views of Christianity." We are much gratified to find that our friends in the leading commercial city of the United States have succeeded in carrying this, their cherished project, into execution. The first numbers have reached us, and they bear the mark of carefulness and ability on the part of those concerned in the management. The accidental and melancholy death of the gentleman originally engaged as Editor, will not, as we learn from private sources, interfere with the continuance of the paper.

A Unitarian newspaper was required in New York. Such an one as the *Christian*

Inquirer promises to be, is required in many other places beside. In saying this, we do not mean to insinuate anything against the two excellent Boston papers—the *Christian Register* and *Christian World*—both of which are well sustained, and for whose Editors we have great respect. But the moral atmosphere of the capital of New England, in its effect upon Unitarianism, is entirely different from that of almost every other place. In Boston, Unitarianism has many churches and a multitude of supporters. It is influential, and cannot be frowned upon, and jostled out of existence by popular orthodoxy. The position of the Unitarians of Boston prevents them from perceiving the constant necessity of "explaining, defending, and enforcing" the distinguishing doctrines of the Unitarian faith. Hence, in the Boston religious papers connected with our denomination, we have comparatively little doctrinal discussion. They have quite enough, we presume, for their own latitude, but certainly not enough for other latitudes. Montreal, for example, requires much more of it than is seen in the *Christian Register* or *Christian World*. To supply this defect, and to penetrate somewhat farther into the "waste and wilderness" of Canada, this unpretending sheet was set on foot some three years ago. New York city and state, require a bold and open discussion of the differences between liberal views of Christianity and the doctrines of popular orthodoxy. Every one who perceives the blighting influence which such orthodoxy has on the human mind, crushing the spirit of free inquiry by frightening the multitudes whom it cannot convince, will agree with us as to the necessity of bestirring ourselves to free society from its disastrous domination. This is not such a matter of indifference as some excellent persons seem to think it is. The evil we complain of is real, visible, undeniable. It is by no means necessary that theological controversy should be of the uncautious, ungenerous character that it too frequently exhibits. If candour and generosity must necessarily be immolated at its shrine, we should stand far from it. But it is not so. Error can be exposed without acrimony, and the truth can be spoken in love. This is the course which the *Christian Inquirer* proposes to take, and, without bating our good wishes for any existing journal of our denomination, we wish it all success.

We subjoin the terms of subscription:—
Terms.—Two dollars and fifty cents per annum, delivered by the carrier; and two dollars to mail subscribers; in all cases in advance. Single copies, six cents. Subscriptions received at the Reading-Room of the Association, at the bookstore of C. S. Francis & Co., 252, Broadway; or at 143, Greene Street.

CONVENTION AT PHILADELPHIA.

The Autumnal Unitarian Convention met in the First Congregational Church, Philadelphia, on Tuesday, 20th October, and was called to order by the Rev. Mr. Lothrop, of Boston, Chairman of the Committee of Arrangements. The following gentlemen were unanimously elected officers of the Convention:—

President.—Rev. F. Parkman, D.D. Boston.
Vice-Presidents.—Walter R. Johnson, Esq., Philadelphia; Hon. Albert Pearing, Boston; Rev. F. A. Farley, Brooklyn, N. Y.
Secretaries.—Rev. A. R. Pope, Kingston, Mass. and Rev. Thomas Hill, Waltham, Mass.

The Rev. Dr. Parkman opened the proceedings by appropriate remarks; and the Rev. Mr. Furness, pastor of the church, offered a cordial greeting and welcome to the members.

Rev. Mr. Lothrop stated the order of exercises, and read the following Resolutions, as those to be offered for the consideration of the Convention:—

"Resolved, That in holding our first convention in the city of William Penn, we would express our respect for his Christian character and services, our sympathy with his humane and spiritual views, and our earnest hope that they may have increasing power over the minds of Christian people, and the policy of Christian nations."

"Resolved, That the state of morals in our country, the condition of the Christian Church at large, and of that portion within our own field is such, as to give us deep solicitude for the future, to move us to thorough examination of our hearts and ways, and call us to a solemn consideration of our spiritual wants, and the means of promoting more faithfully the cause of Christ."

"Resolved, That we insist now, as heretofore, upon the duty of all Christians to labor to extend the gospel and its influence throughout the world, and whilst we rejoice in what has been done among ourselves for the distant places of our land, and especially among the destitute of our towns and cities, we lament that so much apathy exists upon the whole subject, and would regard all that has been accomplished but as the beginning of a great work, to which we are called of God and our own consciences."

Sermons were preached by the Rev. E. B. Hall, of Providence, R. I., and the Rev. F. H. Hedge, of Bangor, Me.

The Convention was conducted throughout in a truly free and Christian spirit, and was characterized by great earnestness of purpose.

On the 21st, about 500 ladies and gentlemen sat down to an elegant collation provided by the friends in Philadelphia. This 'family party' was, by the unanimous consent of all present, one of the pleasantest ever held.

THE LORD'S SUPPER.—The usual semi-annual Communion was held in the Unitarian Church of this city, on Sunday morning, the 8th instant.—For the information of our friends at a distance, we may state that there were Eighty Communicants. Sixteen of these, on that occasion joined the Unitarian communion for the first time, most of them having been formerly in communion with Trinitarian Churches.—The morning service was devoted wholly to the ordinance. It was a sacred and deeply interesting occasion, and we have every reason to hope that those who sat down to commemorate the death of their Lord, rose with their souls refreshed, and their love to Him strengthened. May the divine influences of the occasion constantly abide in our hearts.

UNITARIANISM IN BOSTON.—There are in Boston twenty-five regularly ordained Unitarian ministers, and settled over as many religious societies, and one unsettled clergyman who ministers to another congregation—making twenty-six in all. Five of these are connected with the ministry at large. The whole number receive salaries to the amount of \$42,000 annually. The houses in which they preach, and the sites on which the churches stand, are estimated to be worth \$800,000.

It is remarked as a curious coincidence, that Mr. Everett, the recent United States Minister to England, and Mr. Bancroft, just appointed to the same post, were both formerly Unitarian clergymen.

"FAMILY CHRISTIAN ALMANAC," for 1847.

We have accidentally met with a copy of this Almanac, which makes high pretensions to a religious character, and proposes in its prospectus to give a list of all the religious denominations in the country, and ministers connected therewith. We turned to it with some interest, but were entirely disappointed in the information we sought. It will be remembered that during the last Session of the Provincial Parliament a good deal of attention was given to the claims for privileges of certain religious societies denominated respectively, "Bible Christians," "Christian Universalists," and "Christians." We had a desire to see where these worshipping societies were located, but we find no mention of them whatever in this publication. This we confess surprised us, considering its pretensions. It is very desirable that every facility should be given to the public, for ascertaining the character and condition of religious societies seeking privileges from the Legislature. Of the "Bible Christians," we do not pretend to know anything further than their existence in certain parts of Canada. Of the "Christian Universalists," we know little, save that they have some dozen congregations. Of the "Christians," we know something. We know that they have between twenty and thirty churches in the country—organized in the "Canada Christian Conference."—In the Legislative Session before last they had the privilege of holding lands for religious purposes, granted to them. We have been in one of their places of worship in the thriving village of Oshawa, on the shore of Lake Ontario. The "Christian Chapel" there is one of the most prominent buildings in the place, well finished, and capable of seating six or seven hundred persons. In this village, likewise, the "Canada Christian Conference" publish a religious newspaper, called the "Christian Luminary." Now, these are prominent facts, and we are glad of this opportunity of bringing them before the public. The compiler of the "Family Christian Almanac" either knew them, or he did not. If he knew them and withheld them, then he is deficient in integrity. If he did not know them, then he is wanting in intelligence. And, in either case, he is disqualified for the task he has undertaken.

According to the Chinese map of the world, it is said that China occupies nearly the whole space—but a small portion being allowed for any other nation or people. The Almanac before us seems constructed on the principle of the Chinaman's map. We know nothing of the compiler, but we can see clearly that it is the work of platitudinous orthodoxy. The Roman Catholics were rather numerous to be blotted out of this "orthodox" map. But the other denominations verging in the opposite direction of "heterodoxy" are quite overlooked, as nonentities. The Chinese, "celestialists" however, are beginning to open their eyes and perceive that China does not occupy the whole earth, and that the "barbarians" are somebody and live somewhere, although they do not shave their heads and wear gowns, like themselves. And we hope that "orthodox" individuals, such as the compiler of the Almanac, will soon imitate the good example set them by the illustrious people of the Celestial Empire. We hope they too will soon be enabled to open their eyes and perceive, that "orthodoxy" does not monopolize the whole of Christianity, and that the "heterodox" are really somebody, and have a local habitation and a name, although they do not conform precisely to their leading peculiarities.

The present notice gives us an opportunity to offer another remark which we are desirous should be kept in view by the public. That is—the entire want of candour shown by orthodox publications generally, when anything connected with Unitarianism is concerned. In looking over the list of Sabbath Schools of this city, as given in the "Family Christian Almanac," page 120, we see no mention made of the school in connection with the Unitarian church. Yet there is one, and it has been for years, and has a superintendent, and teachers, and scholars, as well as any of the others. The compiler must have known the fact of the existence of the Unitarian Sunday School, for its hour of meeting is marked in the tabular form on the preceding page. Again in the list of "Newspapers and Periodicals" presented on page 123, no mention is made of this paper, yet the BIBLE CHRISTIAN has been in existence quite as long as half of those given. We should not have placed any importance on the fact of its being included, and we only notice its omission with the view of illustrating the unjust systematic efforts which are constantly exerted against such unfairness we make our appeal, to all candid minds, of every creed. When an Almanac is compiled and sold professedly for the information of the public at large, they have a right to demand that the information should be honestly and fully given. The suppression of truth is as bad as the suggestion of falsehood, in the compilation of an Almanac as well as in everything else.

We fear that it will be found erroneous in other respects likewise. Take, for instance, the item of intelligence directed beneath that just noticed. It is of the "Government of the United States." There we have George Bancroft set down as Secretary to the Navy. But is not George Bancroft the Minister from the United States to the Court of Great Britain? We have no more time nor space, however, to notice its incorrectness more at large.

Original Poetry.

INVOCATION TO THE IDEAL.

Mother of the soul! thou potent dreamer!
Whose wild whisperings wake the soul to action
Thou bright Ideal! in whose forms we live;
Moved by thy power, before thy throne I fall;
In homage to thy might, my soul I yield.
I hail thee not Queen of sickly fancy,
Which withering fades beneath its own pale light
But as the Queen, in whose unerring hand
Enclosed, weaves the woof of destiny,—
The all potent, whose breathings wake alike
The fire that kindles in the hero's breast,
Or the bright dreams that bid the poet soar
On daring wing, in never tiring flights
That still would scale the Elympian heights.
Thou givest strength to battle with the wrong,
Tho' deck'd with bright fair hues it doth appear,
While truth lies hid beneath the threat'ning clouds,
Whose thunders burst o'er him, who dauntless
strives
To read the veil, and worship at her shrine.

O, mighty mother! own thy prostrate child.
But feebly yet thy soul within me stirs;
Now bid thy spirit deep on me descend;
O, warm with thy pure flame my frozen blood,
And bid my soul with lofty thoughts expand.

Cast me not hence, but listen to my vow.
No craven child am I, that for the boon,
With coward heart, dares not the penalty.
E'en though through darkness lies the path to
light,—
Though thickest clouds hang o'er my onward
way,—

Lead me but to thy soul-inspiring stream,
Let me but freely quaff from its pure fount,
And fearless, daring, I will brave the strife.

Hath not even that spark of thy high spirit,
Which sometimes brightly glows within my soul—
Hath it not shadowed forth the destiny
Of hopes, that, nursed in ethereal soil,
Would vainly strive to strike their root in earth?
Have I not ever mourned o'er the bright dreams
That fondly, madly, strove on earth to rest,
Or dared upon its breast to seek their bourne?
But though thou deck'st with colors not their own
The phantoms we pursue, yet as they fade,
Or ever flee before our eager grasp,
We, by enduring, train the soul for flight,
And learn, e'en on rough sorrow's wing, to mount.

Mounting, with joy, we own the Teacher wise,
Who bade us conjure into life, visions
So bright, they could not rest on earth,
But fleet away, bearing in their high flight
Our souls even unto thine inner fane.

Wilt thou, then, hear my prayer, mine homage
own,
And grant unto my soul some higher light,
That, unextinguished by earth's storms, shall
glow?

Z.

THE DEAD YET SPEAK TO US.

The earth is filled with the labors, the
works, of the dead. Almost all the literature
in the world, the discoveries of science, the
glories of art, the ever-during temples, the
dwelling-places of generations, the comforts
and improvements of life, the languages, the
maxims, the opinions of the living, the very
framework of society, the institutions of na-
tions, the fabrics of empire,—all are the works
of the dead; by these, they who are dead
yet speak. Life,—busy, eager, craving, im-
portunate, absorbing life,—yet what is its
sphere, compared with the empire of death!
What, in other words, is the sphere of visible,
compared with the mighty empire of invisible
life! A moment in time; a speck in immen-
sity; a shadow amidst enduring and un-
changeable realities; a breath of existence
amidst the ages and regions of undying life!
They live,—they live indeed, whom we call
dead. They live in our thoughts; they live
in our blessings; they live in our life; "death
hath no power over them."

Let us then meditate upon those—the
mighty company of our departed brethren—
who occupy such a space in the universe of
being. Let us meditate upon their relation,
their message, their ministry, to us. Let us
look upon ourselves in this relation, and see
what we owe to the dead. Let us look upon
the earth, and see if death hath not left be-
hind its desolating career some softer traces,
some holier imprint, than of destruction.

What memories, then, have the dead left
among us, to stimulate us to virtue, to win us
to goodness.

The approach to death often prepares the
way for this impression. The effect of a last

sickness to develop and perfect the virtues
of our friends is often so striking and beautiful,
as to seem more than a compensation for all
the sufferings of disease. It is the practice
of the Catholic Church to bestow upon its
eminent saints a title to the perpetual homage
of the faithful, in the act of canonization.
But what is a formal decree, compared with
the effect of a last sickness, to canonize the
virtue that we love for eternal remembrance
and admiration? How often does that touch-
ing decay, that gradual unclenching of the
mortal body, seem to be a putting on of the
garments of immortal beauty and life! That
pale cheek, that placid brow, that sweet se-
renity spread over the whole countenance,
that spiritual, almost supernatural, brightness
of the eye, as if light from another world al-
ready shone through it, that noble and touch-
ing disinterestedness of the parting spirit,
which utters no complaint, which breathes no
sigh, which speaks no word of fear nor ap-
prehension to wound its friend, which is calm,
and cheerful, and natural, and self-sustained,
amidst daily declining strength and the sure
approach to death,—and then, at length,
when concealment is no longer possible, that
last firm, triumphant, consoling discourse, and
that last look of mortal tenderness and im-
mortal trust,—what hallowed memories are
those to soothe, to purify, to enrapture sur-
viving love!

Death, too, sets a seal upon the excel-
lence that sickness unfolds and consecrates.
There is no living virtue, concerning which
—such is our frailty—we must not fear that it
may fall; or, at least, that it may some-
what fail from its steadfastness. It is a pain-
ful, it is a just fear, in the bosoms of the best
and purest being on earth, that some dreadful
lapse may come over them, or over those
whom they hold in the highest reverence.
But death, fearful, mighty, as is its power, is
yet a power that is subject to virtue. It
brings relief to the heart from its profoundest
fear. It enables us to say, "Now all is safe!"
The battle is fought; the victory is won.
The course is finished; the race is run; the
faith is kept; henceforth it is no more doubt
nor danger, no more temptation nor strife;
henceforth is the reward of the just, the crown
which the Lord, the righteous Judge, will
give!" Yes, death—dark power of earth
though it seem—does yet ensphere virtue, as
it were, in heaven. It sets it up on high, for
eternal admiration. It fixes its place never
more to be changed,—as a star to shine on-
ward, and onward, through the depths of the
everlasting ages!

In life there are many things which in-
terfere with a just estimate of the virtues of
others. There are, in some cases, jealous-
sies, and misconstructions, and there are
false appearances; there are veils upon the
heart that hide its most secret workings and
its sweetest affections from us; there are
earthly clouds that come between us and
the excellence that we love. So that it is
not, perhaps, till a friend is taken from us,
that we entirely feel his value and appreci-
ate his worth. The vision is loveliest at its
vanishing away; and we perceive not, per-
haps, till we see the parting wing, that an
angel has been with us.

Yet if we are not, from any cause, or in
any degree, blind to the excellence we pos-
sess, if we do feel all the value of the trea-
sure which our affections hold dear; yet, I
say, how does that earthly excellence take
not only a permanent, but a saintly charac-
ter, as it passes beyond the bounds of mortal
frailty and imperfection! how does death
enshrine it, for a homage more reverential
and holy than is ever given to living worth!
So that the virtues of the dead gain, perhaps,
in the power of sanctity, what they lose in
the power of visible presence; and thus,—
it may not be too much to say,—thus the vir-
tues of the dead benefit us sometimes as
much as the examples of living goodness.

How beautiful is the ministration by which
those who are dead thus speak to us,—thus
help us, comfort us, guide, gladden, bless us,
to know that we thus remember them; that
we remember them, not with mere admira-
tion, but in a manner that ministers to all
our virtues. What a glorious vision of the
future is it to the good and pure who are yet
living on earth, that the virtues which they
are cherishing and manifesting, the good
character which they build up here, the
charm of their benevolence and piety, shall
live, when they have laid down the burden
and toil of life,—shall be an inspiring breath
to the fainting hearts that are broken from
them,—a wafted odor of sanctity to hun-
dreds and thousands that shall come after
them. Is it not so? Are there not those,
the simplest story, the frailest record, of
whose goodness is still, and ever, doing
good? But frail records,—we know full
well,—frail records they are not, which are
in our hearts. And can we have known
those whom it is a joy as well as a sorrow to
think of, and not be better for it? Are there
those,—once our friends, now bright angels
in some blessed sphere,—and do we not
sometimes say, "Perhaps that pure eye of

affection is on me now; and I will do no-
thing to wound it?" No, surely, it cannot
be that the dead will speak to us in vain.
Their memories are all around us; their
footsteps are in our paths; the memorials of
them meet our eye at every turn; their pre-
sence is in our dwellings; their voices are
in our ears; they speak to us in the sad reve-
rie of contemplation, in the sharp pang of
feeling, in the cold shadow of memory, in
the bright light of hope,—and it cannot be
that they will speak in vain.—*Dr. Dewey.*

MISCELLANEOUS EXTRACTS.

HOW TO CHOOSE A SECT.

[The following paragraph is from "Combe's
Tour in America." We apprehend there is more
truth than poetry in it.—*Ed. B. C.*]

The following anecdote is not an old Joe
Miller. I relate it because, while it illus-
trates the kindly feeling which reigns among
the members of a sect towards each other, it
shows how this amiable trait of character
may be taken advantage of by rogues. A
bookseller, a native of Germany, came from
England, settled in one of the large Ameri-
can cities, and began business in a mode-
rate way. He had a stock of neatly-printed
bibles, which he was anxious to dispose of.
After he had been established for some time,
he called on an old-established citizen, and
told him that he thought of joining one of
the religious bodies of the town, and wished
to know which of them was the most influ-
ential. His friend imagined that he was
in joke, and said that there was a simple
way of solving that question. He took up
the Directory and showed the inquiring
bookseller the lists of the directors of all the
public institutions. He desired him to write
down their names, and he would tell him
what sects they belonged to. The book-
seller accordingly folded his paper for col-
umns, and wrote on the heads of them,
"Presbyterian," "Methodist," "Catholic,"
"Quaker," "Baptist," "Unitarian," "Uni-
versalist," "Jew," &c., and under these
heads entered the names of the directors of
the institutions, according to the informa-
tion of his friend. The result was a clear
demonstration that the "Presbyterians"
were by far the most numerous and power-
ful sect in the public institutions, whence
the inference was drawn that in all proba-
bility they would be most influential in the
general affairs of the city. He thanked the
gentleman (who still believed that it was a
joke) and departed. But it was neither a
joke nor a mistake. The bookseller found
out which was the wealthiest Presbyterian
congregation, offered to join them, and pre-
sented a handsome gift to the church, and
neatly-bound copies of his bible to the mi-
nister and elders. He was admitted a mem-
ber, was widely praised among the congrega-
tion, sold all his bibles, obtained exten-
sive credit, had a large store and ample
trade, and might have done well. But, like
too many others, he speculated and ruined
himself. At his bankruptcy, the rich men
of the congregation were his creditors, one
to the extent of \$20,000, another of
\$10,000, and so forth, every man according
to his means!

CAN WE RECONCILE WAR WITH CHRIS-
TIANITY?—Let us put the main aspect of the
two side by side, and see how far they agree.
Christianity saves men; war destroys them.
Christianity elevates men; war debases and
degrades them. Christianity purifies men;
war corrupts and defiles them. Christianity
blesses men; war curses them. God says,
thou shalt not kill; war says, thou shalt kill.
God says, blessed are the peace-makers; war
says, blessed are the war-makers. God says,
love your enemies; war says, hate them.
God says, forgive men their trespasses; war
says, forgive them not. God enjoins forgive-
ness, and forbids revenge; while war scorns
the former, and commands the latter. God
says, resist not evil; war says, you may and
must resist evil. God says, if any man strike
thee on one cheek, turn to him the other also;
war says, turn not the other cheek, but knock
the smiter down. God says, bless those who
curse you: bless and curse not; war says,
curse those who curse you, curse, and bless
not. God says, pray for those that despite-
fully use you; war says, pray against them,
and seek their destruction. God says, see
that none render evil for evil unto any man;
war says, be sure to render evil for evil
unto all that injure. God says, overcome
evil with good; war says, overcome evil with
evil. God says, if thine enemy hunger, feed
him: if he thirst, give him drink; war
says, if you do supply your enemies with
food and clothing, you shall be shot as a tra-
itor. God says, do good unto all men; war
says, do as much evil as you can to your en-
emies. God says to all men, love one another;
war says, hate and kill one another. God
says, they that take the sword, shall perish
by the sword; war says, they that take the
sword shall be saved by the sword. God says,
blessed is he that trusteth in the Lord; war

says, cursed is such a man, and blessed is he
who trusteth in swords and guns. God says,
beat your swords into ploughshares, your
spears into pruning-hooks, and learn war no
more; war says, make swords and spears still,
and continue to learn war until all mankind
have ceased from learning it, i. e., fight all of
you, until all of you stop fighting!!

GOOD AND BAD LUCK.—"I may here as
well as any where impart the secret of good
and bad luck. There are men, who, suppos-
ing Providence to have an implacable spite
against them, bemoan in the poverty of a
wretched old age the misfortunes of their
lives. Luck forever ran against them, and
for others. One with a good profession, lost
his luck in the river, where he idled away
his time a fishing, when he should have
been in the office. Another, with a good
trade, perpetually burnt up his luck by his
hot temper, which provoked his employers
to leave him. Another, with a lucrative
business, lost his luck by amazing diligence
at every thing but his business. Another,
who steadily followed his trade, as steadily
followed his bottle. Another, who was
honest and constant to his works erred by
perpetual misjudgments; he lacked discre-
tion. Hundreds lost their luck by endors-
ing; by sanguine speculations; by trusting
fraudulent men; and by dishonest gains.
A man never has good luck who has a bad
wife. I never knew an early-rising, hard-
working, prudent man, careful of his earn-
ings and strictly honest, who complained of
bad luck. A good character, good habits
and iron industry are impregnable to the
assaults, of all the ill luck that fools ever
dreamed of. But when I see a tatterdemai-
on, creeping out of a grocery late in the
forenoon, with his hands stuck into his
pockets, the rim of his hat turned up, and
the crown knocked in, I know he has had
bad luck,—for the worst of all luck is to be
a sluggard, a knave, or a tripler."—*Rev. H.
W. Beecher.*

SELF GOVERNMENT.—Every wrong prop-
ensity we should strive to subdue—every
evil habit to lay aside, every good one to
cherish. Conscience and principle we
should enshrine within us, and ever hearken
to their voice. Often should we ask as to
our nature and destiny as immortal beings;
and bound as we are to a future and invis-
ible world, and to a deathless existence, we
should seek, as the gospel directs, to prepare
for the scenes that are before us. No where
has self-cultivation so glorious a field as
when she whispers of our destiny,—as when
she reminds us that we are to live forever—
as when she unfolds the idea of God and of
duty, clearly and livingly within us;—
moving us to reverence and love and obey him,
to hunger and thirst after his likeness, to be
a blessing to ourselves and to all around us,
and thus to make progress in the noblest
growth whether of human or angelic natures.
And never do we appear so noble, so like
the bright intelligences of heaven, as when
we are thus bound to God in deep and holy
affection, in joyful obedience and heavenly
hope; when religion sits enthroned on our
brow, and pride has given way to meekness,
and benevolence reigns within us, and
glows in our looks, and breathes in our
words, and lives in our conduct;—when our
whole life is one continual process of self-
elevation and improvement—when principle
regulates every act, and all our plans take
hold on eternity,—and when all around us
feel that religion has made us nobler and
better and happier. Such we may be; and
to our progress here, by God's grace, there
is no assignable limit. The pathway before
us takes hold on eternity; and in it we may
eternally ascend, rising with a holier ardor
and a swifter progress, and moving with a
diviner energy!—*Tyrone Edwards.*

UNCHARITABLE JUDGMENT.—A man's
character is shown by the general tenor of
his conduct. If his life in the main be cor-
rect, he should have credit for purity of in-
tention. It is exceedingly uncharitable to
form an unfavorable opinion of a man, or to
suffer our confidence in his integrity to be
impaired by a few actions, that we cannot
reconcile with our views of propriety. The
neighbor whom we condemn may see as
much or more in us with which to find fault.
Difference in opinion is unavoidable. It is
our duty while exercising judgment for our-
selves, to accord that privilege to others.
"Charity thinketh no evil—charity never
faileth." Have we not wronged deserving
brethren by our inconsiderate speeches?
Have we not wronged them in our thoughts?
Let us take for our future guide the admoni-
tion of the Savior—"Cast first the beam out
of thine own eye, then shalt thou see clearly
to cast the mote out of thy brother's eye."—
Methodist Protestant.