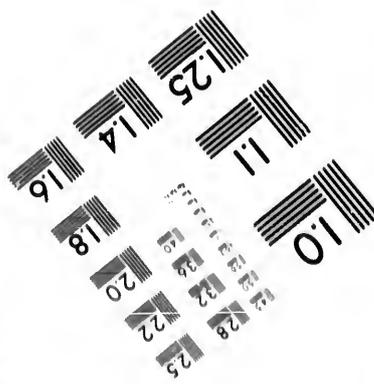
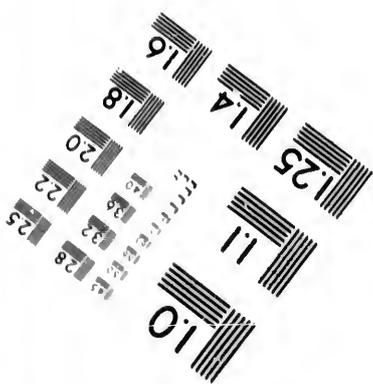
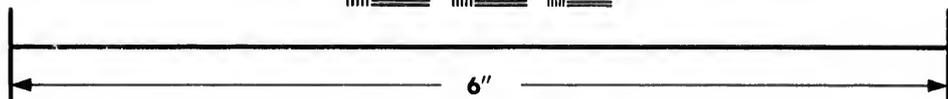
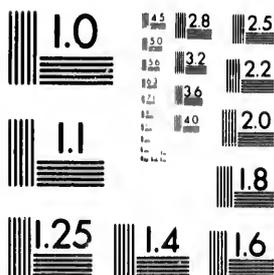


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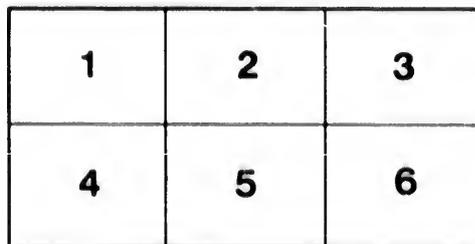
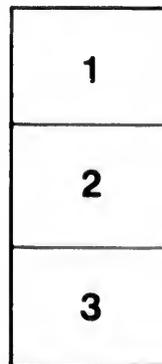
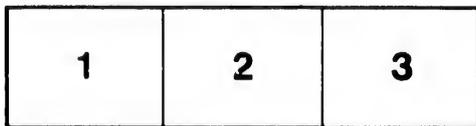
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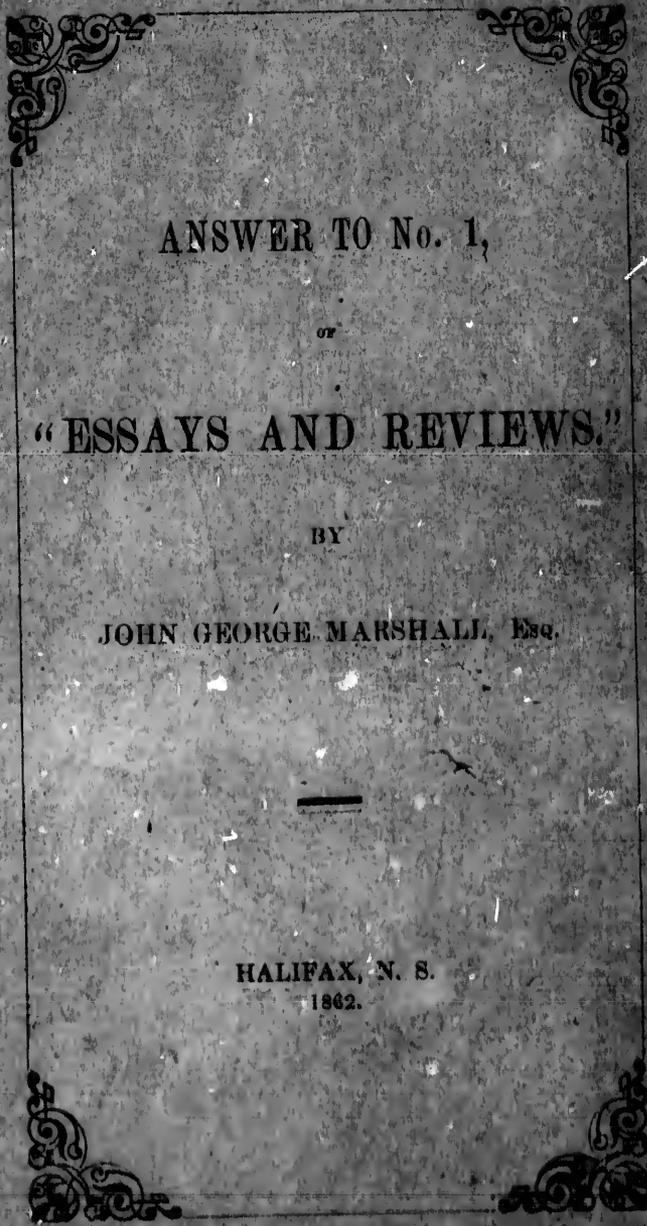
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ANSWER TO No. 1,

OF

“ESSAYS AND REVIEWS.”

BY

JOHN GEORGE MARSHALL, Esq.

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ANSWER TO No. 1

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“ESSAYS AND REVIEWS.”

THE first number of these writings, and which will here be examined and answered, is under the title of “The Education of the World.” The Author is Frederick Temple, D. D. ; a Chaplain in Ordinary to the Queen and to one of the nobility, and also Head Master of Rugby School, one of the Seminaries for preparing young men for the Colleges—all which may well be regretted.

In this Essay the writer has put forth and endeavored to carry out the merely fictitious or fanciful idea of an analogy or corresponding likeness between the intellectual advance of an individual, from childhood through all the subsequent stages of his life, and the progress of the race at large from ignorance and barbarism, to the highest attainments and improvement.

At page 3 of the American edition of the book containing these “Essays and Reviews,” Dr. Temple introduces his theory or analogy in the following terms: “We may expect to find in the history of man, each successive age incorporating into itself the substance of the preceding. This power, whereby the present ever gathers into itself the results of the past, transforms the human race into a colossal man, whose life reaches from the Creation to the Day of Judgment.

The successive generations of men are days in this man's life: The discoveries and inventions which characterize the different epochs of the world's history are his works. The creeds and doctrines, the opinions and principles of the successive ages, are his thoughts. The state of society, at different times, are his manners. He grows in knowledge, in self-control, in visible size, just as we do, and his education is in the same way, and for the same reason, precisely similar to ours."

However plausible this supposed analogy may at first appear, yet, when brought to the test of facts and experience, it will be found to be quite erroneous, and merely fanciful; both as regards continuous intellectual advancement and knowledge, and progressive religious and moral improvement. The truth is, that in the real history of our race there have been, in all these particulars, many and varied alterations of light and of darkness, or of progress and retrogression. In reference to secular knowledge, there have been several periods during which many descriptions of such knowledge have experienced a decline more or less extensive, in the most civilized and intellectual nations. As one instance of the kind, may be mentioned the very great decline of nearly all such knowledge throughout the world during the very long period of nearly 800 years—from about the *seventh* to the *fifteenth* Christian century. This period has, by almost universal consent, been emphatically denominated the Dark Ages; and we know, as well from common as ecclesiastical history, that they have justly borne that name, both as to science and learning generally, and as to true religion and morals. Here, therefore, was, comparatively, rather a large portion of the age of the colossal man, during which, if the expression may be used, he fell into a deep and protracted consumption, and became more and more reduced in size and character—was rather growing downward than upward as to

all the intellectual and other particulars which have just been referred to. This is not the case with the individual, as to intellect, in the advance from infancy to manhood, so that even as to continuous intellectual advancement and secular knowledge the asserted analogy does not hold good. But the error of the analogy is the greater when applied, as the Essayist has employed it, with reference to religious faith and conduct. The great fundamental doctrines, and moral precepts of religion, contained in the Sacred Scriptures, both of the Old and the New Testament, have ever been the same, and equally binding under both dispensations of revealed Truth. The love, worship and service of God, and obedience to all His commands—the love of our fellow-beings, the principles and duties of integrity and honesty, justice and truthfulness, mercy and benevolence, forgiveness of injuries, chastity, temperance, zealous activity in doing good, and indeed all other virtuous principles, dispositions and conduct—were as plainly and imperatively commanded under the Old Testament dispensation as they are under the New, and with the like plain intimations and reasons for their fulfilment under the one code of revelation as under the other.

In treating of the analogy advanced, the writer, after stating that the training from childhood onward has three stages, goes on to say at p. 5: "First come rules, then examples, then principles. First comes the law, then the Son of Man, then the gift of the Spirit. The world was once a child, under tutors and governors, until the time appointed by the Father; then, when the fit season had arrived, the example, to which all ages should turn, was sent to teach men what they ought to be; then the human race was left to itself, to be guided by the teaching of the Spirit within."

By this Spirit he means conscience, as will be seen in a subsequent extract. Remarks on the two last stages of our race, mentioned in the passage just cited will be appropriately

reserved for introduction at subsequent pages, where other passages on the same stages or topics will be set out and commented on. It may here, however, be merely observed that as to the two last stages in this system of training and teaching for the colossal man there is not a word about any Divinely-revealed rules or precepts for his religious and moral instruction and observance.

P. 10 : " Sometimes, as in the opening of Isaiah, the Ceremonial Sacrifices are condemned for the sins of those who offered them."

Here the writer is at fault, and has quite misapprehended the Divine declarations as to the Sacrifices offered under that legal dispensation. The Sacrifices were not condemned because of the sins of those who offered them ; but the people themselves were condemned, because, though observing the commands as to this Ceremonial and typical institution, they were habitually guilty of violating the great moral obligations and duties, which by the same Divine authority they were required to fulfil, and which, comparatively, were of far greater importance than those Sacrificial offerings. (See Isaiah i. 11, 16, 17.) According, as the Saviour afterwards said to them, they should have " done the one, and not have left the other undone."

P. 11 : " In the time of our Lord the Sadducees had lost all depth of spiritual feeling ; while the Pharisees had succeeded in converting the Mosaic system into so mischievous an idolatry of forms, that St. Paul does not hesitate to call it the ' strength of sin.' But in spite of this, it is, nevertheless, clear, that even the Pharisaic teaching contained elements of a more spiritual religion than the original Mosaic system."

Here are several assertions which are not only quite erroneous, but the last one, not merely untrue, but even bordering on profanity. Let us examine them separately. He has not said or intimated whether it was the *ceremonial* or *moral*

law of the Mosaic system, which the Pharisees had converted into "an idolatry of forms." If he meant the former, the answer is, that he has misapprehended and misapplied the saying of the Apostle, that "the strength of sin is the law." He thereby certainly meant the *moral* law of that system. If it is this law that the writer meant, then he may be answered, that no doctrines or conduct of the Pharisees, or any others, either could, or did, alter, in the least, the essential nature and character of that moral code. It ever continued the same, always equally binding, and from the first, in its extensive obligatory power and authority, and absolute and spiritual requirements, it constituted the strength of sin, when brought to bear on the conscience. Many passages of Scriptures show that the extensive and strict requirements of this law, when spiritually applied to the conscience, cause the sinner to see and feel his guilt for his numerous violations of that law, and also his utter inability, of himself, to fulfil it; and thus when duly enlightened he is compelled to flee for pardon and peace to the Gospel remedy of faith in the atonement of Christ. The assertion of the writer in the above extracts that "the Pharisæic teaching contained elements of a more spiritual religion than the original Mosaic system," is profanely untrue, as already remarked. Where is that spiritual teaching of the Pharisees to be found? Certainly not in the Scriptures, nor indeed in any other quarter. The only and infallible information we have concerning *them* and their *teaching*, is from our Lord himself, who declared of them, that they "bound heavy burdens, and grievous to be borne, and laid them on men's shoulders," but they themselves "would not touch them with one of their fingers;" that they "set aside the law of God and made it void" by their own "traditions;" that they "compassed sea and land to make one proselyte, and made him two-fold more the child of hell" than themselves; that they "shut up the kingdom of Heaven

against men, and neither entered themselves, or suffered others who were entering to go in ;” that they were “blind guides,” “fools and blind,” “straining at a knat and swallowing a camel ;” “making clean the outside of the cup and platter, while the inside was full of all extortion and excess ;” “devouring widows’ houses : and for a pretence making long prayers.” For these and other sins and wickedness, and false teachings, which He charged upon them, He repeatedly pronounced against them the most awful condemnation and woes. Where, then, it may be asked, are the elements of spiritual religion, in such teaching, or spirituality in such blind and Pharisaic teachers. From his own character of them, their making “an idolatry of forms,” it is perfectly clear that their teachings must have been void of all spirituality. Yet this professor of our Divine religion, and a Doctor of Divinity, has the hardihood to say that the “Pharisaic teaching contained elements of a more spiritual religion than the original Mosaic system.” This system, we know, in all its parts and particulars, was devised and given by the Great Jehovah Himself ; and to show the large measure of spirituality embodied in it, the following commands need only be cited, from among many others which it contained, of a similar character : “Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might ;” “Thou shalt worship the Lord thy God, and Him only shalt thou serve ;” “Be ye holy, for I, the Lord your God, am holy ;” “Thou shalt love thy neighbor as thyself.”—Deut. vi., Levit. xix. Surely there is most sublime and refined spirituality in these commands of that holy system. They reach and sound the lowest depths of the human heart and soul. Yet this is the system, so divinely devised and revealed, which this Essayist has presumed to place, in contrast, below that blind, profane and hypocritical Pharisaic teaching. In so doing, he has justly exposed himself to the severe

censure of every truly religious character. At page 15 he makes, to say the least of it, this strange and absurd assertion,—“We know the other world, and can only know it, by analogy from our own experience.”

How either an individual, or the writer's colossal man, can truly know the other, or future world, from any such analogy, it must seem, to any reasonable mind, almost impossible even to imagine. Some speculation might indeed be formed of the selfishness, sin, and misery of the bad region of that world, from what has always been passing here below; but as to the holiness and happiness of the glorified state in that world, it is no better than an absurd flight of imagination to say that they can be analogically known by our experience here. Yet he positively asserts that we do really know that other world by that analogy. And he further declares, that only in that way can we know it. He keeps entirely out of sight, and altogether ignores, all divine revelation concerning that world. Yet the truth is, as none can rationally deny, that in no age of our world have any, among all the generations of men, been able to discover or know, nor could they possibly ascertain anything aright concerning the other world, except from the Divine revelation contained in the Sacred Scriptures. It is true that these, though they contain sufficient information, yet convey but general, or comparatively partial knowledge, concerning that future and eternal world. But we have no true knowledge concerning it from any other source.

Page 16: “The poetical gods of Greece, and the legendary gods of Rome, the animal worship of Egypt, the sun worship of the East, all accompanied by systems of law and civil government, springing from the same sources as themselves,—namely,—the character and temper of the several nations were the means of educating these people to similar purposes in the economy of Providence to that for which the Hebrews were destined.”

The position here advanced is altogether incorrect and groundless, and may even be charged with impiety. No part of the Divine economy was so arranged as to employ, or make, the poetical gods, and other idolatrous objects he has mentioned, the means of educating those heathen, for the purpose he has mentioned. The Hebrew people were divinely and specially chosen for the worship and service of the true God, and to preserve the knowledge and practice of the true religion, for the benefit of all other nations, through all succeeding time. For these purposes a divinely revealed system of religion was given to them. Of all the rest of mankind, who possessed no such written revelation, it is declared in Scripture, "that which may be known of God is manifest in them, for God hath shewed it unto them;" and that "when they knew God," from his visible works, "they glorified him not as God, neither were they thankful, but became vain in their imaginations;" and "changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, and changed the truth of God into a lie, and worshipped and served the creature more than the Creator." And "for this cause God gave them up unto vile affections," and to "a reprobate mind." All this, with the detailed descriptions of their profanity, and their debased wickedness, and abominations of every kind, are given in Romans, chap. 1, and in other parts of Sacred Scripture. How, then, was it possible that such systems of debased and debasing idolatry, and such corresponding wickedness and abominations in practice, could be the means of educating the nations who were so involved in them, to the same purpose as that to which the Hebrews were destined, namely,—to preserve in the earth the knowledge and worship, and service of the true God? Such false and abominable systems had the manifest tendency and effect of carrying them with a rapid progression

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still further away from any such knowledge and worship, and of involving them, more and more deeply, in those idolatrous systems; and in their consequent and invariably attendant depravity of spirit and principle, and of iniquities and abominations in conduct. It may, therefore, be repeated, that it was no part of the economy of the Providence of the holy and true God, to employ such idolatry and wickedness, to effect his gracious purposes towards any part of mankind. After mercifully and forbearingly affording those guilty nations many checks and chastisements, and means for their reformation, without any beneficial result, He suffered them, as scripturally declared, to "walk in their own ways."

At p. 19, in further treating of his supposed season of the childhood of our race, he says,—“It is true that the life and power of all morality whatever, will always be drawn from the New Testament; yet it is in the history of Rome, rather than in the Bible, that we find our models and precepts of political duty, and especially of the duty of patriotism. St. Paul bids us to ‘follow whatsoever things are lovely, whatsoever things are of good report.’ But, except through such general appeals to natural feeling, it would be difficult to prove from the New Testament that cowardice was not only disgraceful but sinful, and that love of our country was an exalted duty of humanity. That lesson our consciences have learnt from the teaching of ancient Rome.”

Here, again, notwithstanding his introductory general encoium as to New Testament morality, he is found immediately proceeding, most inconsistently and untruly, to the use of language tending to disparage and depreciate that sacred revelation. It is true, there are not in the New Testament Scriptures any encouragement or sanction afforded to wars and sanguinary strifes, or violence of any description. The principles and precepts of that benign revelation, given to effect the present and eternal happiness of our race, breathe

and inculcate a spirit of love, of peace, and good will among men; and discountenance and condemn every feeling and action of a contrary character. But that sacred revelation does, in the most pointed and forcible manner, condemn all cowardice or indifference in regard to the avowal and promotion of truth and righteousness; and enjoins boldness and zealous activity in every mode in which those heavenly principles and virtues can be exhibited; and a patient and faithful endurance of every persecution and suffering to which such courageous faithfulness may give rise. The christian religion enjoins on its professors, "to quit themselves like men and be strong;"—"not to be overcome of evil;"—to go "without the camp, bearing the reproach of Christ;"—to "take the prophets for an example of suffering affliction and of patience;"—to "endure hardness as good soldiers of Jesus Christ;" and even to "rejoice in tribulation," and where they were made "partakers of Christ's sufferings."

These passages alone are quite sufficient to refute an old infidel slander against Christianity, which is here again put forth by this writer, under the depreciating language that "it would be difficult to prove from the New Testament that cowardice was not only disgraceful but sinful." He knew perfectly, that in accordance with the Scriptural exhortations and injunctions to courage, activity and endurance in the cause of truth, never throughout the history of our race, were there seen such magnanimous instances of boldness and patient endurance of the most tormenting agonies, as were exhibited by the early professors of Christianity, both male and female, and, in some instances, even by children, and the same in many later ages of the Church, and in different lands. The other defamatory insinuation, or rather charge, of the defect of the New Testament teaching, as to love of country, can be refuted with equal readiness and certainty. Patriotism, or love of country, does not consist in a weak or

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childish attachment merely to hills and vales, rivers and groves, and other objects of natural scenery. It consists in warm benevolence towards the people of our native or adopted country, prompting and producing zealous and active efforts for their real welfare and happiness. Accordingly, the Divine and compassionate Saviour wept over the capital of the country of his human birth, in view of the sufferings which He knew would befall its inhabitants, from their rejection of His mission of mercy. Even after they had treated Him with the utmost scorn and indignity, and put Him to a most cruel and reproachful death, in giving instructions to His Apostles for declaring His truth, they were commanded to begin at Jerusalem. They boldly and affectionately complied, and though constantly exposed to bonds, stripes, and martyrdom, continued to hold forth to His murderers the offers of His mercy and forgiveness. Though repeatedly driven away by fierce and violent persecutions and sufferings, they still persevered in returning to the murderous city, making the same overtures of pardon and reconciliation. In like manner they, and the other Christian teachers, persevered in the same truly patriotic and gracious efforts, in every part of the countries of their nativity, or to which they respectively belonged.

The zealous and affectionate Paul, an Hebrew of the Hebrews, in the fervor of his patriotic and benevolent spirit, declared, "My heart's desire and prayer to God for Israel is, that they might be saved;" and again, "I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh." He clung to Jerusalem, offering his people the pardon and salvation of the Gospel, until, as it were, driven away by the word of his Lord, telling him, "they will not receive thy testimony concerning me, depart, for I will send thee far hence unto the Gentiles."

Even after this he returned to Jerusalem, bringing alms and offerings to his nation, on which occasion, as we know, his opposing countrymen conspired and endeavored to take his life, while laboring to promote their highest interests.

And, yet, with all this, and other evidence, before this Clerical Essayist, he has the cool presumption to say that "it would be difficult to prove from the New Testament that love of our country was an exalted duty of humanity." It seems that no accumulation of evidence will satisfy him on the point. He resists all in support of his irreligious and speculative design of exalting mere native reason and self-education, as primary elements for the religious and moral instruction and guidance of the human race, or colossal man, thus depreciating and disparaging Divine revelation, as a paramount or efficient authority for effecting those essential and excellent purposes. His further remark, of the same depreciating character, that "it is in the history of Rome, rather than in the Bible, that we find our models and precepts of political duty," can at once be triumphantly refuted. To show its untruthfulness, reference need only be made to the numerous Scriptural commands to be subject and obedient to the higher and "ruling powers" whoever they are, to "obey magistrates," to "pay tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor;" to avoid "sedition," to lead "quiet and peaceable lives," and to make "prayers and intercessions for kings and all in authority." Even when the Jews were captives in Babylon, they were Divinely commanded to "seek the peace of the city," and to "pray to the Lord" for it. In the Old Testament Scriptures are numerous exalted models and precepts for the fulfilment of political duty. From among such eminent models may be mentioned Moses, Joshua, and Caleb, Samuel, Ezra, Nehemiah, and Daniel. With all these Bible precepts and models for the performance of political duty

known to this writer, it is strange and painful to find him, a Minister of religion, and in an Evangelical Church, denying, or endeavoring to depreciate the teaching of Divine revelation on that important subject.

At page 32 he writes: "The New Testament is almost entirely occupied with two lives—the life of our Lord and the life of the Early Church. Among the Epistles there are but two, which seem, even at first sight, to be treatises for the future, instead of lessons for the time—the Epistle to the Romans and the Epistle to the Hebrews; but even these, when closely examined, appear like the rest to be no more than the fruit of the current history. That Early Church does not give us precepts, but an example. She says, 'Be ye followers of me as I also am of Christ.'"

These passages are contained under the second stage of the education of the writer's colossal man, the stage of Example. There is, in this extract, a design, or tendency, still further to limit the instruction and authority of the New Testament revelation, more especially the preceptive parts of it. He commences with personifying, as it were, the early Church, under the idea of an individual life. Accepting, for the time, this supposition, and viewing the early Church in this personal form, according to his own shewing, her life and her authority are only to be found in these New Testament Scriptures, of which the Epistles form so large a portion. Admitting, then, we say, that the Scriptures are the Church, or if he pleases, her personal voice, how untrue is the assertion, that she does not give us precepts, but merely an example, in only this one exhortation, or saying, "Be ye followers of me as I also am of Christ." We know that this is the exhortation, or rather command, of one of the Apostles, in an Epistle to a particular Church, though it was, and is applicable and authoritative for all. But let it be considered as the voice of the Church, in her supposed personal and epistol-

ary character; and looking through the several Epistles she has written, we find that she has also given there a vast number of precepts suited and applied to all the varied stations and relations of human life, and applicable to all succeeding ages of the world. Yet this Essayist has the presumptuous impiety to say that this church, so personified and exhibited to us in the New Testament Scriptures, has merely given us an example in the one exhortation or precept already mentioned. All this figurative language, it is but too apparent, is insidiously intended, to further the purpose of setting aside, or weakening the preceptive authority of the New Testament Scriptures; and of supporting and furthering the fanciful theory of the self-education of the colossal man, merely by natural reason and conscience. Indeed, once for all, it may justly be said, that throughout this educating Essay of Dr. Temple's, as well as all the others which compose the infidel volume, there is the manifest design to supersede, or greatly reduce and limit, the teaching and authority of the Sacred Scriptures, with reference to the present age. Even, according to this Essayist's own fanciful suppositions and premises, in the passages here commented on, if we are bound in this day to receive and obey that one Epistolary precept of the Early Church to follow her example, surely we are equally required to obey all the other precepts she has given us in her several Epistles.

There is in the foregoing extract a further untrue and even worse assertion of this Essayist, which must be here exposed and refuted. He says, concerning the Epistles "there are but two which seem, even at first sight, to be treatises for the future, instead of lessons for the time." He, first, however, seems willing to except the Epistle to the Romans, and the one to the Hebrews, but, as it would seem, on a second, and more perverted thought, he rather includes these also, as being no more than "the fruit of current history," and of

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the same merely temporary character and authority. As an answer to this presumptuous insinuation, or opinion, it would indeed be sufficient to refer to what he has said in the subsequent part of the extract, as to the Early Church speaking to us (that is, to the human race, in every age) and saying, "Be ye followers of me," &c. And where does she say this? In one of her Epistles, all of which she has equally given for our instruction and obedient observance. If he takes one of her Epistolary precepts, as now authoritative and obligatory, he is, by a sameness of reasoning, bound to receive the whole of them, particularly as he has so personified the Early Church, and represented her as exhibited and speaking to us in the New Testament Scriptures. But we have very far higher evidence, and a much stronger argument, on this point, in answer to the writer. Our Lord gave to His Apostles this command—"Go ye into all the world and preach the Gospel to every creature," and saying, further, "teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." He continued with them for forty days, after his resurrection, speaking of the things concerning the kingdom of God; and when about finally to depart from the world He said to them, "Ye shall be witnesses unto me, unto the uttermost parts of the earth." The Apostles could not live to the end of time, and be personal witnesses for Him "unto the uttermost parts of the earth." The only mode, therefore, in which they could effectually be such teachers and witnesses, to the uttermost parts of the earth, and "the end of time" was by their inspired writings, for the instruction and guidance of all, regarding the faith and practice of our Divine Christianity. Our God and Saviour, in His grace and mercy, has, through the instrumentality of His inspired Apostles and servants, given us these sacred writings, which, both as to doctrines and the numerous pre-

cepts, are applicable and obligatory through all ages, and as to all the relations and circumstances of life. They were received and held by that Early Church as inspired and authoritative writings, and the Christian Churches since, through their whole duration and history, of eighteen hundred years, have acknowledged them as of Divine authority, and as given for their instruction and obedient observance. Yet, now, in this Nineteenth Century of such acknowledgment and continued use of these inspired Epistles for such instruction and guidance, this unbelieving Essayist, a Minister of this revealed Christianity, comes forth and tells us, in effect, that the whole of the Churches, throughout all those ages, have been in utter ignorance and error, as to the duration of the authority of these sacred writings, and that the whole of the preceptive parts of them, were only, "lessons for the time," of temporary application and authority, and merely "the fruit of current history." The presumption and impiety of these assertions are about equal. Why did he not include the doctrinal parts of the Epistles in this limitation of their authority? To these parts of them he takes no exception. Surely, if the doctrinal portions of them are of enduring authority, even on the ground of reason alone, we are bound to conclude that the preceptive portions are equally so.

On page 34, contrary to what he had just before said, as to taking the example of the Early Church, rather than her precepts, he writes, that we are not to be "servile copyists of her practices," and says, "we are not to make every supper a Sacrament, because the early Christians did so." It is strange that he should have made such an unfounded and absurd assertion. They did not make every supper a Sacrament. They observed this Sacred Ordinance on the Lord's day,—the first day of the week,—but they ate suppers as ordinary meals, on the other six days; and often, as commanded, practised hospitality one to another, at such meals.

Page 35. "Rome, and the Early Church, disliked each other, yet that dislike makes little impression on us, now. We never identify the Rome of our admiration, with the Rome that persecuted the Christian, partly, indeed, because the Rome that we admire was almost gone before the Church was founded."

He may be asked, was the Rome he admires, and elsewhere mentions, as one of the Providential means for training the colossal man,—the Rome of the time of Marius, or of Sylla, of Pompey and Cæsar, or of Augustus or Tiberius,—better in morals, humanity, civilization, or in any other particulars than the Rome of the time of Trajan and Pliny, by whom the Christians were so long, and so cruelly persecuted? In all those previous periods, just mentioned, the Rome admired by the writer, was in all the particulars named above, no better, but rather inferior to the Rome of the times of Trajan, Marcus Antoninus, Severus, Valerian, and others, including Julian, all of whom fiercely persecuted the Christians. Who that is not partially blinded by infidelity, or prejudice, can doubt, that if Christianity had appeared at the admired Rome, of the time of Marius, or Sylla, of Cæsar or Augustus, or Tiberius, it would have been persecuted with equal virulence and cruelty, as it was in the later periods, already mentioned, and especially, as it was so persecuted by Trajan and Pliny, and Marcus Antoninus, falsely described by some, as humane and amiable characters.

Page 35. "The spirit, or conscience, comes to full strength, and assumes the throne intended for him in the soul. As an accredited Judge, invested with full power, he sits in the tribunal of our inner kingdom, decides on the past, and legislates upon the future, without appeal, except to himself. He decides, not by what is beautiful, or noble, but by what is right. Gradually he frames his code of laws, revising,

adding, abrogating, as a wider and deeper experience gives him clearer light. He is the third great Teacher, and the last."

In several succeeding pages, the writer argues out, in his own imaginative, and metaphysical way, these fanciful, irreligious, and absurd dogmas, by supposing that the colossal man, in order to form right and sound opinions, calls to his aid, and consults and employs the means and appliances of "Reflection, Experience,—principles supplied by books,—disentangling his own thoughts,—distinguishing and discriminating, so as to know the limits of his own powers, moral and intellectual, acquiring a knowledge of himself and others, by his, and their mistakes,—by contradiction, and by collision with society." But, in the specification of all the numerous means for establishing his principles, framing his judgments, or securing his intellectual, religious, and moral growth and improvement, there is not a word, or the slightest intimation, as to any resort to the Scriptures of Truth, for information or assistance. We know, that in every age, even the most intellectual, civilized and refined, this colossal man, so admired by the writer, after all the training, and merely self-education he has undergone, has, invariably, on very many subjects, had a very perverted and blind conscience. He has "called evil, good, and good, evil,"—indulged in wars and bloodshed,—been guilty of enslaving others, and practised various forms of impiety and inhumanity, of injustice and unrighteousness, without seeming to know, or at all admitting that he was in the least blameable. He has been like very many individuals in Christian lands, who, though attending on religious means, yet when admonished or advised regarding their utterance of profane expressions, or untruthful, or defamatory statements, or committing offensive, or otherwise wrong actions, will say, that their consciences do not accuse them of having said or done anything evil or improper. So, it has

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ever been with this self-educated, colossal man. Natural conscience never has been a sufficient instructor and guide, as to religious and moral principles and conduct.

Page 43. In censuring persons for "elevating thoughts which are not right, into canons of faith, for all men," he says,—"This blindness is, of course, wrong; but, in reality it is a blindness of the same kind as that with which the Hebrews clung to their law;—a blindness provided for them, in mercy, to save their intellects from leading them into mischief."

This last remark is profanely untrue. A God of infinite wisdom and goodness would not, and did not impose any such blindness upon his intellectual creatures. He neither provided or imposed any such blindness on the Hebrews, in regard to the laws He gave them. They did not cling to their laws, but were continually disobeying them; both those of a *ceremonial*, and those of a *moral* nature, which was their sin and shame; and brought severe chastisements upon them. They very frequently neglected and disobeyed their ceremonial laws, and were constantly violating those of a moral character. Through their idolatry, unbelief, and disobedience, they were at length left to a spirit of slumber or blindness, as to the design and meaning of their ceremonial ordinances. From their own fault and sins, the nation in general fell into this state of blindness; but many of them were by the Divine grace and goodness recovered from it, and embraced Christianity.

Page 46. "The Church, in the fullest sense, is left to herself to work out, by her own natural faculties, the principles of her own action; and whatever assistance she is to receive, in doing so, is to be through those natural faculties, and not in spite of them, or without them."

On this passage, it may, in the first place, be remarked, that there is an absurd *personification*, or figure, making the whole Christian Church,—composed of hundreds of millions

of members,—to be, as it were, one individual, possessing one uniform set of natural faculties, sufficient for discovery and guidance, as to all religious conduct; whereas, such faculties are infinitely varied among all those millions. But there is both untruth and impiety in the sentiment advanced. The Christian Church is not left to work out her principles of action in any such profane and inadequate manner. Her principles of action, on every material point, are fully and clearly made known, in the inspired Oracles; more especially in the New Testament Scriptures. In 2 Tim. iii, it is declared that the Holy Scriptures “are able to make wise unto salvation,” and that “all Scripture is given by inspiration of God, and is profitable for doctrine and reproof, for correction and instruction in righteousness, that the man of God may be perfect: thoroughly furnished unto all good works.” The Church is commanded to “desire, as new-born babes, the sincere milk of the word,” that she “may grow thereby;” and to “receive with meekness the engrafted word, which is able to save the soul.” This Essayist knows as well as others, that more professedly Christian Churches than one, through neglect of adhering closely and faithfully to the sacred Scriptures, for doctrine and practice; and by inventing and relying on dogmas, and ordinances and observances, variant from Scriptural truth, have fallen into the most absurd superstitious, and profane and ruinous errors.

At p. 47, referring to the invasion of the Northern barbarians, he says:—“A flood of new and undisciplined races poured into Europe, to be one hand supplying the Church with the vigor or fresh life to replace the effete materials of the old Roman Empire: and on the other, carrying her back to the childish stage; and necessitating a return to the dominion of outer law. The Church instinctively, had recourse to the only means that would suit the case;—namely, a revival of Judaism.”

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Here, it may first be remarked, that there is proof, from the Essayist himself, to show the weakness and inaptitude of his fanciful invention of the colossal man, as the emblem or representative of the regular progressive growth of our race, in religious and moral principles and conduct. He admits this cessation of growth or rather season of decay, and that his *man* returned to *childhood*. A subsequent, and much longer, and even darker period of decline, has, in this review, already been shown. But we deny that the Church instinctively had recourse to *Judaism*, as the only means that would suit the case; and further assert that it was not the *only* suitable means for employment. What the Essayist erroneously calls, the "instinctive revival of Judaism, to suit the case of the irruptions of barbarism" was, in truth, merely the long and constant progress of Ecclesiastical corruption, and the continued development of the great and prophetically described *Antichrist*, at last matured in the form of the profane and dominant *Roman Papacy*. In regard to the means to suit that case of emergency, the employment and spiritual and faithful application of pure scriptural truth, would have been as suitable and efficacious with those northern barbarians, as it has proved among the barbarous and savage tribes of continents and islands, in subsequent periods, and in our own day.

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Page 51. Treating of the Bible, he says,—“Its form is so admirably adapted to our need, that it wins from us all the reverence of a Supreme authority, and yet imposes on us no yoke of subjection. This it does by virtue of the principle of private judgment, which puts conscience between us and the Bible, making conscience the supreme interpreter, whom it may be a duty to enlighten, but whom it can never be a duty to disobey.”

This passage, as will now be shown, exhibits a jumble of inconsistent, contradictory, and absurd assertions. In a pre-

vious page, as we have seen, he makes *conscience* the supreme judge, framing, adding, and abrogating his own laws, and "deciding upon the past, and legislating upon the future, without appeal, except to himself." Thus the conscience of the colossal man is made the supreme standard, or rather judge, as to religious principle and duty, instead of the plain and positive precepts, and other truths of Divine revelation. According to this imaginative theory, or scheme, there would in reality, be as many different standards of religious and moral duty, as there are individual consciences. Experience shows that there are very great numbers, even professing Christianity, and possessing the Scriptures, who transgress against some of the plainest, and most imperatively binding moral precepts contained in the New Testament Scriptures, and yet, will say that their consciences do not at all condemn them, but preserve them free of any blame. Our Lord has said, "If ye love me, keep my commandments;" and has declared of the man who receives not His words, that "the same shall judge him in the last day." By one of His inspired Apostles, He has said "Receive with meekness the engrafted word, which is able to save your souls" (John 14, 12, James 1). Why have such numerous, plain, and positive precepts been given to us, contained in the Gospels and Epistles, and applying to all the varied relations and circumstances of life, if each individual conscience was a sufficient authority, and guide for religious and moral conduct? Would every conscience, without any precept, recognize and perform this duty,—“Owe no man anything, but to love one another;” or these,—“Do good unto all men,”—“Abstain from fleshly lusts which war against the soul,”—“Abstain from all appearance of evil.” Even with these Divine and peremptory commands, how many, or rather how few consciences regard them, unto an obedient fulfilment. There is not a word in Scripture, giving the slightest intimation, that

conscience is to be a law-giver, or authoritative guide, as to religious principle and practice. There is a manifest contradiction, as well as an absurd inconsistency, in what he has said concerning the Bible. He calls it a "Supreme authority," although he had previously, and repeatedly, declared that conscience was the "supreme law-giver: making, reversing, and altering his code of laws," and was also the Judge, "with full powers, deciding upon the past, and legislating upon the future, without any appeal, except to himself." How, it may be asked, can all this, by any possibility, be made to agree with what he has said of the Bible being a supreme authority? We know that they are separate Tribunals, and he, himself, has stated them as such, and yet, he has made each of them *supreme*. Suppose a contradiction, or conflict, in their laws and decisions,—which, in fact, so very often occurs,—which is to have the preference, the Bible or conscience? Which is ultimately to possess the absolute *supremacy*? By the strain of his reasoning, and in accordance with his self-educating scheme, it would appear that he would give it to *Conscience*. Undoubtedly both such conflicting tribunals cannot be of *Supreme* authority, on the same subjects. The direct inconsistency of his statements on the point, are too palpable to admit of any rational reconciliation. But there is further, and, if possible, greater absurdity in what he has said, that the Bible is to us a supreme authority, and yet imposes on us no yoke of subjection. Now, who, it may be asked, ever heard of a supreme authority, to which there was no subjection by those who were placed under it. Not only in Empires and Kingdoms, but through all the forms of civil rule, down to the smallest municipal governing bodies, all the laws and rules they establish, claim and command the subjection and obedience of all living under their rule, to whom their laws are made to apply, and all but the lawless admit that subjection. But this Essayist declares,

that the Bible is a "supreme authority" over all of us, and yet it imposes on us no *subjection*. Neither the learned Essayist, nor his colossal man, can possibly reconcile these absurd inconsistencies.

Page 54. "If historical investigation shall show us that inspiration, however it may protect the *doctrine*, yet was not impowered to protect the *narrative* of the inspired writers from occasional inaccuracy; if careful criticism shall prove that there have been occasionally interpolations and forgeries in that book, as in many others, the result should still be welcome."

According to the first of these presumptuous insinuations, the Divine Spirit of Truth may have inspired the writers of the Bible, to give all the doctrinal portions of it with perfect accuracy, but permitted them to record, in immediate association and connection with such portions, falsehoods, or variations from truth, in the narratives, or historical parts of the Book. Who that believes aright in a God of Truth and Benevolence, can think that he would thus allow a snare to be laid for his responsible creatures, and permit truth and falsehood, in any degree, to be mixed and recorded together, thereby lessening, or rather destroying the authority of His own revelation for confirming our present hopes, and affording us a security for our eternal welfare? On such a supposition, none would be able to ascertain, what narratives or statements of facts were true, and which were false, and merely legendary or fabulous. The narratives are given for warning and instruction, through all ages, according to these, and other inspired declarations,—“Whatsoever things were written aforetime, were written for our learning;” and again, “were written for our admonition;” “Ad Scripture is given by inspiration of God, and is profitable for doctrine and reproof, for correction and instruction in righteousness.” Our Lord said,—“Thy Word is Truth,” meaning, of course, the whole

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revelation contained in the Old Testament Scriptures, which God, by his inspired servants had from time to time given to His chosen people, not only for their instruction, but also for the rest of mankind. But that saying of our Lord could not have been correct, if any of the narratives or statements of facts, contained in those Scriptures, were false or fabulous. Nor could they, in such case, be profitable, or sufficient for "instruction in righteousness;" and so as to make the "man of God" "perfect."

In concluding this Review, it may, on the whole, be truly said, that the direct tendency, if not design, of the principal line of argument, in this Essay of Dr. Temple's, is to exalt natural Intellect and Conscience, and correspondingly impeach and lessen the inspired character of Divine Revelation, and weaken its authority, especially as regards the truth of the narratives and facts, and the obligatory force and application of its precepts. All this favors the profane German Rationalism, which several such sceptical, or rather *infidel* writers, have for some time past been endeavouring to introduce, in the place of the primary and plain doctrines and precepts of inspired Scripture Truth.

