

SKETCHES  
OF  
THE PHILOSOPHY  
OF THE  
BIBLE.

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“The works of the Lord are great, sought out of all them  
that have pleasure therein.”

PSALM, cxi, 2.

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By R. H. BISHOP, D. D.

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## PREFACE.

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The words and works of God, proceeding from the same great Author, must have in common some great and leading characteristics. God's moral government of men and nations must also harmonise with the great and leading principles and facts, contained in his word. Hence, we have three distinct, though intimately connected and inseparable, sources of information: and, all other things being equal, that subject will be the best illustrated, where the greatest use is made of matter furnished from each of these sources.

Again.

The bible being admitted to be God's word, it must also follow, that whatever information is there given respecting the nature or history of man, or respecting any of God's works, must be the truth, and nothing but the truth. Hence, any abstract principle, or fact, which is directly opposed to any fact or principle clearly contained in the bible, cannot be a legitimate deduction from any of the works of creation or providence. There must have been some mistake in the proofs, by which that principle or fact was said to have been established.

And finally.

If the bible is admitted to be a revelation from God to man, it must be allowed not only to give accurate and full information respecting the nature and condition of man; but we cannot suppose, that there is any thing in it, which is not really necessary for the full developement of the intellectual and moral powers of man. Hence, all systems of Mental Philosophy, and all systems of Morals and Jurisprudence must be defective, which do not avail themselves, to the full extent, of all the principles and facts, respecting men and nations, which God has been pleased to reveal or to preserve in the bible.

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These are some of the reasons, which have induced the Author of the following pages, to obtrude them on the attention of his friends, and the public. The design has been to shew, "that the great and leading facts and doctrines, contained in the bible, harmonise with all the great and leading facts in the arrangements of nature, and in the history of man; and that a regular and extensive study of the bible, is one of the best means of intellectual and moral improvement." How far he has succeeded in his attempt, those, who may find it convenient to read and examine what he has offered, must decide.

It will be readily perceived, that what is presented on the most of the subjects, is nothing more than a mere outline. This is all that was proposed, and all that is included in the title of the book. But if the position taken is tenable, and if what is offered is any way applicable, any thinking man, who is only tolerably conversant with these subjects, may easily find other proofs and illustrations to almost any amount.

Oxford, Ohio, January, 1833.

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## NO. I.

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### THE IMPORTANCE OF THE BIBLE AS A SOURCE OF INFORMATION.

II. KINGS xxii. 8—13. *And Hilkiah the high priest said unto Shapan the scribe, I have found the book of the law in the house of the Lord. Hilkiah gave the book to Shapan, and he read it. And Shapan the scribe came to the king, and brought the king word again, and said, thy servants have gathered the money that was found in the house, and have delivered it into the hand of those that do the work, that have the oversight in the house of the Lord. And Shapan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shapan read it before the king. And it came to pass, when the king heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shapan, and Achbor the son of Michaiah, and Shapan the scribe, and Asahiah a servant of the king's, saying. Go ye, enquire of the Lord for me, and the people, and for Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.*

This passage contains a remarkable fact in the history of the church of God. There was a time when a complete copy of the law of God was not known to have existed. And yet this book was the constitution of the nation. The means of preserving and communicating knowledge were indeed in those

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days very different from what they now are, but they were complete.

1. The Bible then consisted of only the five books of Moses. And the matter of those books being chiefly historical, and the last of them being only a repetition or an abridgment of those of the former, the committing of the whole to memory could not have been a great task; especially when it is remembered, that in the early stages of society, the memory both of the old and the young is generally exercised to a greater extent than it is in a more advanced stage.

2. This law was to be read publicly and regularly on certain occasions. They had the weekly sabbath, and the three solemn and annual feasts which were to be particularly appropriated to exercises of this kind.

3. A body of men, the Preists and the Levites, had been appointed by God, and had in his good providence been continued from generation to generation, whose whole business was to preserve a knowledge of the law, and regularly to instruct the people in the whole of it. These in the days of Moses from thirty years old and upwards to eighty years were 8580, and we have no reason to believe that they were at any future period much diminished.

4. The book of Psalms had been composed and arranged under the authority of God

## IMPORTANCE OF THE BIBLE. 3

by David and others to be repeated and sung in regular order daily. And a large portion of these Psalms is historical, and they all have a direct reference to the law of God given by Moses.

5. Every head of a family was particularly charged to have all his household well instructed in the whole of this law. "And these words which I command you this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes. And thou shalt write them upon the posts of thy house, and on thy gates," Deut. VI. 6—9.

6. As the canon of inspiration was not completed and as the government under which the nation was, was a Theocracy, men were occasionally reared up (such as Samuel) whose chief business was under a special commission from heaven to call the attention of the rulers and of the people to the law of Moses. It is probable that every generation had one or more such men.

7. Every king or every chief magistrate when he entered into office, was to write out with his own hand, and for his own par-



#### 4 IMPORTANCE OF THE BIBLE.

ticular use, a complete copy of the law:  
“When thou art come into the land which the Lord thy God giveth thee, and shalt posses it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose; one from among thy brethern shalt thou set king over thee; thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses unto himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the Lord hath said unto you, ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them; that his heart be not lifted up above his brethern, and that he turn not aside from the commandment to the right hand or to the left; to the end that he may prolong his days:

## IMPORTANCE OF THE BIBLE. 5

in his kingdom, he, and his children, in the midst of Israel."—Duet. XVII. 14—20.

Under all these circumstances, the guilt of being ignorant of the law was uncommonly great, Not only the king and priests and Levites ought to have been at all times well informed in these matters but every family ought to have been familiar with all that God had revealed and with all that God had done for them and their nation.

And good King Josiah, whose heart was tender, though he had now heard a portion of the law read for the first time, did not plead ignorance or not having had any opportunity of being informed, as an excuse for his own guilt or the guilt of the nation. "Go" says he. "enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened to the words of this book, to do according to all that is written concerning us."

But strange and remarkable as this case is, it is not a solitary case in the history of the church of God. There is a period in the history of the world which is called the dark ages. It was a long period: a period of seven or eight hundred years, and three hundred of these were uncommonly dark. Nor

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were the men and the women and the children who were enveloped in this darkness pagans; nor were they the infidels, the followers of the false prophet, but they were christians. Nor were they without instructors or religious institutions or days, and seasons devoted to religious exercises. They had their weekly sabbaths, and their holy days, and their priesthood by the hundreds and the thousands. And this priesthood had the learning and the wealth and the civil and ecclesiastical power of the age at their command. And those long years of desolation were peculiarly dark, because the book of the law of the Lord was not known even to the hundreds and the thousands of the officiating christian instructors, and of course the great mass of the people in all the departments of life knew not that there was such a book as the Bible in existence.

In reviewing these dark ages and comparing them with ages of a different character, the following important facts may be established and illustrated to almost any extent; viz:

1. That the state of morals has always been good or bad in proportion to the knowledge, and influence of the Bible.

Whatever may have been mens' religious or political creed, they have all agreed in saying that virtue is good and vice is bad.

## IMPORTANCE OF THE BIBLE. 7

The terms lying and stealing and murder and oppression have also been used in all languages, and in every state of society in the same meaning. Now all writers do agree, in saying that all these did abound and did greatly abound during the whole of the dark ages.

It is equally plain:

2 That learning and the useful sciences have also been in proportion to the knowledge and the influence of the Bible. All writers mark the era of the reformation as having been favorable to literature and science. Nor would it be a very difficult matter to show that all the other causes which are said to have produced the revival of literature would have had a very slender influence had it not been for the reformation.

The great principle of the reformation was, that the Bible was the supreme and the only supreme and infallible standard of Theology; and that every man who had a soul to be saved was to study the Bible for himself. Under this great principle, all the leading men among the reformers were men of thorough research and high literary attainments; and under this great principle all who were connected with the reformation were more or less active in establishing or reviving schools of every description, from the A B C school whose chief object was to

## § IMPORTANCE OF THE BIBLE.

teach the children of the poor to read the Bible, to the College and the University where investigations were carried on as extensive as the universe. Hence the principle that every man ought to think for himself was soon applied to all matters of literature and science. And it ever since has been the great commanding and living principle of action in all the departments of knowledge where any improvements have been made. The reformers also uniformly connected Eternity and the fear of God with all their plans and operations.

All men see and acknowledge the vast difference there is betwixt heathen and christian countries as to morals literature and science, and in the enjoyment of the most ordinary necessaries and comforts of life. ~~Now~~ can any good cause be assigned for this palpable difference, than the having or not having the Bible or the institutions of the Bible in common use.

All who are not enveloped in the darkness of popery also readily acknowledge the difference there is in these respects betwixt Catholic and Protestant countries. Even what is called literature and science in catholic countries or in catholic colleges is a very different thing from what it is in protestant countries and in protestant colleges. In the one case the mind is in fetters and di-

## IMPORTANCE OF THE BIBLE. 9

rected chiefly to objects which have little or no bearing upon intellectual and moral improvement; in the other case men are taught both by precept and example to think and to act for themselves, and objects of research as extensive as is the visible creation, are set before them.

**Farther:**

When we examine the contents of the Bible, and the institutions of the Bible, we will find this book is above all other books remarkably well adapted to produce the expansion and improvement of the mind—for

1. The Bible is God's book in the same sense in which the Universe is God's work. There God speaks and gives us in so many words extensive information of himself, and of man, and of the works of creation and providence and redemption. The Bible also not only contains truth, but it contains unmixed truth nothing but truth, infallible truth. And in this book he who made the human mind condescends to speak for the particular and special improvement of the creature man. Nor is it unphilosophical to expect to enjoy the divine blessing in a peculiar manner when we are employing our powers under his immediate direction, and about the objects to which he has been pleased to direct our particular attention.

2. The Bible as a book contains a greater

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quantity of important information, than any other book of its size ever did. No one book has ever given information on so great a variety of important subjects and so much information on every one of them. There is also a fulness of meaning in the thought and language of the Bible which is to be found in other composition. God's book is like God's works, inexhaustible.

The histories of the Bible connected with the prophesies of the Bible embrace the history of our world from the beginning to the end of time, as also, the evolutions of the plans of the infinite mind, and illustrations of the principles of his moral government.

The poetry of the Bible is abundant and rich and varied, far surpassing the best efforts of human genius.

The study of Grecian and Roman Antiquities form an important and essential part of a liberal education; but the Mosaic institutions and the history of the Jews as connected with these institutions open a far more rich and extensive and important field of investigation.

Every candid man must also acknowledge that in the Bible we have the most extensive information as to morals and religion and the first principles of law and jurisprudence, and a true and full exhibition

## IMPORTANCE OF THE BIBLE. 11

of what kind of being man is. Here we study human nature in all its varieties.

Even in Physical Science the Bible is an inexhaustible treasure. The heavens and the earth, and all their productions are continually brought into view, and always in some new connection, or some new modifications. Nor as yet among all the discoveries of modern times has there been one fact or principle discovered which does not harmonize with the statements and allusion of the Bible. It is even doubtful whether a single correct principle, or a single fundamental fact in either Moral or Physical Science is yet known to which there is not a reference in the Bible:

3. The acknowledged moral influence of the Bible is favourable in an eminent degree to the expansion and improvement of the human mind. It shows men and men of all ranks the true end of their creation, and gives specific directions as to the best means of obtaining that end. It teaches man to govern himself, and to be economical as to the right use of his time, and the right use of the wealth or influence or power of any kind which he may possess. And it every where opens up to him immortality in all its glory and in all its interests. Nor is there any thing mean or grovelling or unworthy of God in the Bible. Even the fol-



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lies and vices of man are exhibited in the Bible so as to have an elevating and dignifying effect upon the human mind.

The missionary exertions of the last thirty years have produced and will undoubtedly continue to produce great and extensive changes to the better in both christian and heathen countries; but all these are to be attributed to the continued and increased study of the Bible. Nor in contemplating these astonishing changes upon individual and national character are we to forget that philosophy and political economy unconnected with the religion of the Bible have never as yet elevated any portion of the human family and poverty and ignorance and superstition and vice. Take also the influence of the Bible and of Bible men from the exertions which are now making to elevate the standard and extend the influence of education, and to free the world from the evils of slavery and oppression, and ~~all these exertions~~ would soon cease.

### NO. III.

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## ON DIVERSITY OF OPINION.

*And Elihu the son of Barachel the Buzite answered and said, I am young and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgement. Therefore I said hearken unto me; I also will shew mine opinion.——JOB XXXII. 6——10.*

The book of Job is on many accounts an interesting book. It is probably the oldest writing extant, having been written or translated from the Arabic into Hebrew, as some suppose by Moses while he sojourned in Midian before he was called to be the deliverer of Israel from Egyptian bondage. As a composition it abounds with every classical beauty, both of thought and expression. And it is particularly instructive in showing us that good men and men of strong intellectual powers and of acute observation, and the favourites of Jehovah may differ widely in explaining and applying the great and leading doctrines of religion, as well as in explaining and applying some of the particular operations of providence. And this book as a book of controver-

## 14 DIVERSITY OF OPINION.

sy and debate, has the same characters which have marked many other volumes of controversy carried on betwixt wise and good and able men. There is no difference of opinion as to the abstract doctrines; all the difference is about the application of those doctrines to a particular case.

Let us

I. Attend to the origin of diversity of opinion, and then

II. Make some practical deductions from the whole.

Suppose a large and elegant building set in a commanding situation and accessible in every direction, and affording specimens of the different orders of Architecture, in the main body, or in the wings, or in the front, or in the rear: and also suppose all the natural and artificial arrangements on the adjoining grounds greatly diversified. And suppose ~~one hundred, or if you please one thousand~~ first rate landscape painters set in as many different positions, some at a greater and some at a less distance from the main building, and each to produce a finished painting of the whole scenery: all would be fine, and all the pieces would be readily acknowledged by every one who had ever walked around the building to be true and striking representations of the original. And yet no two of these paintings would be ex-

## DIVERSITY OF OPINION. 15

aetly alike. Nay suppose only one of the thousand painters would make a thousand paintings of this object and of the surrounding scenery, but each made from a different position, and a similar diversity and uniformity would be the result. No two of the productions would be exactly alike, while every one of them would be acknowledged to be an exact representation of the original.

Again;

Infinite diversity enstamped upon the most rigid uniformity, forms one of the most distinguishing features of all Gods's works. The human face is the same every where—in all climates—in all countries—under all colours—in every state of society, and in every individual, from infancy to old age. Yet every individual face, of the millions which have been and are, has had and has, its distinct, identical, and individual characteristic. And under all the changes, which take place, from infancy to old age, the leading individual features are preserved distinct. A similar law is enstamped upon mind. The leading features of mind as distinguished from the brute, are the same in the savage and the civilized man—in the learned and in the unlearned—in the man of high standing in society, and in the man who ranks with the dregs of the multitude. And yet,

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every individual mind, has its individual characteristics. Two minds exactly the same, were never yet known, any more than two faces. Two men both blest with minds of the first order, may be educated under the same masters, at the same time—may study together, the same books—and may be devoted through life, to the same profession, in the same state of society, and yet on every occasion as to talent and mental improvement, be as distinctly diversified as their faces. Nor will the attainments of any two men, in any one department of research be exactly the same.

Take another view.

However extensive and astonishing the powers of man are, he is only a creature—and of course of limited powers—and yet these powers are, in every stage of his existence, ~~susceptible of progressive and unlimited improvement.~~

Vision is the most extensive of our external senses—yet both with respect to distant objects, and objects in our immediate neighbourhood, it is limited and dependant upon a great variety of circumstances, over which we have no controul.

Some men have great bodily strength, but a certain weight can only be removed in a given time, and the strength of the strongest, can only be exerted during a limited period

## DIVERSITY OF OPINION. 17.

Others are distinguished for great agility, but they can only pass over a definite space in a definite time; nor can they always be on the wing.

The improvements which have been made even in our own day, in the most of the useful arts, are numerous and astonishing; but still a certain quantity of work, can only be performed by the application of a given power; and productive as the soil, or this or the other source of wealth may be, there is always a maximum, beyond which the most sanguine never raise their expectations.

Men, with respect to knowledge and literary acquirements, have always been, and always will be classed under two general divisions, viz: the learned and the unlearned. But those terms have always been and always will be of very indefinite signification. The phrase, a learned or well informed man, will always have a reference to some other man, who is more or less learned than that particular man is. And the well informed man will always know something, which the less informed man knows not. It is also a remarkable fact, in the lives and experience of men of research and information, that the most eminent of them, have always been the readiest to acknowledge their ignorance; and that with all their attainments, they knew but little in comparison of what is still un-

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known, or in comparison of what they might have known, had they, on all occasions, properly improved their powers and opportunities.

From these and similar facts, it follows, that diversity of opinion has its origin in the very nature of man, and in the nature of all the objects, with which he is surrounded.

1st. In man's own nature. He is a being of only limited powers. He can, under the most favourable circumstances, acquire knowledge only to a certain extent; and though he is susceptible of progressive and unlimited improvement, omniscience is no more an attribute of his nature, than omnipotence or creative power is.

2. In the nature of things. The objects of human investigation, both with respect to matter and mind, are exceedingly numerous; and every object of thought stands in a thousand relations to a thousand other objects.

Add

3. That no two men, have exactly the same mental capacities, nor the same opportunities of improving these capacities—add also, that every man who examines and thinks for himself, is continually changing his position, and with every new position discovering some new relations or some new properties, among the objects

## DIVERSITY OF OPINION. 19

with which he has been the most familiar. He is, for instance, moving slowly round the large and elegant building set on an eminence, and with every new step, noting a new and interesting feature.

We now,

II. Deduce a few practical inferences from the whole. And

1. We have hence, great encouragement to mental exertion and freedom of enquiry. All attempts to restrain freedom of enquiry, is in fact attempting to make man something else from what God made him.

Though comparatively few of our race practically know the fact, yet it is true, that man is by his very nature, a thinking and investigating being, and he is placed under circumstances, calculated and intended to bring into full and vigorous exercise, all his various and extensive powers, in an infinite variety of forms and degrees. Even those facts and principles with which we are most familiar, are capable of being thrown almost continually into some new forms, and into some new connexions—and with every one of these new forms and connexions, every thinking man discovers and feels, something still new and something still more interesting. Thinking is in fact, nothing but turning over in our mind some one object, or some one class of objects, and discovering and



feeling that with every new proposition and every new relation, there is some new enjoyment. And all mental improvement, and all the improvements which ever have been made or ever will be made in government, and in social intercourse and in modes of living, and in the mechanic, and in the useful arts, have been and ever will be the legitimate results of using our intellectual powers in this manner. And when variety of opinion ceases, in any department of human investigation, improvement will cease; but on the other hand, while freedom of enquiry and freedom of opinion are cherished we can assign no limits to our improvement and enjoyment; every object both in the natural and moral world, being in fact in this sense, inexhaustible.

2. It is not true, as some good men have sometimes admitted, that theological controversies, are peculiarly marked with rancour and malevolence. It is a melancholy fact, that wise and good men—men of whose piety there has been no reasonable doubt, have entertained very unbecoming thoughts of one another, and have cherished very unbecoming feelings and have uttered a great number of very improper expressions, respecting one another, and have stood at a great distance from one another, on account of their having had diversity of opinions.

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sometimes about things, which were really things of importance; and much more frequently about things which were of very little importance. All this is true. But it is not true that such a state of feeling and such a kind of conduct, are peculiar to controversies about religion. The same facts give character, more or less to diversity of opinion about politics, and about matters of mere taste and criticism, and in neighborhood and family intercourse. Any man who is the least acquainted with the state of things, in any department of life, may with a great deal of ease, bring from any one of these departments, numerous examples of differences where there is as much rancour and malevolence, as much lying and evil speaking, as ever were exhibited, in a given time, by an equal number of controversial theologians. The truth is, all those disagreeable and disgraceful exhibitions, belong to our common fallen nature, and of course are not peculiar to any one class of men, or to any state of society, or to the investigation of any kind of subjects.

It is, however freely granted, that the exhibition of these malevolent affections, must be much more criminal in those who profess to be under the influence of the great law of love to God and love to man, than they are when exhibited in the tem-

## 22 DIVERSITY OF OPINION.

per and conduct of those who make no such profession.

3. Hence we have a general rule, by which we may, in the most of cases, distinguish with a great degree of certainty, betwixt truth and error. However various the exhibitions of truth may be, they are all consistent with the object described or illustrated, and when duly examined they will be found to be all consistent with one another. It is not so with error or falsehood.

Let us again refer to the large and elegant building, set on an eminence. In every one of the thousand paintings of this object, though every one has its peculiar features, because every one gives us a view of the building and the surrounding scenery, from different points, yet they are all recognized as exact representations of the original. And even in the case of a very ordinary painting, the leading features are very different from what they are in a painting, which never was intended to represent that object.

Just so in the discussion of moral subjects. Variety, where truth and honesty characterize the mind, gives additional evidence of truth; and sameness or uniformity in the statements of different persons, are evidences either of dishonesty, or of

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vacuity of thought. In all Legislative bodies, there is a great variety of opinions, advanced on every subject which invites general discussion; yet there are very few cases, in which a calm and reflecting man, who is only tolerably acquainted with the matter, is long at any loss to discover what facts and principles advanced, are pertinent to the subject, and what facts and principles are produced, as the effusions of the baser principles of human nature. In the examination of a number of witnesses, before a court of Judicature, concerning what was said or done, in a particular place or a particular occasion, there will be great diversities, both as to statements of matter of fact, and as to the arrangement of these facts—and also of opinions formed upon the spot, or afterwards, ~~from these facts~~; and yet no essential variation. The great and leading fact or assertion, will be seen as a prominent part of all the narratives. But were all the witnesses to give their narratives in the very same words, and in the very same order, the presumption would be strong, that they had come to some agreement to give false testimony. The great and leading facts and doctrines of the Bible have never been misunderstood, by any man of common sense and common understanding, who has read the bible with any degree

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of care. The great body of men, women and children, who have read the bible for themselves, have been of the Orthodox faith. It has always required more than ordinary labor and talent, to be an original heretic; and continued labor and talent, to make only a small portion of men believe that these heretics, were supported either directly or indirectly, by the bible.

Hence

4. The common infidel objection, against having any fixed opinions in matters of religion, in consequence of the supposed great variety of opinions about religion, is a falacy. The objection is—christians are not agreed among themselves, and they bite and devour one another—therefore there is nothing of importance in religion, and particularly men are excusable for not being connected with any particular church.

Apply this objection to politics, or to the study or practice of law or of medicine, or to the engaging in any plan of neighborhood usefulness and see to what results it will lead.

The truth is the controversies about error or heresy properly so called, that is about the great and leading facts and doctrines of revelation have been and are very few. It is only in the details and explanations and applications of these facts and doctrines that there ever have been any

great diversity of opinion among the great body of christians.

You have my young friends, young as you are, had already opportunities of hearing public discourses on religion, and of reading books on religion, from men of different denominations, and of men of great diversity of talent and attainment; you are also more or less personally acquainted with pious men of very different attainments and of different occupations, who belong to churches which are said to be of different creeds, and of different modes of worship. Now look around you, and in this as well as in all other matters where you have an equal opportunity, collect facts and examine and form opinions for yourselves.

The great body of all the preachers whom you have heard, and of the pious people with whom you are acquainted, unite in telling you,

1. That the Bible is the word of God, and the best book in the world, and the infallible and supreme Standard of all morality and religion—and that every man ought to be familiar with all that is in the Bible.

2. That you and all mankind are naturally lost sinners—that you do not naturally love God, or love his law and authority; and that as sinners, you are under a sentence of condemnation.

Hence:

3. They tell you, that if ever you are to be saved, your nature must be changed, you must love God with all your heart, and love his law, and love and regard his authority; in other words, that if you are to be saved, your whole nature must be changed by the powerful and special influence of the Holy Spirit applying divine truth to your understanding and heart and conscience.

And,

4. They all unite in telling you, that there is salvation for you in the Lord Jesus Christ, and in him only—and that to be saved by him, you must be personally united to him by a true and living faith—and that the ordinary means of salvation and of enjoying personal union with the Saviour, are reading the Bible, and prayer, and meditation, and self examination, and the sanctification of the Sabbath, and the associating with pious and holy men. And that while men are indifferent about all or about any of these means, they cannot indulge any rational hopes of being saved.

5. They tell you farther, that when a man is interested in this great salvation, he is to a great extent in temper and disposition and conduct, a very different kind of man, from what he was before. He is a holy man—a pious man—a man of prayer, and a man who loves to do good.

And,

6. And finally; all these preachers and all these good people unite in telling you, that there is a reality in the religion of the Bible, and that the profession and the practice of this religion, is the *one thing needful*, and that it ought to be attended to without any delay; for with all your strength and health and flattering prospects, you may soon be in eternity. And then what shall it profit a man, though he should have gained the whole world, if his *soul is lost*.

Man is by his very nature a religious being, that is, he always has been and ever will be, under the influence of some kind of religion. This proposition may be proved and illustrated, by facts and general principles to almost any extent.

It is equally matter of demonstration, that the religion of the Bible is the best religion, that it is in fact, the only hope of a guilty and corrupt world.

Hence it follows,

That every young man who expects to be useful in his day and generation, ought not to be a single day or a single hour in a state of indifference with respect to what are the great and leading facts, and doctrines of this religion. And having satisfied himself on this point, he ought to be connected with some department of the church of God, and on all occasions, openly and decidedly act as the Bible has directed



## NO. III.

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### ON USELESS STUDIES.

*But avoid foolish questions, and genealogies and strivings about the law; for they are unprofitable and vain.* --TIT. III--9.

It is a melancholly fact, that by far the greater part of the history of the world, is as yet the history of war, or of preparations for war, and that the extensive influence of the bewitching phantom of military glory has in every generation, and in every state of society, and among all classes of men, been nearly universal. The evils and the horrors of war are at the same time acknowledged by all. Wellington it is reported, said at the close of the battle of Waterloo, when he was congratulated on the success of the day, "that he knew only one thing that was worse than a victory, that was a defeat."

War in modern times and among civilized men is said to be a science; and it has in every generation laid all the other sciences physical or moral, as well as all the useful arts under heavy contributions; and yet war from its very nature is ruinous to all who are engaged in it, and in ninety nine cases out of the hundred it is ultimately, equally,

ruinous to the conquerors as to the conquered.

From these and similar facts which might be illustrated from history to almost any extent, we infer,

1. That the almost interrupted continuance of war, and the almost universal influence of the war spirit, is decisive proof of the great depravity of human nature,

And

2. That all the exercises of the mind and all the application of any of the principles of Science either directly or indirectly to the practice of war has in the most of cases been a useless and a wanton waste of the powers of the mind; and hence one of the characteristics of the glory of the latter days is, "that the nations shall learn war no more."

The dark ages have been considered as particularly distinguished for the waste of mind in useless and unprofitable studies.

"The leading characteristic of the Scholastic philosophy" says Enfield, "was that it employed itself in an ostentatious display of ingenuity in which axioms assumed without examination, and distinctions, without any real difference, and terms without any precise meaning, were made use of as weapons of assault and defence, in controversies upon abstruse questions, which, after endless skirmishes, it was impossible to bring to an

issue, and which, notwithstanding all the violence of the contest, it was of no importance to determine. The Scholastic logic is not to be confounded with the genuine art of reasoning, from which it differs as much as dross from pure gold. These disputants made use of dialectics, not to assist the human understanding in discovering truth conducive to the happiness of man, but to secure to themselves the honors of conquest in the field of controversy. John of Salisbury complains, that the scholars of his time consumed, not ten or twenty years, but their whole lives, in these disputes; and that when, through old age, they became incapable of any other amusement or pleasure, these dialectic questions still dwelt upon their tongues, and dialectic books still remained in their hands.

It is scarcely to be conceived with what ardour, approaching even to madness, the first geniuses of the age applied to this kind of study. Losing themselves in a wood of abstract conceptions and subtle distinctions, the further they proceeded the greater was the darkness and confusion, till at length, what was commonly called philosophy no longer deserved the name. Ludovicus Vives, one of the most intelligent writers of the sixteenth century, speaking of the Scholastic philosophy, says, "From the writing"

of Aristotle they have selected, not the most useful, but the most intricate and unprofitable parts; not his books of Natural History or his Problems, but his Physics, and those treatises which most resemble theirs in subtlety and obscurity: for example, his Books upon the First Philosophy, upon Heaven, and upon Generation. For as to the treatise on Meteors, they are so entirely unacquainted with the subject, that it seems to have been admitted among the Scholastic books rather by accident than design. The truth is, that these philosophers are less acquainted with nature, than husbandmen or mechanics; and so much offended are they with that Nature which they do not understand, that they have framed for themselves another nature, which God never framed, consisting of formalities, hæcceities, realities, relations, Platonic ideas, and other subtleties, which they honor with the name of the *metaphysical world*, and if any man has a turn of mind averse to the study of real nature, but adapted to the pursuit of these visionary fictions, they say he is possessed of a sublime genius."

The topics upon which these philosophers spent the whole force of their ingenuity, were of a kind at once the most difficult and abstruse, and the most trifling and useless. Intention and remission, proportion and de-

gree, infinity, formality, quiddity, individuality, and other abstract ideas, furnished innumerable questions to exercise their subtlety. Not contented with considering properties and relations as they subsist, and are perceived, in natural objects, they separated, in their conceptions, the former from the latter, and by this artifice transferred them into universal notions. Then forgetting that these notions are merely the offspring of the reasoning mind, they considered them as real entities, and made use of them as substantial principles in explaining the nature of things. This they did, not only in metaphysics but in physics, in which these imaginary entities confused and obscured all their reasonings. If these creatures of abstraction be brought back to their natural connexions with real objects, and with the terms which express them, it will appear, that they had nothing more than an imaginary existence, and the whole contest concerning them will vanish into a mere war of words. Whence some judgement may be formed concerning this most profound, angelic, and seraphic philosophy."

The following are specimens of the kind of questions which were usually discussed in those days—viz:

Has the Pope more power than St. Peter had?

May a man spit immediately after he has received the communion?

Can Angels pass from one point to another without passing through the intermediate space?

Can a thing exist which has no properties?

Perhaps in our enlightened and improved age, good men have had some keen disputes, which in an age a little more enlightened and improved, may be considered to have been, both as to matter and manner, as useless as some of the disputes of the seraphic and sublime Doctors of the ninth, and twelfth, and fourteenth centuries were. It may be also, that at some future period it will be very hard to understand how, men who were slave holders, and manufacturers and traders, and daily consumers of ardent spirits, could be genuine christians, or even good citizens.

All the investigations of created intelligence must end in some stubborn fact which can be resolved only into the will of the great Creator.

Every man of common sense knows that he is nourished, and that his animal frame is supported by regularly eating and drinking—and he knows also from repeated experiment, under certain circumstances, certain meats and drinks are more agreeable

to the palate, and of a more nourishing nature than others are, but he can give no other reason for the fact—but just so it is—he may reason in other matters, but here he stops. The Chemist attempts to go a little farther. He tells you that certain kinds of food in certain states contain more aliment, by so much per cent, than others do; and that the matter of which the food is composed is dissolved, and incorporated with the animal fluids more easily under some circumstances, than under others. But he stops just as the man who never heard any thing of Chemistry either as a science or an art, stops. The ultimate facts are accounted for, only because so the thing is; and we cannot as yet penetrate farther into the secret of nature.

It is equally so in Rhetoric.

“It is, says the Rhetorician, difficult to make a full enumeration ~~of the several objects~~ that give pleasure to taste; it is more difficult to define all those which have been discovered, and to reduce them under proper classes; and, when we would go farther, and investigate the efficient causes of the pleasure which we receive from such objects, here, above all, we find ourselves at a loss.

“For instance; we all learn by experience, that certain figures of bodies appear to us

more beautiful than others. On enquiring farther, we find that the regularity of some figures, and the graceful variety of others, are the foundation of the beauty which we discern in them; but when we attempt to go a step beyond this, and inquire what is the cause of regularity and variety producing in our minds the sensation of beauty, any reason we can assign is extremely imperfect. These first principles of internal sensation, nature seems to have covered with an impenetrable veil."

Equally so, in all the departments of Mechanical Philosophy. All the phenomena are resolved into the single fact of gravitation; but that fact is resolved under all circumstances, into the constitution of nature; or in other words, into the will of God.

Theology natural and revealed, has also ultimate facts—the mode of the divine existence and the mode of the divine operations upon both mind and matter and the reason of many of the administrations of Providence, must always to finite beings, be investigations beyond their reach.

Farther:

All objects of investigation, are naturally arranged into distinct classes, and the great and leading characteristics are prominent upon every individual of the class.—Yet the universe, whether it is matter or mind, is *one great undivided whole*; and the



various classes, are touching as it were, each other at a thousand points, and not only touching, but running into one another.—The primary colours as exhibited in the rainbow, or by an experiment with a Prism, are quite distinct and well defined, yet the lines of division cannot be fixed upon by the nicest eye—the boundary lines, betwixt animal and vegetable, rational and irrational life, and even betwixt many of the species of animals and vegetables have never yet been ascertained; and likely never will be ascertained in man's present state of existence. In mixed forms of governments, all the departments will in many cases clash and dash upon each other, if the spirit of jealousy be cherished to any great extent. The most perfect system of human government is only a variety of contrivances of mutual checks and balances, and the spirit of compromise, so far from being unfavorable to the securing important social rights, is the only kind of spirit by which any important right in a free government can be permanently secured. That family is a very unhappy family where the line of demarkation betwixt the authority of the husband and the wife is strongly marked, and uniformly rigidly acted upon. And the same will hold good in the government of all voluntary associa-

tions whether they are civil or religious.— There are only two cases in which the existence of any society, can be long either comfortable or useful, without the spirit of compromise. The one is, where all the members of the society are *perfect beings* and of course never mistaken; and the other is, where the government is a Despotism, and the head of the government is *infallible*.

From these and a great variety of other facts which might be adduced, we have the general rules, for ascertaining what studies are useful and profitable, and vice versa.

1. Every study is lost labor, that cannot be made to bear upon some great and important good. Action, vigorous, and useful action is the great end of life in our present state of existence. Hence all speculation is useless, unless it can be made to bear upon production and improvement.

2. No investigation, however extensive, or profound can be profitable, which leaves the subject as to all practical purposes, as much in the dark, or as much involved in difficulties, as it was before. By far the greater number of theories which have been advanced in the different departments of theology and mental philosophy will fall before this rule.

3. Some kind of studies may be very useful and profitable at one time of life, or

to men engaged in a particular profession which would be very unprofitable if pursued in another period of life, or under other circumstances.

One of the great evils of useless studies, and particularly of controversies about little and unimportant matters is, that they enervate and degrade the powers of the mind. Little minds will always be employed about little things, and that mind which is continually employed about little things, and magnifying them into matters of great importance, will never be able to take large and comprehensive views of matters and things.

Of all studies, the study of the Bible, if conducted in the right way, is the best for forming in the mind a taste and even aptitude for important studies—for,

1. The general plan, or outline of the Bible, is exceedingly favorable to such studies. Great objects, and great objects only, are presented to our attention in the Bible. It opens with Jehovah speaking worlds, with all their inhabitants and appendages into existence, and it every where exhibits the same Jehovah as upholding and directing and controlling all things by the word of his power. The rise and the fall of kingdoms and empires, whether they are set before us in history or prophecy are uniformly set before us in bold Relief. The mean and lit-

The things which encumber and degrade the heroes of profane history, have no place in the Bible.

The operations of nature, in the revolutions of the seasons, and in the falling of the dews and rain, and snow—and in the gentle breezes, and in the whirlwind—and in the thunder storm, and earthquake, and pestilence, are also every where in the poetry, and prophecy, and history, and devotional portions of the Bible, exhibited just as they are and as they have been. The same almighty being, who, in the beginning, gave to nature her laws, condescends, in the Bible, to describe the operations of those laws, in his own simple, and full, and majestic language; and every description or reference, is made to bear upon man's moral relations.

And then there is, the unfolding of the great plan of man's salvation, in the giving and unfolding of the first promises—and of the promises made to Abraham—and in the promises and prophecies, respecting the calling of the Gentiles—and of the final deliverance of the whole earth, and of a large portion of the inhabitants, from the power and the pollution of sin, in all its forms and in all its degrees.

And then you have, all that belongs to the history of man and of nations, connected with the general judgement, when all the

transactions of all the individuals, of a thousand generations, will pass in solemn review before the Judge of the quick and the dead.

Also in every sentence of the Bible, every man, is directly or indirectly, reminded that all that he does and all that he enjoys now, are connected with eternity—and that every man has a great work to do, in his little share of time—and that not only his own destiny, but the destiny perhaps of millions is to a great extent, depending upon the use which he may make of his powers and of his opportunities of doing good. And who can trifle with his time, or with his opportunities, or with his fellow men, under a proper sense of such responsibilities?

2. In passages almost without number, we are, in direct terms, invited or urged to avoid trifling studies, and to turn our attention to great and important matters.

The account which we have of the lives of Abraham, and Joseph, and Moses, and Caleb, and Joshua, and Samuel, and David, and Hezekiah, and Josiah, and Daniel, and Ezra, and Nehemiah, and Paul, and the other apostles, are from beginning to end, examples of what has been called "the moral sublime." No such heroes are to be found in any other book.

All our Lord's parables, carry their instruction upon their very front. In every

one of these, whatever may be the particular subject of instruction or reproof, the mind is raised from little to great things.

Our Lord's answer to the question—"Lord are there few that be saved?" Luke XIII, 23—30. His conversation with the woman of Samaria, John IV, 6—26. And his answer to the question, "Lord, wilt thou, at this time, restore the kingdom to Israel?" Acts I, 6, 7, 8. All these are specimens of the same.

Study also the advices of the apostle to Timothy and Titus; I Tim. 4—7. VI, 3—6: 2 Tim. II, 15—18, and 23. Tit, III, 8, 9.

It is by no means an extravagant assertion to say—that if the wealth or physical force, and talent, which have been expended in unjust and ruinous wars, had been applied to the cultivation and improvement of the earth, the whole inhabited globe would have been long before this time, as the Garden of God. And it may also be affirmed—that if the time, and wealth and talent which have been spent in useless Theological studies and controversies, had been otherwise employed, the Bible and all the blessings of the gospel, would have been at this hour enjoyed by every family, in every land and nation.

#### NO. IV.

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*Extract from a Pastoral Address of the Eastern Reformed Synod, met in New-York, April 26, 1831.*

“ But while we are thus in perfect harmony in the belief of the abstract doctrines, it will at once be admitted, that there does exist some difference in the opinions of the ministry and the people, touching the *manner of the application* of these principles, or their reduction to practice. Such differences have always existed. They will and must always exist. Such is the nature of man in his present imperfect state, whether viewed as a physical, moral, or religious being. The same sensible object will impress no two persons in precisely the same manner. The same thing takes place in the application of general or abstract principles. Opinions of men and things are wonderfully modified and influenced by the original difference of intellect, weak or strong: Position of the individual in society, as to time and place: His education loose or strict, narrow or liberal: The free or despotic character of

the government under which he lives: The state of society rude or polished: His circumstances in life indigent or affluent; His associates in employment virtuous or vicious; ignorant or intelligent; bigoted or liberal; in a word, how many thousand causes operate insensibly in giving diversity of application to the same general principle! Let any number of individuals be selected severally out of each of the above mentioned circumstances, which are few among the countless shades of existing varieties; and let them be all perfectly unanimous in any number of general principles, as the basis of practical application. Let them proceed to deliberate; and how diversified, oftentimes, will be their decisions! yes; their honest, conscientious decisions! Let the halls of legislation testify this truth.— Let the members of the assembly be the most enlightened, upright men on earth— let them all be sworn to adhere invariably to the principles contained in the constitution. Yet how different, after all, will be their votes in the application of the same general principles, which they all firmly believe, and have all sworn conscientiously to apply.

“That this liability of diversity in practical application holds equally in the general abstract principles of *our* religious tes-



timony, is abundantly manifest. Its operation is developed in every ecclesiastical court, whether supreme or subordinate.— At least, this is the case whenever there is any diversity of sentiment expressed by an *aye*, or *no*; but the members generally *agree to differ*; and bear with one another; and rarely carry their diversity of opinion even to the length of a protest. Yet it cannot be denied, that such a diversity is perfectly consistent with all that adherence to truth, and the production of all that practical effect, which can be obtained by the maintenance of the most faithful testimony.— On this principle the church has uniformly acted. This prevades every social institution and arrangement among men. Indeed independently of it, society, if in that case, the very expression be not a misnomer, would become a rope of sand.”

## REMARKS.

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Every voluntary society can be kept together, and can accomplish the great end, for which it was formed, only by being united in opinion. But unity of opinion, in all things, or even in a majority of things is

not necessary ; nor, from the nature of man and of things, is it possible. All that is necessary, and all that is possible, is, that the members of the society be of one mind as to some great leading object, or as to some particular means for accomplishing that object.

In log-rolling and in harvesting, united physical force is applied, to a great extent, where all the union of opinion is—that the individuals, exerting their power, agree to act at once, or in a given direction. Men, in like manner, live together, in families, and in neighborhoods, and in counties, and states and nations, and are efficient members of a great variety of societies, civil and religious, and transact, in their associated capacities, almost daily, a great variety of important business, without requiring uniformity of opinion, or uniformity of conduct, but only in one particular point, and that at one particular time. And, in all these cases, we see the great law of nature carried out and acted upon, viz;—Infinite variety stamped upon the most rigid uniformity.

The Church of the living God is only one. And it is like the Universe—one great undivided whole; and yet it has existed, and does exist, and will exist, under great varieties. It was one in the days of Abraham; and yet there were holy men, such as

Melchisedec, who were accepted of God, but did not belong to Abraham's family. It was one in the days of Moses, and of David, and of Ezra, and of John the Baptist; and yet in no one of these periods was it exactly as it had been in any of the former periods.

The Christian dispensation was only a new modification of the *one* Church; but from the fact, that the enjoyment of the privileges of the Society was now to be greatly extended, and that the members of the *one* Society were to be of all nations, and to live in all lands, the diversities were to be greater than under the old dispensation.

In our day, and particularly in these United States, the members of the *one* church exist, and act, and enjoy the most of what are called Christian privileges, in separate communions. The evils and inconveniences, which are necessarily connected with such a state of things, are felt and acknowledged by all, while few, if any, believe, that scriptural authority can be found for the peculiarities of any of these separate divisions, unless it be for those of their own particular communion. All, also, readily acknowledge, that there is much wrong, even in their own particular communion: and all profess to say, that, were all genuine christians what they ought to be, the u-

nity of the one church would be visibly acknowledged, by the great body of christians being of only one communion.

The extract, given above, was intended, originally, to apply only to the members of a particular communion, and that one of the smallest in the United States. But it contains general principles, which may and must be acted on in every communion. And if the members of every separate communion understood these principles, and were cordial in their acting upon them, in their intercourse with their fellow members of the same communion, there soon would be very little difficulty in applying them to all the communions, which agree in their professed adherence to such a system of doctrines, as is contained in the Westminster Confession of Faith. These principles, honestly acted upon, would, in one word, unite, sufficiently for all practical purposes, in government, and discipline, and ministerial communion, nearly the whole of the Protestant denominations, in the United States. For, whatever may have been said to the contrary, the great body of these denominations adhere to the doctrines of the Westminster Confession, and understand these doctrines substantially in the same sense, in which they were understood by the fathers of that Assembly. The great, if not

the only, causes of the existence of these separate communions, are,

1. The laying too much stress upon local and technical peculiarities.

2. The want of confidential religious intercourse. The friends of the common Redeemer really do not know one another, though frequently living together in the very same village.



**NO. V.**



**SYSTEM-MAKING.**

The arrangements of nature, and the arrangements of art, are made upon very different principles. In the arrangements of nature, objects, and substances, and qualities of the most heterogeneous kind, are every where profusely thrown together; but, in the arrangements of art, they are thrown together, or kept separate, according as they agree or disagree in some great leading feature. The order of nature is, in fact, irregularity, according to the rules and practice of art.

The botanist traverses the whole surface of the earth, in search of plants and flowers; and when he has found them, he arranges them in his garden, or note-book, in a very different order, from that in which they were found in their original state. He arranges them into classes, and he can exhibit them, and describe them, only under these arrangements. A similar process is adopted, and followed by the mineralogist, and the student of animated nature, and, in fact, by every philosopher, in all the departments of both physical and moral science; and, in general, a scientific arrangement, or a scientific system is always something different from a natural arrangement.

Accurate and extensive classification is the great object of all Philosophy; and that system or arrangement is always the most perfect, which includes the greater number of facts or objects, under the fewest general heads: or, in other words, that classification is the best, which separates the greater number of objects, or qualities of objects, from all the other objects, or qualities of objects, with which they are naturally connected, and exhibits, in distinct classes, those things only, which possess some common quality.

The word of God has, in this, as well as in a great variety of other respects, the

same characteristic with his works. The doctrines, and the facts, and the moral precepts, and even the histories of the Bible, are not given to us in systematic form; and the student of the Bible, as well as the student of natural science, in analysing and examining the contents of the Bible, has to make artificial arrangements for himself, according to the particular end, which he may have in view. The mere philologist, or civilian, or antiquarian, or man of taste—or the mere disciple of a particular theological school, reads and studies the Bible, in a different manner, and with a very different spirit, from the manner and the spirit of the plain and humble man of devotion, and of active benevolence. And, yet, each of these is necessary and useful in his place—in fact as necessary in theological science, as the botanist, and mineralogist, and chemist are, in physical researches. And an artificial system of some kind or other, is indispensably necessary for the acquiring, and for the communicating of knowledge, in all the departments of human thought. No man can acquire knowledge, without possessing, and exercising, to a considerable extent, the power of artificial classification.

There is, however, one great evil, which marks, more or less, almost every human system. It is an attempt to give it a great-

er degree of uniformity, than the nature of things, or the present condition of man, will admit. A system, it is supposed, must have no chasm—all the parts must coincide, at least, with all the adjoining parts; and the mutual influence and connection of all the parts, as parts of one whole, must be seen and acknowledged every where, or the system is considered as defective. Now, a perfect system, according to this rule, on any great scale, is an impossibility. An approximation to uniformity, or consistency, is all that can be obtained, in our present state. We propose to illustrate this position, chiefly by a reference to theological studies.

Almost every man, who has read the Bible attentively, must have noticed, more or less, one great general principle, running through the whole of what God has been pleased to reveal, viz:—That the fact or doctrine revealed is plainly and distinctly set before us; and some of the practical uses, which we are to make of that fact or doctrine, are also fully and plainly stated; but the details, and many of the circumstances, which must have been naturally and necessarily connected with that fact or doctrine, are not given: and, yet, these details, or circumstances will be found to be necessary, in order to give uniformity or



consistency to any system of doctrines or facts, of which that particular fact or doctrine is an essential part. Hence men, when they neglect to make the right use of what is revealed, are continually, directly or indirectly, complaining of the insufficiency of revelation. "Nay," said the rich man, in the place of torment, "if one went to them from the dead, they will repent." "Not so," said Abraham, "if they hear not Moses and the Prophets, neither will they be persuaded, though one should rise from the dead."

Let us attend to a few specimens.—And,

I. Little or nothing is said in the Bible about the future state of infants and for this plain reason: that the whole, of revelation is addressed to Adults, and for the particular and personal consideration of every individual to whom it was addressed.

For a similar reason likely, little or nothing is said about the salvation of the heathen who live and die without the gospel, in the sense in which the subject is frequently brought up in theological controversy. But we are distinctly told, that the heathen without the gospel are in a state of great wickedness and great wretchedness, and that all who have the gospel are under strong obligation to send the gospel to those who have it not. Hence those who have systems according to which some of the

heathen at least, may be saved without the gospel are under the necessity of making many suppositions which are not to be found in the bible. These suppositions may be correct or may not be correct, but they form no part of God's revelation to fallen man.

II. Through the whole of the Bible, we are distinctly taught that every man is mortal, and must die sooner or later: but when or where or how or under what circumstances he is to die, no individual can have any information from the Bible.

The prominent facts in the matter are, you must die, and you may die soon. Death is a most serious matter—it dissolves all your connections with the present life. You enter immediately into eternity, into an unseen and untried state of being. Your state will there be fixed for eternity in weal or woe, and all connected with this your future state is depending to a great extent upon the improvement which you may make of your present privileges. He who is satisfied with the knowledge of these and similar facts, may by the blessing of God be finally prepared for his departure, whether it should be near at hand, or at a great distance. But one who wishes to know more as to the time and the place, and a variety of other circumstances, connected with his passing

into the eternal world, is likely to live and die unprepared.

III. Nothing is revealed to us, concerning the precise mode, and time, and many other important circumstances connected with the change of a man's state, generally expressed in systematic theology, by the terms **Justification, Regeneration, Conversion &c.** The prominent facts on these subjects are these,

1. With respect to our state before God, there are only two classes of men, and every individual of the human family must belong to one or other of these classes. Every man is either a saint or a sinner, a child of God or a child of the Devil. There is no third class—no middle ground—no half-way salvation.

2. When a man becomes a saint, a great change takes place in his relation to God, and in his temper, and disposition, and conduct.

3. All men, to whom the gospel is preached, are commanded and encouraged to repent, and believe, and to read the Bible, and to pray; and they are particularly encouraged to these and similar exercises, from the promises of the Holy Spirit, to work in them both to will and to do; and finally,

4. It is a prominent fact, that the great and leading features of a saint, or a sinner

are never equivocal. They are plain: even the careless and the unbelieving can, generally, very easily recognise these distinguishing characteristics.

But, as to the particular moment, when an individual may pass from death unto life; and as to the mutual influence of human and divine agency, in producing this great moral change; and where the particular point is, which separates betwixt a state of acceptance, and a state of condemnation:—concerning these subjects, and a number of other matters, which occupy a large space in some theological controversies, the Bible gives us no information. Hence, those, who must have these things explained, in order to give consistency to their systems, must find their facts somewhere else than in the Bible.

The terms, *Justification, Imputation, Regeneration, Conversion, &c. &c.* are mere technical terms; and, as such, they are necessary; and, when properly understood, are of extensive and important use in Systematic Theology. But all the definitions, and explanations of them, which have ever been given, can be of very little use to the soul, who is seriously enquiring, "What shall I do to be saved?" A plain matter of fact, resting upon the authority of God, who cannot lie, and unconnected with any hu-

man system, is that only, which can give relief in such cases. Hence, a great deal may be preached about the meaning and the importance of these terms, and not a soul saved or edified.

IV. Nothing is said in the Bible, as to the precise number of those who shall be saved; and little, if any thing, concerning the nature and extent of the Atonement, as these terms are used in the most of theological controvercies.

The leading facts in these subjects, are these,

1. The Lord Jesus Christ is an all-sufficient Savior; and he is the only Savior.

2. The Atonement, which he made for the sins of man, was complete—it is sufficient.

3. A full and free salvation, through this Atonement, is offered to all.

4. Every man, who believes, is personally interested in this salvation. And,

5. He, who believes, will bring forth the fruits of righteousness—he will be a saint, or a holy man.

All speculation much beyond these facts, must rest upon something else than what God has been pleased to reveal.

Nor is there any difference betwixt systems of Theology and systems of moral and

physical science, in this article. Ever since the days of Bacon and Newton, all suppositions and far-fetched deductions have, in theory at least, been denounced by all, who have had any claim to rank among men of science and information; yet, in practice, every man, who devotes his life to the collecting and examining of facts, in any department of inquiry, conducts the whole of his examinations for the express purpose of forming or explaining some system; and in many cases, it is a great deal easier to give a little scope to the imagination, and make a supposition, that will connect some class of facts with another class, than to find, by observation and experiment, a new set of facts, which will naturally form this desired connecting link. Hence, there are very few systems, even in physical science, which do not take for granted, a number of facts, for the existence of which, there is little or no evidence. But some such facts were necessary, to give consistency and uniformity to the system.

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### INFERENCES.

1. It is of vast importance to ascertain, in an early period of life, or at an early period in any particular series of investigation, what things are within our reach, and

what things are not. In theological studies information of this kind, is peculiarly desirable. The doctrines and facts, which are clearly, and which, for all practical purposes, are fully stated in the Bible, are exceedingly numerous—are infinitely varied; and they are all of vast importance. And each of them is capable of ample illustration and application. Here there is full employment for all our powers, and for all our time. It is folly, then, as well as wickedness, to lose sight of these, or to lose, at least, the sight of their importance and use, by consuming our time and our talents, and by laying the time and the talents of others under contribution, in speculations about matters, which, after all that can be said, are only matters of doubtful disputation.

2. In forming our religious creed, it is of very little importance to ascertain how far it may agree or disagree with what Luther, or Calvin, or Arminius, or Baxter, or Wesley, or any other great man, among the dead or the living, held or taught. These, it may be allowed, were great and good men, and useful in their day. But they were furnished with their talents, and attainments, and their labors were blest, by divine Providence, for very different purposes, from that of forming standards of theological belief, or even of christian prac-

tice. It is by the Bible, and by the Bible only, that every man can safely test his religious opinions, and his religious conduct.

As a subject of general history, it is of vast importance to be well informed what distinguished men, in every age, have held and taught, in the different departments of literature; and it is particularly interesting to be familiar with the peculiarities of those, who have been distinguished in their day; and to ascertain the circumstances, or the class of circumstances, which gave to these men, and their productions, the influence, which they acquired, and which they have maintained, over their own, and succeeding generations. But, for the forming of man's own character, and future usefulness, recourse must be had to the *originals*: and, in all theological and religious investigation, the Bible is the original source of information.

The theological student has in this matter greatly the advantage over the student in most of the physical sciences. It is only an individual or so in an age, who has the means, and opportunity of ascertaining and examining facts to any great extent for himself, in any of the physical sciences, and there is no one department in any one of these sciences, where any one man ever had or ever will have opportuni-



ties of examining with his own eyes, the one half of the facts upon which his system and illustrations depend. It is otherwise with the theological student. He can examine the whole of the Bible, and examine it too in the original languages for himself. He is therefore 'very criminal if he does not make this examination.

3. It is highly probable that the most of the peculiarities which give the distinguishing characteristic to some of the most numerous and most respectable denominations of Protestants are only matters of doubtful disputation. The facts which suggest the inference are these,

1. The men who are most eminent for piety and talent and attainment in every one of these denominations, readily admit that the great essential and leading facts and doctrines of Revelation are held and taught in the sister denominations as well as in their own particular communion.

2. It is unquestionable that men are sanctified and saved by the preaching of the word and by the administration of the ordinances of the gospel in nearly equal proportion in all of these denominations. And men are sanctified only through the truth.

3 While the member of a particular communion may be very confident in the belief of the divine authority of the pecu-

liarities of that denomination, few of the members of any other communion have any thing like the same confidence. In a council of four such men from four different denominations, there will be in every question of this nature, three against one, and one against three—And

4. A large portion of these distinguishing peculiarities are defended solely upon the ground of expediency without even an attempt to plead divine authority.



## NO. VI.

### THE ORIGINAL STATE OF MAN.

It is of considerable importance, in all the departments of philosophy and religion, to understand distinctly what was the original state of man. The Bible is valuable as a source of authentic information, on this article. From the Mosaic account of the creation, it is clear,

1. That the nature of man was, from the beginning, of two distinct parts—a body and a soul; and that, in all pertaining to the bo-

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dy, he was nearly allied to the lower animals; but that, in his soul, he partook of the nature of deity. His body was formed of the earth, in the same manner, as the bodies of the lower animals had been formed. But his soul was formed by an act of the divine mind, peculiar to the occasion. An emanation from the divinity itself, animated the lump of clay. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. I, 26, 27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. II, 7.

Even the human body is fearfully and wonderfully made; yet there is nothing in our bodies, which we have not in common with the brutes. The distinguishing characteristic of man is, his soul—that living, thinking, immortal spirit, which is capable of bearing the divine image, and of knowing and loving, and serving, and enjoying its Maker.

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2. He was set at the head of all belonging to this earth. "And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. I, 28. Man is the only inhabitant of this earth, which is capable of self-government. He is, of course, the only being on earth, who is capable of governing others. He is, also, the only inhabitant of earth, who is capable of knowing, and loving, and serving God. He is, therefore, the connecting link betwixt earth and heaven—betwixt the abodes and employments of mortals, and the abodes and employments of pure spirits; and is the high priest of the lower world.

3. Man, as an animal, was to be supported, in common with the other animals, chiefly from the vegetable productions of the earth. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."—Gen. I, 29, 30. He was to be the

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lord of the lower world. The whole surface of the earth, and all that it should produce; and the fish, and the fowl, and cattle of every name, were to be under his command, and were, by instinct, to yield to his authority; and the child, to this day, commands, with ease, the ox and the horse, and even the camel and the elephant. But he was not to hold his dominion as an absolute, or supreme sovereign; but as a creature, and a subject. The lower animals were to be at his command, but, in using them, he was to recognize them as his fellow creatures. The same charter, which secured to him his daily food, and daily protection, secured also to them their daily food, and daily protection. "Lord, thou preservest man and beast." He was, of course, at all times, and under all circumstances, to be responsible to the Sovereign Lord of all, for the use, which he should make of his powers and extensive dominion.

4. Marriage, and all the relations and duties of the marriage state, belonged to man, from the beginning. "And the Lord God said, It is not good that the man should be alone: I will make him a help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatso-

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ever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found a help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. II, 18—24.

Hence, we are authorised to say, that it was the original arrangement, that the human family were to subsist in successive generations; and were to live, and act together, while on earth, as social beings, and as mutually depending on each other.—Matt. XIX, 3—9.

From the facts necessarily connected with the marriage state, we infer, also, that man had not only, from the beginning, the power of forming thoughts, and of acquiring and retaining knowledge; but that he had also the power of articulate speech, and that he was originally so formed, that he could,

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with ease, communicate, by words, his thoughts, to other intelligent beings, as soon as these thoughts were formed.

The human family was at the creation, distinguished from the Angelic, in that the individuals, composing that family, were to come into existence, in a series of successive generations; and the members of the human family were to be distinguished from the lower animals, in that they were to be brought into existence, and were to be nourished and trained for both time and eternity, under the solemn obligations of matrimony.

5. It is clear, also, that man, even in innocence, and while the whole earth, and all the productions, and inhabitants were at his command, was not to be *idle*. He, and his fair and delicate help-mate, were to labour with their hands, and to labour chiefly in cultivating the earth. "And the Lord God planted a garden east-ward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God commanded the man, saying, of every tree of the garden thou mayest eat."—Gen. II, 8, 9, 15. And,

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6. The Sabbath—a day to be peculiarly devoted to devotion—was made for man—was ordained and appointed for man, while in innocence. “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that he rested from all his work which God created and made.” Gen. II, 2 and 3. Man, in his original state, was not to be idle, he was to subdue the earth, and to have dominion over it. He was, of course, to labour with his head, and with his hands. And was to travel, and examine, and improve his extensive estates; and his labour was not, as yet, in any case, to be a burden. And, being yet in the full image of his maker, all his labour, and all his movements, and his very breath would be accompanied with devotion; but he was, moreover, to have his Sabbath—his day of holy resting—his day of superior devotion. And it is only because men have lost, to a great extent, the image of their maker, that the Sabbath is not still hailed as the best of all the seven.

Man, in his original and happy state, was to have his hours of labour, and his hours of rest; his days, and his nights; his hours of eating, and drinking, and of social enjoy-



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ment; and, being still a holy being, he would, in all his labour, and in all his enjoyment, enjoy the fellowship of his God. But he was also to have one day in seven, which was to be a day of peculiar rest, and of peculiar enjoyment; and a day to be peculiarly devoted to intercourse and communion with heaven.

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### GENERAL INFERENCES.

1. The original state of man was not the state of a savage. The first man, and the first woman were never either in infancy or childhood. They were created in maturity, man and wife, and the united head of a family. They were, also, created in a state of holiness and purity, bearing the intellectual and the moral image of their maker; and they were, at once, put into the possession and the management of their rich and extensive inheritance.

Farther—The whole history of the patriarchal age, and of the Jewish nation, as well as all the accounts, which we have, of the nations, with whom the patriarchs, and the Jews had intercourse, in the early ages of the world, are at war with the supposition, that the original state of man was that of a savage. Nay, all antiquity bears witness, through the poetry and the scraps of

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the history of those ages, preserved by the Greeks and the Romans, in their more elaborate productions—that the countries, which the Scriptures assign as the original habitations of the human race, so far from ever having been in a savage state, were, from time immemorial, the seats of the arts, and of a highly cultivated state of society.

It is, however, also a fact, that the inhabitants of all the newly discovered countries, in both ancient and modern times, have been found in a savage state. Nor is it a very difficult matter, to account for this fact. The natural tendency of human nature is to degenerate. Every child, in every state of society, would, if left to the full force of its own natural propensities, grow up in idleness and vice. Nay more—the best regulated, and the most highly improved society, which ever yet has been, has been brought to that state, and has been kept in that state, by the persevering efforts of a few individuals only. The great mass of every community, in every age, and in every country, has hitherto been a dead weight upon all improvements. Man is naturally both an indolent and a vicious animal. Hence, if from any circumstance whatever, a few individuals are cut off from all intercourse with civilized life, and made to depend, for

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their subsistence, on the chase, or upon the spontaneous productions of the earth, all the arts, and all the enjoyments of civilized life will soon be forgotten.

We have a sufficient illustration of all these facts, in the history of our own country. The frontier settlements, whether they were on the east, or the west of the mountains, have uniformly been *semi-savage*; and it has only been by the spirited exertions of a few individuals, in the most of the settlements, in establishing schools, and in introducing religious institutions, that they have been preserved from having become altogether savage. All large cities, all over the world, are further illustrations. The two extremes of society are always seen and felt in these cities; and the tendency to idleness, and ignorance, and savage ferocity, among the lower and poorer classes, has always been acknowledged and lamented.

The most of the first inhabitants of ancient Greece, were probably fugitives from justice, as Cain was, when he went out from the presence of the Lord, and dwelt in the land of Nod; and, after they had roamed about for generations, in a state little superior to that of the brutes, they were tamed and civilized by foreigners teaching them to cultivate the earth, and to respect the

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obligations of marriage, and to worship the gods. Nor is there a single instance, in the history of man, of a tribe or nation rising from the savage state, independent of the instruction and example of emigrants, or missionaries from some other country,

2. The cultivation of the earth is an ancient, and most useful and honorable employment. Before the first man was created, it is particularly noticed, that there was a great blank in the creation. "There was not a man to till the ground."—Gen. II, 5.

The principle of production was infused into all animate and inanimate creation. The earth was to be fruitful. All the lower animals were to multiply, and fill the earth. But, by far the greater part of all these productions and increase, was to be carried on, and perfected, under the superintendence and labors of man. Man's daily labor, and care, and authority were to be as necessary, in all these arrangements, as the continued influence of the sun, and of the rain, and the dews.

And, as it was in the beginning, so it has ever been. The farming interest has, in every land, and in every generation, been that upon which all other interests have depended. All the means of support and enjoyment of all the other classes of the commu-

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nity, must come directly, or indirectly from the cultivation of the soil.

Nor is mere support all. The very continuance of the human species, depends on those, who are employed in cultivating, with their own hands, the earth. It is from these, that all the waste of animal life, and animal vigor is annually supplied. A third generation of manufacturers, or of mechanics, or of the inhabitants of large and populous cities, in a direct line, is not known. If personal independence, and a sound mind in a sound body, and healthy and happy families are known any where, they are found and enjoyed among those, who, like the first man and the first woman, are help-mates to one another, in keeping and dressing a moderate portion of the surface of the earth.

3. A great deal of piety and religion consists in feeling and acknowledging the goodness of God in making the earth productive. The number of passages in the Bible, of this import, is likely incredible to those, who have not paid particular attention to the subject.

See particularly, Ps, LXV, 9—end, LVII, 4—end, CVII, 31—38, CXLIV, 12—end, CXLV, 16—end, Prov. XXIV, 30—end. XXVII, 23—end, and Matt. VI, 26—end.

## NO. VII.

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### THE NATURE AND USE OF POSITIVE INSTITUTIONS.

*“And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—GEN. II, 16 and 17.*

Commandments and the corresponding duties, are classed under two general divisions, Moral and Positive. By moral duties we mean those which are at all times obligatory, upon all moral agents, of whatever rank, and under whatever state of existence. These are all comprehended by our Lord, under two general heads, viz:—Love to God, and love to Man. By Positive, or as they are sometimes called arbitrary commands, we mean those which are obligatory, only under certain circumstances, and are obligatory, not from any intrinsic value, but because they are commanded by competent authority, being intended to answer a particular end, in subserviency to some great moral purpose; and which may therefore be changed, and declared no longer obligatory, by the same, or by a correspond-

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ing authority, wherever the change is considered as necessary.

The passage of Scripture, at the head of this article, belongs to the last class. The prohibition given to our first Father, not to eat of the fruit of a particular tree, was of a positive, not of a moral nature. It was a commandment, however, of vast importance. The destiny of all his natural descendants, through all generations, till the end of time, depended to a great extent, upon the first man's obedience, to this single precept. It was by the one offence of the one man—the one breach of the one commandment, that judgment came upon all men to condemnation.

We shall attend,

I. To the nature, and the use of positive institutions, as they are connected with all the ramifications of civil society. And,

II. To the importance of the particular arrangement, under which the first man was put by his Creator and Sovereign.

Under the first head, we would shew, that positive institutions, such as that under which the first man was placed, have marked and still mark all man's intercourse with his fellow men, and are in fact, inseparable from his existence, and his movement as a social being; we can only refer to a few specimens, but they shall be taken from all

the departments of social life, and every man of the least reflection, may furnish himself with thousands.

Nearly all the intercourse, which a parent has with his child, from infancy to maturity, is of this nature. Every parent is uncommonly anxious to obtain evidence of two facts respecting his child; and nearly all his happiness and comfort as a parent depends upon his ascertaining these facts. The first enquiry is, is this infant in human form a rational being, and not an idiot? and if it is, what is the nature and the extent of its powers? And the second enquiry is, does it possess, and exercise filial affection, and to what extent? And every parent in every state of society, and in every rank of life devises, and puts into execution a great variety of arbitrary contrivances, to ascertain first the existence, and then the gradual development of these principles of feeling, and of action in his child.

Long before the infant has the command of articulate language, the mother has by means of a great variety of her own arrangements, had an extensive intercourse with the opening mind, and has to her own satisfaction made a vast number of important discoveries. And from the time, that the little fellow is master of articulate language, till he finishes his education in the com-



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mon school, or the college, he is put daily and almost hourly under a number of very arbitrary, and, sometimes, to him very disagreeable restraints. He must rise, and go to bed at a particular hour, must sit in a particular place, and not unfrequently in a particular position, must play at particular hours, and at particular hours only; must associate only with particular individuals, and must pay his respects to his parents, and instructors in a particular form. And even all rewards and means of excitement to action, are generally of an arbitrary nature. He will have a coat of a particular cut, or of a particular cloth, or be allowed to make an excursion to a particular place, at a particular time, according as he is a good, or a bad boy, in submitting cheerfully to a set of arbitrary arrangements. Nor is it unworthy of notice in the present connection; that all the world over, and among every class of people, all other things being equal, that man is generally found to be the most distinguished in active life, who during infancy, and youth had been put under the most rigid arbitrary arrangements. The great design of all civil government is, to secure to every member of the community, the full and the perfect use of all the fruits of his lawful industry; and the moral principle is, that whatever is the nat-

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ural fruit of a man's labor of body or mind, is, strictly and properly speaking, *his own*; but to apply this principle, and carry it out into all the departments of organized society, an infinite number of positive institutions is necessary.

The modes of making and of witnessing contracts, by which property or right passes from one individual to another, are many and various. Striking hands—taking off the shoe, and giving it to another—giving and receiving, and putting up a small piece of money—and twenty or a hundred other arbitrary actions have been, and still are, in use, as acknowledged evidences of a real and proper sale. In our own country, as well as in almost all other countries, when a piece of landed property changes its owner, the fact must be written out, in a particular form, which writing must be witnessed and acknowledged before a particular person; and, finally, it must be recorded at a particular place, and by a particular officer.

All the moral duties of any government are included in a single word, *Protection*: and all the corresponding duties of the subject, or citizen, are included in one other word, *Obedience*; but the arbitrary and necessary forms, under which the mutual obligations of the governed and the governors, are

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expressed; and under which, the duties of protection and obedience are mutually discharged, are, in the ordinary sense of the term, *infinite*.

The great moral design of all courts of Justice is, to declare publicly to every man in the community, what is his due. But justice never yet was administered, and never will be administered, in any country, or in any state of society, with respect to any class of conflicting claims, without a great variety of arbitrary forms.

In man's social and every-day intercourse with his fellow men, a number of positive arrangements are equally indispensable. Friendly visits, betwixt families and individuals living in the same neighborhood, or belonging to the same, or to different classes of people; and commercial, and literary, and political transactions, of great importance to the present and to succeeding generations, have, in every age, and in every country, and in every state of society, depended, to a great extent, upon what was the custom, or the fashion of the people and the place.

A flag, whether in peace or war, is only a little piece of cloth, of itself of very little value; but in the form, and under the name, of a *flag*, its value is inestimable.—It is the flag of the nation.

Once more—

The great mass of the words, in all languages, are mere arbitrary marks, having no natural connection, either in form or in sound, with the things which they represent. External objects make the same impressions upon the senses of men, and produce the same feelings in every generation, and all over the world: but the words, which express the qualities of these external objects, and which express the corresponding feelings, are very different in different countries, and in different generations of the people of the same country; and they have, in the most of cases, no natural connection either with the object they represent, or with one another.

The general proposition is thus clearly made out—That positive institutions mark all man's intercourse with his fellow men, and are, in fact, inseparable from his existence and movement as a social being.

Let us now—

- II. Attend, more particularly, to the positive or, if you will, arbitrary commandment, under which the first man was placed, on his being put in possession of his original inheritance. “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and

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evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Here we are to remember,

1. That Jehovah is and was, from the beginning, the sovereign Lord and proprietor of all. He made all that is in the heavens, and in the waters, and on the dry land. And he preserves them all. He has, therefore, the unquestionable right to dispose of all these, or of any class of them, or of any individual of a class, to whom or for what particular purpose, and upon what particular conditions, may seem good to himself.

2. That the same Jehovah was pleased to make man just such a being as he is. He was made in the image of his maker, and was set at the head of all that belongs to this earth. He was made an intelligent, a free and moral agent, and was formed both in body and mind, to the natural and constant use of such positive institutions, as we find have marked the history of the race in their intercourse with one another, in all ages, and in all states of society. But,

3. Though man was to be in one sense, the lord of all below the Sun; yet he was not to be an independent, but a dependent being. He held his all—his very nature, and all his enjoyments, and all his hopes, as the gift of his Creator. And let us particularly remember, that being made after the

image of God, his chief duty, and his chief happiness were to consist in his having regular intercourse with God, and that though he was in consequence a perfect being, yet his intellectual, and moral powers were to be developed, and improved under a system of means adapted to his nature as a dependant being. Hence, acknowledging his dependance upon God in any form, which infinite wisdom and infinite goodness might appoint, must have always been a profitable mode of expressing filial affection, and reverential confidence in the great, and the almighty, and infinitely good father of all.

From these, and from many similar facts it follows:—

4th. That the prohibition given to the first man, as a test of his obedience to the sovereign lord of all, was a reasonable and an easy requisition; nor will it be easy to find in all the ramifications of Society, a single case in which a positive institution, as a test of obedience, and as a means of intellectual and moral development, was more simple, and easy, and reasonable, and better adapted to answer the great end for which it was appointed.

It was reasonable—the Sovereign Lord of all had just put man into possession of his ample inheritance. He had given him dominion over the sea, and over the dry

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land, and over the cattle, and the fish, and the fowl, and over all the productions of every one, and of all of them, and he required as a test of his obedience, that he should not eat of the fruit of only one particular tree.

It was an easy requisition—man had no need of the fruit of this particular tree. He was not required to make a single sacrifice, or to deny himself of a single enjoyment.

He was not even required to give any portion of the regular increase of any of the numerous, and rich substances which were put under his command. He was just required to be satisfied with what he had in possession, and in prospect, and to acknowledge his dependence upon the giver of all, by refraining from the use of a single tree.

As a farther illustration of the general proposition, we may observe,

5th. That God has, in all his dealings with men, suspended their happiness, and the enjoyment of his favour to a great extent, upon the observance of positive institutions.

The Sabbath is moral, as to its nature. Some portion of our time, ought to be devoted exclusively to the worship of God, but it is positive as to the seventh part of our time. It might have been the third, or the 10th, or 20th, with equal propriety, if

God had seen fit to appoint it so. A number however, of other arrangements respecting the Physical nature of man, and of other animals, would likely have also been necessary, had any other portion of time, but the seventh part been appointed as the time of rest, and special devotion.

Circumcision, the seal of the covenant made with Abraham, and in him with all his descendant, was a mere positive commandment. The safety of the whole of the thousands of Israel, in that memorable night when the destroying angel, passed through the land of Egypt, was suspended upon the head of the family, putting his household under the protection of blood sprinkled upon the lintels, and upon the door posts of his dwelling.

The tabernacle and the temple, and all the arrangements for national worship under the Old Testament dispensation, were positive, or Arbitrary institutions, and the important ordinances of Baptism, and the Lord's supper, under the New Testament dispensation, are of the same nature.

The penalty annexed to the violation of these, and similar positive institutions was also express and severe. It was death, or exclusion from all the distinguishing privileges of God's people. The uncircumcised man-child was to be cut off from the people



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of the Lord. The man who being ceremonially clean, and who was not on a journey, and neglected to eat the annual passover at the appointed time and place, and in the specified manner, was doomed to the same punishment. Nadab and Abihu, the sons of Aaron, died awfully in the presence of Jehovah, because they presumed to offer incense otherwise, than what was commanded. King Uzziah was struck with an incurable leprosy, because he attempted to execute in a single case, the office of priesthood. And Uzzah was struck dead on the spot, because from the impulse of the moment, and from what no doubt, in popular language is called a good motive, he ventured to touch the ark of the covenant.

We refer to these things at this time merely as matters of fact, in the divine arrangements, and as leading features in the character of God's government of the human family; and in whatever way you may explain the system, the general proposition is incontrovertible.—That God has in all his dealings with men, been pleased to suspend to a great extent, in a great variety of important cases, their safety and happiness, and their intercourse with him, as their father, and their friend, upon their regular, and punctual attention to positive institu-

tions. Nor would it be a very difficult matter, did the end we have in view demand it, to go into detail, and shew that all these arrangements have been of a merciful nature—all well adapted to the nature of man, and the various circumstances under which his lot is cast, and all intended to unfold, and apply to fallen man, the great salvation.

And connect this general proposition with the first, viz:—that man from his very nature has carried on nearly all his intercourse with his fellow men, through the means of positive institutions.

We close the Subject with a few

### GENERAL REMARKS.

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1st. The establishment of Positive Institutions, is in every case one of the peculiar rights of Sovereignty. The father of a family—the master of a school—the legislature of every country, under every form of government—the judges in all courts of law, and public opinion, in a particular neighbourhood, or through a particular class of the community, are all in their respective spheres, absolute Sovereigns, and as such possess, and exercise an absolute right of making, and changing a great variety of arrangements to be subservient to the par-

ticular purposes of their respective departments.

It is, however, in all such cases to be remembered, that wisdom, and fidelity, and talent are supposed to belong to the individuals who exercise such acts of Sovereignty. Hence, though in the language of law, they are obligatory solely because they are enjoined by the proper authority, yet in point of fact, that authority is supposed to have made these enactments, because they were in the nature of things adapted to cherish, and perfect some great moral principle. And if this is the true state of the case, in human arrangements, much more must it be so in the divine government. We are in fact, never even in theory to separate the absolute, and incontrovertible right of Jehovah to make and manage all his creatures as he may please, from the full exercise of his wisdom, and love, and goodness.

2nd. In all states of society, the guilt of violating a positive institution, is estimated, not by the intrinsic value of the act; but by the rank and authority of him who enjoined obedience, and the value of the moral principle, that institution was designed to secure. The mere act, by which a flag may be insulted, may be very trifling; and yet that act may involve the welfare and happiness of nations, and of unborn generations.

3. When any positive institution is once established by the proper authority, the obligation to observe it, by all those upon whom it is enjoined, is as strong as the obligation to observe any moral duty can be. Nor is it, in any case, safe for those, whose duty it is to obey, to cherish speculations as to the comparative value of these two classes of duties.—Gen. Washington once told an applicant for office, that he had lost the appointment solely because he had failed to attend, at the given hour, only by a few minutes. Previous to its being fixed, by the proper authority, it may be a mere matter of indifference whether public worship shall commence on the Sabbath, at a particular place, at ten, or twelve, or two; but when once the hour is fixed, neither the preacher nor the people can, with a good conscience, trifle with the most rigid punctuality.

4. All the institutions of worship being positive, and God alone having the right to appoint the means and the modes of worship, the receiving, and observing, and the keeping pure and entire, all that God has been pleased to appoint, must be a great and important duty; and these appointments, till they are changed by the proper authority, must be binding at all times, and in all places, upon individuals, and upon societies.

Hence, in this age of inquiry and revolution, it is an important enquiry, to ascertain how far the modes of worship, and forms of government, adopted by the different Protestant churches, are authorized, directly or indirectly, by plain and express divine authority. The awful denunciation, which closes the canon of Inspiration, must embrace positive, as well as moral, duties. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. XXII, 18, 19. An enquiry of this nature, is peculiarly necessary from the acknowledged fact, that the natural tendency of the human mind, has been to modify divine institutions, according to the prevalent notions of fitness and propriety.

5. It is dangerous to suppose, even for a moment, that any fact or principle, which is contained in the book of God, is of little or no use: or of little or no importance to us, or to any portion of our fellow men. Jehovah never said—never did—never put

upon record, any thing of this character. God's word is like his works—*one great whole*—nothing superfluous—nothing lacking—nothing out of place. And he, and he only, who takes the largest and the most comprehensive view of the whole, will be best qualified to ascertain the value and the use of any of the particular parts.

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NO. VIII.

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SOCIAL LIABILITY.

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SECTION. I.

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*"By the offence of one man, judgment came upon all men to condemnation."*—Rom. V, 18.

This sentence has a particular reference to the first offence of the first man, the progenitor of the whole human family. Nor is there any other event in the whole history of man, to which it can with propriety be applied.

Condemnation always supposes guilt; and guilt generally supposes crime. Guilt is

being liable to punishment, and always supposes the violation of some law, but this law may be either moral, or positive, and it may have been violated either in our own personal conduct, or in the conduct of some other person, with whom we have been some way or other, connected. We propose in this sketch, to consider liability to punishment, chiefly as having been incurred by the conduct of others. And in considering the subject we shall,

1. Attend to some of the great and leading facts of this nature, which have marked in all ages, and in every state of Society, Man's intercourse with his fellow men. Here the general proposition is, that every where in all ages, in every state of society, and in all the departments of life, we find men old and young, male and female, rich and poor, high and low, virtuous and vicious, on various occasions, suffering to a great extent in consequence of the conduct of others, with whom they have some way, or other been connected, and over whose conduct they had no controul.

The manner in which children are made sufferers, in consequence of the conduct, and character of their father is familiar to all. A drunken father conveys to all his children, as it were by inheritance, a diseased body, and frequently poverty and

wretchedness in the extreme, and always more, or less disgrace, and degradation in society. The son of a thief, or a murderer, or of a traitor, or of a notorious covenant-breaker, is by some principle in human nature always thought of with feelings of a very different kind, which accompany our thoughts of the son of a patriot, or of an honest and respectable man.

In commercial society, facts of this nature are every where seen and felt. Not only an individual, but a whole family, and extensive family connections, may all be reduced to poverty, and degradation in society, from the weakness, or infidelity, or misfortune of a single agent, to whom a particular kind of stock, or speculation was committed. And men, and all their family connections, are every year great sufferers, and in many cases reduced to absolute poverty, and deprived even of the means of obtaining a comfortable subsistence, in consequence of their having become security for some particular friend, who has been unfaithful, or unfortunate, in conducting some particular business, in which he was engaged. In every case of the kind, the law of every country holds the security liable, or *guilty* to all the extent of the original engagement; while at the same time it is perfectly understood by all concerned,



that the individual who meets the claims, and cancels the engagement had no agency in managing the concern, which occasioned the loss and the sufferings. Nor do we even accuse the government, or officers of the government of injustice, or oppression in their carrying out to all their extent, engagements of this nature.

In Politics and Jurisprudence, a nation never dies while an efficient and independent executive is maintained. All the individuals of the nation die. Every individual who is any way connected with the Executive soon disappears; but the national acts are binding from generation to generation, and binding after revolutions may have succeeded revolutions, and the form of the government completely changed. It makes no matter who were the particular individuals, who incurred the responsibility, or under what particular form of government they exercised their powers. The acts were national acts, and as such are binding while the nation exists, or till they are fulfilled according to engagement.

The government of the United States has had large demands, allowed by the existing governments of France, and Spain for damages done to the citizens of the United States, by Frenchmen and Spaniards, under the government of Napoleon, or when

was scarcely known who was the head of France or Spain. The legitimates when restored to the thrones of their ancestors, no doubt considered it a very hard case that they should be held responsible for the damages done, under the authority of him, whom they considered as an usurper: and it may be considered as a hard thing, that the subjects of these countries should in any form, or in any degree be made to account for the robberies of men, of whom they individually knew nothing, and from whom neither they, nor their country have derived any benefit; but the great leading principle, that the *nations* of France and Spain were responsible for these spoliations, and losses has never been called in question. The existing generation of men succeeded by inheritance to these liabilities.

Once more,

Man, by his nature, is a social being. He always has existed, and always will exist, and act, while an inhabitant of this earth, as a member of society. Individual interest, and individual character must, of course on almost all occasions, and in a great variety of nameless forms, be deeply involved in the transactions, and in the character of the community. And again, as the character and situation of this mass have been, and always will be, formed chiefly by the

conduct and the character of a few prominent individuals, the destinies—the happiness, or the misery—of every country, and of every age will always depend, to a great extent, upon the conduct of these few individuals; and, in ninety nine cases out of the hundred, the mass of the individuals thus depending upon the conduct and the character of one or two, will have little or no control over that conduct, which, in the ordinary language of men, is to fix their destiny.

From these and similar facts, found in every portion of the history of man; and which are also matters of daily observation every where, the following conclusions are unavoidable:—

1. That every man is, by his very nature, intimately connected, in a great variety of ways, with thousands of his fellow men, whom he has never seen; and that the conduct and the character of a single individual may have an extensive, and a lasting influence upon millions of his fellow men, who are far removed from him, both as to time and place.

2. That these liabilities may be classed under two general heads, viz:—Natural and Positive. The son inherits a diseased or a healthy body, and, in many cases, also an intellectual or moral charac-

ter; and generation after generation sustains the character of their ancestors, by what may be called a natural influence. Like produces and continues like. But, in commercial and political transactions, lasting and important liabilities are created and continued by positive arrangements.

3. That, in all cases of social liabilities, individual and representative responsibility are always kept distinct. Nor is it, in the most of cases, a very difficult thing to have a clear and distinct conception of these two distinct responsibilities.

Every citizen of these United States, who thinks at all, must feel that himself and his children, and his children's children are deeply interested in the conduct and character of the President of the U. S., for the time being. An able and virtuous President, with an able and wise and faithful cabinet, must be a great blessing to the millions, both the born and unborn, on both sides of the Atlantic. And, on the other hand, a weak and a wicked President, and cabinet, must be the occasion of inconceivable inconveniencies, and real privations, and sufferings to countless millions, both of the present, and of succeeding generations. But yet no man ever thought of attributing to himself, or to his children, the personal wisdom, or intellectual ability, or inflexible in-

tegrity, which has marked the character of any distinguished executive officer; nor, on the other hand, has he ever thought of being charged individually, or of having his children charged individually, with the weakness, or the wickedness of a bad executive officer. He, and his children, and his neighbors, and their children feel and acknowledge, that they are personally and deeply involved in the consequences of the official acts of these men, whether these consequences are of a beneficial or a hurtful tendency; but, at the same time, individual and personal merit and demerit, and individual and personal responsibility, are clearly understood, and never, for a moment, merged in social representative transactions.

From a view of the above facts it follows,

4. That the terms, *guilty* and *innocent*, must, with every thinking man, be used in a different sense, when they are applied to responsibilities incurred by the conduct of another, from that in which they are used when applied to personal conduct. In the former application, *guilty* can only mean liability to suffer punishment; and *innocent* to be not liable. But in the latter application, they mean, having violated, or having not violated, some moral or positive commandment. In the one case, the terms ap-

ply to a personal act, and to personal character, but in the other they only mark the nature and the consequences of a certain act, or acts, as these consequences are felt by another person.

5. In every case of Social Liability, *unity* is recognised. The individuals concerned may be millions, or only two, and they may be in every other respect and bearing, distinct and separate; but in the particular case in which liability applies, they are in law, only *one* moral person.

The father and the son, the ancestor, and the descendant, have only one common nature, or *one* common right. In commercial transactions, the company is *one*, though composed of many individuals; and the nation acting by the constituted authorities, with all her other varieties, and differences, while a nation, continues *one* and indivisible.

## SOCIAL LIABILITY.

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### SECTION. II.

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From the fact, that men generally in every age, and generation, and in every state of society, and in all ranks, and conditions have acted extensively upon the

principle of social liability, the inference is fair, that the principle itself must be an original, and inherent principle in human nature. It is in fact utterly impossible that men in such a great diversity of situations, should have acted, and should continue to act so uniformly upon the principle, and yet the principle not be original, and common to our nature.

We propose in this section to view it as connected with the divine administration. And the general proposition here is,

That the application of the principle, is prominent in the whole of God's government of his creature man.

We shall attend,

I. To it as a mere matter of fact in the history of man, as given by the spirit of God. Systematic writers have here generally adopted the phrase, *Federal representation*, and some of the many facts of this class are these,

1. The promise made to Noah, Gen. VIII, 20—22. The covenant made with Noah, and his Sons, Gen. IX, 8—17. And the curse denounced upon Canaan by Noah, and the blessing pronounced by him on Shem and Japheth. Gen. IX, 24—27.

2. The case of Abraham, Gen. XVII, 1—14. Referred to in almost every page of Jewish history. See particularly Exodus,

VI, 1—8. 2 Chron. XX. 6 and 7. Neh. I, 5—9. Act, VII, 17.

In fact, nearly the whole of the divine administration to the Jews, as a body is only an application of the principle of federal representation.

3. The promise made to Hagar, respecting her son Ishmael, Gen. XVI, 10—12.— And made to Abraham in answer to his prayer, Gen. XVII, 20. Compared with the history of the Arabians, in every generation.

4. The case of Phinehas the son of Eleazer, Numb. XXV. 10—13.

5. The case of David mentioned, Psalm, LXXXIX, 3 and 4, and 2 Samuel, VII, 12—17. And often referred to, in the history of the Kings of Judah, see particularly, 1 Kings, XI, 34—36. 2 Chron. XXI, 5—7.

6. The case of the Gibeonites, Joshua, IX, 1—end. And acted upon, 2 Samuel, XXI, 1—9.

7. The case of Amelek, Exodus, XVII, 13 and 14. And acted upon generations afterwards, 1 Sam. XV, 1—9.

8. The case of Jehu, 2 Kings, X, 30, and XV, 12.

These cases as mere matters of fact, may suffice as an illustration of the principle. In whatever way we may explain the thing, there can be no doubt, but that God as the



righteous governor of families, and of nations, has dealt with the individuals of one generation in a particular way, in judgment, or in mercy, in consequence of the particular conduct, or privileges of a former generation, and has dealt with them very differently from what they would have been dealt with, had they not been the natural descendants of particular parents.

II. The principle, that a nation while it retains its political independence never dies, though the individuals composing that nation, are continually changing, is recognised, and acted upon in every page of the Bible.

1. The iniquity of the Amorites, was not full in the days of Abraham; but it was full in the days of Joshua. Gen. XV, 16.

2. Moses through the whole of the book Deuteronomy addresses the children of those who acted at Mount Sinai as having been parties to the covenant then made, see Deut. V, 1—5. Joshua, also in his last address, speaks of the nation as one unbroken unit, from the days of Abraham, till that period. Joshua, XXIV, 1—13.

3. The principle runs through the whole of the devotional, and historical Psalms. See particularly, Ps. CV, and CVI. See also the confessional prayers. Ezra IX, 5—end, and Nehemiah, IX, 1—end.

4. It is upon the same principle that nations are addressed and spoken of in the Prophecies, as moral persons. . Ez. XXV—XXXII. Amos, I and II. chapters—and Revelation, XVIII.

III. The principle is expressed in direct terms, and incorporated into the doctrines of the Bible. It is an important clause in the second commandment. "I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them who hate me, and shewing mercy to thousands of them who love me, and keep my commandments." Repeated and made an important part of a prayer. Numb. XIV, 17, 18, 19. Referred to in many of the devotional parts of Scripture. See particularly, Ps. CIII, 17 and 18, and Ps. CIX, 9—14.

Consult also the declaration of our Lord, concerning the men of that generation. Matt. XXIII, 34—37.

IV. Children from infancy to maturity were destroyed, by the visitation of God's providence, in consequence of the iniquity of their fathers, in the destruction of the old world, and in the destruction of Sodom and Gomorah; and in the destruction of Jerusalem according to the threatening. Deut. XXVIII, 49—57.

All the children of the Canaanites, with-

out any exception, were destroyed by the express command of God, along with their parents. It was to be otherwise with the children of any other nation, against which the Israelites might wage war. See Deut. XX, 10—18. The sons and the daughters of Achan perished also in his iniquity. Joshua, VII, 24.

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The declarations in Deut. XXIV, 16, and in Ezekiel, XVIII, 20, can never with any propriety be argued against the principle expressed, and included, and acted upon in so many other passages—to meet however, any such objections which may be urged, let it be remembered,

1. That the whole of the Bible is a manifestation of mercy, and that the whole is addressed to *adults*, and that the execution of the sentence, of a violated law upon the children, and upon the property of wicked men, is no doubt among other reasons, intended as a special warning to all future generations. Nor is there a single temporal calamity of a more alarming nature to a parent, than the thought, that his children are to be involved in his ruin.

2. That by far the greater number of the applications of social liability to children,

is peculiarly a dispensation of mercy. Wicked and ungodly men are not cast off, but they are continued in the enjoyment of particular privileges, on account of their having been connected by parentage, or otherwise, with holy men. See Ps. CV, 8, and CVI, 42—48. 1 Kings, XI, 12, 13, and 2 Chro. XXI, 6, 7.

3. That adults being the children of wicked men, and connected with a wicked generation, are generally warned of the approaching judgments, and exhorted, and encouraged to repent, and forsake their sins, by a promise of mercy. The whole of XVIII, Ezekiel, is evidently of this character. Men, who were themselves wicked, and the children of wicked men, and intimately connected with an uncommonly wicked generation, are told that they may escape from their own iniquities, and from the iniquities of their fathers, by repentance and amendment of life.

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## SOCIAL LIABILITY.

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### SECTION. III.

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*“By the offence of one man, judgment came upon all men to condemnation.”—Rom. V, 18.*

We enquire now what was the condem-

nation, which has come upon all men, by the offence of the *one* man. We cannot go into details, nor is it safe, or profitable to go very far into details on this subject. We ought to be satisfied here with a few plain, and prominent facts, which are either clearly revealed, or evidently implied in what is contained in the Bible.

And,

1. Every man in consequence of the one offence, of the one man, is subject to death, and to all the infirmities, and diseases, which produce and accompany death. A great change was thus produced in man's physical nature. Rom. V, 12.

2. All connected with man, as an inhabitant of the earth, was laid under a complication of evils. The ground was cursed for the sin of man. Gen. III. 17, 18.

The lower animals had their situations, if not their nature to a considerable extent also changed. Romans, VIII, 20—22. Man being now a rebel, the protection, and the blessing of heaven upon his extensive, and rich, and varied inheritance was forfeited.

3. His moral nature underwent a great change. He was now a sinner, and not a holy being. The image of his maker, originally instamped upon his nature, though not destroyed was greatly defaced. The

scripture is very plain, and express on this view of the subject. Hence, those who set themselves against the commonly received doctrine of human depravity, find great difficulty in explaining these passages, and accounting for some stubborn facts occurring in every portion of the history of man.

This great fact is expressed in Systematic Theology by the phrases, "the corruption of our nature," "human depravity," "original sin," &c. &c. In systems of philosophy and moral essays, it is called, "evil propensities," "vicious dispositions," "depraved habits," &c. &c.

The language of scripture on the subject, is strong and varied. "The heart is deceitful above all things, and desperately wicked; who can know it?"—Jer. XVII, 9. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falsehoods, blasphemies" Mat. XV, 19. This corruption of nature is the sin, that dwells in us, Rom. VII, 17 and 29; and works in us all manner of concupiscence, Rom. VII, 8; reigns in us, and over us, Rom. VI, 11, 12, 14; and deceives us and slays us, Rom. VII, 11. It is called lust, Jas. I, 15; the flesh, Rom. VIII, 1; the body of sin, Rom. VI, 6; the body of death, Rom. VII, 24; the law of the members, Rom. VII, 23; the law of sin and death, Rom. VIII, 2. The

**term** law, in these and similar passages, is evidently used in the same sense, in which it is used in modern philosophy, when we speak of a law of nature; that is, an ultimate fact, inherent in the subject of which we are speaking.

The first three chapters of the Epistle to the Romans, may be considered as a proof and illustration of the general and universal corruption of human nature. A summary of the proof from the Old Testament scripture, is given chapter III, 10—18.

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The facts which corroborate and illustrate the doctrine, are also numerous, and varied, and open to the observation of every reflecting mind.

All wise, and good, and reflecting men in every age, and of every country, and sect, have in substance acknowledged and lamented, that human nature is somehow, or other greatly corrupted. The great object of all the labour of Moralists, and the work of lawgivers, has been to eradicate, or counteract the natural tendency of men to evil. Improvements in morals have always been suggested, and carried on by the suggestions and unwearied efforts of only a few, in direct opposition to the character, and con-

duct, and disposition of the great mass of the community. Every man, young or old, and every body of men, large or small, when left without regular moral instructions, and from under the restraints of government, have sunk very rapidly into ignorance and vice; the natural tendency of every man, and of every society, has every where been to degenerate—children who have been kept at the greatest distance from the influence of bad example, have always required great, and continued labour to form them into habits of morality and religion; while if just left to themselves, they in the most of cases, easily and rapidly become idle and vicious. Every honest man, readily acknowledges that he does not love God as he ought to do, and that it generally requires a considerable effort to bring his mind to contemplate divine things; while no effort is necessary at any time to attend to what is opposed to piety and devotion. And finally, it is a distinguishing feature in the experience of all truly pious people, that the more extensively they become acquainted with themselves, and with God's law, and the greater advances they make in personal holiness, they are the more deeply impressed with a sense of their natural, and original depravity. "Behold, I was shapen in iniquity; and in sin did my mother conceive me. Cleanse me from secret



faults. Keep back thy servant also from presumptuous sin. Search me O God, and know my heart: try me, and know my heart, and see if there be any wicked way in me. I find then a law, that when I would do good, evil is present with me. O wretched man than I am, who shall deliver me from the body of this death." Hence,

4. A change of man's relation to God, and a change of his moral nature must be realised in every man, or he must sink into eternal death. "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto you, ye must be born again." "He that believeth on him, is not condemned: but he that believeth not, is condemned already." Through the whole of the Bible, there are only two classes of men spoken of: those who are sinners, and are under a sentence of condemnation; and those who have become saints, by being interested in the great salvation. "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

The above four particulars, may be considered as the prominent facts, which belong to this important subject. They may be dwelt upon to almost any extent. Some of them are capable of greater illustrations,

and applications to practical subjects, than others, and some of them may have been carried into detail on some occasion, with greater minuteness than was for edification; but they cannot be too often referred to, where either the religious or moral improvement of man is at stake. Till we know thoroughly the nature of the disease under which we are languishing, we will not very likely understand, and appreciate the remedy, which is provided and offered to us in the gospel. The great defect in perhaps thousands of pulpit discourses is, that the depravity of our nature is not exhibited, as it is exhibited in the Bible; and in by far the greater part of religious, and moral instructions, which have been given in our public schools and colleges, and addressed to what are considered the higher classes of Society, this important doctrine has been systematically kept out of view.

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### **INFERENCES.**

From all that is known of the condemnation, which has come upon all men, by the offence of one man; it is evident,

1. That this condemnation, whatever it may be, is not divided or parcelled out

among the descendants of the *one* man; but the whole, undivided condemnation, falls upon every individual of the race.

2. That in the relations, which the *one* man in this case stood to his descendants; there was no necessary reference to the number of the individuals, who were to be involved. The system from its very nature was capable of indefinite application. It might cover the destinies of ten, or one hundred, or one thousand, or millions of millions, and still continue the same in all its essential features.

3. In attending to the details of this subject, it is of importance to bear in mind the difference there is between a sentence, and the execution of a sentence. Every individual of the descendants of the one man, is by virtue of his connexion with that one man, under the condemnation; but the full execution of the sentence is suspended with respect to all during the present state of existence; nor shall it be executed to the same extent upon every individual, nor in the same form, upon the same individual in different stages of his existence; all are liable to death and disease, and all suffer diseases and death; but all are not visited with the same diseases, nor have all the same agonies in the hour of dissolution; all have by inheritance a corrupt nature, but

## SOCIAL LIABILITY. 111

all are not under the influence of the same vicious dispositions, and to the same extent. There are infinite varieties of the carnal mind, which is enmity against God, and of the workings of the heart, which is deceitful above all things, and desperately wicked, and though all are under the sentence of eternal exclusion from the image, and enjoyment of God, many shall be delivered from the infliction of the sentence in this last and most awful form. Still it is a fearful thing to fall into the hands of the living God—nor is there any half-way of being saved—the condemnation, if not removed, must end in inconceivable, and endless woe.

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### SOCIAL LIABILITY.

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#### SECTION. IV.

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*“By the offence of one man, judgment came upon all men to condemnation.”—Rom. V, 18.*

We enquire now what was the particular connexion which existed between the *one man*, and all other men, in consequence of which condemnation hath come upon all men, by the offence of one man? The most consistent answer which ever has been given to this important question is, “That the first man was for holy, and wise, and bene-

volent purposes, constituted by God himself, the federal head, or representative of all his natural descendants." A summary of the proof of this position, follows.

"Man was created a moral agent, capable of understanding obligation, of being directed by law, and of being influenced by motives.

Thus constituted, God might, consistently with his justice and goodness, have placed him under the moral law, which was adapted to his nature, without any limited period of probation, in his whole existence. Or, He might have suspended his confirmation in holiness and happiness, upon his obedience to the whole moral law, for a limited time. In the latter case, had he obeyed, his confirmation would have been an act of grace, which he could not have claimed under the law.

But God manifested his grace to man still more conspicuously, by suspending his whole probation on a single precept. And this single precept was presented to him in a very impressive manner; because the object of it was clearly set before his eyes, and accompanied with a view, at the same time, of the "tree of life" the sign and seal of his confirmation in happiness, when his probation should be terminated.

This transaction between God and Adam

appears substantially, though not formally, as far as revealed, a covenant transaction. The disparity between the parties is no valid objection; because God has since condescended to covenant with man. Nor is the want of formality, as it appears in the sacred record, a substantial objection, because the record of the whole transaction is evidently no more than a brief outline.

A covenant is an agreement between two or more parties, that on condition of something being done by one party, some good or privilege shall be conferred by the other; and upon failure to perform the condition, some penalty shall accrue. A covenant may, and often does extend its promised benefits to a third party, who has no agency in performing the conditions.

The following are some of the evidences of a covenant transaction between God and Adam as the representative of his race.

1st. Man's probation was for a limited time; but this could not have been so under mere law, for then it must have been co-extensive with his existence.

2nd. His probation was suspended on a positive precept, and not on the moral law, or any part of it. The only condition which he was to observe, was, not to eat of "the tree of knowledge of good and evil."

3rd. The tree of life was appointed as the seal of confirmation in his holy character and assured happiness, at the end of his probation.

4th. The name of the sign or seal, "The tree of life," clearly implied the promise of life on the part of God.

5th. This promise is also implied in the threatening of death to the act of eating the forbidden fruit; because a threatening to one kind of action implies a promise to the opposite.

6th. A promise is clearly implied on the part of God, to secure man, by grace, from transgression in all points of the moral law, upon his obeying the one positive precept. And this we infer from the record, in which there is neither promise nor threatening, in relation to any part of the moral law.

7th. There seems to be implied in this transaction, on the part of God, a promise to Adam, which he doubtless understood, that, upon his obedience, not only himself, but his posterity also, would be forever confirmed in holiness and happiness. This we infer particularly, from the consequences to his posterity of his disobedience.

8th. There was something in the transaction very different from the operation of mere law. The tree of life was instituted as a sign or seal of the life promised. This

was grace, and not a claim of law. And this life was to be enjoyed, not for obedience to a moral but to a positive precept.

But was Adam (including Eve) a contracting or consenting party? I answer, he appears to have been.

1st. Because it is fair to suppose, that he would willingly accede to terms proposed by his Creator; especially such as were so reasonable in themselves, and fraught with so much good to himself and to his race.

2nd. Because, in reply to the serpent, Eve admitted both the prohibition and threatening.—Gen. III, 3.

3rd. Because neither Adam nor Eve, when arraigned, make the plea; that they did not consent to the terms.

4th. Formal assent was not necessary on the part of Adam; though it was probably given, and the mention of it omitted, in the very brief account, which the sacred historian has given of the matter.

The transaction does not accord with the nature and operation of simple law; but it has all the substance of a covenant between the parties, and it ought therefore to be regarded as a covenant.

The posterity of Adam was to be effected by his obedience or disobedience, as the representative of the race. The effects of his disobedience on his posterity, are thus



stated in the epistle to the Romans; "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. V, 12, 14, 19. The first and direct effect of Adam's disobedience, on his posterity, is here stated to be, their sinfulness; "by one man's disobedience many were made sinners."

The second effect is stated to be their death, and this is the consequence of their sinfulness; for "death passed upon all men for that (or because that) all have sinned;" even those, "that had not sinned after the similitude of Adam's transgression;" who were not chargeable with actual transgression.

Now, just the reverse would have taken place in relation to Adam and his posterity, had he obeyed during the time of his probation. He would have been permitted to partake of the tree of life, and have been confirmed in holiness and happiness. His posterity would have been holy, and secured in that holiness by grace; and they would have been entitled to life through the probationary righteousness of Adam, their covenant head. We infer this from the fact

that they are subject to sin and death, through his disobedience.

Adam's disobedience of the law, in covenant form, would place his posterity in no worse condition, in any point of view, than they would have been in, by his disobedience of mere law. The consequence in either case would have been sin and misery. But had not God dealt with the whole race of man through a representative, there is little, if any reason to believe, that a Mediator would have interposed. Having, however, concisely exhibited the representative character, and probation of Adam, with some of the general results, it is not my purpose to dwell on the great wisdom and goodness of God, manifested in this arrangement."—*Extract from "Cottage Theology," published in the "Philadelphian," January 12th, 1832.*

To all these considerations, it may be added,

That the reasoning of the Apostle, in Rom. V, 14—end, and in 1 Cor. XV, 21, 22, 47, 48, 49, is altogether without force but upon the supposition, that Adam and Christ were both covenant heads.

## NO. IX.

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## FAITH.

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**JOHN**, iii, 36. *He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.*

**What is faith or believing, upon which such tremendous results depend?**

In the ordinary concerns of life, no man is at any loss in answering this question. A Child long before it has the command of articulate language, knows what it is to believe, and knows also the nature of that obedience which is in every case inseparably connected with believing. The mother is continually communicating to the object of her care and affection information, and commands respecting a great variety of subjects. The child in the most of cases believes without any difficulty, and yields implicit obedience to all that is required. A man of veracity tells you, that he saw your particular friend, on a particular occasion, and that he was well, and desired to be remembered most affectionately to you and yours. You pass the house of a stranger, when you

are from home, and you ask the distance from his house to the next house, or to the next village, and he gives you the desired information. You read, or hear every day of the transactions of the day. The Reform Bill has passed the house of Lords—the political state of things generally in Europe is fluctuating—the prices of such articles in the foreign markets, are rising or falling, &c. &c. &c. In all these and in every such case, every man exercises faith or believing, and no man needs any other man to tell him what faith is.

It is exactly so in reading the Bible, God there tells us, that the world was made by the word of his power—that Adam was the first man—that Cain was the first murderer—that the inhabitants of the old world were very wicked, and all destroyed by a deluge—that there were such men in old time as Abraham, and Joseph, and Moses, and Samuel, and David, and Daniel, and Paul, and Peter, and such nations as the Egyptians, and Assyrians, and Jews, and Romans. And while you read these, or similar statements in the Bible, you either believe or disbelieve, and you exercise your mind in believing or disbelieving these and similar statements, exactly as you exercise your mind in believing what you read or hear of the ordinary transactions of the day.

Those and similar historical facts present the subject in its most plain and simple form; but we believe or disbelieve the doctrines, and Prophecies, and threatenings contained in the Bible, and the doctrines, and abstract propositions, and rules of any of the physical or moral sciences, precisely in the same way. And in every case of the kind there can be possibly only three distinct states of mind. We believe, or we do not believe, or we are in a state of doubt, and suspend our belief, or disbelief till we obtain farther information.

We proceed, then to suggest some general remarks on the nature, and use of faith, particularly as it is connected with personal salvation, and holy living. And,

1. Faith is always placing confidence in the veracity of the person who gives the testimony, or information; and our confidence is always in exact proportion to our previous belief in his capacity and integrity. "If we receive," says the Apostle John, "the witness of men, the witness of God is greater." If a child can depend upon the bare word of its parent—if one neighbour can depend upon the word of another neighbour—if in the daily concerns of life, we are continually placing almost implicit confidence in the declarations of our fellow-men; much more ought we to depend upon

the word of God who cannot lie—who can never be mistaken himself—and who can have no possible inducement to deceive any of the creatures which he has made. Implicit confidence in all that Jehovah has been pleased to reveal is in fact the most reasonable thing, that a reasonable mind can do.

2. In believing there is always an acknowledgement of our weakness, or ignorance, and reliance on the ability, or superior skill of the person in whom we have confidence. What we believe, is something which we have neither seen nor examined for ourselves; and in the most of cases we have had no opportunity of making the examination personally, but we rely upon the Testimony of another. Abraham at the command of God went forth, not knowing whither. By faith he sojourned in the land of promise, as in a strange country; and, by faith, when he was tried, he offered up Isaac. See also our Lord's reasoning, Matt. VI, 21—end. Upon this principle, faith is also opposed to sight or vision. 2 Cor. V, 7. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers, and pilgrims on the earth."

In every case of belief, whether in human, or divine Testimony, the terms of the proposition must be understood; but the results, and a number of other important facts, and circumstances are not made known. Abraham, for instance, understood distinctly, that he was to leave his father's home, and go into a distant country, but he knew not whither, nor what was to be his particular situation in that unknown country. The apostles were commanded to go into all the world, and preach the gospel to every nation, and the promise was, that their master was to be with them always, even to the end. They believed the promise, and obeyed the command; but how, and in what manner, and to what extent they were to enjoy the presence, and support of their master, they knew not. At the Red Sea, Moses was to speak to the people, to go forward; there was an implied promise, that their safety and deliverance were to be connected with their obedience, but how these were to be secured, they had no means of knowing. The same fact is known, and acted upon extensively in our daily intercourse with one another. Were we never to act upon the information which we receive from our superiors, or inferiors, till every circumstance connected with the subject was fully stated, and fully explain-

ed, very little business would be done in the world.

3. Every person in the exercise of faith, or believing, knows the difference there is betwixt the confidence which he has in a plain statement of a matter of fact made by a person of undoubted veracity, and the confidence he has in the truth, or correctness of an opinion, though given by an individual of the first standing. Your Physician tells you, that your system is seriously affected, and that unless you submit to a certain course of medicine, you will in all probability soon be a dead man; you have not the least doubt of his sincerity, and you have a high opinion of his talent, and experience, yet you doubt of the correctness of his opinion in the present case—he may be mistaken. He proceeds to reason the matter with you; he tells you that such a friend was exactly affected as you are, and that he submitted to the course prescribed, and is now a healthy man; and that another friend had all the symptoms, but that he would not submit to the course, and in a short time died. These are strong cases, nor can you doubt, in the least, the facts. One friend has recovered his health, and another is in the Eternal world; but still you may be disposed to doubt, as to your own particular case. The Physician with all his skill and experience, and affection to



you, may in this particular opinion be mistaken.

It is believed that most of the misunderstanding, and confusion, and error which have marked many of the discussions respecting faith, in both systematic and practical Theology, has been owing to not attending to a distinction of this nature. The leading facts respecting the great, and important doctrines of the gospel, are clearly and fully stated in the divine record; but a mere statement of the fact is not enough for the human mind in its present state of alienation and rebellion. It must have explanations and additions, and if these are not to be found in the Bible, they will be found some where else, and will be connected with these plain matters of fact, in all our reasonings on these subjects, and in all our practical applications of them. And though these additions, and explanations are only the opinions of men, they become in such connexion, objects of our faith, or belief, and from their origin and nature, they must always bring along with them a certain degree of darkness and doubt. It ought to be also stated here, that there is no such a thing as an opinion in the Bible, in the sense which we use opinions in human composition. All that is in the Bible is plain matter of fact, whether we call it doctrine, or pre-

cept, or promise, or prophecy; and though all the circumstances necessarily connected with the doctrine, or precept, or promise, or prophecy may not be revealed; yet what is revealed and stated, is plain matter of fact, infallible truth, and demanding our implicit confidence as a mere matter of fact.

4. The evidence of a man possessing faith can never be long a matter of doubt. In every case, whether we consult human, or divine testimony, our faith is shewn by our conduct. If you believe the testimony, and the opinion of your Physician, you submit immediately and implicitly to his direction, and as you value your life, you will not willingly vary in a single instance from his prescriptions. In like manner if you believe, that you are a lost sinner, and that there is salvation no where but in the Lord Jesus Christ; and that it is by reading the word, and by prayer, and meditations, and self examination, &c. &c., that men enjoy this salvation, you will shew your faith, by your works. Your conduct in all these things will be very different from what it was when you did not believe.

5. In all matters of divine testimony, there can be no medium betwixt belief, and unbelief. "He that believeth not God, hath made him a liar." You may on many occasions doubt the correctness of the opinion,

of a fellow man, and not impeach in the slightest degree, his veracity; but when he states to you as a plain matter of fact, what he has seen, or actually performed, there is no alternative; you either believe him, or give him the lie—but all that is in the Bible, and particularly all the declarations which are made respecting God's plan of salvation, are plain matters of fact, resting upon the veracity of Jehovah. If you do not then implicitly submit your understanding, and your heart to this authority, you give God who cannot lie, the lie. And every time that the tender of salvation is made to you in the reading, or the preaching of the word, and you do not receive the message, you repeat the charge—you make God a liar.

6. From a calm and full review of all the cases of belief and unbelief, that can possibly be mustered up, it is evident, that as a mere exercise of the powers of the mind, there can be no difference betwixt what is called human and divine faith. We believe or disbelieve our fellow men by the same kind of mental exercise, that we believe or disbelieve the God who made us, or the Savior who shed his blood for us. But it does not from this fact follow, that a sinner, when he closes in with the offers of mercy, and becomes one in law with the head of the new Covenant, performs this important

act, by the mere exercise of his own natural and unassisted powers. The act is his own act, but it is also an act produced by the special operation of God's Spirit. A living faith is the act of a mind, which has been quickened and made anew; but as to the particular manner in which the Spirit operates, in creating a man anew in Christ Jesus, and in making him willing to be saved in God's way, and where the exact point is, betwixt human and divine agency in this great and important operation, we know nothing. It is enough for a sinner to know that though he is dead in trespasses and sins, he is not only commanded, but encouraged to repent and believe, and to put forth all his energies, from the plain and express declaration, that it is God who worketh in him both to will and to do—and that he will give his Holy Spirit to them that ask him.

7. In the particular act and exercise of what, in systematic theology, has been called saving faith, the following facts must, from the very nature of things, be always more or less distinctly noted, and dwelt upon by the believing mind:—

(1.) I am, in myself, a lost helpless sinner, destitute of every thing which can recommend me to the favor and protection of him who made me. I am under a just sentence of condemnation.

(2.) The Lord Jesus Christ is able and willing to save me. He is able to save to the very uttermost, all who come unto God by him. And his salvation is a complete salvation, exactly suited to my particular case. And there is salvation no where else.

(3.) The religious exercises of reading the bible, and prayer, and praise, and self-examination, &c. &c., are found to be agreeable and profitable exercises. And,

(4.) The individual, in some form or other, makes a solemn surrender of himself, and his all to the Lord. "One shall say, I am the Lord's: and another shall call himself by the name of Jacob: and another shall subscribe by his hand unto the Lord, and surname himself by the name of Israel."— And while he lives in the exercise of such a faith, he will exhibit more or less, all the appropriate evidences of faith. He will be a holy man, and separated from the world.

8. The exercise of faith upon God's bare word, may, if you please, in the language of philosophy, be called a cause: or it may, in the ordinary language of theology, be called a means, or an instrument; but call it by whatever name you please, it is an ultimate fact. We know only, that God has been pleased to connect our being interested in the great salvation, and our gradual progress in conformity to his image, with

this special exercise of mind. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." As to the nature of the connexion betwixt a man's believing, and his being saved, or betwixt his believing this or the other promise, and his obtaining, in due time, the promised blessing, we know nothing. But we know, in this matter, just as much as we know in any other case, of the connexion betwixt cause and effect. God has been pleased so to appoint it. If one ball, under certain circumstances, strike another ball, motion will be communicated from the one ball to the other; the ball which was struck and which was previously at rest, will be put in motion; and the ball which struck, and which was previously in motion, will remain at rest. And the philosopher, who has pored over this simple experiment, which any child may perform, for days and nights, and months and years, and who has, perhaps, written a volume or two on the subject, knows no more than the simple fact—So it is. And the child knows the fact also. All the difference betwixt the child and the philosopher here is, that the philosopher can apply the fact extensively to the explanation of the operations of nature, or to the mechanical arts—the child

as yet, is ignorant of all practical applications.

9. Nothing of merit can, in any case, be attached to merely believing; though the most aggravated guilt may be attached to the opposite state of mind—a state of unbelief. We do not attach any merit to the man, who has been justly condemned, being willing to accept of a pardon, when it is tendered to him. Nor is there any merit in a hungry man receiving food from the hand of benevolence; or in the diseased being willing to be healed: or in the captive being willing to enjoy his liberty: or in an heir of hell being willing to become an heir of glory. Much less can there be any merit in a weak, helpless, and ignorant creature simply believing what Jehovah the Creator, who cannot lie, in direct and plain terms declares. When it is said, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life,” why not believe him?

## NO. I.

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### THE SECOND MAN.

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ROMANS, v, 18.—*Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the gift of righteousness came upon all men unto justification of life.*

In our common version, it reads "*free gift came;*" and the words "*the free gift,*" are a supplement, not being in the original. I prefer taking the supplement from the preceding verse, and reading the *gift of righteousness, &c.*

From these words, as they stand connected with the paragraph, of which they are a part, it is evident—That Adam the first man, and the man Christ Jesus stand in a peculiar relation to the human family. In this passage as well as in 1 Cor. XV, 45—59, the apostle speaks of these two men, as if they were the only two men of the whole family, the misery of all men, both for time, and eternity depending to a great extent upon the the disobedience of the first one man, and the eternal happiness of



all who shall be saved, depending in a like manner upon the obedience of the *second one man*. We have in a former number considered at some length the nature, and the consequences of our original connexion with the *first man*, and we propose now, to take a similar view of our connexion with the *second man*.

The leading facts on this subject are these,

1. The second man is the Lord, from heaven, 1 Cor. XV, 49. The only begotten son of God. John, III, 16. He who thought it no robbery to be equal with God. Phil. II, 8. He who made all things, and upholds all things, whose throne is for ever, and ever, and whom all the angels are commanded to worship. Heb. I, 3—end. From all these, and a great variety of similar passages, we are authorized to say that this second man was from the beginning, the eternal and unchangeable Jehovah.

2. He, in the fulness of time assumed human nature, and thus became man, and the second man—being the seed of the woman—the seed of Abraham—the seed of David—and the Son of man. John I, 14. Gal. III, 16, and IV, 4.

3. He assumed human nature in all its original purity. Though made of a woman, and the son of man, he did not descend

from the first man by ordinary generation. He was that holy thing which was born of the Virgin Mary. Luke, I, 35. He was the high priest, who was holy, harmless, undefiled, and separate from sinners, and who needed not to offer sacrifices first for his own sins. Heb. VII, 16, and 27. He was thus constituted the second man. Formed as the first man was in a manner peculiar to the occasion, and set at the head of a new creation.

3. He in human nature bore to the utmost extent, the penalty of the violated law, and of the broken covenant. He was made under the law to redeem them who were under the law. Gal. IV, 4, and 5. He was made a curse for us, to redeem us from the curse. Galatians, III, 13. He who knew no sin, was made sin for us, that we might become the righteousness of God in him. 2 Cor. V, 21. He, his ownself bore our sins in his own body on the tree, that we being dead to sin should live unto righteousness. Peter, II, 24.

4. His thus bearing our sins is called in Systematic Theology, "the *Atonement*," and in the systems of the two last centuries, "*his Satisfaction*." And it is evident from the very nature of the transaction, as well as from the language which is uniformly used in Scripture when speaking of this subject,

that in his being made a curse, and sin for us, he was substituted in our room, and stead. He was our legally constituted representative, and hence that which he did, and suffered, was put to our account.

It is pretty evident, also, that his being thus substituted in the room of guilty men, was the result of what in human language is called a solemn covenant engagement entered into between the divine father, and the divine, and eternal Son. See particularly.—Psalms, XL, 6—8. Isaiah, LIII, 10—12. Heb. VII, 22. VIII, 6. IX, 15. Isaiah, XLII, 1—7. XLIX, 1—9. John VI, 37—40. XVII, 2, 3, 5.

5. He was in a state of obedience, and sufferings for upwards of thirty years. His obedience to the precept of the law was perfect, and complete, and the sufferings which (particularly in the garden, and on the cross,) he endured in consequence of his being made under the curse, were inconceivably great; they were equivalent to the pains of the second death. But the intrinsic value of his satisfaction, is to be reckoned chiefly, if not solely from the dignity of his divine nature. He, himself bore our sins in his *own body*. He *by himself* purged our sins. Heb. I, 3. The church was purchased by the blood of God. Acts, XX, 28.

6. Whatever was the nature and the ex-

tent of the obedience and suffering of the Surety, the satisfaction, which he rendered, was complete and sufficient. This is explicitly contained in the most of the passages already referred to, and in many others, which may be easily found by any person, who is only tolerably acquainted with his bible. There are also a number of facts interwoven with the whole developement of the plan, which prove and illustrate this position. He did not yield up the ghost, till he had said, "It is finished: John XIX, 30; and then he cried, with a loud voice, and said, "Father, into thy hands I commend my spirit;" Luke XXIII, 26; compare this fact with his declaration, in his last prayer with his disciples, John XVII, 4. God, the Father, raised him from the dead, having loosed the pains of death: because it was not possible that he should be holden of it, Acts II, 24. He was received into glory, leading captivity captive: and seated at the right hand of the majesty on high, as the head and representative of his people: and received of the Father, the promise of the Holy Ghost, Acts, II, 32, Ep. I, 20—end, and IV, 8—13. Pardon, and the remission of sins have been extensively and most efficaciously proclaimed in his name, beginning at Jerusalem—and all through the nations of the earth: and millions of ev-

ery generation have been saved by the application of the blood of his atonement to their souls, Luke XXIV, 46, 47: Acts V, 30—32: and XIII, 26, 28, 29.—And, finally, the Apostle establishes the sufficiency of the atonement, from the fact, that there was no occasion to have it repeated, Heb. X, 1—14.

That the atonement is, in all respects, sufficient and complete, is probably the leading fact, upon which the command to preach the gospel to every creature—to every son of man, rests. It is, without doubt, chiefly, if not solely, from a feeling sense of this fulness and sufficiency, that every one of our lost family, who believes, is encouraged to make immediate and direct application. This is the fountain, which is opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, Zec. XIII, 1. This is the full and deep river of life, which is continually issuing out of the throne of God and of the Lamb, concerning which the invitation is given, "Ho, every one who thirsteth, come ye to the waters," and, "The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely," Rev. XXII, 17. This is a faithful saying, and worthy of all acceptation, that

Christ Jesus came into the world to save sinners: of whom I am chief. Howbeit, for this cause I obtained mercy, that in me, a first rate sinner, Jesus Christ might shew forth all long suffering, for a pattern to them who should hereafter believe on him to life everlasting." After Saul was saved, the blasphemer—the persecuter—the injurious—no sinner of the human family, out of the place of torment, need despair. "Him who cometh unto me, I will, in no wise, cast out. He is able to save to the uttermost, them that come unto God by him, seeing he ever liveth to make intercession for them."

7. Men are interested in this atonement, and saved by it, when they believe, and not till they believe. It is by believing, that they receive the gift of righteousness. They are accepted in the beloved. Justified by faith: Rom. V, 1. He that believeth hath everlasting life, and shall not come into condemnation: but is passed from death unto life, John V, 24. And believing is just taking God at his word—resting our souls' salvation upon the great and important facts, concerning the person and work of our Lord Jesus Christ, which God has been pleased to reveal. It is counting it a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Upon a lost sinner, simply

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believing the declared facts, on the authority of God, the obedience and sufferings of the Surety, otherwise called *his righteousness*, is placed to the account of that sinner, so as to secure the acceptance of his person—the renovation and sanctification of his nature—and his complete salvation.

This is a full and a free salvation, and is tendered, upon the authority of God to every son of man, to whom the gospel is preached: and it is offered and pressed upon him in his very worst character—as a sinner—a scorner—a fool—stout hearted and far from righteousness.

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The above are the great and the leading facts, upon which the mind of every sinner acting faith upon the Lord Jesus Christ, chiefly rests. It is by the believing application of these facts, that the just live by faith. “I am crucified,” says the apostle, “with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.”—Gal. II, 20.

These facts are, therefore, essential to the gospel. Without some knowledge, and some practical application of these facts, we

have no reason to believe that any sinner can be saved:—and the gospel is preached, and men are saved, and built up in their most holy faith, just in proportion as these are exhibited in all their fulness and importance. There are, however, two other positions, and a great number of facts connected with each position, which have occupied, and still do occupy, a large space in theological discussions, which cannot and ought not to be neglected.

The first position is—

That the second man died solely, or at least died peculiarly, for the salvation of only a select number of the human family. Some of the many passages of scripture, by which this position is supported, are the following,—Is. X, 1—16, and 27, 28; Rom. VIII, 29, 30; Eph. I, 3, 4, 5; 1 Pet. 2—4; John, VI, 37, 65, and XVII, 2.

It is farther argued—“That the tenet of Christ’s dying equally for all men, or for any that are not elected, and actually saved, is pregnant with the most glaring absurdities, viz: that as but few of mankind, comparatively taken, are actually saved, God hath in a great measure lost his end, in his principal work of mens’ redemption; that either through want of wisdom, he hath laid his plan extremely ill, or through want of wisdom, power, or mercy, he is unable to ex-



cute it in opposition to the corrupt inclinations of men; that multitudes of wicked men, for whom he put his Son to death, must be much more wise and powerful than himself; so that he cannot make them willing in the day of power, or keep them through faith unto salvation; that Christ, to no good purpose, threw away his infinitely precious life for the most of mankind, who are never saved; that he threw it away for millions, who, at that very time, were in hell, beyond the reach of all mercy, for millions whom he never informs of it, or of the salvation thereby purchased, and never calls to believe on him any more than if they were devils. Job, XVIII, 20. Psalm, IX, 17. 2 Peter, II, 5, 6. Jude, 7. Psalm, CXLVII, 19, 20. Romans, X, 14—17. Nay, for millions whom he forbade his ministers to call to faith, and gospel repentance. Matt. X, 5. Acts, XVI, 6, 8. And who are left without all hopes of redemption. Acts, IV, 12. Eph. II, 12. 2 John, 9. Proverbs, XXIX, 18. To pretend, that Christ died for men upon condition of their truly believing, and repenting of their sins, which are not only infinitely above, but contrary to their corrupted natural powers, is to represent God as insulting the misery and weakness of men, and sporting with the death of his Son, in suspending the whole efficacy,

and good fruits of it upon an infinitely improbable, nay impossible, condition."——  
*Brown's System of Religion.*

There is another fact which is not without its weight in support of the position. Every man who gives any evidence of piety, whatever may be his speculative creed on this article, readily acknowledges that it is by the grace of God, he is, what he is. No man who gives any evidence of piety, in direct terms maintains, that he converted himself, or that he can continue a single hour in a state of salvation without the gracious influences of the Holy Spirit. And all pious people, of all the different Theological Creeds, pray on this subject nearly in the same words. The good pleasure of God, therefore by the acknowledgment of all pious people, somewhere at some particular point *limits* either the providing, or the application of salvation through the second man: all even of those to whom salvation is fully and freely offered, are not eventually saved. No one who is saved, ascribes his salvation either in its commencement, or progress, or perfection to any thing else, than to the unmerited mercy of Jehovah. He never deserved in himself, or by any of his exertions to be an heir of glory. And this is undoubtedly the great practical use which the Bible teaches us, to make of

whatever is revealed concerning election, and predestination. It is to stain the pride of all human glory.

The second position is—

That Christ died, in some sense or other, for all men. The following are some of the many passages of scripture, which have been urged in support of this position,—John, III, 16; Rom. V, 18; 1 Cor. XV, 22; 1 Tim. II, 6, IV, 10; Heb. II, 9: and 1 John, 1 and 2.

Upon these and similar passages, when compared with the passages and facts, which are produced in support of the first position, wise and good men—men, of whose piety, and general information, there has been no doubt, have made such remarks as these:—

1. It is indeed true, that the terms, *all*, and *every man*, and the *world*, and the *whole world*, are, in all languages, and in almost every application, used in a restricted sense: but it is equally evident, that in these, and in many other passages they must be understood in a larger sense, than including only the *all* who shall be eventually saved: but unless it is clearly made out that they are restricted to these, and to these only it must follow, that some perish, for whom the Redeemer in some sense or other, laid down his life.

2. It has been farther said, that the Lord Jesus Christ having assumed our common nature, and having in that nature made the satisfaction which the law required, he stands in a common relation to every son of man. He is bone of our bone, and flesh of our flesh. And the satisfaction which was thus made is adapted to the particular situation, and state of every individual of the human family, and just as well adapted for one man as for another; and moreover it is intrinsically of value sufficient for the salvation of *all*. And as such it is offered to *all*; offered fully and freely, by the authority of God to every man, woman and child. Hence, the greater number of the advocates for the restricted application, admit, that Christ is *officially* the saviour of *all*—the saviour of *the world*, in the same sense in which the Physician and the Chaplain of a regiment, are the Physician and the Chaplain of every man who belongs to that regiment. And hence also, they generally admit that every individual to whom the gospel is preached, who perishes will be condemned chiefly for his individual unbelief—condemned because he did not make personal, and particular application of the declaration, “that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.”

3. And finally it has been said, that all men, and particularly all men who are any way connected with christian society, do actually enjoy many invaluable privileges which they would not have enjoyed, had there been no mediation. The full execution of the sentence of condemnation passed upon men has been suspended; and a full and a free pardon offered at least to all gospel hearers, and time, and space, and encouragement are thus given to *all* to repent, and believe. The parable of the barren fig tree, and our Lord's weeping over Jerusalem, appear to shew also, that wicked men who do eventually perish are somehow, or other the object of our Lord's intercession. The faithful chaplain of a regiment, certainly prays most affectionately for every individual of his charge. And it is undeniable, explain it upon what system you may, that all connected with every body of those who fear God, and keep his commandments are blest, and protected, and make attainments, and are encouraged to cherish hopes, which they never would have enjoyed had it not been for the mediation of the Second man. Ten such men as those who fear God, would have saved Sodom.

We close the whole subject, with two general remarks.

1. The plan of salvation, through our Lord Jesus Christ, is Jehovah's great plan,—one great whole, and yet exhibited under a great variety of aspects. It reaches from eternity to eternity, and through eternity. It covers and effects an innumerable company of our fallen race, in a great variety of very different ways: and, at the very best, we see, in our present state of existence, only a very small portion of its development, and are personally acquainted with its applications in, comparatively speaking, but very few cases. But,

2. It is not necessary for our personal salvation, nor for our usefulness and comfort, that we should know and understand it in all its parts and applications. It is only necessary for us to believe the great and leading facts, which he has been pleased to reveal. And faith is not reasoning about fitness and consistency. Nor is reasoning faith. Faith is submitting our understanding and our heart to the authority of God.

Men also in all their intercourse and connexion with their fellow-men, act upon this principle. The father, when he commands the child, and the master, when he commands the servant, present only one or two prominent facts, as objects of their faith or

obedience. But the results, and the manner, in which these facts or these results may be very intimately connected with other matters, and matters, too, in which the child and the servant may have a very deep interest, are not exhibited: or if exhibited, they are, in cases without number, not explained. And, in the government of an army, or a nation, or any large body of men, the going into details and explanations, is altogether out of the question. The word is,—Hear, believe, and obey; and leave the results, and details, and explanations to another department.

Abraham, and all the Old Testament saints were justified and saved by faith in God's word. Yet no one of them had any adequate conception of the manner, in which the promise, upon which they rested their all, both for time and eternity, was to be fulfilled. The apostles were in a justified state, and were making progress in sanctification and meetness for heaven, and were employed in preaching the gospel, long before they had any just conception of the true nature of Messiah's kingdom. Gradual development is one of the distinguishing characteristics of the whole of God's works, and of the plan of salvation, eminently so. The path of the just is as the shining light, which shineth more and more, unto the perfect day.

## NO. XI.

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### SOCIAL RELATIONS.

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ROMANS, v, 19.—*For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

Every child knows, to a considerable extent, the nature and the importance of social relations. The terms, father and mother, and sister and brother, and playmate and classmate, invariably bring along with them a vast train of peculiar privileges and obligations. It is natural also, for every child to be pleased with all the circumstances, under which his early character is formed. His father is the best father—his mother is the best mother, and all the leading arrangements, which regulate his intercourse with his brothers and sisters, and playmates and classmates, do, upon the whole, command his decided approbation. Hence, all reflecting men have been uniform in their opinion on the vast importance of early associations. In a thousand cases for one that it is otherwise, the character and the destiny of the man, both for time and eternity, are formed during the period of infancy



and youth; and are formed chiefly by the character and influence of those, with whom he is associated.

Men have, of course, in every generation, and in every state of society, acted extensively upon this fundamental fact. When you know the character of a father, or a mother, or a playmate, or an associate, you decide, and generally decide with a great degree of confidence, respecting the character of the son, or the daughter, or other associate. The very grandchildren are, in many cases, supposed, without any farther investigation, to carry the features, natural and moral, of the grand-parent. Change the head of any department, and, though all the other members may remain nearly as they were, you generally are supposed to change the character of the whole connexion, be it a family, or a school, or a literary or commercial association, or an army, or a state, or a kingdom. Hence, we read very distinctly in very distant generations, the peculiar characters of the first settlers of the country; and the characters of the founders of religious, and political, and philosophical sects: and of kingdoms and of empires. All men, in short, in every state of society, and in every rank of life, who possess anything of what is called influence, impress something more or less of their own

peculiar character, not only upon their associates: but upon many who come into existence long after they have ceased to act, or to enjoy.

Farther—In all states of Society, and among all Classes of men, and in every generation, men have as it were instinctively claimed, and allowed privileges, and inflicted, and submitted to punishment, upon the ground of social connexions, without any reference to personal merit, or demerit. The son succeeds to his father's estate to the exclusion of all others, simply because he is the *son*. The having been able to say, "I am a Roman Citizen," protected the apostle Paul, and thousands of others during that period of the world, while other thousands who could not urge this plea, but who in all other circumstances were upon an equal footing had to submit to inconveniences, and sufferings; and every subject of Great Britain, and every Citizen of the United States enjoy at this day, nearly all around the world a similar protection, and upon the same principle. In all fraternities, or brotherhoods, the principle also has been, and from the very nature of the case, always will be extensively acted upon. According as man is a Christian, or a Jew, or a Heathen—a Roman Catholic, or a Protestant—a Divine, or a Lawyer, or a Physician, or a

Mechanic, is from this, or the other Country, or City, or Corporation, so are a large portion of his privileges, or disabilities, and so are his hopes, or his fears, in his intercourse with his acquaintances, and in his making himself known to strangers. A principle so extensively acted upon, must have some deep root in human nature. It must in some respect, or other be essential to man as a social being. It should not therefore seem strange, or unnatural, or unphilosophical when we find God dealing with the whole human family upon this principle. Whether we are able to explain the nature of the connexion, or not, we are informed in direct terms, and upon the very best authority, "That as by the disobedience of *one man* many were made sinners, so by the obedience of *one* shall many be made righteous.'

Not only this globe, and all belonging to it but the whole solar system, and probably the whole universe, though composed of a great variety of parts—is one undivided whole. Every particle of matter, and every class of beings, and every principle, or property belonging to any class, or to any individual has each its appropriate place, and its peculiar sphere, and kind of influence. And were any one of these destroyed, or removed—the system would be impaired—

the whole would be something else from what it is.

*One* of the great objects of philosophy is to classify, or to bring into one view as they agree, or disagree an infinite variety of separate, and distinct existences, or of separate, and distinct events, and transactions; and all other things being equal, that system of philosophy is on all hands allowed to be the best which brings under one head, or into one view, the greater number of particular, and otherwise separate, and independent facts. It is found also, that while every class of beings is intimately connected by a variety of ties to a number of other classes, the individuals of any particular class, are connected with one another by ties, or principles peculiar to the class.

Now, it hath pleased the Creator of all, to form man, as he formed all other classes of beings, and to put him under the same general law of all other classes, viz:—That while he was to be intimately and extensively connected with other beings, he was to have in himself peculiar and distinguishing characteristics. He was to have a physical and moral nature, and was to have, in himself, all the principles of matter and mind. He was to come into existence, and to subsist in a succession of generations. In these successive generations, like was to

produce like, and though consisting of unnumbered millions, and though springing up, and acting as voluntary agents, and assuming an infinite variety of character during thousands of ages; yet the family was to be *one* undivided whole.

It pleased him also to connect the destiny, to a great extent, of the unborn millions with the character and conduct of their first progenitor. As his conduct, in a particular case, should be, so should be the destiny of all, who should spring from him. This first man was the natural root of all. He was brought into existence a perfect man, and in the full use of all his intellectual and moral powers. He was put into possession of all belonging to the earth. He had to contend with no incumbrance or temptation, growing out of a previous state of disorder. He knew his Creator and his God, and the nature of that good and holy and just law, under which he was created, and by which he was to be governed. He had, with the other principles of human nature, natural affections: and though he cannot be supposed to have been informed of all the eventful consequences depending upon his conduct, he must have known enough to convince him of their vast and momentous importance. The alternative was nothing else than—life or death.

And yet, with all these peculiar advantages, the first man failed; and by "the disobedience of this *one* man, many were made sinners.—Judgment came upon all men to condemnation."

It farther pleased the Creator and Governor of all, not to leave the whole of our lost race to perish, in a state of connexion with their first natural and federal head. He, immediately after the commission of the first transgression, revealed a plan of deliverance, which was to be procured by the obedience of another man, at the head of another system. This second head was made known to the first man, "as the seed of the woman," and we have every reason to believe, that as much information concerning the nature of the plan of deliverance was communicated, as was sufficient for his salvation, and for the salvation of many of his descendants, for many generations. All the Old Testament saints in fact, had their only hope fixed upon the second man, whether he was contemplated, "as the seed of the woman," or "as the seed of Abraham," or "as the Shiloh," or "as the Great Prophet like unto Moses," or "as the Son of David," or "as the Angel of the Covenant," or "God's elect," or "as the light of the Gentiles." "These all died in the faith, not having received the promises, but having

seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers, and pilgrims in the earth."

At last in the fulness of time the promise made to the fathers was fulfilled. "God sent forth his Son, made of a woman, made under the law to redeem them, who were under the law, that we might receive the adoption of sons." "The word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten son of God, full of grace and truth." "And Jehovah was well pleased for his righteousness sake, for he magnified the law, and made it honourable."

It did not seem good to the father of mercies to unfold the whole of his great plan, of deliverance all at once. It in fact bears one of the great characteristics of God's works, gradual developement. Man's greatest works, and greatest plans may soon be explained, and soon fully understood. It is not so with any of God's works, or God's plans. The Old Testament saints had only a few leading facts made known to them—all comprehended in this one; that at some future period, in some way, or other, the son of God in human nature would procure for them, and for a multitude of our fellow race, complete deliverance from sin, and all the conse-

quences of sin. And as Abraham did, they believed God, and rested there all, both for time and eternity, upon Jehovah's faithfulness; nor were they disappointed. Under the New Testament dispensation, the plan has been still farther unfolded, chiefly in two ways. First,—the leading facts upon which the faith of the Old Testament saints rested have been exhibited in detail, in the birth, and in the life, and in the death, and resurrection, and ascension of the Son of God. And second.—There has been an extensive application of these facts in the gospel, being preached to the Gentiles, and in the wonderful moral changes, which have been produced by the preaching of the gospel, for the long period of nearly two thousand years. Still however, we in our present embodied, and imperfect state, become acquainted with only a small portion of the "unsearchable riches of Christ;" and the Angels, the principalities, and powers in heavenly places are still bending from their thrones in heaven, and learning from the church on earth, age after age, the unfolding of the "manifold wisdom of God."

But limited as our knowledge of this great plan may be, the following facts appear to be prominent and essential.

1. We are saved, as we were lost upon the principle of federal representation.



“For as by one man’s disobedience, many were made sinners, so by the obedience of one shall many be made righteous.” “For he hath made him to be sin for us, who knew no sin, that we might become the righteousness of God in him.” All who have been saved, and all who ever shall be saved are, in one important, and commanding view, *one* with the head of the new covenant.

2. The obedience, and the sufferings of the one man standing in the room of all, who were to be saved, was adequate to the demands of the law under which he was made. Whatever was the obedience, and whatever was the suffering, which the violated law demanded, for the the pardon of the sin, and the acceptance of the person, and the sanctification of the nature, of those who were to be saved, the second man who was the Lord from heaven, fully yielded.

3. This obedience and suffering, otherwise expressed by the phrase, “the righteousness of God,” Rom. III, 21 and 22, was of such a nature that it is was adapted to the situation of every son of man, and may therefore be offered as a ground of acceptance, and pardon to every individual of the human family. And every individual to whom the message is sent, is encouraged from the fact, as well by the express decla-

ration of Jehovah to plead for himself all the benefits procured for man, by the mediation of our Lord Jesus Christ. And hence, every gospel hearer who perishes—perishes with his own blood upon his own head.

4. Upon a lost sinner thus making application, his state, or social relation is changed. His connexion with the first Adam, as a covenant head, is dissolved, and he becomes personally a member of the new and living system. He passes from under condemnation—from death to life. John, V, 24. He is no longer under the law, but under grace. Rom. VI, 14. He becomes a son, and receives the spirit of adoption. Gal. IV, 5, 6. Becomes an heir of God, and a joint heir with Christ. Rom. VIII, 17. And is, of course, dealt with by Jehovah, in the character of a judge, as a pardoned man and an heir of glory. This change of state, or of social relation, is what is called in systematic theology, "*Justification.*"

These, and perhaps some similar facts, on this important subject, are plainly revealed; and being revealed, they are given us as objects of faith, and as grounds of hope. And they are exhibited to us, as the first promise, and the gradual development of it, were exhibited to the faith of the Old Testament saints—not to gratify

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our vain curiosity, but for personal and individual application—as God’s appointed means, by which men are to be delivered from the wrath which is to come. Many of the details, which may be necessary for the full understanding of the whole scheme, may, therefore, be still withheld from our view; but enough is revealed for accomplishing the great end of revelation.

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“For as by the disobedience of one, *many* were made sinners, so by the obedience of one, shall *many* be made righteous.” There have been few, if any, of the millions, who have studied the bible, under the influence of the spirit of piety, who have understood it as teaching, either in this passage, or any where else, that the same number of individuals, who were made sinners by the disobedience of the first one man, were to be saved by the obedience of the second one man. Many, who were involved in the transgression of the first man, have already been lost; and many of them, who are still unborn, will, no doubt, also be lost. And they have been lost, and those, who shall be lost, will be lost, not as a piece of matter is lost, when it is destroyed, or has its properties changed; but they are lost, by

being excluded from the service and enjoyment of Jehovah, and still retaining their intellectual and moral powers; and in enduring, as intellectual and moral beings, the "wrath which is to come." We know, also, that no salvation was provided for the angels who sinned; but that they are 'reserved in chains, till the judgment of the great day;' and the sentence, pronounced upon the millions of the human family, who will be finally lost, will be, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

How far, to what an extent, and upon what principle, those of the human family, who shall finally perish, shall be condemned in consequence of their federal connexion with the first man, Jehovah has given us no information. Nor has he, any where, informed us of the reason, why salvation has been provided for, and is offered to, men, and no salvation either provided or offered to devils. But the Judge of all the earth will do right.

"By the obedience of one, *many* shall be made righteous." We can have no adequate conception of the number, who shall be ultimately saved. "All that the Father hath given unto me, shall come to me; and him that cometh unto me, I will, in no wise, cast out. So shall he sprinkle many na-

tions. Men shall be blessed in him, and all nations shall call him blessed. Who are these, that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring my sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy One of Israel, because he hath glorified thee."

In the very worst of times, and in every generation, there has been a great multitude made righteous by the obedience of the one man. "Lord," said a good man, in a very dark time, "they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life." But, what saith the answer of God unto him? "I have reserved to myself, seven thousand, who have not bowed the knee to the image of Baal." Already there are in glory, a great multitude, which no man can number, of all nations, and kindreds, and tongues, and people. And the gospel is to be preached in its full power, to men of all nations. And there is to be a long period of *one thousand* years, when the earth shall be full of the knowledge of the Lord, as the waters cover the sea. The earth shall be stocked full of inhabitants, and the people shall be generally holy, and thousands of redeemed immortals will be every day passing from earth to heaven.

My friend, this full and free salvation is tendered to you. Will you receive it for yourself, or will you loose your own soul in the fruitless enquiry, "Lord are there few who shall be saved?"

### INFERENCES.

1. Every one of the human family, with respect to his state before God, must belong to one, or other of two classes; there is no middle state, or third class. Every man is either in what has been called his natural state, still connected with the first man, and a sinner, and under condemnation; or his state has been changed, and he is connected with the second man, the Lord Jesus Christ, and in a state of acceptance, or justification. He is either a child of wrath, or a child of mercy, an heir of Hell, or an heir of Glory. There is no half salvation, or half way of being saved.

2. The gospel is preached in its fulness, and native simplicity, in proportion as human corruption is exhibited in its extent, and traced to its proper origin, and contrasted with God's plan of salvation by faith in our Lord Jesus Christ. The first six chapters of the Epistle to the Romans, may be read, and studied as an illustration of this inference; *according* to the Apostle in these

chapters, every man whether he be Jew, or Gentile, is naturally a sinner, and under condemnation—having a sinful corrupted nature derived from the first man, and there is no changing of this nature till his state, or social connexion is changed; till his legal connexion with the first man, is dissolved, and till he is in law, and in fact connected with the second man.

3. Man is by his very nature formed for exerting an extensive moral, as well as intellectual influence upon his fellow men; and he is in every state of society under great responsibility for the manner, and the extent in which he exercises this influence. No individual of our race goes into the weal, or woe of the eternal world, by *himself*. From his very nature as a social being he must lead, or drag along with him, a multitude of his contemporaries and associates; and in many cases, multitudes of those who shall live, and act many generations after he has ceased to live and act. No man can in any given case make any proper estimate of the extent of this influence; it is exerted more, or less in a thousand nameless forms, in all our social intercourse with our friends, and our foes, with the young and the old, and with the learned, and the unlearned. *Omniscience* in fact only knows what influence a single look, or a single re-

mark, or a single movement shall have upon the destiny of immortals with whom we are associated; much more, nothing less than omniscience can ascertain what is the extent of the influence of a particular, and steady course in virtue, or vice; in obedience, or disobedience to the authority of God during the ordinary period of human life.

It is particularly incumbent on those who are in possession of God's plan of salvation to think of this, and to think of the millions who are perishing without even the means of being informed in this great matter. There was a time when our fathers were without the gospel; and had some Apostolic men not preached the gospel to them at the time they did, their children for many generations, and perhaps we ourselves, and our children would have perished. Had only the one tenth of the genuine fearers of the Lord, among our fathers been men of Apostolic spirit, and had they felt how much depended upon the exertion which they might have made, the gospel would have been preached several generations ago, to every nation, and to every family under heaven. To what an extent the good people of the present generation, are responsible for the present salvation of the Heathens, of the present day, and for the salvation of their children, the great day only will make known.



## NO. XII.

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### THE WEAKNESS OF MAN.

PSALM, CXLVI, 3, 4.—*Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.*

Man, with all his most extraordinary powers, is in himself a weak and dependant being. He comes into the world the most helpless of all animals. His existence on earth could not likely, in any case, be prolonged many hours, were it not for the care and attention of those with whom he is surrounded. His state of infancy and youth, requiring the continued help of his fellow men, in a thousand nameless forms, is also much longer than that of any other inhabitant of this globe; and he obtains the command of his powers, both physical and mental, only after he has been, for years, under laborious nursing and correction and training and government.

In his most perfect state, he is only weakness. He did not create himself, nor had he the smallest control over an infinite number of agents and circumstances, under

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which his early life was passed, and under which also his permanent character is generally formed. He cannot make one hair of his head either white or black. With all his research, and with the wisdom and experience of ages, he is ignorant of the principle of animal life, and equally ignorant of the essences of the various substances, upon which the nourishment of life depends, either in a healthy or diseased state; and he cannot, under certain circumstances, (and those circumstances also exceedingly varied,) prolong life, either in himself or others, beyond a certain, but to him unknown and indefinite, period. Great improvements have indeed been made in the healing art; but men still die, and still suffer the most excruciating agonies in sickness and in death—and they die, and thus suffer in every stage, from infancy to three score years and ten; and in as great numbers in every stage, as ever they did. New diseases, or old diseases, under a great variety of new forms, are yearly making their appearance, and baffling the united and accumulated wisdom and experience of one hundred generations of enquiring and scientific men.

It is sometimes said, that man, as an individual and unconnected with his fellow men, and particularly in a savage state, is a weak and helpless being; but that man, united

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with his fellow men, and in a state of civilization, under the direction of a particular individual of superior wisdom and experience, possesses and exerts power, approaching almost to *omnipotence*. This is, in a certain sense, the truth. Union of council and union of action, both with respect to physical and mental labor, is employing our wisdom and power to advantage; and separate council and separate action is, in the most of cases only proclaiming our weakness. But still there is a limit with respect to the extent of even united human effort; and in the most united effort which ever yet was made, there have always been in operation a multitude of opposite, and conflicting principles of action. Rarely indeed, in the history of our race, do we find the powers which were supposed to be exclusively under the controul of a single individual, made to bear undividedly upon one given point; or if perchance, they have been after a great deal of contriving and labour, made to bear upon this one point, they have been continued only a small portion of time, or if in few cases of uncommon interest, they have been continued in one direction, till the desired object was obtained, the very object in the most of these very few cases, has been found, to have been "vanity and vexation of spirit,"—nothing but disappoint-

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ment—nothing but an exhibition of human folly and weakness.

There is no one subject connected with the history of man, in which there has been a greater display of consolidated power, than in the case of war and conquest. Thus far, nearly all that belongs to national greatness, and national power, and national glory, have been absorbed in this one object; all the physical, and intellectual, and moral powers of provinces, and kingdoms, and empires have hitherto in the policy of the world, been almost universally devoted to this object, or to measures subservient to it. Nor is there any one phrase in any language, by which mankind of every generation, and of every land, and of every class, have been so much deceived as by the phrase, "Military Glory." We shall therefore glance at a few prominent facts of this kind, as an illustration of human weakness, and human folly, in the form of great political wisdom, making the consolidated power of nations, act upon a given point.

We may set Philip of Macedon at the head of the list. Philip was a man of uncommon talent. He was truly a great man, in the political sense of that term. For penetration into the characters of men, and into the characters of nations, he has likely never been surpassed. He, in fact, knew

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more of the philosophy of man, than all the Grecian philosophers ever exhibited. But his story of glory and real enjoyment is soon told. His public life was about twenty years. The obtaining of the command of Greece, was the great object of his policy and exertions, during that period. This he at last obtained. Greece was at his command, and all the States had entered heartily with him, into another great plan—the subduing of the Persian Empire. But the hand of an assassin, in revenge for a private insult, in less time than this, his short story, can be told, cut him short of all his prospects. His account, then, stands thus:

*Twenty years of hard struggling.*

*Nine months, or one year of supposed enjoyment.*

Alexander, his son and successor, may come next under our review. He was the goat, spoken of in Daniel, VIII, 3—8; and all the figures used in this passage, exhibit the transitory nature of worldly policy and power.

Alexander had, in his day, the desire of his heart, so far as success could gratify that desire. The riches and the strength of the Persian Empire, and the riches and the strength of all the nations and tribes, with which he came into contact, became his own. His career of glory was twelve years, and

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it is yet unequalled in the history of man. But he was cut off in the midst of his days, and just when he was making extensive preparations to enjoy the countries, and the people, which he had conquered. He died in a drunken frolic, and his funeral, as he himself had predicted, was celebrated by the wars, and desolations of generations.

His account stands thus:—

Twelve years of most incessant toil—~~en~~joyment properly speaking—none. You may however, if you please, call the whole of his public life, an uninterrupted career of glory, and of the successful application of consolidated power; but he died as a fool dieth, and of all the glory which encircled his brow, not a ray remained to light his steps into eternity; nor unless it is in the founding of the City of Alexandria, is there a single act of his life, which has been of any lasting benefit to the world.

Julius Cæsar is the next in order. Like Alexander, the command of the world, was the object of his ambition. For twenty, or twenty-five years he fought and conquered, in the name, and in the behalf of the Roman People. He then turned his armies against the legal authority of the Roman People, and the battle of Pharsalia gave him the command of the Empire. He had now his full share of military glory, and for three,

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or four years his hands, and his heart were full of plans of future aggrandizement, and of works of great usefulness. But he was murdered in the Senate House, in a full, and supposed friendly assembly, and by the hands of some who had been his warmest confidants. He enjoyed the object of his ambition—the command of the Roman Empire—only four years; and he had obtained this by wading through seas of blood for thirty years; and of the good that he did to individuals, or to mankind, there was not, in a very few days, even a remnant.

The leading events in the history of Bonaparte, the modern Alexander, are still fresh in our recollection. He made his appearance in Italy, in the summer of 1796. He was declared chief consul in 1802. He was proclaimed Emperor in 1804, and for the eight following years, which may be called the period of his glory and triumph, he commanded in some form, or other, the whole of continental Europe. His disasters began in the fall of 1812. His retreat from Moscow must have been a scene of suffering such as never before had been witnessed. His disasters increased in number and in magnitude, till in the summer of 1815, in the field of Waterloo, he was shorn of all his glory, and became weak and harmless as another man. And thus passes away,

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the glory and the power of the world. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Upon these facts, we make the following observations.

1. The history of the men, whose names have been mentioned, affords a correct specimen of military glory, and of the application of consolidated power, according to the maxims of worldly policy. These four men, having lived in different ages, and having wielded the destinies of different nations, and having been, in the language of the world, successful, they must have enjoyed, in their day, all that possibly can be enjoyed of glory of this kind; and they must have achieved all that can reasonably be expected from the use of such means. If there is any personal satisfaction, or any national advantages to be derived from a career of this kind, they will be found embodied in the history of these men. And let sober reason, and common sense, this day say what these are.

2. Let us mark the expense of blood and treasure—of public and private happiness, at which these men purchased their glory. The man, who would, at this hour, order



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every able-bodied man, in any of our smallest villages, to be put to the sword, and all the buildings of the place and neighborhood, to be laid in ashes, would be ranked, by every individual of us, as a *monster*. And we have no name to express the horror, with which we would view the man, who, year after year, for ten, fifteen, or twenty years, would order every able-bodied man, in the State of Ohio, to be put to death. But such is the infatuation of this thing, called 'military glory,' that while a single instance of the kind, makes a man a *monster*, the calm and deliberate ordering of thousands upon thousands, to be put to the sword, forms the *hero*—forms just such men as Philip of Macedon, and Alexander, and Julius Cæsar, and Buonaparte were. Each of the three last of these men, occasioned the death of at least three millions of men, in the prime of life:—yes, three millions of men were, on account of the plans and policy of each of these three men, calmly and deliberately ordered out to destruction.—Add,

3. That a very large portion of the ten or twelve millions of those, who were sacrificed to the mad ambition of these four men, were themselves deceived by the phantom of military glory. They rushed into eternity, altogether unprepared for eternity; and each of these immortals, lost a soul of more

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value than the world. They died in the very act of murder. And while thousands upon thousands were thus drawn up, in rank and file, murdering each other, these men of glory and renown were standing by and enjoying the scene.—Add,

4. That thousands upon thousands of our race, whose names were never heard anywhere, but on calling the muster-roll, have, in all generations, and in all states of society, in this way sacrificed themselves. They have been dazzled with the names, or with the exploits of some military chief; and they have fancied, that they themselves have been identified with him. And for mere sound, they have sacrificed their souls, and their bodies, and their domestic comfort, and their all. Nor have even their names been enrolled in the chronicles of their country. They form only the nameless units, which make up the nameless thousands, whose blood has stained the triumphal car of some lord, or duke, or chief captain, whose name also, in a generation or two, has perished. And this is the memorial—the lasting renown of military glory. This is the result, which has been obtained by the consolidation of the wealth and power of empires.—For,

5. There is not a single instance, in the history of the world, in which success in

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foreign wars and conquests, has not been one of the chief sources of the destruction of the nation, which was crowned with victory, and covered with glory.

One observation more.

6. They are much deceived, who suppose that military glory can be of any service to any mortal, after his lot is with departed spirits. Yet some kind of delusion of this kind, is not among the least of the delusions of our poor unhappy race. But let sober reason and common sense speak to this point.

Is there a single individual, who can believe, that the gods of ancient Greece and Rome had any existence, but in the imagination of the multitude? Yet the most of these objects of veneration, were originally military heroes.

Let the bible also speak. Are the qualifications, which are essentially necessary to form a military hero, the qualifications, which the bible says will afford a man a ready admission into a happy immortality? Are pride, and profanity, and murder, and sporting with the miseries of mankind, and setting all human and divine laws at defiance—are these the qualifications, which, according to the bible, or which, according to any approved system of morals, will prepare a man for the society of the God of

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peace and of love, and for the enjoyment of the privileges of that kingdom, which is the kingdom of righteousness and peace, and of joy in the Holy Ghost?

The greater part of the most splendid displays of consolidated national power, have as yet, therefore, been only exhibitions upon a large scale, of human weakness and human folly.

In common, as well as public life, the weakness of man, both as an individual and as acting in concert with his fellow men, is equally, on many occasions, sufficiently manifest. How often are the supposed just expectations of men disappointed, in their sons and daughters, and in their friends and neighbors, in whom they had the most unshaken confidence? How often is property, in all the departments of life, lost by the weakness or wickedness of those, to whom it was entrusted? And how often do commercial speculations turn out very different from previous calculations, when the utmost sagacity, and energy, and fidelity, on the part of all, who were concerned, have been exhibited? "A man may devise his ways, but the Lord only can direct his steps. Boast not thyself of to-morrow, for thou

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knowest not what a day may bring forth." "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." James, IV, 13-15. A portion of the chapter of accidents, fills a space in every page of the history of man. A very trifling thing, belonging to mind or matter, under the management of a wise man, as well as under the direction of a fool, has, in cases without number, blasted the hopes, and sported with the efforts, of a whole life, and swept away, in a moment the accumulated treasures of the inheritance of fathers.

"Great men are not always wise, neither do the aged understand judgment." The strongest man that is, may soon be in a situation, in which he will not need any commentator, to tell him what is meant by "the grass-hopper being a burden." And some of the most gigantic minds, which ever were known on earth, have passed the lust years of their sojourning, in a state of second childhood.

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One of the distinguishing characteristics of the bible is, That, while it uniformly brings into full view, man's weakness, both physical and moral, it uniformly also directs him to the never-failing source of his strength. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Then follows, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth forever: which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: the Lord preserveth the strangers: he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord." Psalm, CXLVI, 5—end. To the same purpose is the declaration in Jeremiah, "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and

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shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." XVII, 5—8. In the cases of warfare, the children of Israel were particularly directed to have their confidence in the Lord their God, and not in the multitude, or the supposed strength, of their troops. "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt. And it shall be when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, and shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you. Deut. XX, 1—4. The value:

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of a policy of this kind, was often illustrated in the history of the Jews; particularly in the case of Jehoshaphat, as recorded in 2 Chron. XX, "O our God," said the good king, on that occasion, "wilt thou not judge them, for we have no might against this great company, that cometh against us: neither know we what to do; but our eyes upon thee." Nor was he disappointed. The prayer and the confidence of faith prevailed.

A leading maxim in Bacon's philosophy is, that man subdues nature, by submitting to the laws of nature. This is also the philosophy of the bible, as well as the philosophy of common life, and common sense. "Behold we put bits into the horses mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor liketh."

Large masses of matter are moved by the art, and the ingenuity of man with great ease. But to do so, power must be applied in a particular way. By attending to this, a child may move with ease and safety, what any number of the strongest of men might attempt in vain.

He who is the most successful in making the earth productive, or in producing and



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supporting, and in bringing to market the greatest number of cattle of the finest breed, must study in theory, and practice, the nature of soils, and vegetables, and animals, and climates, and seasons.

Every substance in nature has some peculiar properties, or some peculiar combinations of properties, and the power of man is applied to advantage in every case just in proportion, as he is acquainted with these peculiarities. He makes hay while the sun shines—he beats iron while it is hot—and he watches the rise and the fall of the flood, and the shifting of the winds, and thrusts his vessel into the current. All the improvements which have been made in the dreadful science of gunnery, and in ship building, and navigation, and in all labour-saving machinery, are nothing but the results of men becoming better acquainted, than their fathers were with the essential, and inherent properties of matter. Hence, that man is the wisest, and the strongest, who understands best the nature, and the right application of the greater number of these peculiarities; and all other things being equal, that nation will have at her command the greatest amount of power, where the abstract principles of science are applied most extensively to the arts of life. Had man always been a holy being,

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these astonishing powers, would never have been applied by man, to any other purpose, than to promote the good of his fellow men. The lamentable waste of human power in wars, and in infinitely multiplied, and varied acts of oppression, would of course never have been known. Nor is there a stronger proof of the universal, and continued corruption of human nature, than the fact; that nearly the whole of the history of nations, is as yet little else than the history of wars, and of preparations for war; and that the great mass of men in every generation, and in every nation, and in every state of society, and of all classes, have been so deceived with the phantom, military glory. Hence, we infer, the importance, and necessity of moral, and religious principles. Increase the physical power of any class of men, or of any nation, without increasing the influence of moral, and religious principles, and you only raise them nearer the rank of devils.

Man's physical strength consists in his submitting to the laws of nature, or, in other words, in his acting, in all cases, agreeably to the nature of things. He only wastes the little strength which he has, when he acts in opposition to the established course of nature. It is equally so in morals and religion. Man's moral strength does not

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consist in rebellion, but in submission. The second and twentieth Psalms, with many other passages of scripture, may be read and studied, as illustrations of this. He who can, for a moment, indulge the thought that he shall ultimately succeed in opposing any of the arrangements of God's moral government, acts just as foolishly, as if he should attempt to pull the sun out of the firmament. Ps. II, 1—4, and LXXIV, 16, 17. And let it always be remembered, that of all the moral arrangements of Jehovah, his plan of salvation, through the Lord Jesus Christ, holds the chief place. He who can, for a moment, suppose, that any combination of created beings, can successfully oppose the progress of the gospel, thinks as foolishly as if he should suppose, that his earthen pots would remain unhurt, under the action of an iron rod, in the hands of a giant; or that a mortal could lay his hand upon the mountains and the flood, and keep them from moving, when Jehovah was shaking the earth to its centre.

It has pleased the Creator of all, to give to man a nature capable of knowing and loving and serving his Maker; and this is man's great and distinguishing characteristic. Hence, he is strong, and will fulfil the great end of his creation, and will exercise his dominion over the lower world, to ad-

vantage, just in proportion as he acts agreeably to this, his distinguishing peculiarity.

It hath pleased the Father of mercies, to make known to fallen and degraded man, a plan of salvation, every way adapted to his nature. It is addressed to his understanding, and to his heart, and to his conscience. It makes known to him, his weakness, and his misery, and points him to the *only* remedy. Hence, he is strong, as he turns his attention to the remedy, and hopes to be delivered from all the misery and degradation of his nature, in the way that God hath been pleased to appoint. He is strong, when he submits unconditionally to "the righteousness of God"—"the righteousness of faith"—to God's mode of acceptance of sinners, through our Lord Jesus Christ. He is acting the part of a fool and a madman, and dashing his head against the rock of ages, when he expects salvation, in any other way.

It hath pleased the Governor of the world, to give to his creature man, "the moral law." It is exceedingly broad; but it is also exceedingly good; and man's moral, and intellectual, and physical strength is inseparably connected with his knowing and observing this law. It is, in fact, the great law of his nature. He is strong, just in proportion as this law is written on his heart,

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and is seen and felt in its power and spirit, in the whole of his conduct. Hence he acts foolishly, and is impairing the energies of his nature, when, for a moment, he cherishes the wish, that that law should be, in any one point, any other thing than what it is.

“When I am weak,” says the Apostle, “then am I strong;” and, says the wise man, “Pride goeth before destruction, and a haughty spirit before a fall;” and again, “Better it is to be of an humble spirit, with the lowly, than to divide the spoil with the strong.” Genuine philosophy consists in knowing our proper place in the scale of being, and in social life—in knowing our place and character. Particularly in knowing how dependant we are as creatures, and how worthless and hell-deserving we are, as sinners. But at the same time, knowing the encouragement, which we have, to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

## NO. XIII.

### THE WAY TO WEALTH.

1 CHRON. iv, 9, 10.—*And Jabez was more honourable than his brethren; and his mother called his name Jabez, saying, because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested.*

We know nothing of the parentage, or family of this remarkable person. His short, but instructive story is introduced among a long list of bare, and to us barren names. It is like the fragrant rose surrounded with thorns, or the refreshing streams in the midst of the desert.

He was eminent in his day for wisdom, for wealth, for valour, and for piety. His maxims of wisdom, and his advice to his friends, and contemporaries have however, been forgotten in the revolution of ages. The wealth which he acquired, and which he transmitted to his children has long ago perished, or has passed into other hands. Of his numerous battles and victories there is now no memorial. His piety as having

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been the source of all, for which he was distinguished, is all of which the Holy Ghost has preserved any record.

And Jabez was more honourable than his brethren—and Jabez called on the God of Israel, &c., &c.

Let us attend,

I. To the *matter* of this good man's prayer, and

II. To its *success*.

I. He prayed first for a special blessing. "Oh that the God of Israel would bless me indeed." He was not disposed to be satisfied with an ordinary blessing.

He was not disposed to be satisfied with the portion of Lot. See Gen. XIII, 10—13. Nor with that of Ishmael. Gen. XVII, 20. Nor with that of Esau. Gen. XXVII, 30 and 40. It was the blessing of Abraham, and of Isaac, and of Jacob, upon which his heart was set.

"Oh that thou wouldest bless me indeed. Bless me, in making me a son and heir, and a son, and an heir under the covenant established with Abraham and his seed; when the Lord God of heaven said, I will be a God to thee, and in thy seed shall all the nations of the earth be blessed." Read and compare Gen. XVII, 1—14. Romans, IV, throughout, and Gal. III, 8, 14. A personal interest in the salvation through our Lord Jesus

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Christ is the first of blessings, and no man is blest, but is under the curse, the curse of heaven, till he is personally interested in this salvation. And of the infinite value of this blessing, the Old Testament saints had a distinct conception. See Luke, I, 30—end, and II, 25—32, and Heb. XI, 13.

Gospel hearer, hast thou this day any desire to be thus blessed? Thou mayest if thou wilt. The blessing of Abraham is this hour proclaimed to thee, an outcast Gentile. We tell you again what you have often heard: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John, III, 16. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. V, 10, 20, 21.

2. Jabez prayed that the God of Israel would enlarge his coast—that is, that he would give him of the good things of this life in abundance.



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It was by the special command of heaven that the children of Israel under Joshua took possession of the land of Canaan—and this was the fulfilment of the promise long before made to Abraham. The land when conquered was divided by lot among the different tribes, and families, according to their numbers. Every pious head of a family then took possession of his portion under the charter of heaven, and when he went out to war, he went out in the spirit of devotion. And the holy man, in the text was particularly distinguished for acknowledging the Lord God of Israel, in his wars with his neighbours the Canaanites. See the Books of Joshua and Judges throughout.

It was God's will in the beginning that all the human family should enjoy all the good things of this life in abundance. And it is his will still, that as our families increase, the means for supporting these families should also increase. And it is the sin of man, and the sin of man alone, which is the real cause of all the poverty and want, and distress about temporal concerns, which have marked the history of man. Read and compare Gen. I, 26—end, III, 17—19, and Deut. XXX, throughout.

And what is the order of the new covenant, with respect to the enjoyment of the good things of this life? Seek ye first the

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kingdom of God and his righteousness, and all these things shall be added unto you. Read Matt. VI. 24—end.

And being blessed with the blessing of Abraham, recognised as a son and an heir, put in your claim daily for the portion of a son and of an heir. Heavenly Father, give me and my family this day our daily bread. Plead the promise of support,—He shall dwell on high, his place of defence shall be the munition of rocks, bread shall be given him, and his water shall be sure. The meek shall inherit the earth; and shall delight themselves in the abundance of peace. Isaiah XXXIII, 16. Ps. XXXVII, 11.

3. Jabez prayed that the hand of the God of Israel might be with him—that is, that while his family was increasing, and the good things of this life, necessary for the support of his family, were increasing, he might enjoy all evidently under the blessing and protection of heaven. Read Deut. XXXIII, 7, Job I, 9, 10, and XLII, 10, 11, 12.

Temporal prosperity, under the blessing of heaven, is then an object, for which we are to pray. And let us here mark the difference between the prosperity of the wicked, and the prosperity of the righteous, under the special blessing of heaven. The temporal prosperity of the wicked, is their

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destruction, and their destruction is chiefly occasioned by their prosperity leading their hearts farther and farther from God. The more they prosper, the more unmindful are they of God—and their pride, and their selfishness, and their earthly-mindedness increase.

Not so that temporal prosperity, under the blessing and special protection of heaven. If Jehovah's hand is with us, it will be felt. A spirit of devotion—acknowledging the Lord in all our ways, and imploring his blessing upon all our enjoyments, will mark our character. The love of God, as the giver of all good, and particularly as having bestowed upon us his inestimable gift, will be shed abroad in our hearts. And heavenly-mindedness, and being devoted to God's service, will be the result of all. All these good things will be to us only the earnest of better blessings, in a better world. The language of our hearts, and the language of our conduct, will be, "We are not our own—nor is anything, which we command, our own—we are ourselves bought with a price, even the precious blood of Christ—and we hold the property, which we command, only as stewards—to him are we accountable for the use, which we make of it—and to his service let it be devoted."

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It was in this way, my friends, that the holy man in the text, prayed for, and enjoyed, temporal prosperity. And it has been in some such way as this, that God's people, in all ages, and in all generations, have enjoyed the temporal prosperity, which they have enjoyed. And one chief reason, why God's people have not enjoyed temporal prosperity, to the extent that others have done, no doubt is, because they have not habitually prayed for it, as the holy man in the text did. Our heavenly Father is merciful—he will not give us the prosperity of fools, to our destruction; and if we are not disposed to ask and to enjoy the prosperity of the righteous—the prosperity of a son, and of an heir—we must endure the chastisement of a child, till our education is completed.

4. Jabez prayed that the God of Israel would keep him from evil—that is, the evil grief attending a state of worldly prosperity.

Pain and suffering of any kind, or in any degree, can never be the object of desire—and God has no pleasure in the mere suffering of any of his creatures—all the evil and suffering, to which man is exposed, is the result of the fact, that man is a sinner and a rebel. Now as God has commanded and encouraged us to pray for the pardon

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our sins, and that we may be dealt with as a son and a citizen—he hath commanded and encouraged us to pray for deliverance from all the evils, and pains, and sorrows, which are the results of sin.

“Father of mercies—God of Israel,” said the holy man in the text, “keep me from evil, that it may not grieve me—from all the evils, which are generally connected with a state of worldly prosperity. When my family, and my property are increasing, let not my heart be estranged, in any degree, from the source of all good—let not the spirit of devotion within me, be in any measure diminished.”

Even in the most unbounded prosperity, there are innumerable evils. Vanity and vexation of spirit, occasioned by losses and crosses, and by the very *fear* of losses. But the man, who can trust the God of Israel, with his temporal prosperity, shall be kept, not only from evil itself, but from the very *fear* of evil. His prayer for daily bread, is always good, whatever changes may take place in other matters.

The multiplication of our friends, as well as the increase of our enemies, increase, in a great variety of ways, the pain and anxieties of a state of worldly prosperity. Keep me, God of Israel, from these evils. Let the love of God be shed abroad daily, not

only in my own heart, but also in the hearts of all my increasing friends; and then, with an increase of friends, and an increased intercourse with friends, there will be also, an increase of joy and peace, and of all the other fruits of righteousness.

And, my christian friends, if the evils and sorrows even of prosperity, have been with you numerous, it must have been because you have not taken the method, which this holy man took, to be kept from these evils. God granted this holy man, that which he requested. God was of old, ready to hear prayer, and his ear is not yet heavy.

Jabez prayed for the pardon of sin, and for a personal interest in the great salvation. And God granted him his request. He prayed that he would give him a sufficiency and abundance of the good things of this life. And God granted him his request. He prayed that his temporal prosperity might be a blessing to him, and to his family. And God granted him his request. He prayed that he and his friends might enjoy all the good things of a bountiful providence with which they were furnished. And the God of Israel granted him that which he requested.

He was more honorable than any of his brethren. He prospered remarkably, in all that he undertook—in his studies—in

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his worldly business—in his conflicts with the Canaanites—in his enjoyment of his friends, and the other good things of this life; and all this was because he was, from his youth and through life, a man of prayer.

His name spake sorrow. His mother called his name Jabez, saying, because I bare him with sorrow. But his life and character spake joy and satisfaction. It was his happiness, that he had known, at an early period of his life, his original weakness, and what is the real source of all sorrow: and it was equally his happiness, that he knew, at an early period of his life, that the God of Israel was his only help, and his strength, and his only comfort. My friend, let the God of Israel be your strength, and your hope, and the portion of this holy man, shall also, in the main, be your portion.

My friends and fellow mortals, take the God of Israel's method of being rich and prosperous and honorable, and this method will not fail. He tenders to you, on the spot, the gift of himself—and the gift of his Son—and the gift of the Holy Spirit of promise, and, with this inestimable gift, all other things. "He, who spared not his own Son, but delivered him up for all, how shall he not with him freely give us all things."

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Be exhorted and encouraged to extend your views and desires, beyond the things of earth; and in this way, and in this way only, will you secure to yourselves and your families, the real enjoyment of the good things of this earth. Lay hold at once, of the uncorruptible, unchangeable, everlasting good. Bring home to your understanding and to your heart, the great fact, that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life. And resting upon this great fact, plead with him as your heavenly Father, the accomplishment of his promises. His promise of pardon, of peace, of the full supply of all your temporal wants, of an enlargement of heart, and of increased comforts of every kind. Thus daily approach to Jehovah, as reconciled to the world in Christ Jesus. And when our God shall come, and all his saints with him, tell me then—tell all the world then, if he has not granted you that which you requested of him.



## NO. XIV.

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### THE WAY TO PROSPERITY.

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*JOB, XLII, 10—And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.*

The leading facts in the history of Job, and his friends, are well known. They were probably of common ancestry. The descendants of Abraham, in the third or fourth generation, by Keturah, Abraham's second wife.

They had lived at no great distance from each other, for many years, in peace and prosperity, and in the habit of mutually exchanging the offices of friendship. The state of society, in which they lived, was that of the patriarchal and shepherd state—a state of all others, the most favorable to unreserved, sincere and ardent friendship. Their families, and their flocks, and the unadulterated productions of nature, being their chief earthly enjoyments. And with Job and his friends, all these were sweetened by their hearts being daily led, by social and secret devotion, to the bountiful and almighty source of all good.

In the midst of all this prosperity and happiness, Job, who had held the chief place among these prosperous, and happy men, was in the course of a few hours stript of his all. His five hundred yoke of oxen, with a proportional number of servants, who were following them in the field, and his five hundred she-asses which were feeding beside them, became the prey of the Sabeans. And while these freebooters were carrying off safely, such a large portion of this good man's possession, the fire of God fell from heaven, and consumed his seven thousand sheep, and the servants who were attending them, on the neighbouring mountains. And scarcely had these disasters been announced to their master, when another messenger informed him that his nine thousand camels had been carried off by the Chaldeans. And immediately upon the back of this, he was informed by a fourth messenger, that a great wind from the wilderness had buried his seven sons, and three daughters, with their wives, and husbands, and children, in the ruins of the habitation, in which they had been assembled for the purposes of feasting.

Nor did his calamities end here. A few hours more, and his body was smitten with sore biles from the sole of the foot to the crown. And in this situation, his three

friends who had heard of all this evil which was come upon him—found him, “for they had made an appointment together, to come to mourn with him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.” Job, II, 12 and 13.

Now, my friends, what would have been your conclusion respecting the real state, and character of Job as a professor of religion, had you witnessed this sudden, this awful transition from the highest state of earthly prosperity, and happiness to the lowest state of poverty and wretchedness? Fix your attention for a moment upon any individual of your friends and acquaintances, and suppose that he, and his family should be visited as Job, and his family were, would you not conclude that, that man must somehow, or other be a most atrocious sinner; whatever may have been his profession, and standing, and character in former days? Now this was the very conclusion which Job's friends drew from Job's calamities. They misrepresented the dispen-

sation of Providence, as if this world had been the state of retribution, and laboured hard to convince their suffering friend, that in his state of prosperity, he must have been conscious of some concealed, but enormous iniquity. They considered extraordinary afflictions, as demonstrations of extraordinary wickedness. And, on this ground alone, they condemned a most eminent servant of God, of hypocrisy, and atrocious iniquity, and treated him with severity, and disdain, while he was enduring the extremest suffering, and struggling with various temptations.

But the Father of mercies will not chide always. Weeping may endure for a night, but joy cometh in the morning. However, **irreverently Job had vindicated himself,** the sentiments which he uttered in his defence were upon the whole true, and his arguments conclusive. When, therefore, the Lord had brought Job to a deep repentance, and to a proper frame of mind, he answered his confidence, and decidedly took his part.

Hear his confession. "Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be with-holden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered, that I understood

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not, things to wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee, by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Job, XLII, 1—6.

Hear also Jehovah's acceptance of this confession. "And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, my wrath is kindled against thee, and against thy two friends: for ye have not spoken of me, the thing that is right, as my servant hath. Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job." Job, XLII, 7—9. Four times in two sentences God called Job his servant, as if he gloried in him, in the midst of his poverty and distress, and when he was condemned by his friends as a hypo-

erite: him alone the Lord would accept, and his friends would have their own prayers answered only when they were reconciled to him. And when Job prayed for his friends, his own captivity was turned.

Now, my christian friends, from these facts, we have these instructions.

I. That we hold all our temporal enjoyments directly of God. He has only to give the word, and the fire, and the water, or the hurricane—or an invading enemy—or a faithless—or mistaken friend—are made the instruments of sweeping from under our command the accumulated fruits of the labour, and industry of years; or he has only to give the word, and the man who yesterday had nothing, may be a man of wealth and affluence. And if this is the fact, we live as atheists, if we do not daily acknowledge God in all our ways, if we do not daily in some form or other, implore God's blessing upon our flocks, and upon our herds—upon our houses, and upon our fields—upon the fruit of our body, and the fruit of our land—upon the labour of our hands, and the labour of our heads. See, Psalm, CXLIV, 12—end, and Luke, XI, 3.

II. When a man has any evidence of his personal iniquity being forgiven, his heart is melted into tenderness, towards his mistaken, and offending friends. Job's friends

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had used him ill, extremely ill, almost, in the language of the world, too badly to be forgiven. Yet he is no sooner himself humbled before his God, and has the evidence within him, that he is personally accepted of God; than he is ready to pour out his heart in sincere, and ardent prayer in behalf of these friends.

Nor is this a solitary case. Read, my friend, and consider, and pray over Luke, VII, 36—end, and Luke, XI, 4, and Eph. IV, 30, 31, 32.

Gospel hearer, professed believer in our Lord Jesus, is your personal iniquity forgiven? If so, you will be disposed to pray ardently, fully, and perseveringly for those who have injured you. Now, just look about you, and fix your attention upon the individuals with whom you have been at variance, or with whom you are now at variance, and try yourself by this mark.

III. Nothing cements the affections of believers who have jarred, or disputed, so much as praying with, and for each other. When they enjoy communion with their common Saviour, they feel a disposition to delight in the communion of each other, and in the communion of their fellow saints. It is in the attitude of prayer that pride, and selfishness, and their kindred tempers are destroyed, if ever they are destroyed. It

is in this position that we feel, that we are all under a common sentence of condemnation, and that if we are to be saved, we must be made partakers of the same common salvation. "God be merciful to me a sinner," is the only common ground on which those who have had differences can meet.

My christian friends, do you wish to enjoy the communion of the saints, as fully as it possibly can be enjoyed? This is not to be obtained by disputing about orthodoxy, and about creeds, and the forms, and modes of worship, (all these things may be good in their place) much less is this precious blessing to be obtained by ostentatiously measuring, and valuing the particular gifts of God, with which this, or that individual, or this, or that society may be blest. The blessing of the communion of saints is to be enjoyed only by fervent, ardent, and persevering prayer for our religious friends.

Again,

Do you wish the communion of the saints to be restored, in any case where it has been interrupted by mistake, and misrepresentation, and personal injuries both given and received? This is not to be obtained by dwelling upon these mistakes, and misrepresentations, and injuries, much less is it to be obtained by minute investigation, and by balanc-



ing your accounts, injury against injury, and favour against favour. This precious blessing when once lost, or interrupted can only be regained by mutual, and frequent, and fervent, and persevering prayer. See Jer. I, 4 and 5.

IV. "The Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house, and they bemoaned him, and comforted him over all the evil, that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold." Job XLII, 10, 11.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Sin is the real and the only cause of all our sorrows; and if the hearts of our friends are, in any degree, alienated from us, it is because their hearts, or our hearts, or likely all our hearts, are alienated from God.

The heart only knoweth its own bitterness, and a stranger doth not intermeddle with its joy. Jehovah alone knoweth the heart, and can touch the heart. And really all our social happiness and usefulness

depend on the state of our affections towards each other. And we all know that a very little thing indeed may change the whole state of our affections, favorably or unfavorably, towards each other. Now Jehovah, who only knows the heart, and who is the hearer of prayer, alone can open up or close the sources of joy or sorrow, which depend upon the state of the affections.

Children of God, of every name, and to whatever church you belong, the exhortation is, pray for one another, and pray also for all your neighbors and friends by name, as Job prayed for his friends.

We call those our friends, who are related to us by blood—or who worship with us the same God, through the same Mediator—or who live with us in the same neighborhood, and with whom we occasionally exchange the offices of friendship—or who are generally candid and honest in their dealings with us—or who agree with us in the main as to views, and plans, and objects. We acknowledge all these as our friends, though many, very many, very disagreeable things may occasionally occur, which considerably interrupt that full flow of the affection of the heart, which constitutes the essence of genuine friendship. Now the exhortation, christian friends, is, pray daily, pray fervently, pray particularly for all

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these your friends. And in this way, you will have a mighty, a most extensive concert of prayer. See Matt. XVIII, 19.

Make out lists of your particular friends and acquaintances, and pray for them frequently, and particularly by name.

Pray for the pardon of despised gospel privileges, and consider your own personal share in this guilt. \*Read and pray over Daniel IX, 3—19.

Pray for a blessing yet to be bestowed upon gospel ordinances, which were enjoyed by you and your friends many years ago. With this view, plead again and again the accomplishment of such promises as these: Is. XLIV, 3—5, Joel II, 28—end, and Zech. XII, 10—end. And for your encouragement in these exercises, read Acts II, 37—end, IV, 31, and VI, 6, 7.

Friends of the Lord Jesus, we have the same living and exalted Head that the apostles had, and God is as really the hearer of prayer now, as he was in the days of the apostles. Try him.

We repeat the exhortation, pray daily and earnestly and frequently for your friends by name. God only knows the particular state of their minds—the temptations to which they are exposed, and the convictions which they have experienced—and be assured, that a greater number of

your friends and acquaintances are likely under the operation of God's Spirit, than you are aware of. And the most hardened, and the most hopeless are not more hardened and more hopeless than Saul of Tarsus was on the morning that he left Jerusalem for Damascus.

And the Lord will turn your own captivity, as he turned the captivity of Job, when you shall thus pray for your friends. As the return of such a concert of prayer, we may expect with confidence, that our heavenly Father, who sees in secret, will, in his own time and way, reward us openly, and give us and our children, better days—far better days, both with respect to this world and the next, than either we or our fathers have seen.

May the Father of mercies dispose and enable the writer, and every child of God, who may be a reader, thus to unite in prayer for our friends.

## NO. XV.

### THE AGENCY OF THE HOLY SPIRIT.

ISAIAH, LIX, 21—*As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.*

The object of all philosophy is, to trace effects to their causes, and to explain, as far as possible, the mutual influence of what are called second causes. Sound philosophy admits of only one efficient, self-existent, eternal and independent first cause; but secondary causes are as numerous as the infinitely multiplied and varied parts of the universe. The universe is one great whole, consisting of an infinite variety of modifications of the two great substances, matter and mind, mutually acting and reacting upon one another. Nor can we, perhaps, in any one case, say with precision, at what particular point, the agency of a particular cause commences or ceases. All we know, in the most of cases, is, that, in an extended chain of causes and effects, the same event

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or-fact, or modification of matter, may be considered either as a cause or an effect, according to the particular direction, in which the mind surveys the whole. If you pass along from one end to the other, all the different steps may be considered as effects; but if you pass in the other direction, all that intervenes betwixt the two extremes, may be considered as causes. The truth is, that in one sense, the particular object of thought is a cause, but in another sense it is an effect. Wind, for instance, when considered, merely as in air, motion, is an effect, but when considered as acting upon the sails of a vessel it is a cause.

It is also to be particularly remembered, that in all sound Philosophy, the words *energy*, and *influence*, and *power*, when they mean any thing, are used only to express, "an ultimate fact." This, or the other substance, or principle, or event, or fact, whether it is a primary, or secondary cause in the matter which we are examining, has under certain circumstances an influence, or an energy, or a power solely, because, such is the will of the great first cause. Hence, sound philosophy recognizes in every step, the direct agency of the almighty. The great first cause has impressed upon every agent, in all our varied ranges of thought, that particular

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quality which renders it an agent in that particular case; and the same almighty power by his continued agency, continues to all secondary causes, all these energies, or special, and peculiar qualities. He who at first produced all created beings out of nothing, can alone sustain these beings in all their movements, and in all their influences upon one another.

The Bible, in this as well as on other matters, corresponds exactly with the first principles, and with the results of sound philosophy. The great first cause, according to the Bible, pervades by his omnipresence, and direct agency all things, and every thing. "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we

are all his offspring." Acts XVII, 24—28.

Nay, more—the Bible not only every where informs us of the fact, that the direct, and immediate agency of Jehovah is every where, but it also gives much information as to the mode in which this agency is exercised. This agency is generally, if not always said to be the peculiar province of the Holy Ghost.

The information which Jehovah has been pleased to give us of the mode, of his own existence, is upon the same general plan, upon which he has made, all his other communications to us, either by his word, or by his works. He has simply set before us a few of the most important facts, without going much into the detail, as to the connexions, which may naturally and necessarily exist among these facts. He has been pleased, distinctly to state, that, while there is a sense, in which there is only one Jehovah, yet there is also a sense, in which, in the language of systematic theology, there are three distinct persons in the one Jehovah: that these three bear the respective names of the Father, and the Son, and the Holy Ghost: and that, in the execution of the extended plans of the one mind, these three persons perform a number of distinct and personal actions.—In the great plan of salvation, for instance, the Father gives and



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sends the Son—the Son is sent, assumes our nature, and makes an atonement for sin—and the Holy Ghost, in a manner peculiar to himself, applies the atonement to all who shall be eventually saved. Nor is his agency confined exclusively to the application of the plan of salvation. It is probable, that it extends to all communications of the divine influence throughout the universe.

In respect of order, the Holy Ghost finished the work of creation. Gen. I, 3, Ps. XXXIII, 6, Job XXVI, 13. "He qualified Moses, Bezaleel, Aholiab, Othniel, Ehud, Barak, Deborah, Gideon, and his three hundred soldiers, Samson and others, with uncommon strength of body, wisdom, or courage of mind, for their respective works. Deut. XXXIV, 7, Exod. XXXI, 3—6, Ju. III, 10, 15, IV, 9, 14, 21, VI, VII, XIII—XVI. He inspired the prophets and apostles with an infallible knowledge of the will of God. 1 Pet. I, 11, 2 Pet. I, 21. He endowed Balaam, Caiaphas, and others, with prospects of future events. Num. XXIII, XXIV, John XI, 50—52, 1 Kings XIII, 11—20. He wrought miracles unnumbered, by Moses, Elijah, Elisha, Christ, the apostles, and others. Exod. IV—XVII, Num. XVI, XVII, 1 Kings I—VII, XIII, Matth. XII, 22—38, Heb. II, 4. He framed the body, and created the soul, of Christ in

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union to his divine person. Luke I, 34, 35. He sanctified his manhood, forming it with every gift and grace of which it was capable. Isa. XI, 2, 3, John III, 34. He increased this grace in proportion to the growing faculties of that manhood. Luke II, 40, 52. He solemnly anointed and qualified him for his ministerial work. Matth. III, 16, Isa. LXI, 1, 2, 3, XI, 2—4, Luke IV, 18, John III, 34. He directed him to, and carried him through, all his temptations from Satan. Matt. IV, 1. He assisted him in his working miracles. Matt. XII, 28; and in offering up himself a sacrifice to God. Heb. IX, 14. He raised him from the dead. Rom. I, 4, VIII, 11, VI, 4. He justified him as our public Representative. 1 Tim. III, 16. He filled his manhood with heavenly joys. Psalm XLV, 7, Acts II, 28. By miraculous and saving influences, he vindicated him, as perfectly righteous in all his conduct—as the fulfiller of all righteousness for men—and as ascended to his Father's right hand. Acts I—XIX, Luke XXIV, 49, John XVI 7—17, XV, 26. He calls men to, and fits them with gifts and graces for, public office in the church. Acts II, XIII, 2—4, XX, 28, Matt. IX, 38, 1 Cor. xii, xiv. He directs, assists, and succeeds them in their work. Acts xvi, 6, 7, Heb. ii, 4, 1 Pet. i, 11, 12, 1 Thess. i, 4, Acts viii, 17,

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**x, 44, xix, 6, 7, Rom. xv, 16, 19.** He convinces men of their sin and misery. **John xvi, 8, 9.** He enlightens their minds in the knowledge of Christ. **John xiv, 26, xv, 26, xvi, 13, 15, Eph. i, 17, 18, iii, 17—19, 1 Cor. ii, 10—12.** He renews their will, **John iii, 5, 6, Tit. iii, 5.** He justifies them. **1 Cor. vi, 11.** He sanctifies them. **2 Thess. ii, 13, 1 Pet. i, 2, Rom. xv, 16.** He comforts them. **John xiv, 16, 26, xv, 26, xvi, 7, Acts ix, 31.** He directs, leads, and draws them. **2 The. iii, 5, John xiv, 16, 17, Psal. cxliii, 10, Rom. viii, 1, 4, 14, Gal. v, 18, 25.** He enables them to mortify their sinful corruptions. **Rom. viii, 13.** He upholds their graces in their spiritual life and courage. **Ps. li, 11, 12, Gal. v, 18, 25.** He actuates and enables their new nature to bring forth fruits of holiness. **Eph. v, 9, Gal. v, 22, 23, Ezekiel xxxvi, 27.** He directs and assists them in prayer. **Rom. viii, 15, 26, 27, Jude 20, Gal. iv, 6, Zech. xii, 10.** He assists them in self-examination, bears witness with their spirits, that they are the children of God—and marks them as such by his presence in them. **Rom. viii, 9, 16, 1 John iii, 24.** He, as an earnest, seals them to the day of redemption. **Eph. i, 13, 14, iv, 30, 2 Cor. i, 21, 22.** He teaches them spiritual mysteries. **1 Jo. ii, 20, 27, 1 Cor. ii, 10—12, 15.** He is vexed and grieved, when his influences are not

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cherished. Isa. lxiii, 10, Eph. iv, 30, 1 The. v, 19. He will raise their dead bodies at the last day. Rom. viii, 11."—*Brown's View of Religion.*

The operation of the holy spirit in applying to fallen man, the great salvation, commenced with the publication of the first promise. There was from the beginning only one salvation. All the old testament saints had their darkened understandings illuminated, and their hearts changed, and the work of sanctification begun, and carried on, and perfected in them, in the same way, in which the saints of the present day enjoy these blessings. Still, however, the influences of the spirit, through the whole of the old dispensation were scanty, and limited when compared with the abundant, and extensive effusions under the new. It is to the new dispensation, and to the triumphs of the the gospel among the gentiles, that the great body of the prophecies, and promises of the old testament announcing the out pouring of the spirit particularly refer. Such as, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call him-

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self by the name of Jaëob; and another shall subscribe with his hands unto the Lord, and surname himself by the name of Israel." Isaiah, xliv, 3, 4, 5. And on the the memorable day of Pentecost, Peter said to his audience. "This is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy." Acts, ii, 16, 17, 18. Nay more. We have every reason to believe that the most abundant, and the most extensive effusions of the Holy Spirit, which have ever yet been, are only as the occassional droppings before the general, and universal waterings. In the fulness of millennial glory, "the light of the moon shall be as the the light of the sun, and the light of the sun shall be seven fold, as the light of seven days." "The feeble among them that day shall be as David, and the house of David shall be as God, as the angel of the Lord." The ordinary christians of that day shall enjoy more, and shall perform greater deeds of faith, and of christian activity, than the most distinguished even among

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apostolic men, have as yet either enjoyed or performed. Nothing, which ever yet has been seen or felt, comes up to either the letter or spirit of the following, and many other prophetic declarations:—"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier, shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." Isaiah iv, 10—  
end.

In this, as well as in all other important particulars, the application of salvation bears the characteristics of all Jehovah's plans and works—"gradual enlargement." "The path of the just, and the triumphs of the cross are as the shining light, which shineth more and more, unto the perfect day."

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John xiv, 16, 17, xv, 26, 27, xvi, 7—14, and Acts i, 6—8, are important passages, and deserve to be carefully and frequently studied by all, who would wish to understand the scriptural doctrine of the operations of the Holy Spirit. If there is any meaning in language, or if the Redeemer spoke so as to be understood by men generally, these passages afford.

1. Direct proof of the distinct personality and peculiar agency of the Holy Ghost: and that the agency or influence of the Holy Ghost is, in every case, something distinct from what we call the influence of truth, or moral suasion.

2. That the influence or agency, there spoken of, is a something, which was not to be peculiar to the apostles. We must interpret these passages, as we interpret the commission to preach the gospel to all nations, and the promise annexed, "Lo, I am with you always, even to the end of the world." Matt. xxviii, 20.

Hence, of course,

3. These passages do not refer particularly to the miraculous powers, with which the apostles were endowed; but chiefly to the intellectual and moral qualifications, which they had, and which they were to exercise in common with all the redeemed. "He shall teach you all things, and bring all

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things to your remembrance, whatsoever I have said unto you. He will guide you into all truth: for he will not speak of himself, but whatsoever he shall hear, that shall he speak." No new revelation was made on the day of Pentecost, nor on any similar occasion. The minds of the apostles and of others, were only directed, in a peculiar manner, to what God had already revealed, and, in the most of cases, to passages of old Testament scripture, with which they had been very familiar. And while their minds were thus directed to old Testament scripture, the veil was removed from their understanding—they, in the light of heaven, saw light clearly—they particularly under these influences, got new views of the nature of Messiah's kingdom, and of the means which were to be used, to bring all the nations of the earth into the obedience of faith.

These views may be farther illustrated by comparing these passages with other passages, in which the apostles speak of the operations of the Holy Spirit upon themselves and others. See particularly Rom. viii, 9, 13, 14, 15, 16, 26, 27, Eph i, 13, 14, and iv, 29—end.

The influences of the Holy Spirit, are frequently represented under the notion of water, particularly in the form of dew, and



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rain. "I will be as the dew unto Israel; he shall come down as the rain upon the morning grass, and as showers that water the earth." The nature, and use of water for all practical purposes, have always been known. Water is a common blessing—all creation enjoys it; the continued application of water in some form, or other, is essentially necessary for the nourishment of animal, and vegetable life, in all their various forms. Water is the free gift of God, and from God only—none of the vanities of the Gentiles can cause rain. The withholding of the necessary rain, and dew is in every case to be considered as one of the sorest calamities, which can befall any land. "The word of the Lord that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the water: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass. And the wild asses did stand in

the high places, they snuffed up the wind like dragons; their eyes did fall, because there was no grass." Jer. xiv, 1—6 "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of my house that is waste, and ye run every man unto his own house. Therefore, the heaven over you is stayed from dew, and the earth is stayed from the fruit. And I call for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon the labour of the hands." Haggai, i, 9, 10, 11. Hence the giving of rain in its season is a continued evidence that God is good. "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts, xiv, 17. In all these, and a number of other particulars, therefore, water is a fit emblem of the penetrating, softening, cleansing, quickening, and fructifying influences of the holy spirit. All these representations also unite in intimating to us man's utter dependance upon the God of all grace, for these necessary, and valuable operations.

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Upon the important subject of grieving, and resisting the Holy Ghost, concerning which much has been said, and written, we suggest only the following remarks.

1. There is such a thing as grieving, and resisting the Holy Ghost. Acts, vii, 51. Eph. iv, 20.

2. There is such a thing as a man's being given up of God, and left wholly to himself, and when any individual is thus given up, he is as near the state of devils, as any of the human family out the place of torment can be. Prov. i, 24—32. Psalm, lxxxi, 11, and 12.

3. The dividing line betwixt human, and divine influence, or betwixt good, and bad influence of any kind, is no where marked out in the word of God: nor are we any where informed by God how long, and to what an extent his Spirit will strive with man; much less are we informed how long, and to what an extent the Spirit will strive with any individual; there are no doubt great diversities in the divine administration in cases of this kind. And,

4. Whatever may be the peculiar characteristic of the unpardonable sin; from its being called the sin against the holy ghost, we are authorised to say, that resisting the operations of the holy spirit is one of the essential ingredients in that sin.

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The practical improvement which every hearer of the gospel, ought to make of these facts is obvious.

Beware of trifling with convictions of sin.

Beware of trifling with the offers of mercy.

Beware in every case of sinning against light.

The greatest curse which can be inflicted upon an immortal attempting to get out of the reach, of the means of grace, is that he may be allowed to succeed.

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From the whole subject, we deduce the following

### INFERENCES.

1. The gospel cannot be preached in its original simplicity and purity, where the distinct personality, and the peculiar agency of the Holy Ghost have not a prominent place. The gospel is preached to men as sinners—dead in trespasses and sins: and they must be renewed and quickened. The tree must be made good—the corrupt nature, derived from the first man, must be changed by the peculiar agency of the Holy Ghost, before any good fruit can be pro-

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duced. And the christian graces, to be genuine, must be the fruits of the Spirit. Jer. iii, 5, 6, 7, Rom. viii, 13—17, Gal. v, 19—end.

Hence, all attempts to produce or to cherish and perfect any of the christian graces, must fail, unless men's attention and hopes are continually directed to the regenerating and sanctifying influences of the Holy Spirit. In the religion of the Bible, as well as in philosophy, no effect can be expected, without the agency of an adequate cause. In preaching the gospel, we are to stand among the dry bones, and night and day, say, "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live."

2. All other things being equal, that man will give the best evidence of his being a subject of the gracious operations of the holy spirit, who is most conversant with his Bible. Let it be distinctly remembered that we are to expect no new revelations from the influences of the holy ghost. If we are taught by the unerring spirit, our attention will be turned to the Bible; and we will understand, and feel the importance of what God has there revealed, just in proportion as we enjoy the quickening, and illuminating influences of that Spirit. It was chiefly by comparing scripture with scrip-

ture, that the apostles and other holy men in their day, acquired their religious knowledge, and had their feelings deepened and sanctified; and we have no reason to believe, that the mode of the divine teaching has been changed.

3. The spirit of prayer and devotion may always be expected to accompany the teaching of the Holy Spirit. Rom. viii, 15, 26, 27. Prayer is the great mean, by which these holy influences are procured, and cherished, and strengthened. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi, 9—13.

## NO. XVI.

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### PRAYER.

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PHILIPPIANS, IV, 6.—*Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known to God.*

“Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies.” The distinguishing characteristic of man is, that he is capable of carrying on a social intercourse with his Maker; and prayer is one of the most direct means, by which this intercourse is carried on.

God has been pleased to connect with prayer of the right kind, great efficacy.

In proof of this, we have,

1. The direct and plain declarations of scripture. “Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.” John xvi, 23, 24. See also James v, 14, 15, Ps. xx, 1—4, Luke xi, 1—13, and xviii, 1—8.

We have,

2. A vast number of historical facts.

The case of Abraham praying for Lot. Gen. xviii, 23—33, and xix, 29. The case of Jacob, when he had left his father's house. Gen. xxviii, 16—22; and when he was returning home, after an absence of twenty years. Gen. xxxii, 24—32, compared with xxxiii, 10. The case of David and Ahithophel. 2 Sam. xv, 31. The case of Asa. 2 Chron. xv, 1—end: and of Jehoshaphat. 2 Chron. xx, 1—end. The case of Ezra and his companions. Ezra viii, 15—23; and nearly the whole of the books of Nehemiah, Esther, and Daniel.

See also, Acts iv, 31—33, vi, 5—8. The whole of the history of Cornelius, chap. x; case of Peter, Acts xii, 5—23; and of Paul and Silas, Acts xvi, 35—40.

We have to the same amount,

3. The testimony of the pious of all lands, and of all generations. There is no one thing, in which the godly—the genuinely pious of all classes, and of every state of society, are so uniform, as in their testimony, “that Jehovah is the hearer of prayer, and that prayer is one of the most effectual means of obtaining assistance and deliverance, in every case of distress and disappointment.” The experience of the Psalmist has been realised in a thousand cases



yearly, by people, who have had no direct intercourse with each other. "I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked, have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living." Ps. cxlii, 1—5. The book of Psalms, and the whole of the devotional portions of scripture, and nearly the whole of what has been called experimental religion, or the narratives, which holy men have given of their own private experience, are little else but the united and repeated and varied testimony of saved sinners, to the efficacy of prayer.

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Let us now pause, and open our bibles, and consult the passages, which have been referred to, with other parallel passages, and any other authentic sources of information on the subject, which we may have at

command, and examine this body of evidence. It is testimony, and it is human and divine testimony united. It is extended through a long series of ages. It is the record of the observations and experience of men of every generation, and of men of every class in society, and from every state of society, and of men of almost every land. The great body of these men, in whatever rank of society they have moved, have also been distinguished, their enemies being judges, for their candor, and simplicity, and honesty, and integrity, in all other matters: and not a few of them, in every generation, have been men, who stood high for intellectual powers, and intellectual research, and intellectual attainments: and in no other case, have they been even under the suspicion of weakness, or of being in any degree the dupes of delusion. And add to all—that the great point, upon which the whole bears, is a matter which, in all ordinary circumstances, may be put to the test of experiment, by every individual, to whom the testimony is addressed; and that thousands, who had long doubted that God was the hearer of prayer, have afterwards given their own testimony to the truth of the proposition, and have continued, till their dying hour, to declare, that they uniformly found it so, when they sought him with their whole heart.

Let us look, then, at these facts again, and say if the philosopher has any stronger evidence than this, to believe in the universality of the influence of gravitation.

Prayer, to be efficacious must be,

1. The prayer of faith. We must ask only such thing as are agreeable to God's will: and we know God's will, only by what he has been pleased to reveal. The promises of the gospel are given us particularly as a ground, and rule of Prayer. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter, i, 4.

And again,

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1. These promises are remarkably numerous, and various, and remarkably well adapted to every possible situation of man as a creature, and as a sinner—as an inhabitant of the earth, or as an heir of immortality.

There are promises of a full, and free pardon of all our sins: such as Isaiah, i, 18.

**xliii, 25.** **lv, 6 and 7.** **lvii, 15, 16, 17, 18.** There are promises of a new nature, and evangelical repentance: such as **Is. xlv, 3, 4, 5.** **Jer. xxxi, 18, 19.** **Ezk. xxxvi, 25, 26, 27.** **Zec. xii, 10—end.** There are promises of daily bread, and for all that may be necessary for our temporal support: such as **Psalm, xxxiv, 1—end.**

There are promises of protection in the midst of all the dangers to which we may be exposed: such as **Psalm, xci, 1—end.** **Isaiah, xliii, 1, 2.**

There are promises of fatherly chastisement, and that these shall be made to promote our greater good, and be particularly one of the great means by which the great work of sanctification shall be carried on and perfected: such as **Psalm, lxxxix, 30—33** **Heb. xii, 5—11.**

There are promises of the necessary direction, and support in all ordinary, and extraordinary cases of difficulty: such as **Is. xlii, 15.** **Psalm, xxxii, 7, 8, 9.**

There are promises of the continued influences of the Holy Spirit, and of gradual progress in the great work of sanctification: such as **Jer. xxxii, 40.** **Isaiah, liv, 7—10** and **xxxv, 8, 9, 10.**

There are promises of safety and triumph in death; and of a glorious resurrection, and happy immortality: such as **Hosea, xiii, 14,** and **1 Thess. iv, 13—end.**

And these are only a small specimen of the exceeding great and precious promises. The good words of Jehovah, which he hath given as grounds of hope, and of faith, and prayer to lost man; and as the great means of social intercourse betwixt earth and heaven. Let us then "be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife." Hebrews, vi, 12—18.

But,

2. Prayer, to be efficacious must be *persevering*. Our Lord spake a parable to this end, that men ought always to pray, and not faint. See again Luke, xviii, 1—8. If we understand the nature and the use of the promises, prayer will be persevering. If we have any thing of the spirit of adoption, we will love to dwell upon these promises, and repeat them, and pray them over and over. With the Psalmist, we will say, "Give ear to my words, O Lord, consider my meditation. Harken unto the voice of

my cry, my King, and my God; for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning, will I direct my prayer unto thee, and will look up." Psalm v, 1, 2, 3. Examine also the reasoning of the apostle James, chapter v, 7—end.

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We may here again pause, and examine testimony. The united testimony of thousands of every generation, declare, that it was by musing over, and praying over such passages of scripture, as have been referred to, that they were made partakers of a new nature—that they had their affections elevated above the things of earth, to the things of heaven—that they had thereby imparted to them, a moral courage, which supported them under difficulties, under which they had otherwise sunk:—and that, in these and similar cases, they could no more doubt that they enjoyed the comforting and supporting influences of the Holy Spirit, than they could doubt of their own existence. It is not fiction, but sober history and fact, that men have, through faith and patience and prayer, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quench-

ed the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and in caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. xi, 33—end.

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All men ought to pray. Men are not wise when they do not pray; they forsake their own mercies. Every situation in life, and the circumstances of every day, and of every hour, demand continual application to the Father of mercies, in the form of petition, or confession, or thanksgiving.

All the objections, which ever were, or which ever can be urged against frequent and fervent prayer, are comprehended in one great fact,—“estrangement of heart from the Source of all good.” We love to think, and talk, and to have intercourse with objects, just in proportion as they are objects of interest and affection.

He who never, whatever may be his attainments, prays, needs no other evidence, that he is still in a state of condemnation. He who seldom prays, can have no satisfactory evidence of his being in a state of reconciliation; and he whose heart is not free and easy in prayer, possesses, at the time, but little of the spirit of adoption. Hence, our state and our frame—our true character before God, may, at all times, be pretty accurately ascertained from the state of our minds with respect to prayer.

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### GENERAL INFERENCE

The devotion of the bible is in perfect accordance with the fundamental maxims of sound philosophy. According to the maxims of sound philosophy, that man understands the nature of things best, who uses the most appropriate means, for obtaining



the desired end. But, if we can believe either human or divine testimony, prayer is one of the chief appointed means of heaven, by which weak, and helpless, and sinful man is to obtain, in all ordinary cases, all the blessings, which he may need, both for time and eternity. Nor is the evidence, under which the husbandman yearly acts, in turning up the soil under the genial influence of the spring and summer atmosphere, more satisfactory. In both cases, God has been pleased to connect certain desirable results, with the right and seasonable use of certain means; and in both cases, a wise man says, "So is the gracious appointment of heaven."

Again—The object of all sound philosophy is, to elevate and dignify human nature: and one of the principle rules, given by philosophy here is, that we should cultivate an intimacy with those, who are in possession of higher attainments, than any which we have yet attained. But man is, by his very nature, formed to carry on an extensive social intercourse with his Maker—the source of all good and of all perfection; and prayer is one of the principal appointed means, by which this intercourse is begun and carried on. And in the various acts of devotion, of which prayer is always an essential part, "we all, with open face beholding as

in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii, 18.

Farther—Though we are entirely ignorant of the nature of the connexion, which exists betwixt cause and effect, yet the more extensively we are acquainted with any of the great arrangements of nature, the deeper is our conviction of the natural fitness of all the means, which are employed to secure any particular result. All the arrangements respecting the eye, for instance, are admirably adapted for easy and perfect vision. And closely connected with this, is another important fact. In the most extended chain of causes and effects, the greatest *simplicity* reigns. Great and important results are produced by the most simple and easy contrivances. The almost infinite variety of the important results, connected with the regular return of the seasons, are all brought about by a contrivance remarkably simple. The axis of the earth is not perpendicular, but inclined to the plane of the ecliptic. Nor will the devotion of the bible suffer, when tried by these and similar established facts in natural philosophy.

Prayer as a means, is remarkably well adapted for securing all the results, for

which it was appointed. It is the medium of intercourse betwixt a weak, and helpless, though intelligent, and immortal creature, and his wise, and good, and almighty creator. The God whom we address in prayer, is our father. "And as a father pitieth his children, so the Lord pitieth those who fear him." Our almighty father is every where present; and by the very constitution of our nature we feel strong, when we know that we are in the presence of our friends, and are under their special care and protection. All connected with prayer of the right kind, is well adapted to make us acquainted with our own wants and weakness, and with the goodness of Jehovah, who is the Lord of heaven and of earth, and who is our God and everlasting portion. Nor is it possible to conceive of a means more simple and easy. It is simply expressing the desire of our hearts, in so many thoughts, or words, or sighs, or groans, to him who is every where present, and who is intimately acquainted with all the circumstances of our case, and expressing those desires through the medium of the intercession of Immanuel, who in glory wears our nature, and has a fellow feeling of all our infirmities.

Nor is the deep feeling, which is cherished by the devotion of the Bible unphilosophical. Sound philosophy proposes to follow

nature, and directs man to act in every case according to the known established laws of nature. But a man who knows that he is a sinner, and under condemnation must feel, and a man who has the love of God shed abroad in his heart, must feel. And in both cases, these feelings of the heart will be naturally expressed in confessions, and supplications, and thanksgivings. Nor would he have the proper feelings of our common nature, did he express himself otherwise.

Farther—Prayer, and the proper feelings accompanying prayer, are not enthusiasm any more than the cool calculations of philosophy are enthusiasm. The prayer of faith rests upon the declaration—the plain, and express, and the tried declaration of Him who cannot lie. Nor in the religion of the bible, any more than in the affairs of common life, does confidence destroy action. The contrary is the fact. The more confident any man is of success, the more vigorous is he in action. Hence, from this principle, common to our nature, the stronger a man's faith in the promises of God, is, the more frequent and fervent will be his devotions, and the more vigorous and extensive will be his exertions.

Finally—A philosopher is a man of research. He is continually extending his inquiries, and daily making some additions to

his stock of facts, to confirm or to illustrate his favorite theory. Just so is it with the man of faith and devotion. He finds, by every day's experiment, that the Jehovah, whom he addresses, is the same Jehovah, who was the help and the confidence of Moses, and David, and Peter, and Paul, and of the army of the confessors and martyrs: and he finds that the promises, on which they relied, are as firm, and as full, and as suitable to him, as they were to them; and that the more extensively he is acquainted with them, the more abundant are the sources of his support, and comfort, and direction. And let philosophy herself say, where a created being can expect to find fuller, and more satisfactory information, than from the lips of the Creator of all—from the Father of mercies—from the Father of light, who is continually addressing fallen man, and saying, "If any of you lack wisdom, let him ask of God, that giveth all men liberally, and upbraideth not; and it shall be given him." James i, 5.

## NO. XVII.

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# THE WATERING OF THE EARTH.

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PSALM CIV, 13.—*He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.*

The atmosphere is a composition of a great number of extremely subtil and elastic fluids. It surrounds the whole of this globe; and extends upward from the surface of the earth, at least forty or forty-five miles. And this vast mass of matter, and all the particles of the mass, are in a continual state of motion, in every direction—upwards, downwards, and cross-wise. “The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.” Eccl. i, 6. These motions are sometimes so gentle, as scarcely to be perceptible by the most acute feelings; but, at other times, so rapid and violent, as to level, in a moment, the strongest works of man, and the forests of a thousand years’ standing. And it is chiefly to this wonderful construction of fluids, that we are indebted, for the support of animal and

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vegetable life, and for the communication of heat, and light, and sound, and to the regular and abundant supply of rain, and snow, and dew. These are the chambers, from which the great Jehovah regularly watereth the earth.

I. The quantity of water, which is upon the surface of the earth, is immense. Nearly three fourths of the whole surface of the earth, is covered with the sea. And the sea is, in many places, of an immense depth.—Look at the Atlantic, and Pacific, and Indian oceans.

The dry land is also cut, in every direction, by creeks, and large rivers, and fresh water lakes, and arms and bays of the sea. The waters in these creeks and rivers, are in continual motion. And many of these rivers discharge hourly into the common reservoir, immense volumes. Look at the Ganges, and the Nile, and the St. Lawrence, and Mississippi, and Amazon. “All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return.” Eccl. i, 7.

II. We have considerable reason to believe, that there is, at all times, as much water in the atmosphere, as there is on the surface, and in the bowels of the earth. Look at the vast extent of the atmosphere. Forty five miles high all round the globe. And

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filled with water, even in the driest seasons, or warmest lattitudes. We walk in water, and inhale and exhale water, with every breath.

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so.” Gen. i, 6, 7.

III. There can be no doubt but there is a continual passage of water, from the earth into the atmosphere, and from the atmosphere to the surface of the earth. The passage upward is by evaporation: the passage downwards is in the form of rain, and hail, and snow, and dew.

Water is a very gross and heavy fluid, when compared with any of the other fluids, with which it is combined in the constitution of the atmosphere. The art and ingenuity of man have been exhibited, to a great extent, in conveying water in canals, and particularly in raising it a few feet above the level of the adjoining river, in order to supply a city, or some machinery, with the quantity which was necessary. But the most splendid and extensive of these contrivances, are the mere play-things of children, when compared with the great



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arrangements of heaven, for the regular watering of the earth. Take your stand some where, and cast your eyes from pole to pole, and survey the Atlantic, and Pacific, and Indian oceans, and the Andes, and Alps, and Rocky Mountains; and behold unrivalled displays of Jehovah's wisdom, and power, and goodness. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures." Psalm cxxxv, 6, 7.

And again:

"They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the out-goings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on ever side. The pastures are clothed with flocks; the val-

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leys also are covered over with corn; they shout for joy, they also sing." Psalm, lxy, 8—end.

The great and leading facts in the philosophy of evaporation, are these:

1. That *heat*, or the element of *fire*, or what has been called *Caloric*, is the great agent employed in this process. The simple, and familiar experiment of a wet cloth drying in the *sun*, or before a common fire, will sufficiently confirm, or illustrate this.

2, That one of the peculiar characteristics of heat is its expansive power. Heat enlarges the surface of every substance, to which it is applied. Hence, when heat is applied to any body of water, all the particles of which the body is composed, are expanded; fill a larger space, and have their specific gravity changed. In common language, any quantity of water converted into vapour by the agency of heat, is lighter than when it was, in its original state.

3. Every fluid, and every particle of any fluid will always naturally find its level among other fluids, or among the particles of the same fluid. It will always move in the direction where there is the least resistance. Hence, water being by the action of heat transformed into vapour, will rise in the atmosphere in the same way, that a piece of cork will rise in water. And, since by

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the continued action of several causes which need not now be enumerated, the state of the atmosphere with respect to density is continually changing, both in the higher, and the lower regions, both at the Equator, and Poles; water in the form of vapour can be carried to any distance, and in any quantity, and with any velocity, all round the Globe. the rising and falling of the clouds, and the moving of the clouds in every direction makes this great, and important fact, plain and familiar to every observer.

4. The tendency of all the water upon the surface of the globe, by the natural action of gravitation is downwards; from the higher to the lower grounds, all tending to the ocean, and the whole surface of the ocean, is lower than any part of the dry land. Hence, the largest quantity of water upon the surface of the earth, will always be in the low lands. Now connect this fact with another, viz:

5. That evaporation will always be in proportion to the quantity of heat. The greater the degree of heat, upon any given spot, the greater quantity of the water of that spot, will be elevated by evaporation. But by the continued operation of another class of causes, which we need not mention at this time, the lower regions of the atmosphere, and the lower regions on the

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surface of the earth, and the vallies, and the surface of the ocean, are always considerably warmer than the higher regions. It is also to be particularly noticed, that there is comparatively very little dry land under the equator, where the heat, in all seasons, is always the greatest. Hence, the quantity of water, which is raised every hour, nearly all round the globe, is immense. The quantity of water, which is daily raised by evaporation, from the Mediterranean, considerably exceeds the quantity which is discharged into it by the rivers. Hence, the continual current from the Atlantic, into the Mediterranean, through the Straits of Gibraltar.

6. Every man, who has observed any thing about the motions of the atmosphere has observed, that the tendency of all vapours, whether in the form of mists, or clouds is upwards—from the sea to the dry land—from the vallies to the hills, and from the lower regions of any tract of country, to the higher grounds; and every man also knows, that, rains are more frequent, and more heavy in a hilly country, than in a level country; and in the higher parts of a country—among ranges of mountains, than in the level grounds; and those who have made observations at sea, have uniformly attested, that there is compartively

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speaking, but little rain at sea, and that clouds raised from the sea uniformly, rise higher, and are carried to a far greater extent, than clouds raised from the land.

These facts, then, comprehend the outline of the extensive and efficient arrangements, by which water is continually carried, in great abundance, from the earth into the atmosphere, and from the lower regions of both the atmosphere and the earth, to the higher; and in this way, the chambers or great reservoirs, from which the earth is regularly watered, are continually kept full.

Water in abundance, being thus deposited in these chambers, it is, by a process equally easy, carried through the vast regions of the heavens; or is made to fall again upon the earth, on any spot, or in any season, or in any quantity, in the form of rain, or hail, or snow, or dew, as it may seem good to him, who is the Lord of heaven and earth.

“He looketh unto the ends of the earth, and seeth under the whole heaven. To make the weight for the winds: and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder.” Job xxviii, 24, 25, 26.

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In bringing water back again from the atmosphere to the earth, there is always a change of temperature, and a concussion, more or less, of the various substances, of which the atmosphere is composed. The electric fluid is supposed, by many, to be the chief agent in this operation. We give the leading facts, on this part of the subject, in the words of Dr. Franklin.

“The particles of air are kept at a distance from each other by their mutual repulsion.

Every three particles, mutually and equally repelling each other, must form an equilateral triangle.

All the particles of air gravitate towards the earth, which gravitation compresses them, and shortens the sides of the triangles, otherwise their mutual repellency would force them to greater distances from each other.

Whatever particles of other matter (not endued with that repellency) are supported in air, must adhere to the particles of air, and be supported by them; for in the vacancies, there is nothing they can rest on.

Air and water mutually attract each other. Hence water will dissolve in air, as salt in water.

The specific gravity of matter is not altered by dividing the matter, though the

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superficies be increased. Sixteen leaden bullets, of an ounce each, weigh as much in water as one of a pound, whose superficies is less.

Therefore the supporting of salt in water is not owing to its superficies being increased.\*

A lump of salt, though laid at rest at the bottom of a vessel of water, will dissolve therein, and its parts move every way, till equally diffused in the water, therefore there is a mutual attraction between water and salt. Every particle of water assumes as many of salt as can adhere to it; when more is added, it precipitates, and will not remain suspended.

Water, in the same manner, will dissolve in air, every particle of air assuming one or more particles of water. When too much is added, it precipitates in rain.

But there not being the same contiguity between the particles of air as of water, the solution of water in air is not carried on without a motion of the air, so as to cause a fresh accession of dry particles.

Part of a fluid, having more of what it dissolves, will communicate to other parts that have less. Thus very salt water, coming in contact with fresh, communicates its saltness till all is equal, and the sooner if there is a little motion of the water."

\* See Note at the end of No.

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“ Air, suffering continual changes in the degrees of its heat, from various causes and circumstances, and consequently, changes in its specific gravity, must therefore be in continual motion.

A small quantity of fire mixed with water (or degrees of heat therein) so weakens the cohesion of its particles, that those on the surface easily quit it, and adhere to the particles of air.

Air moderately heated will support a greater quantity of water invisibly than cold air; for its particles being by heat repelled to a greater distance from each other, thereby more easily keep the particles of water that are annexed to them from running into cohesions that would obstruct, refract, or reflect the light.

Hence when we breathe in warm air, though the same quantity of moisture may be taken up from the lungs, as when we breathe in cold air, yet that moisture is **not** so visible.

Water being extremely heated, *i. e.* to the degree of boiling, its particles in quitting it so repel each other, as to take up vastly more space than before, and by that repellency support themselves, expelling the air from the space they occupy. That degree of heat being lessened, they again mutually attract, and having no air particles



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mixed to adhere to, by which they might be supported and kept at a distance, they instantly fall, coalesce, and become water again.

The water commonly diffused in our atmosphere never receives such a degree of heat from the sun, or other causes, as water has when boiling; it is not, therefore, supported by such heat, but by adhering to air."

"Very warm air, clear, though supporting a very great quantity of moisture, will grow turbid and cloudy on the mixture of colder air, as foggy turbid air will grow clear by warming.

Thus the sun shining on a morning fog, dissipates it; clouds are seen to waste in a sun-shiny day.

But cold condenses and renders visible the vapour; a tankard or decanter filled with cold water will condense the moisture of warm clear air on its outside, where it becomes visible as dew, coalesces into drops, and descends in little streams.

The sun heats the air of our atmosphere most near the surface of the earth; for there, besides the direct rays, there are many reflections. Moreover, the earth itself being heated, communicates of its heat to the neighbouring air.

The higher regions, having only the direct rays of the sun passing through them,

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are comparatively very cold. Hence the cold air on the tops of mountains, and snow on some of them all the year, even in the torid zone. Hence hail in summer.

If the atmosphere were, all of it (both above and below) always of the same temper as to cold or heat, then the upper air would always be *rarer* than the lower, because the pressure on it is less; consequently lighter, and therefore would keep its place.

But the upper air may be more condensed by cold, than the lower air by pressure; the lower more expanded by heat, than the upper for want of pressure. In such case the upper air will become the heavier, the lower the lighter.

The lower region of air being heated and expanded heaves up, and supports for some time the colder heavier air above, and will continue to support it while the equilibrium is kept. Thus water is supported in an inverted open glass, while the equilibrium is maintained by the equal pressure upwards of the air below; but the equilibrium by any means breaking, the water descends on the heavier side, and the air rises into its place.

The lifted heavy cold air over a heated country, becoming by any means unequally supported, or unequal in its weight, the heaviest part descends first, and the rest follows impetuously. Hence, gusts after

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heats, and hurricanes in hot climates. Hence the air of gusts and hurricanes are cold, though in hot climates and seasons; it coming from above.

The cold air descending from above, as it penetrates our warm region full of watery particles, condenses them, renders them visible, forms a cloud thick and dark, over-casting sometimes, at once, large, and extensive; sometimes when seen at a distance, small at first, gradually increasing; the cold edge, or surface of the cloud, condensing the vapours next it, which form smaller clouds that join it, increase its bulk, it descends with the wind, and its acquired weight, draws nearer the earth, grows denser with continual additions of water, and discharges heavy showers.

Small black clouds thus appearing in a clear sky, in hot climates, portend storms, and warn seamen to hand their sails.

The earth, turning on its axis in about twenty-four hours, the equatorial parts must move about fifteen miles in each minute; in northern and southern latitudes, this motion is gradually less to the poles, and there nothing.

If there was a general calm over the face of the globe, it must be by the air's moving in every part, as fast as the earth, or sea it covers."

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“The air under the equator, and between the tropics, being constantly heated and rarefied by the sun, rises. Its place is supplied by air from northern and southern latitudes, which coming from parts wherein the earth and air had less motion, and not suddenly acquiring the quicker motion of the equatorial earth, appears an east wind blowing westward; the earth moving from west to east, and slipping under the air.

Thus, when we ride in a calm, it seems a wind against us: if we ride with the wind, and faster, even that will seem a small wind against us.

The air rarefied between the tropics, and rising, must flow in the higher region north and south. Before it rose, it had acquired the greatest motion the earth's rotation could give it. It retains some degree of this motion, and descending in higher latitudes, where the earth's motion is less, will appear a westerly wind, yet tending towards the equatorial parts, to supply the vacancy occasioned by the air of the lower regions flowing thitherwards.

Hence our general cold winds are about north west, our summer cold gusts the same.

The air in sultry weather, though not cloudy, has a kind of haziness in it, which makes objects at a distance appear dull and indistinct. This haziness is occasioned by

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the great quantity of moisture equally diffused in that air. When, by the cold wind blowing down among it, it is condensed into clouds, and falls in rain, the air becomes purer and clearer. Hence, after gusts, distant objects appear distinct, their figures sharply terminated.”

“The sun supplies (or seems to supply) common fire to vapours, whether raised from earth or sea.

Those vapours, which have both common and electrical fire in them, are better supported than those which have only common fire in them; for when vapours rise into the coldest region above the earth, the cold will not diminish the electrical fire, if it doth the common.

Hence clouds, formed by vapours from fresh waters within land, from vegetables, moist earth, &c. more speedily, and easily deposite their water, having but little electrical fire to repel and keep the particles separate. So that the greatest part of the water raised from the land, is let fall on the land again; and winds blowing from the land to the sea are dry; there being little use for rain on the sea, and to rob the land of its moisture, in order to rain on the sea, would not appear reasonable.

But clouds, formed by vapors raised from the sea, having both fires, and particularly

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a great quantity of the electrical, support their water strongly, raise it high, and being moved by winds, may bring it over the middle of the broadest continent from the middle of the widest ocean.

How these ocean clouds, so strongly supporting their water, are made to deposite it on the land where it is wanted, is next to be considered.

If they are driven by winds against mountains, those mountains being less electrified attract them, and on contact take away their electrical fire; (and being cold, the common fire also;) hence the particles close towards the mountains and towards each other. If the air was not much loaded, it only falls in dews on the mountain tops and sides, forms springs, and descends to the vales in rivulets, which, united, make larger streams and rivers. If much loaded, the electrical fire is at once taken from the whole cloud; and, in leaving it, flashes brightly and cracks loudly; the particles instantly coalescing for want of that fire, and falling in a heavy shower.

When a ridge of mountains thus dams the clouds, and draws the electrical fire from the cloud first approaching it; that which next follows, when it comes near the first cloud, now deprived of its fire, flashes into it, and begins to deposite its own water;

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the first cloud again flashing into the mountains; the third approaching cloud, and all succeeding ones, acting in the same manner as far back as they extend, which may be over many hundred miles of country.

Hence the continual storms of rain, thunder, and lightning on the east side of the Andes, which running north and south, and being vastly high, intercept all the clouds brought against them from the Atlantic ocean by the trade winds, and oblige them to deposite their waters, by which the vast rivers Amazon, La Plata, and Oroonoko are formed, which return the water into the same sea, after having fertilized a country of very great extent.

If a country be plain, having no mountains to intercept the electrified clouds, yet it is not without means to make them deposite their water. For if an electrified cloud, coming from the sea, meets in the air a cloud raised from the land, and therefore not electrified; the first will flash its fire into the latter, and thereby both clouds shall be made suddenly to deposite water.

The electrified particles of the first cloud close when they loose their fire; the particles of the other clouds close in receiving it: in both, they have thereby an opportunity of coalescing into drops.—The concussion, or jerk given to the air, contributes al-

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so to shake down the water, not only from those two clouds, but from others near them. Hence the sudden fall of rain immediately after flashes of lightning."

Only one fact more.—All the water, which is taken from the earth into the atmosphere, is more or less in a corrupted state, and unfit particularly for the support of animal life. But all the water, which falls from the atmosphere upon the earth, whether in the form of rain, or snow, or hail, or dew, and in all latitudes, and in every season, is strongly impregnated with a vivifying principle. Every person, from infancy to old age, and all animals, and all vegetables, feel the influence of this principle, particularly in the spring and summer showers. These showers—

“ Drop upon the pastures wide,  
That do in deserts lie;  
The little hills on every side,  
Rejoice right pleasantly.  
With flocks the pastures clothed be,  
The vales with corn are clad;  
And now they shout and sing to thee,  
For thou hast made them glad.”

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### GENERAL INFERENCE.

The leading inference from the whole of the subject is, the importance and necessity of knowing and feeling, at all times, and un-



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der all circumstances, our dependance upon the Creator and Preserver of all. Man, with all his boasted powers, is a mere insect when brought into competition with the God of the universe. Hear Jehovah himself speak to this point. "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? By what way is the light parted, which scattereth the east wind upon the earth? Who hath divided a water course for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is: on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of the dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?" Job, xxxviii, 22—29.

Is there any passage in heathen poetry, or oratory, equal to this? How awful must it be for any individual, or nation, or any body of men, to have this being for their enemy?

Consider,

1. The extent of these arrangements, all round the globe—sea, and islands and con-

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tinents, mountains and hills, and vallies, and through the still more extended, and varied, and ever changing regions of the atmosphere.

Consider,

2. The simplicity of the whole. All carried on by different modifications of the fluid of heat.

Consider,

3. The length of time, in which they have been in operation. From the beginning. Nearly six thousand years. Nor has the machine, or any part of it, ever been out of repair. It is perfect in all its parts, and performs with as much ease and expedition this day, as it did at the beginning. "He spake, and it was done: he commanded, and all things stood fast." Ps. xxxiii, 9.

4. That mighty being, who made and who upholds all these things, made man. He made us—has made us capable of knowing him, and loving him, and serving him, and of bearing his image, and of enjoying him. And he has given us his written word, by which we are instructed; and he has given us his sabbaths, in which he condescends to hold familiar intercourse with all, who call upon him. And he has given us his Son, to be the Savior of the world; and his Holy Spirit, to enlighten, and regenerate, and sanctify. Why not, then, be obedient?

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Why exert our feeble physical or intellectual strength only in rebellion? Why not say, "I am thy servant, thy servant, the son of thine handmaid: thou hast loosed my bonds."

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NOTE.—p. 250. Every fluid however subtile, consists of an infinite number, of separate, and independent particles, and each of these particles however minute, and however far removed from the observation of any, of our senses, being matter, must occupy a certain space to the exclusion of every other substance. The specific gravity of a piece of matter is changed by having the particles of which it is composed, expanded, or contracted; if they are expanded, they are spread over a larger space, having a greater number of interstices, or openings between them; and in common language, the whole mass is said to be *lighter*; and *vice versa*, in all respects if they are contracted; but in philosophical language, the real weight, or gravity of every particle of matter, whatever may be the space over which it is spread, is always the same. Hence, a feather falls in an exhausted receiver, with the same velocity, that a piece of gold does. Again,

Every particle of every perfect fluid, gravitates independently of all the rest. Hence, every body of fluid (a quantity of water, or air, for instance in a vessel of a given dimension,) is to be conceived of as consisting, of an infinite number of columns of particles, perpendicular to the centre of the earth, and each is supported by the whole part of the column, immediately under it. Hence, while every one of these particles, is of the same specific gravity, that is, while every particle in the supposed vessel, is extended over a space, equal to the space over which every other particle in the vessel is extended, the whole body of the fluid will remain at rest. But expand the particles in the lower portion of the columns, while the particles in the upper portion remain as they were, or are contracted, and the higher, and the lower particles will immediately change places. A process of this kind, is continually taking place in a pot of boiling water. But farther,

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All the particles of matter, whether in the form of solids, or fluids, or whether contracted, or expanded, are philosophically speaking of equal weight, and contain equal quantities of matter. But particles which are compressed, or contracted into a small space, have their power of resistance increased: and, *vice versa*, when they are expanded or spread over a larger space. Hence, the strength of timber and metals, is found generally, if not always, to be in proportion to their specific gravities. Hence, a particle of water expanded into vapour, is supported by a definite number of columns of air or water, by the same principle, that a solid, say a log or a block of marble, is supported with ease, on the shoulders of a definite number of men, which would crush or prostrate any one of them.

The true account of the rise and fall of substances in fluids, appears then to be this:—That as you compress the particles of which an substance is composed, you make the gravity of a greater number of particles, act together in the same direct line; and, *vice versa*, when they are expanded. And—Hence, the compressed particle will, by the increased action of gravity, in a particular line, pass through the openings or interstices of the substance, whose particles are less compressed, and press them upwards.

Hence, all the motions of the atmosphere may be resolved into the expansion and contraction of the particles of the various substances of which it is composed.

This account of the matter appears, to the writer at least, to be more satisfactory, than the account given in the text from Franklin. Still, however, the whole process, so far as the atmosphere is concerned, must be considered as connected with the doctrine of chemical affinities. A beautiful illustration of which is given in the dissolving of a quantity of salt, in a given quantity of water. This familiar experiment also explains and illustrates the important fact, that all matter is porous, or full of interstices. Till the water, in which you dissolve the given quantity of salt, is fully saturated, there is no addition made to the bulk of the fluid, though the weight is increased in proportion to the quantity of salt dissolved. Every person, who is in the habit of mixing up mixtures, is well acquainted with similar facts. A bushel of water, and a bushel of sand, and a bushel of slacked lime, make, separately, three bushels; but mix them together, and they will make only one.

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THE WARMING OF THE EARTH.

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PSALM, LXXIV, 16, 17.—*The day is thine, the night is also thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter.*

The space occupied by the different bodies, which compose the solar system, is a circle, whose diameter is at least 3,600 millions of miles. Within this space, there revolves round the sun, as a common centre, and at different distances, seven primary planets, of which the earth is one; eighteen secondary planets; four bodies called Asteroids; and an unknown number (supposed to be some hundreds) of bodies called Comets.

All these bodies are immense masses of matter. The least of the primary planets, which is our morning and evening star, is upwards of seven thousand miles in diameter; the largest, and the most distant from the sun, is upwards of thirty four thousand miles in diameter. The distance of our earth from the sun, is ninety five millions of miles, and the diameter is nearly eight

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thousand miles. The moon which is a secondary planet is upwards of two thousand miles in diameter.

Each of these bodies has a two-fold motion. A diurnal—round its own axis, which makes its day, the one half of its surface being always exposed to the sun; and annual—around the sun, which makes its year. The nearest to the sun, makes his annual revolution, in about eighty seven of our days; the most remote, at the distance of 1,800 millions of miles; has a year of upwards of eighty of our years.

All these vast bodies have moved on, each in its place, from the beginning—for the long period of nearly six thousand years. And yet the whole space in which they move, is only a mathematical point in the empire of Jehovah. “He telleth the number of the stars; he calleth them all by their names; great is our Lord, and of great power, his understanding is infinite.” “When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things

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under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of seas. O Lord our Lord, how excellent is thy name in the earth." Psalm, viii, 3—9.

Hear Jehovah asserting his claims to universal uncontroled empire. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, here we are?" Job, xxxviii, 31—35.

The sun is universally acknowledged, to be the source of all the light, and heat which enlightens, and fructifies, and renders habitable all these vast bodies, both primary and secondary.

Light, and heat are still in the most approved systems of philosophy considered as matter. But no satisfactory theory has yet been given, of the manner in which the sun is regularly supplied with these important fluids; or in other words; no satisfactory account has yet been given, how the

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waste occasioned by a continual emission of these fluids, from the body of the sun to such a vast extent, and to such a vast number of immense bodies is repaired. It was long the opinion of both the philosophers, and the vulgar, that the sun was a huge mass of liquid fire, and the whole space occupied by the planets was enlightened and warmed pretty much as a large room is enlightened, and warmed by a common fire. But how the fuel demanded by such a vast consumption was regularly furnished, few either of the wise, or unwise attempted to give any explanation. The whole theory, and all connected with it, is now too absurd for the advanced state of science.

The most plausible theory, which has been given is, that the body of the sun, is a mass of solid opaque matter, similar in all respects to the matter of which the other planets is composed; but surrounded with an atmosphere of a peculiar kind, and that the light, and heat, continually emitted from this atmosphere returns again to the centre, and the source, pretty much in the same way as the water on the surface of our earth, is continually returning to our atmosphere. This theory has at least the recommendation of *simplicity*, and it accords in its leading features, with other great arrangements in nature, with which we are



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better acquainted. It appears also to be supported by a considerable number of well established facts, which we cannot at this time give in detail.

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PSALM, LXXIV, 16, 17.—*The day is thine, the night is also thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter.*

The first and most obvious thing in the arrangements, which produce summer and winter, is, the regular lengthening and shortening of the days. Within the tropics, the days and nights are nearly equal all the year round, and little of twilight, or of the variety of seasons, is known; but in all countries beyond the tropics, whether in north or south latitude, the appearances and results are different. The days and the nights are continually either lengthening or shortening: and the sun, at rising and setting, and at mid-day, occupies every day a point in the heavens, a little different from the point, which he occupied at the same hour, the day before; and as you travel from the equator to the pole, on either side the twilight, in all seasons, increases. And this regular lengthening and shortening of the days or nights, gives intimation to the inhabitants of all lands, of the regular revo-

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lution of the seasons—summer and winter, seed-time and harvest. And all those varieties, and all the important results connected with them, are secured by a very simple contrivance: viz, the inclination of the axis of the earth to the plane of its orbit. The Creator, in adjusting the machinery of the universe, did not set the earth in a perpendicular, but in an inclined, position. Hence, in her annual revolution, her north pole is, during our summer months, turned towards the sun; but during our ~~winter months, it~~ is in an opposite direction: and hence, also, those months, which are the summer months to those, who are on one side of the equator, are the winter months to those, who are on the other: and, at equal distances from the equator, the days and nights are of equal length, at the corresponding seasons.

Twice in the year, at the vernal and autumnal equinoxes, the days and nights are of equal length all the earth over: at all other times, they are unequal. From the vernal equinox, (twenty second of March) till the twenty second of June, the days are gradually increasing in length, and the nights growing shorter, in all northern latitudes: and the contrary in all southern latitudes; and from the autumnal equinox, (twenty second of September,) till the twenty second of December, the days grow gra-

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dually longer in all south latitudes, and shorter, in north latitudes, till it is the middle of summer in the south, and the middle of the winter, in the north.

The most distinguishing difference betwixt summer and winter, is in the state of vegetation. While the day is increasing, vegetation is generally on the increase: and in the middle of winter, unless it is within the tropics, vegetation is, in all ordinary cases, scarcely visible. In high northern and southern latitudes, the winters also are invariably longer than the summers. It is only within the temperate zones, that they are nearly equal: while winter is scarcely known within the tropics.

Every season and every parallel of latitude, and every climate has its peculiar beauties and advantages. As a general rule, the tender and delicate productions of nature are found within the tropics, and in the temperate climates: while the hardy, and robust, and lasting, are the natives of higher latitudes. And, while every parallel of latitude, both in the land and in the water, and in the atmosphere, is teeming with animal life, the instincts, and anatomical structure, and habits of all the lower animals, are adapted to the particular situations, in which they are usually found; and food and abundance for both summer and

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winter, is furnished for all the natural inhabitants of each region. And while particular vegetables, and particular animals, and particular minerals are found only in particular portions of the globe: and while all the arrangements of the climates and soil, appear to be adapted for the production and the perfecting of those animals, and vegetables, and minerals, which are usually found there, *Man*, as the lord of the lower world, lives comfortably every where—finds himself at home every where: and makes all the varied productions of every land, and of every sea, and of every soil, and of every climate, subservient to his own immediate wants and conveniences, and to the wants and conveniences and luxuries of his fellow men, in every portion of the globe. And, while every season and every climate has, to man, its peculiar and appropriate labors, and enjoyments, the pious man, in every land, and on every sea, and of every class and occupation, recognises in the revolution of the seasons, the power, and the goodness, and the faithfulness of Jehovah, in fulfilling his own declaration, “While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.” Gen. viii, 22. And a pious man, whether he is in his closet, or on the mountain top, while surveying

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these extensive, and varied, and efficient arrangements, will, with the Psalmist, lift up the voice of praise and thanksgiving, and say, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee: and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Psalm cxlv, 13—18.

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The great leading fact upon which vegetation depends, is the combined influence of heat and moisture. All over the earth vegetation is vigorous, and the fruits are abundant in proportion to the combined action of these two fluids. Heat is produced, or communicated chiefly by the operation of the following causes:

1. The sun is the great, if not the only source of all the heat, which is enjoyed upon the surface of the earth. All men, and in every state of society, have been familiar with the warmth of the rays of the sun;

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and the fluid of fire can be extracted from these rays, at almost any time. It is evident also, that perpendicular rays have more influence than oblique. The reason is obvious; when the rays fall perpendicular, they are concentrated, so that a greater number fall upon a given spot; but when they fall oblique, they are scattered. Hence, all other things being equal the warmth of any country, is in proportion to its distance from the equator. The nearer, the warmer. Hence, also the sun has more influence at *mid-day*, than in the morning, or towards the evening; and in summer, than in winter.

2. The heat actually enjoyed, is always in proportion to the length of time, that the sun is above the horizon. Hence, in summer the warmest time of the day, is frequently found to be not at mid-day, but at mid-afternoon. Hence, also the warmest weather in summer, is frequently not at the longest day, but a month, or six weeks after, and hence, the warmth of high northern latitudes, where the longest day is 18 hours, and the night only 6, is frequently equal to that which is enjoyed by countries, a great deal nearer the equator. Some men of considerable note, have from calculation affirmed, that in the course of the year, there is as much heat emitted from the

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sun, in the latitude of St. Petersburg, as in the latitude of Lisbon.

3. The temperature of all countries, is much influenced by their being in the neighbourhood, or at a distance from, or above the level of the sea. Lowlands are always warmer than the adjoining high lands, chiefly, because the lower regions of the atmosphere, are denser than the higher regions, and consequently contain in any given space, a larger quantity of the fluid of heat. Islands and the sea coast, generally are not exposed to the extremes of heat and cold, which are realized in the interior, and in continents: the reason is, that the surface of the ocean being always in motion, can neither be heated, nor cooled, to the extent that the surface of dry land can be.

4. The temperature of a country, depends to a considerable extent upon the nature of the soil, and upon the state of cultivation. Some substances reflect, and other substances absorb the rays of heat. Hence, where the face of a country is fully exposed to the rays of the sun, and where there are a number of reflecting substances, the heat will be more intense, than where the country is shaded, or covered with a vigorous vegetation. The difference of temperature betwixt those portions of Africa, and of South America, which are

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within the tropics sufficiently confirm, and illustrate this position.

It is evident also, that all the countries of Europe, must be considerably warmer now, than they were in the days of Cæsar, and Horace. No such winters are now, as they were then in Italy, and France, and along the Danube. But the days, and the nights, are of the same length now, as they were two thousand years ago. The change in the temperature of the atmosphere, which has taken place in these countries, must be the result, chiefly of the changes which have been produced on the surface of the earth, by means of cultivation.

Heat like every other fluid, where there are no obstructions will always find its level: different substances placed in a close room, with different degrees of heat, will very soon be all of the same temperature of the atmosphere of the room; and every hot substance placed in the neighbourhood of cold substances, will gradually part with its heat, till there is an equilibrium. In summer the atmosphere is generally warmer than the earth; but in winter the reverse is the case; during the summer in countries which are not much shaded, and particularly where the earth is turned up by cultivation; the rays of the sun penetrate to a considerable depth into the soil, and



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remain there till the commencement of winter. Hence, the earth is warmer than the atmosphere in winter, and gives out its heat to objects upon its surface; much in the same way as the walls and furniture of a room, remain heated, and give out heat, a considerable time after the fire, by which they had been heated, has ceased to act.

Heated air will always ascend. Hence, there will be always a lateral current of cold air, to the spot that is most heated: in the same way that there is always a current of cold air towards our common fires: and the colder the weather, the stronger the current is.

The water of the surface of the ocean being continually in motion, cannot be heated during the day, to the same degree, that the solid substances, on the surface of the adjoining land, are heated. Hence, in all islands and coasts, during warm weather, and invariably within the tropics, there is, during the day, a current of cold air from the sea, to the land. But during the night, the reverse is the case. The principle of this can be illustrated by a very easy experiment. If a water plate be filled with warm water, and placed in a tub of cold water; and if a lighted candle be blown out, and the smoking wick be held over the cold water, the smoke will move towards the

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plate, and ascend there. But you will see a contrary motion of the smoke, if the experiment be reversed, by filling the plate with cold water, and placing it in a tub of warm water.

It is also asserted by those, who have been at some pains to ascertain the fact, that the sea, within the tropics and the temperate zones, is generally twice every twenty four hours, of the same temperature with the atmosphere: and that, during the day, the passage of heat is from the atmosphere to the sea; but that, during the night, the passage is from the sea to the atmosphere.

These, then, may be considered as the principal permanent circumstances, by which the temperature of the earth, and of the lower regions of the atmosphere, is regulated. And if there were no other circumstances of a different nature, the degrees of heat felt and enjoyed, would be nearly the same on the same day of the year, in the same latitude, and upon the same level, and on a similar state of cultivation, all round the globe. But this is not exactly the fact. There is a general sameness and regularity, sufficient to authorise the belief, that it must be the result of some permanent and unchanging causes. But there are also very considerable diversities. We have, for instance, in our own country,

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spring, and summer, and autumn, and winter, generally of nearly the same temperature. But the seasons of some years are of a very different temperature, from the same seasons of other years: and the temperature of christmas-day, or christmas-week, in one year, is no criterion, by which we can judge of what will be the temperature of next christmas-day, or next christmas-week. Nay, more—great and very sudden changes are experienced frequently in the course of a single day. We may have this day, (twenty second of December,) an atmosphere, and the surface of the earth, similar to what is usually enjoyed in the middle of May; but by to-morrow noon, or even before sun-set this day, the whole aspect, and all our feelings may correspond with our notions of the depth of winter. And similar changes are felt, more or less, in all latitudes, and in all the months and seasons of the year. We are, in this case, therefore, as well as in many other cases, both in physical and moral science, to look about for some class or classes of circumstances, which we may call contingent, which will so modify the operations of these permanent causes, as to produce these sudden, and these extensive transitions, from heat to cold, and from cold to heat.

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The fluid which produces the sensation of heat, called in common life, *fire*, and among the learned, *caloric*, is matter: not a quality, but a real, distinct, and independent substance. It is an inconceivably subtle and elastic fluid, and of the most penetrating nature. It pervades the whole heavens, and the whole earth—is, more or less, incorporated with all substances, and is one of the great agents, which produces all the changes, visible and invisible, which are continually taking place in the forms and qualities of the particles of all bodies. A large portion of this fluid, of course, pervades the whole atmosphere, and is combined particularly with the air and the water, which is in the atmosphere: and just in proportion as it is in a combined or a free state, the atmosphere is cold or hot. When it is combined, or embodied in the air or water, the atmosphere is, comparatively speaking, cold; but when it is loose, or free, or active—that is, when it is passing from one substance to another, as from air to water, or from the atmosphere to the earth, or *vice versa*—we *feel* its influence, and the atmosphere is warm.

We are to remember also, that the atmosphere is a large body of fluids, and of fluids only. It may therefore with respect to the present subject, be considered as one un-

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broken mass of fluids—no solid any way connected with it. But it is one of the distinguishing characteristics of a fluid; that every particle gravitates independent of all the rest; and that the pressure of all the particles, is in all directions. Not only downwards, as in the case of solids, but lateral and even upwards. Look now at the vast extent of the atmosphere, and remember that all the fluids, which compose this vast mass, are of infinite elasticity; and as the result of the whole, a very slight change in the specific gravity of any portion of the atmosphere, or a very slight concussion any where, may under certain circumstances produce a concussion, and a variety of motions to a vast extent—perhaps, half-round the globe. Change only the position of a single drop of water in a vessel, of a given size, and all the particles above, and upon the same level with that drop, will be put into motion.

Heated air, as we have seen, will always ascend, and there will be always a current of cold air, to the spot that has the highest degree of heat. Apply this fact to the atmosphere as a whole. There is always a spot in the surface of the earth, and there is always a portion of the perpendicular columns of the atmosphere, to which the sun is perpendicular, and upon which of course

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there falls the greater quantity of caloric. And as the earth turns upon her axis, from west to east, that portion of heated atmosphere, and that portion of the heated surface of the earth, will have a regular, and uniform westward motion. Let us also now remember, that a very large portion of the surface of the earth within the tropics, is covered with water, and let us see what will be the natural results of this arrangement.

1. An immense quantity of water in the form of vapour, or in the form of an infinitely elastic fluid, will be carried from the earth into the atmosphere.

2. A vast quantity of caloric, or of the matter of heat, will be combined with this water, and with the air, with which the water is combined. And when the caloric is once combined with these, it passes, according to Dr. Black's theory, into a latent or inactive state.

3. A strong current of cold air from each side of the equator, will be continually pressing towards the heated region: and as this region has a westward motion, the regular trade winds will be produced.

4. The air, and the water, and caloric, all combined into the form of vapour, while ascending will be carried by the lateral and inward pressure of the cold currents, into

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the higher regions of the atmosphere; and in the higher regions, will be carried from the equator towards the poles, and towards the higher portions of the land, such as the Andes and Alps: and will be there, by the agency of electricity, or some other agent, dissolved into rain, or hail, or snow, or dew.

5. When this dissolution takes place, the caloric, which, while combined with the air and the water, was in a latent state, will pass into a free or active state, and will produce the sensation of heat.

All men have been sensible that the fogs, and mists, and vapours of the higher latitudes, and of the higher portions of the earth, while descending are warmer than the atmosphere is, in a clear and dry state, or when vapour is ascending. Prof. Robinson of Edinburgh, applied Dr. Black's theory of latent heat, to the explanation of this fact; and said, 'that by this simple arrangement, (literally, carrying caloric from the equator to the poles, in the form of vapour) the winters, particularly in all the higher latitudes, were rendered much more temperate, than they otherwise would have been.' The principle, if correct, will apply to all high lands, and to every spot, upon which rain falls during winter.

Prof. Robinson has made another remark, which will illustrate our present sub-

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ject, viz:—‘ That while the higher and more distant latitudes are *warmed* by the vast quantity of water that is carried from within the tropics to these regions, the atmosphere and the surface of the earth, where the evaporation takes place, is *cooled* by the operation.’ This is effected in two ways.

1. Free or active caloric goes into a latent state, in the process of evaporation. Hence, wherever evaporation is going on, a certain portion of sensible heat is taken from the surrounding atmosphere; and,

2. Such a vast quantity of vapour continually ascending within the tropics, acts as a kind of cover or screen to the surface of the earth, and, of course, to all the animals and vegetables exposed to the perpendicular rays of the sun.

The result of the whole of these observations and facts, is, that by the continual action of the sun upon a particular portion of the atmosphere, within the tropics, all the particles of the whole mass of the atmosphere, all round the globe, are, more or less, put into motion: and, in all the motion thus produced, the warmer and the colder portions of the atmosphere exchange places.



## DEW AND SNOW.

The most important facts respecting dew, bearing upon the present subject, are the following:

1. In spring and summer, there is generally, more or less, a regular falling of water, in the form of dew;—in the evening, immediately after sun-set, and in the morning, immediately preceding sun-rise. This is called 'the evening and the morning dew.

2. These dews are heavy, in proportion to the warmth of the season, and latitude of the place. They increase with the heat of the season, and decrease as you go towards the poles. And,

3. They always produce a cold sensation.

From these facts, their use, in the general arrangements of the God of the universe, is evident. They are the regular means,

1. Of moderating the intense heat of a warmer season, or a warmer latitude: and,

2. They supply all the tender plants, particularly in warmer and dry seasons, with that quantity of moisture which is indispensibly necessary for their preservation and growth.

Reference to the goodness of God, in regularly bestowing the dew of heaven, is

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made. Gen. xxvii, 28. Deut. xxxii, 2. Is. xxvi, 19. Hosea, xiv, 5; and Mich. v, 7.

*Snow* is water, or vapour slightly congealed. The most important facts respecting it, as connected with our present subject, are:

1. That while snow is falling, the atmosphere, and the surface of the earth, are barely at freezing point. There is always more or less an evolution of caloric while snow is falling.

2. That the quantity of snow, which falls on any place, and the length of time, that it lies on the ground, are regulated generally by the latitude of the place, or by its elevation above the level of the sea. The depth of snow, and the length of time, that it lies on the ground, are generally in proportion to the length of the winters, and the length of the winter nights.

From these facts, the use of snow is evident.

It greatly moderates the rigour of the winters in high northern latitudes. It serves also as a covering to wheat, and grass, and other roots during the severe blasts of winter. Whatever may be the temperature of the atmosphere, while the ground is covered with snow, the roots and blades upon the surface, or a little below, the surface of the earth, can never be much below freez-

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ing point. The Psalmist says, "He giveth snow like wool." The flakes of snow not only resemble wool in their appearance, but in their use. They form a close covering for the earth, and its productions.

Let us connect this with two other facts. The earth receives, and retains from the rays of the sun, a considerable quantity of heat during summer. This heat is given out during winter, or in other words; a heated body will part with its heat to a cold body, in its immediate neighbourhood. Snow is a cold body, though very little below freezing point; and snow is also a non-conductor of heat. Hence it acts upon the surface of the earth in the same way that our clothes act in keeping us warm. It keeps the heat which is issuing from the earth, upon the surface of the earth—that is, it makes the heat of the earth act upon the roots, and the blades which are covered with snow, and which need the action of both heat and moisture. Hence the freshness of wheat, and grass, and other roots, and blades, when the snow under which they have been covered for weeks, or months is dissolved.

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Ranges of mountains, deep and extended vallies; large rivers, fresh water lakes, bays and arms of the sea, promontories, volca-

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noes, and even cities, and large manufacturing establishments; have separately, and combinedly extensive, and varied influence on the state and temperature of the atmosphere. The passage of the electric fluid in every possible direction, is particularly connected with the courses of rivers, and the ranges of mountains. Add to all—that whatever may be the particular arrangement under which the electric fluid, is made to accumulate in any region, so as to produce thunder, the fact may be considered as highly probable, that it is daily thundering somewhere, and the concussion produced by thunder, must in every case extend to a great distance.

When, however, all these, and similar causes of the changes in the state of the atmosphere, are particularly examined, they will be all found to be resolved into one great result. In every case, the warmer, and the colder regions of the atmosphere exchange places.

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Only one other class of facts. A child, in looking over the map of the world, readily discovers, that the largest portion of land is north of the equator. This is not without design. However useful the sea may

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be, in the great arrangements of the Creator and Preserver of the universe, the land was designed for the permanent habitation of man, and for the habitation of all those animals, which are more immediately under his dominion. It was therefore evidently the design of Jehovah, that the largest portion of the human family, should have their abodes, and obtain their support north of the equator. Connect this with another fact: all navigators unite in testifying, that the sea is closed by the ice, a great deal sooner in southern, than in northern latitudes. The southern ocean is not navigable on account of the ice much beyond the latitude 50, which is equal to the latitude of the English Channel. The weather on midsummer day at Cape Horn, is not generally much warmer than it is in the north of England, at the same distance from the equator, at Christmas. This remarkable difference betwixt the extremities of the northern and southern hemisphere, is undoubtedly owing to the eccentric form of the orbit of the earth, and to her having different degrees of velocity in different parts of her orbit; so that a larger portion of the rays of the sun, fall in the course of a year upon the northern, than upon the southern. The probability is indeed strong, that while the ice is annually accumulating around the

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south pole; it is diminishing around the north pole. And this is likely one of the chief causes of the great change, which has taken place in the temperature of the countries of Europe, during the last two thousand years.

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### REFLECTIONS.

Let us now open our bibles at the passage, which has suggested the collection and arrangement of these facts, (Psalm lxxiv, 16, 17,) and see what particular use, the Spirit of God directs us to make of the whole. Read the whole Psalm.

1. The church is oppressed by wicked men: complete destruction appears almost inevitable. But the God of grace is also the God of nature. His power, as the God of nature, had been displayed, on former occasions, in behalf of the church. See verses 12, 13, 14, 15. Thou art the same God now, that thou wert in the days of old:—the same yesterday, to-day, and for ever: and thou hast been our dwelling place, in all generations. Thou hast the same care and affection for the church, that thou ever hadst: and the promises for the protection of the church, are as plain and express as

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ever. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. liv, 17. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyer and they that made thee waste shall go forth of thee." Isa. xlix, 15, 16, 17. "The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter." Ps. lxxiv, 16, 17. The same power, which made the light and the sun, and which made the summer and the winter, is pledged to preserve the church from her enemies. And when these enemies can pluck the sun out of the firmament, and can put a stop to the revolution of the seasons, they will succeed in their attempt against the people of God. See also Jer. xxxi, 35, 36, 37. The church may have her winters, as well as her summers, and her unfavorable, as well as her favorable, seasons; but even these winters, and the

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most severe of them, shall be made to contribute to the fruitfulness of the harvest.

2. The God, whose are the day and the night, and who hath prepared the light and the sun, and who hath set all the borders of the earth, has a right, and the best right, to all the creatures, which inhabit this earth: and particularly he has a right to the whole of the services of the creature, man. Ver. 18, 19, 20. These uttermost parts of the earth—these habitations of cruelty—are given to the Redeemer, by covenant. See Ps. ii, 2, and xxii, 17—end. And they are to become the habitations of peace. And the very men, whom these sons of cruelty are attempting to destroy and cut off, are to be the messengers of peace, to these destitute regions. See Matt. v, 38—48, and Rom. xii, 17—end.

And the same power, which has been displayed in making the light and the sun, and in continuing the revolutions of the seasons, will attend these messengers, to give success and permanency to the preaching of the gospel.

My friend, how stands the matter with you? Are you still in a state of rebellion? While you are surveying extensively Jehovah's works, and partaking richly of his abundance, are you still in a state of rebellion? "Hast thou an arm like God? or



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canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee." Job xl, 9—14. But rather be encouraged to submit your understanding, and your heart, and your whole man to him, who is good, and ever doing good—who is kind even to the unthankful and the evil. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psalm ii, 10, 11, 12.

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**NO. XIX.**

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**THE VALUE AND EXTENT OF  
SCRIPTURAL KNOWLEDGE.**

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*2 TIMOTHY, III, 14, 15.—But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

Man is distinguished from all other animals, by his being capable of acquiring, and retaining, and communicating knowledge. The object of his research is the universe. His duration, though commencing in time, is to be continued, with increased vigor, and with increased and enlarged opportunities, through eternity. He is destined to become acquainted with perhaps the whole of the creation of God; and his existence is to be commensurate with the existence of Jehovah himself.

It hath pleased the creator and preserver of all, to give to man, even in his present state of existence, ample and varied opportunities of acquiring knowledge. He is placed in the centre of a vast concave,

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called the starry firmament, and he has been led in the gradual developement of his powers, to adopt a great variety of means by which he has become acquainted to a considerable extent with the magnitudes, and the distances, and revolutions, and general laws, of many of the vast bodies, which move in this extended space. He is placed on the surface of the earth, a huge mass when compared with any of the bodies, which belong to it. And he is constituted, by the sovereign of all, the lord of the earth, and he has subdued it, and had dominion over it. He has passed over, and surveyed, and examined, its continents, and islands, and seas, and mountains, and rivers, and lakes; and has not only become familiar with the cattle, and fish, and the fowls, and the creeping things, and the vegetables, and the minerals, with which the land, and the water, and the atmosphere, are stocked; but as he has enlarged his knowledge of these, he has also extended his power, and has made all these, in some form or other, subservient to his numerous and various wants, and desires, and conveniences, and luxuries. And the farther he has pursued his enquiries into the great and extended, and varied department of Physical science, the more he has been pleased, and the greater number of new, and still more interesting objects have

been presented to him ; and every new acquisition has been converted by his ingenuity and experience, to a new instrument by which he has been enabled to make other new discoveries, and to exert powers, previously unknown. Every discovery of a fact, or new application of principle, has as yet been only the opening up of another new, and inexhaustible source of knowledge. Every new art has as yet generated a number of other arts, and every new application of a principle to any of the mechanic arts, has been only preparing the way for a more extensive, and a more successful exertion of the powers of man. And how far discoveries, and applications of this nature may be made by man in his present state of existence, we can form no adequate conception.

In examining the progress of intellectual and moral improvement in every age, and in every state of society, the following facts will be found prominent.

1. Improvement of every kind has always been inseparably connected with social intercourse. Mind, to be improved, must come into contact with mind, and there must be a mutual excitement.

2. Though the human mind is by its very nature, formed for acquiring knowledge by inference, or deduction, no case can be pro-

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duced in which any individual, and much less any community has made any advances in acquiring knowledge of any kind, or upon any subject, without the enjoyment of a systematic communication of facts, and principles; nor is a communication of this kind merely necessary in the infancy or early periods of reasoning, or deduction. It has to be continued in the most advanced stages of improvement, both in the individual and society. The deductive powers of every man, are unfolded, and manifest their uncommon strength in every case, just in proportion as the mind is furnished with facts, and principles obtained by the observations and experience of other men. And,

3. No advancement in knowledge to any great extent has ever yet been realized without the continued, and increasing labours of a class of men, acting in the capacity of teachers.

The case of self-made, or self-taught men, will upon a minute examination, be found to be no exception from any of these facts; and the whole range of bible instruction, and bible institutions will be found to be proofs and illustrations of each.

Jehovah made man not only capable of holding intellectual, and moral intercourse with his fellow men, but he was made capable of holding extensive intercourse with

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his maker. And his maker has condescended to become his teacher. He has in the bible communicated to him, in so many words, a vast quantity of first principles, and important facts in all the departments of human investigation. And he has moreover, been pleased to give an illustration, or amplification of these facts and principles in the history, which he has given us of individuals, and of nations. Waggon loads of other books, ~~must be turned over,~~ and examined before any thing like such an extensive collection of facts and principles, can be made from any other source than the bible.

It is readily allowed by all, that the bible abounds with facts, and principles belonging to all the various departments of moral science. Every fact and principle respecting the nature of man, as an individual, and as a member of society, as an inhabitant of this earth, or as passing on to an endless eternity, are again and again stated in the Bible. But always stated in some new connexion, or under some ~~new~~ modification, and thus made to illustrate the great extent, and the vast importance of the study of human nature.

The moral law is given us in so many words, plain and express; not as deductions from the nature of man; but then again the

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principles of this law are extensively applied in the history of individuals, and of nations, under God's government of individuals, and of nations: so that, in examining these extensive and varied applications, all the deductive powers, of the most improved human intellect, are brought into full and profitable exertion.

A similar remark is applicable to what God has been pleased to reveal respecting his own nature, and perfections, and mode of existence, and respecting the various relations, in which he stands to his creature, man, as Creator, Preserver, Redeemer and Judge: and respecting the application of his great plan of redemption, to particular individuals, by means of the word read and preached, and by the dispensations of his providence. In all these and similar subjects, as stated in the bible, there is an inimitable union of the principles of theory, and of the matters of fact in practice: and all intended to have an extensive bearing upon the intellectual and moral improvement of the human family.

It is unquestionable also, that there is in almost every page of the bible, reference made to the various departments of physical science—to the revolutions of the heavenly bodies, and to the various animal, and vegetable, and mineral productions of

the land and of the water, and to the physical and scientific powers, which man must exert in maintaining his dominion over his lawful possessions. The moral use, which is to be made of these references, is generally very plain:—as when the sluggard is sent to learn of the ant: or when the sons of the mighty are called upon to contemplate the thunder and the earthquake. But it is equally certain, that these references are also made, that the subjects particularly referred to, may be examined and studied in all their details and bearings. The full use of them cannot be understood, till they are, in the most of cases, minutely examined. The command given to subdue the earth, and to have dominion over it, certainly also must not only include the permission, but a command, scientifically to examine the various productions of the earth: as it is chiefly, if not solely, by understanding the proper nature of the productions of the earth, that they are made subservient to the wants of man. See Isa. xxviii, 23—29.

The general inference from the whole of these views, then, is, that if the human mind is improved and becomes strong, and capable of comparing and making deductions, just in proportion to the number and the variety of important objects, which are presented to it, there is no book, of either ancient



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modern date, which can be a better text-book for mental improvement, than the Bible. No where, in such a small compass, is there a greater range of thought and research, presented. God's word is, in fact, the exact counterpart of his works, for fulness and variety of interesting matter; and the more extensively, and the more minutely the word and the works of God are examined, the proofs and illustrations will multiply, of their being the productions of the same infinite mind.

It is indeed true, that the great design of the holy scriptures is, to make "men wise unto salvation, through faith which is in Jesus Christ." And it is equally true, that a man is wise unto salvation, who simply knows that he is a lost sinner, and that the Lord Jesus Christ is able and willing to save, and who, by virtue of faith in the Redeemer, "denies ungodliness and worldly lusts, and lives soberly, righteously and godly in this world;" nor are we prepared to say how little knowledge may be perfectly consistent with being an heir of glory. But still we say, that the salvation of the bible is something more than barely being delivered from hell. It is the delivery of our nature from all the degradation connected with the fact, that we are, and that we have been sinners; and it is the elevation of this nature again to the likeness of Jehovah.

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Besides—Salvation through our Lord Jesus Christ, is Jehovah's great work—the great work, to which all his other works of creation and providence, are made subservient: and to reveal and illustrate some of the great outlines of this great work, is the chief and the only design of the bible. But we call things great, only as they are compared with other things. And we can have no adequate conception of the greatness of any thing, till we have some adequate conception of the greatness of the things, to which it is compared. Now in the bible, every thing that is great, in the works of creation and providence, and every thing that is great, in the history of man, are again and again brought up to illustrate the infinite magnitude and importance of the plan and the application of the great salvation. We must, then, study all these great things, in order to understand fully, as it is revealed in the bible, this great and important thing.

Knowledge without piety, is indeed a curse, and not a blessing; and extensive knowledge without piety, only raises a man nearer to the rank and situation of devils. But it does not follow that extensive knowledge *with piety* can be hurtful, or that the piety of the bible is inconsistent with the full use of our intellectual powers, in be-

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coming acquainted with the nature, and the use of all the objects, with which we are surrounded.

All men ought to study carefully, and regularly, and daily, the holy scriptures; and those who like Timothy have known these records from their childhood, are peculiarly happy. Generally speaking, they will be preserved in the way of truth, and duty, and usefulness, when others who did not enjoy ~~that advantage,~~ will be among "the evil men, and the seducers who shall wax worse, and worse, deceiving and being deceived."

All men ought to study the holy scriptures: for,

1. All men are naturally ignorant of God, and of themselves, and of the way of salvation, and of the great end of their creation; and it is in the bible only, that God has been pleased to give to lost man, the full and the necessary information on these and similar important subjects.

2. All men to be happy and useful, and to be in a state of preparation for entering into eternity, must maintain intercourse with God, who made them, and who preserves them, and who is to be their judge; and the bible is the great appointed means by which this intercourse is to be begun and carried on. And,

3. All men need, and all men are in some

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measure sensible of the value of intellectual, and moral improvement. But it is clear as day, that all the world over, and in every state of society, the intellectual and moral improvement of man, has been in proportion to the influence of the doctrines, and the institutions of the bible.

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### GENERAL INFERENCE.

Those who are to be the official instructors of their fellow men, ought to be men of extensive, and increasing knowledge. They must be men who shall be able to keep up with the march of improvement in all the departments of literature and science.

It is the will of God, and it is inseparable from the very nature of civil society; that the largest portion of the human family should be employed in manual labour, and have comparatively speaking, very few opportunities for reading and study. But it is not the will of God, that any portion of the human family should remain in ignorance, or even in a stationary state, with respect to intellectual improvement. It is the will of God that all men should know, and understand all that is in the bible; and

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the bible cannot be fully understood without an extensive acquaintance with God's works of creation and providence.

All the improvements which distinguish the civilized from the savage state of man, are to be traced to the division of labour; and among the institutions of the bible, public and private instructors hold a distinguished place. Men who are to devote their time, and their talents, and their attainments exclusively to the intellectual, and moral, and religious improvement of their fellow men.

It has been but too common with those, who have spent years in preparing themselves to be public instructors, to suppose that by far the greater part of what they have studied, can be of no great use to the mass of the community. It is not so. The facts, and principles, and general arrangements of the bible, proclaim that it is not so. It was God's will, in giving the bible, that all men should, to a considerable extent, become acquainted with all that is contained in it. That matter is very extensive; and the applications of it still more diversified and extensive. And public instructors are appointed by God to explain, and enforce upon their fellow men, all these varieties, and to exhibit them in all the connexions and applications, in which God has exhibited

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them. This cannot be done without, in the first place, having an extensive stock of knowledge: and in the next place, without having a mind in a progressive state of improvement, so that all the knowledge, acquired by reading and observation, may be easily applied to the ever varying state of society.

By the helps, which are now enjoyed, a young man of ordinary capacity and application, may, in a very few months, make himself fully acquainted with what required, in former ages, the labor of a life time fully to understand. Every year is also distinguished by some vigorous and successful attempt to introduce a more extended, and a more scientific course of education into schools of every description. Hence, that young man must have spent his time very unprofitably, whatever number of volumes he may have turned up, and whatever may be his supposed attainments, who, after he has been seven or nine years in close study, cannot, in the course of a few hours, make any thing, which he has studied, intelligible and useful to any man of ordinary understanding.