



ECCE VERITAS.



LIBRARY OF CONGRESS.

BR 121
Chap. Copyright No.
Shelf P 58

UNITED STATES OF AMERICA.

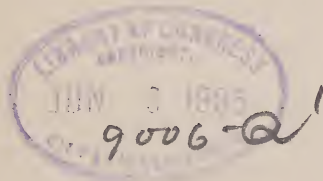
JUN 3 1885

ECCE VERITAS.

By
David Plumb.

"I PROCEEDED FORTH AND CAME FROM GOD ; neither came I of Myself, but
HE sent Me."—CHRIST to the Jews, John viii. 42.

"To this end was I born, and for this cause came I into the world, that I
SHOULD BEAR WITNESS UNTO THE TRUTH. EVERY ONE THAT IS OF
THE TRUTH HEARETH MY VOICE."—CHRIST to Pilate, John xviii. 37.



NEW YORK :
J. H. BROWN PUBLISHING COMPANY.

1885.

BT 121
.F 58

COPYRIGHT, 1885,
BY JAMES BOYLE.

EDWARD O. JENKINS' SONS,
Printers and Stereotypers,
20 North William Street, New York.

This Book

IS DEDICATED

TO MY AGED AND DEAR FRIEND,

JAMES BOYLE, M.D.,

IN TOKEN OF THE DEEPEST VENERATION AND LOVE,

BY THE

AUTHOR.

TABLE OF CONTENTS.

CHAPTER I.

	PAGE
PRELIMINARY THOUGHTS,	1

CHAPTER II.

AUTHENTICITY OF THE HISTORICAL CHRIST, . . .	17
--	----

CHAPTER III.

THE TRUE CHRIST, THE INCARNATE SON OF GOD. THE CHRIST OF SPIRITUAL PRINCIPLES. HIS ESSENTIAL SELF,	30
--	----

CHAPTER IV.

CHRIST'S SERMON ON THE MOUNT,	56
---	----

CHAPTER V.

SERMON ON THE MOUNT CONTINUED.—A CRITICISM, . . .	75
---	----

CHAPTER VI.

THE MIRACLES OF CHRIST,	112
-----------------------------------	-----

CHAPTER VII.

	PAGE
THE MESSIAHSHIP OF CHRIST,	133

CHAPTER VIII.

THE DIVINE DEMOCRACY OF CHRIST,	155
---	-----

CHAPTER IX.

CHRIST'S DISTINCTION OF CHARACTER,	184
--	-----

CHAPTER X.

EVERLASTING LIFE AS TAUGHT BY CHRIST,	196
---	-----

CHAPTER XI.

RELATION OF CHRIST TO HIS SYSTEM,	209
---	-----

CHAPTER XII.

THE CHRISTIANITY OF CHRIST THE ABSOLUTE RE- LIGION,	232
--	-----

CHAPTER XIII.

THE PROGRESS AND TRIUMPH OF CHRIST'S KINGDOM,	255
---	-----

ECCĒ VERITAS.

CHAPTER I.

PRELIMINARY THOUGHTS.

OUR INQUIRY is of CHRIST and HIS RELIGION. The importance of the subject is supreme, if—as is said of Him in the “Acts of the Apostles,” by PETER in his address to the rulers and elders of Israel—“There is none other NAME under heaven given among men whereby we must be saved,” which we expect to make clear in this Writing; but in a far different way, if not in a different sense also, from that in the common, current sectarian theology; and this is our justification for the task we have undertaken.

The JESUS who was born of MARY, “grew in stature and wisdom,” became “subject to his parents,” wrought at the trade of a carpenter with his father, Joseph, and had a common human history the same as another man, and of which but little is known, we shall concern ourselves with only so far as that history leads us up to the TRUE CHRIST as the SON OF GOD, the REPRESENTATIVE OF THE FATHER, “GOD MANIFESTED IN THE FLESH,” “full of GRACE and TRUTH”—the SPIRITUAL CHRIST, the *Embodi-*

ment of Spiritual Principles. These divine elements of His character, which are Justice, Mercy, Truth, and Love, constitute the REAL CHRIST and bring Him into communication with the Realm of the Invisible and Consecrate His Humanity, thus fixing his true relation to the Father, on the one hand, and to the Human Race, of which he is the BROTHER, on the other hand. These qualities, constituting the Moral Nature of the Father and which the Christ derived from Him as his Son, are those by virtue of which he becomes the SAVIOR of the world, through their implantation in the Human Heart and making them all-powerful, all-practical in Human Affairs, and ultimately establishing them as the foundation and glory of the visible "Kingdom of God" among men. This was and is His sole, supreme work; and it is ours to show how he inaugurated it, how he is doing it, and how it shall be done.

CHRIST, as the Embodiment and Teacher of Divine Principles, has ever attracted and charmed those who have eyes to see and hearts to appreciate so unique and divine a character, and has enlisted their grandest eulogiums. Says Mr. Carlyle: "Jesus of Nazareth, our Divinest Symbol! Higher has the human thought not yet reached. A Symbol of quite perennial, infinite character, whose significance will ever demand to be inquired into and anew made manifest."

"I esteem the Gospels," says Goethe, "thoroughly genuine, for there shine forth from them

the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the DIVINE could ever have manifested upon earth."

Says Rousseau: "What sweetness, what purity in His ways; what touching grace in His teachings! What a loftiness in His maxims, what profound wisdom in His words! What presence of mind, what delicacy and aptness in His replies! What an empire over His passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness and without display? Men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. The Jews could never have struck this tone, or thought of this morality; and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than He whom they portray."

Dr. Channing, as reported by Miss Peabody, says: "Socrates was inferior to Jesus as a revelation to man, if only that He was intellectual merely, while Jesus was spiritual and humane as well; and Jesus suffered more than Socrates, because His wider sensibility comprehended the wants of the heart of humanity as well as of its mind, and the happiness and dignity of those at the nadir of society as well as those at the zenith. He can be fully comprehended only progressively, as the human mind forever and ever gauges

more and more deeply the heart of the living Creator and Father of men. The good sense of Jesus, His freedom from all fanaticism of speech or action, together with His ideality, place Him above all other Revealers of God."

In a recent work, "Studies of Jesus," by R. Heber Newton, we have a comparison of Jesus with Buddha and Socrates. He says: "The kindly justice, the noble public spirit of Confucius; the hunger for holiness, the self-sacrificing love of Buddha; the thirst for truth, the patient self-command of Socrates, are all at the zenith in Jesus. He has all the noble manliness, all the sweetest grace of womanliness. Every race and age finds its ideal in Him. He combines the healthy, happy humaneness of the Greek, the intense spiritual aspiration of the Hebrew, the Roman law-abidingness, the Hindu absorption in God, the Germanic individualism, the Latin sense of a corporate life, the ancient conservatism, and the modern spirit of progress." After speaking of the heroic life and death of Socrates, he says of Jesus: "Of a broken heart, literally, died this gentlest, tenderest, most sensitive soul of earth, under an accumulation of suffering and shame which lifts His end out of all parallelism with that immortal death scene at Athens; and yet with what fearlessness alike of men and of death, with what majestic dignity and calm composure, with what immovable patience and magnanimous generosity, with what self-forgetful thoughtfulness for those around

Him, with what serenest trust in the Heavenly Father, and with what unconquerable sense of victory He met His end."

"The history of Israel in the hands of the most radical of critics, grows into a natural evolution of the Christly character, as the human ideal, the image of God; until the translucent becomes almost transparent, and the face of the Christ shapes itself into human form; until the nebulous vision seems waiting only an individual around whom to crystallize, in whom to materialize, and the 'Word to be made flesh.' That such a man should at some time come, to embody the spirit of the people, all history leads us to expect." "Israel found its Man. In the Autumn of its life it came to seed. In its death agonies it gave birth to the Personality in whom its whole soul lived, and so its body crumbled away from among the nations of the earth."

Good and great as were Moses, Confucius, Buddha, Socrates, Christ immeasurably transcends, as the Incarnate Word, "Anointed by God with the oil of gladness above his Fellows."

Buddhism is five hundred years older than Christianity, and had its origin in the self-sacrificing soul of Gautama, a prince of high position and wealth, who renounced all these, subjected himself to poverty, travail and toil to reform his countrymen from the sin and corruption into which the people had fallen. A truly holy soul, offering himself up vicariously for the good of others. Absorption in God and self-sacrifice

were the elements of his power, as they were of Christ's.

That the thoughts of two such great souls, so intent on a similar work, should run in the same channels, and express themselves often in similar phrase, could not be otherwise. On account of this coincidence, and the fact that Buddha antedated Christ, some have been led to say that Jesus was indebted to the Oriental Reformer for His plan and much of His teaching. But it is quite absolutely certain that Christ never heard of Buddha, much less of his mission and teaching. There was at that time no communication between Palestine and the home of the Eastern Prophet. The dispersion of Israel had never extended so far as India, and the journeys of Jewish travellers before, and some time after Christ, never reached farther East than the Parthian dominions. The only communication with India from the Mediterranean was through ignorant traders by way of the Red Sea; and they would not be likely to be missionaries of the doctrines of Buddha. And it is well authenticated that nothing was known of Buddhism in the West till the second century of the Christian Era. So the argument for Christian plagiarism, or the imperceptible infiltration of Buddhistic ideas into the teaching of Christ, is without a rational basis.

But there can be no rivalry between pure Buddhism, as it was in its first stages under its author, and Christianity; for so far as they agree they must be from the same source, the inspira-

tion of God, as Christ said: "Every one that is of the truth heareth my voice." The Law of Love is one the world over; and Christ gave special emphasis to this when He made it the sole test of character and destiny of all nations alike, in the judgment executed, as related in the xxv. Chapter of Matthew. To the same purport is Peter's statement in Acts: "In every nation he that feareth God and worketh righteousness, is accepted with him."

Buddhism, however, having fallen away from its original simplicity—temples, statues, idolatry, priests and sacrifices, taking the place of the unostentatious teachings of Gautama—is losing its hold on the people, together with the popular forms of Brahminism and Confucianism, as we are told by writers who have travelled in Japan, in India, and China, and have marked the decay. Of course, the *truths* taught in all these religions by their founders, cannot die, and, therefore, they still live, with more or less power, in the practical life of the people in all those lands. It is the unsubstantial, sensuous forms that must perish. And not those of the Oriental faiths alone, but the Christian forms, so named, are destined more and more to disintegrate, till they, too, will pass away, as clouds that obscure the "Sun of Righteousness."

"Every one of these religious families" (Protestant, Catholic, Jewish), says Mr. Renan, "will have two classes of adherents; the one believing simply and absolutely after the manner of the

Middle Ages, the other sacrificing the letter of the law and maintaining its spirit. In every communion this latter great class will increase ; and as the spirit draws together quite as much as the letter separates, the spiritually minded of each faith will be brought nearer. Fanaticism will be lost in general toleration. The theory of the dogma will become merely a mysterious vault which no one will care to open ; and if the vault lie empty, of what importance is it ?”

Great as was Socrates, still his philosophical speech is limited to the learned and cultured, and, therefore, not for humanity, only in a narrow way by indirection, while Christ’s teachings are adapted to all times, races, and conditions of men, and thus rise to the Supreme place in the world, never to be surpassed, never to be equalled. They cannot die, but must live and supplant all the religions of forms and dogma. And in that day that shall see its complete triumph, “God shall put His Law in men’s minds,” as He says, “and write it in their hearts ; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord, for all shall know Him, from the least to the greatest.”

“The progress of humanity,” says Renan, “cannot destroy or weaken religion, but must develop and increase it”: that is, the religion of Christ, which is grounded in that humanity. But after eighteen hundred years, the question of the hour, with large numbers of Truth seekers, is still: “What is *Christianity*?” And while

their statements, in reply, if not their ideas, are more or less conflicting, there seems also to be some bewilderment, arising, no doubt, for the most part, from the aspect under which each, from his stand-point, is led to view it, and from looking too much through the misty medium of the popular religion, which ostentatiously assumes its name and claims to be its representative. It is like looking at a picture or a statue by the aid of deceptive side lights, instead of that unobstructed light that descends from *above*.

From this cause other men of other times concluded it to be altogether spurious, an imposture ; and hence proceeded to attack both it and its Author. While these are not without existing successors, the more thoughtful, the more religious, the more honest Free-thinkers, are ready to concede to Christ a veritable life, and to His teachings great excellence ; but, mistakingly, thinking He marred His system by the teaching of dogma, they cannot concede to His teaching the claim of Absolute Truth. So they propose to take the good that is in Him, as also that of all other religions, and, adding their own most spiritual thought, work the whole into a pure Theism and Absolute Religion.

This seems to be the ground they occupy, if we have read them aright. They are, without doubt, the advanced thinkers, philosophers, and religionists. Some of them we know, and know to be such, and have the highest admiration of their talent, goodness, and sincerity. Their purpose

is the highest that can command the human soul, as their ideal is the grandest of human conceptions. To seek the Religion of Absolute Truth, and the pure worship of the One Only and True God, in spirit and in truth, is the loftiest vocation of the human soul. Our essential object is one with theirs. The thoughts which follow in this work are designed, in a different way, and from a different point of view, to contribute to that end. It will appear from the whole view we take of Christ and His work, that His system excludes all dogmas, speculations, forms, and ordinances, inculcating only Truth and Love, and the "worship of the Father in spirit and in truth," and is, therefore, the Absolute Religion.

Our work is, therefore, quite different from that of "Ecce Homo," "Ecce Deus," or of Mr. Renan's "Life of Jesus"; and, in fact, from that of any other writer on Christianity we know of. Mr. Renan, without making it his object, sees the fact we affirm clearly enough, and states it readily. In speaking of Christ's conversation with the woman at Jacob's Well, while resting in his journey from Jerusalem into Galilee, says: "He here for the first time gave utterance to the idea upon which shall rest the Edifice of the Everlasting Religion. He founded the pure worship, of no age, of no clime, which shall be that of all lofty souls to the end of time. Not only was His religion, that day, the benign religion of Humanity, but it was the Absolute Religion; and if other planets have inhabitants endowed

with reason and morality, their religion cannot be different from that which Jesus proclaimed at Jacob's Well."

These are the words of the Great Teacher on that occasion: "Neither in this mountain, nor yet at Jerusalem, shall ye worship the Father; But the hour cometh and now is, when the True Worshippers shall worship the Father in spirit and in truth, for He seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth."

We have used the phrase, "The *Christianity* of CHRIST, the ABSOLUTE RELIGION," in the heading of the Chapter on that subject, to distinguish it from that system of dogmas, rites, and external worship adopted by almost innumerable sects, which is made to pass for Christ's purely spiritual religion. We must insist on this distinction; for we cannot allow the current religion of Christendom to be the same as that found in the Sermon on the Mount, the Golden Rule, and proclaimed at Jacob's Well; and so it will appear as the character and teachings of Christ unfold themselves in the pages of our work.

Ecce Homo makes a personal attachment to Christ stand in the place of faith in His principles, evolving in the disciple what he calls the "Enthusiasm of Humanity," as the grand power of propagandism; while Renan makes Christ's divine devotion to the will of the Father the grand source of His own power; and the same

devotion in His followers to be the proof both of their attachment to Him, and of their power in the propagation of His cause.

Again, *Ecce Homo* believes the miracles to be genuine, and to be essential to the establishment of Christ's claim to be the Divine Messenger, the Messiah, and, consequently, to give the impetus to His work, without which it would have failed to establish itself: Whereas Mr. Renan thinks the miracles were simulated, or were works produced by ordinary means, but thought to be miraculous by the people, and, probably, by Christ Himself, since the mind of the age and the country were full of belief in the prodigies of the Thaumaturgist, and would expect a Divine Messenger, such as Jesus claimed to be, to show His credentials in supernatural wonders; and, for this end, apparent miracles were as good as real ones. In this, we think, he is far from what is the clear truth of the case, and Prof. Seeley is certainly nearest to the fact as to the miracles themselves; but both, we think, place too high an estimate on the importance of miracles in Christ's system, as we shall be able to show, we trust, when we reach that subject.

Again *Ecce Homo* manifestly writes from within the pale of the nominal church, and as an ecclesiastic, when he maintains the rite of Baptism and of what is called the Lord's Supper, as essential to the organization and perpetuity of the Christian Brotherhood: the one to initiate the disciple; the other to bind together believers

by keeping fresh their attachment to Christ by a perpetual memorial of His death. He also holds to a priesthood, and system of external worship. Now Mr. Renan emphatically declares: Jesus established no rite, created no priesthood, and organized no system of external worship. Baptism and the Lord's Supper were incidental and temporary, and priests and formal worship are not in the Gospels. His words are: "Through the attraction of a religion, disengaged from all external forms it is that Christianity has enchanted lofty souls." "We should search the Gospels in vain for a religious rite commanded by Jesus." "A pure worship, a religion without priests, and without external practices, were the result of these principles." Here Mr. Renan enters more completely into the true spirit of Christ and His religion than does Prof. Seeley.

Once more: *Ecce Homo* considers Christ's teachings of charity good for its day, but deficient for modern times. He says: "When it has done what the New Testament requires it will feel that its task is not half fulfilled." "The morality of Christ, though theoretically perfect, the practical morality of the first Christians has, in a degree, been rendered obsolete by the later experiences of mankind, which has taught us to hope more and undertake more for the happiness of our fellow-men." Here Renan rises to a higher plane; sees in Christ's words—"Give alms"; "Give to him that asketh"; "Lend, hoping for

nothing again"; "Sell all that you have and give to the poor";—sees in these instructions a divine self-forgetfulness, a perfect law of charity, which would prevent evil as well as relieve that which exists, and which is ample for all time. "Jesus," he says, "can never be surpassed."

The *spirit* of Christ's instructions is what is to be caught and applied, and not a strict literal performance of them in all cases, in other countries and times. A local state of things, doubtless, often determines the *form* of the expression. Thus Christ's words to the rich young man, who would know of Him what he should do to inherit eternal life, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and come follow Me; and thou shalt have treasure in heaven," are to be considered of special application where the nature of the case, Christ saw, involved a fatal obstruction to the man's salvation in his possessions, to which he clung with a *heart-tenacity*, which, to ungrasp, demanded a literal parting with his wealth. There may be similar cases in all times and places, where the remedy must be the same; but the *spirit* of the injunction is of universal and perpetual application, which is: Hold all thy possessions at the behest of *duty*, at the call of *mercy* and *brotherly love*. No wise interpreter will fail to see this distinction, in which there is no contradiction and no impossible Utopian benevolence. He will see that it is "the letter that killeth, while the *spirit* giveth life." With this key all Christ's

words are consistent, full of meaning, altogether practicable, and safe to follow. When the world treats the charity of Jesus as Utopian or obsolete, woe to the world!

Prof. Seeley, in writing his book on Christ and Christianity, announced another work to follow it, to be entitled "Christ as the Creator of Modern Theology and Religion," which has never appeared. It would, we think, be an impossible task to show Christ as the *Creator of Modern Theology and Religion*.

With Mr. Renan, and most others, we assume the genuineness and authenticity of the Fourth Gospel without hesitancy. Critics who apply the rational method to the study of this question will find much, doubtless, from their stand-point to determine their conclusion that it is apocryphal, written by some gnostic of the second century. To us, the *internal* evidence of John's authorship is sufficient; and we shall spend no words in reciting the proofs that have determined us to that opinion; but shall use it with the same absolute confidence that we do the Synoptical Gospels. It may, however, be remarked in passing, that Prof. Abbot's recent arguments on this question may be considered a sufficient answer to the theory of a gnostic forgery.

To help man achieve his salvation, and to take his place in the "kingdom of God," Christ was sent from the Bosom of the Father. So now, as to the fact of His mission, His qualifications for

His work, and His power of accomplishment, let us turn our attention and see if the place that is given Him as the world's DELIVERER is justified by the truth of the records that have been written concerning Him.

CHAPTER II.

AUTHENTICITY OF THE HISTORICAL CHRIST.

As a well-established historical fact, did CHRIST ever exist? It has been asserted by Volney and men of his day, and by others of our day, even by men now living and moving among us, that Christ's existence upon earth, rests upon a no more solid basis than that of Hercules, or any of the ancient mythological divinities. Though we might pass by the writers who make this bold assertion, and take for fact the being of JESUS, which almost every one now admits, we shall, nevertheless, briefly trace the evidence of His real existence, as the Author of the teachings recorded in the Gospel Narratives.

The historical records contained in the four Gospels, and written but a few years after the time claimed for Christ's life and death, give us an account of His life, spirit, temper, habits, discourses, labors, sufferings, and death by crucifixion. These writers claim to have had personal knowledge of Him, of His family, His home, and every-day life; to have consorted with Him, and to have been His companions and co-workers in His public reformatory labors. They assert that

some of their companions were His kith and kin—His parents, brothers, and more distant relatives.

These Records are genuine ; that is, there is no dispute that Matthew, Mark, and Luke are the authors of the Gospels claimed to be written by them ; and, as to the Fourth Gospel, though there has been some dispute as to John's authorship, we see no valid ground for doubt. The internal evidence reveals clearly the hand of John, whatever may be said of the place and lateness of its appearance, and of the Gnostic philosophy that is claimed to be couched in some of its texts. Even Mr. Renan, who would not be likely to lean to the doubtful side of such a question, concedes the authorship to St. John, and that the Narrative is substantially true.

But are these Gospel Records *authentic*? Are the facts recorded true? If they are, then JESUS lived. The writers were *intelligent* men, and could not but be competent to know whether the facts they related were true or not—especially as they claim to have had personal knowledge of the most they have recorded. But they were also *honest* men, and could not, or would not fabricate a story. Indeed, all but the simple facts of the Narrative, all the great teachings of the Gospel, were quite beyond their power of accomplishment, or of any one unless he were a JESUS.

That Christianity originated under the Roman Emperors, Augustus and Tiberius ; and that within eighty years, had spread over a large

part of the Empire—so that Pliny, in his letter to Trajan, laments the evil which he vainly attempted to eradicate—is a fact to be accounted for *without a Founder*, on the supposition that Christ was not that Founder. These Gospel Narratives, testifying to JESUS, are certainly as worthy of credit as the writings of Xenophon and Plato concerning Socrates—for, like Christ, he wrote nothing himself—and yet, who pretends to doubt their reports of their master? That Christ lived and suffered crucifixion under the reign of Tiberius, is testified to by outside writers, and no-wise friendly to Christianity, such as Suetonius, Tacitus, Julian, Porphyry, Celsus, and various others. Tacitus expressly bears witness that Christianity sprung up under Tiberius, and that Christ, its Author, was crucified by the Procurator, Pontius Pilate; * thus sustaining the Gospel Records, and leaving no more room for doubting the existence of Jesus than of Socrates, Cæsar, Cicero, Shakespeare, or Bacon. Yea, we better know, if possible, that Jesus lived and “spake as never man spake,” did “many mighty works,” and died upon the Cross, than that Socrates lived, discoursed upon Immortality and died of poison in Athens 400 years before.

Josephus, who was born in the year 37, almost the same year of Christ’s death, if not the very same year, and who must have come to a knowledge of Christ’s history, if such a person with

* Tacitus, Annal, lib. XV., § 44.

such a history had so recently lived, tells us, like Tacitus, the story of His appearance among His fellow-countrymen, of His marvellous deeds, and of His death by the Cross, under Tiberius. The passage from Josephus is as follows : “ Now there was about this time Jesus, a wise man, if it be proper to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him ; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.”* He also speaks of the murder of James the brother of Jesus, by the Jews, and makes it a prominent reason of the calamities of the Jews in the siege of Jerusalem by Titus, as God’s retribution for their crime against that holy man.† Of Christ’s proper existence, Mr. Gibbon, judging from the well-known laws of moral evidence, has no doubt of the fact.

The personal existence of Cyrus, the sovereign of the Medo-Persian Empire, is admitted without a doubt ; yet Herodotus and Xenophon give so

* Antiquities. Book XVIII., Chap. III., § 3.

† Antiquities. Book XX., Chap. IX., § 1.

entirely different accounts of him that they cannot be reconciled the one to the other. But, on the ground of those who reject the existence of Jesus, the being and sovereignty of Cyrus should also be rejected. Indeed, to deny so well-authenticated a fact as the existence of Christ is, as an old writer has said, "to unhinge all historical evidence, and leave the world in a quagmire of inexplicable historical uncertainty, without a foot of solid ground to stand upon."

For our part, without further argument, we hail the LIVING CHRIST, and give Him our hearty allegiance, and render Him Royal Honor. But, what if we should concede His non-personal existence? There stands a CHARACTER, so and thus described in the Sacred Histories. There stand the *Deeds* recorded; the *Words* that were uttered; the great *Truths* that were spoken, amounting to a Revelation; there stands the SERMON ON THE MOUNT. What will you do with *these*? No one, of this or any other age, unless he were a madman, has dared to attack these, if ever so inclined, or even deny their beauty, their truth and worth. Wonder of Wonders is that product we name the Gospel of JESUS CHRIST. It *Emanated!* It *Came Forth!* How and by whom? Said Theodore Parker, a not very orthodox man, as we all know: "It would require a JESUS to *forge* a JESUS." And Rousseau says: "The Jews could never have struck this tone, or thought of this morality; and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly

inimitable, that their inventors would be even more wonderful than He whom they portray." He who produced the Gospel is the one whom *we* receive and welcome, however named, or not named at all. The teachings are vital—God-inspired. No uninspired soul could have conceived them. All truth has its home in the bosom of God, and must come from Him. Christianity, then, with or without the person Christ, is Heaven's Message to men—a Revelation of the GOD-HEAD to a world famishing for the bread of life. Again, we say, what will you do with it? Cease to cavil. Occupy thyself, not with the *shells* of things. Seize the *Substance*; appropriate it; make it thy own, and be blessed. "Faith," says Carlyle, "is properly the one thing needful; how with it Martyrs, otherwise weak, can cheerfully endure the shame and the cross; and without it, Worldlings puke up their existence by suicide in the midst of luxury."

But it is more satisfactory to look into the eyes of One and say, this is the AUTHOR of the Gospel. And by every law of reason, and of historical evidence, JESUS the CHRIST is that veritable ONE. We may look across the vista of eighteen hundred and fifty years, and see Him walking the streets of Nazareth; or driving the carpenter's plane; or climbing the hills of Galilee; or in the market places, the synagogue, or Temple at Jerusalem disputing with the Doctors; or wandering through the fields among the lilies, observing that "Solomon in all his glory was not

arrayed like one of these"; or at His dear Bethany, engaged in sweet converse with Mary, and Martha, and Lazarus; or delivering His Sermon on the Mount; see Him there a Living Presence, Divinely Human, and Brother of thine and of mine. Henceforward we shall so take Him, and walk with Him, we trust, in loving companionship.

The home of Jesus was the city of Nazareth in Galilee, though He was doubtless born in the village of Bethlehem, in Judea, whither His parents had gone to be enrolled for the national tax, which Augustus had ordered to be levied throughout the Roman Empire. But chronology seems to make the time of this enrollment some ten years later than the time given for the birth of Jesus. There are also some difficulties about the genealogies which critical writers interpose. With these matters we do not deem it necessary to meddle; for we can see how difficulties in such things might arise without impairing the essential truth of the records.

What we know is, that after His birth the family returned to Nazareth, which, writers who have visited that country, say is, with the region about, the most beautiful part of the Holy Land, which retains, unlike many parts of Palestine, all its original essential loveliness. Mr. Renan, who, as a director of a scientific commission of exploration in 1860 and 1861, and who spent some time in Nazareth and other parts of Galilee, says: "I have visited Jerusalem, Hebron,

and Samaria. Scarcely any locality in the history of Jesus has escaped me. The striking accord of the texts and the places; the wonderful harmony of the evangelical ideal with the landscape, which served as its setting, were to me as a revelation. I had before my eyes a Fifth Gospel, torn but still legible, and, thenceforth, through the Narratives of Matthew and Mark, instead of an abstract being, which one would say never existed, I saw a wonderful HUMAN FORM live and move."

Nazareth of Galilee, then, was the home of Jesus. Nazareth, with its beautiful gardens and groves, and surrounded by mountains and valleys—Gilboa, Tabor, and Safed, and those of Shecham, and the plains of Peræa, with a glimpse of the gulf of Khaifa showing itself in the distance beyond. Here the young child lived and grew, played in the streets with the children, or, more reflective than the rest, stole away for meditation and study. Here, in more advanced years, He wrought with His father at the carpenter's trade, and studied the Holy Books of His people, making Himself familiar with the law of Moses, the teachings of the Prophets, the poetry of Job and the Psalms, and drinking in the inspiration of the wonderful and extensive predictions of the coming MESSIAH. So wonderfully was He charged with the sacred lore, that, at the age of twelve years, we find Him in the Temple at Jerusalem, whither He had gone with His parents and neighbors to attend the annual

Feast, disputing with the Doctors, "both hearing them and asking them questions ; and all that heard Him were astonished at His understanding and answers." And, when chided by His parents for His tarrying behind the returning company on their way home, He replied : " Wist ye not that I must be about My Father's business ? " Jesus returned to Nazareth, and " increased in knowledge and wisdom, and in stature, and in favor with God and men." Here He tarried, with occasional visits, doubtless, to the surrounding country, till He was 30 years of age, when He entered upon His great work.

Not by slow and gradual steps did He make His way to a renowned position as a Teacher, but suddenly, like the appearing of a meteor, He flashed upon the world. He was fully armed for His mission by having gathered all the knowledge that was accessible in the sacred books of His nation, and in familiar and close observation of nature ; to which were added, a wonderful *intuition*, and an *inspiration* which sprung from His having found His home in the Bosom of the FATHER.

What is called the Miraculous Conception demands consideration. We quote the account of this as given by the Evangelist Matthew in the First Chapter of his Gospel. He says : " When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make

her a public example, was minded to put her away privately. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken by the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted is, God with us."

This plainly states the fact of the conception of Jesus without the ordinary means of generation. Was it so? That Matthew, and the writers of the Gospels, sincerely believed it, there can be no doubt. The will of God is the supreme law of the Universe. The law of Life is subordinate to that Higher Law. He is not limited and hampered by His own ordinary methods. He can do anything which is not a contradiction in itself. It may contradict other things; and contradict His own ordinary method of doing the same thing. To do a thing differently from the manner in which He ordinarily does that thing, is not a contradiction in itself. The simple question is, has He a reason for doing it? If He has, it will be done. It is idle to talk about its being against the laws of nature. What are

the laws of nature but *His* laws? But you say, they cannot be departed from. Then His laws are above Himself. That is a contradiction, and an absurdity. The weakest *man* is above his own works, and he can alter or abolish them, or change his methods of doing them. But the *Omnipotent* must work eternally in *one* way! He can do nothing contrary to His ordinary methods! But we say, God can do whatsoever He *will*. The laws of nature are nothing but the will of God, operating in various ways, and producing all the different phenomena of nature, and is so uniform in its action, we think there can never be an exception. But there may be, and will be, when God has a reason for it. He could suspend gravitation, or any other method of operating in a particular case, without disturbing the general equilibrium of things. Dr. Samuel Clarke, the eminent divine and philosopher, on this very point states as follows: "There is no such thing as what men call the course of *nature*, or the power of *nature*. The course of *nature*, truly and properly speaking, is nothing else but the WILL OF GOD producing certain effects in a continued, regular, constant, and uniform manner,—which course of acting, being, in every movement, perfectly arbitrary, is *as easy to be altered at any time* as to be *preserved*."

If the laws of nature were originally a *part of matter*, and matter *eternal*, then they would, or might be above God's control; if, indeed, in that

case, there could be any God at all. Certain it is, that there could be no *need* of one, as He would have nothing to do ; unless as Mr. Carlyle says, " It were to sit outside of His Universe and see it *Go*."

What we say, then, is, that Jesus might have been born in the manner related. What do we know of *life*, or the secret processes by which it is produced and perpetuated ? Cannot that " SPIRIT that brooded upon the face of the deep," and gave life to every living thing,—to plants, to animals, and to man,—brood upon the source of life in the human being, fructify the *germ* of existence, and cause it to *evolve* into the full flower of *personality* ? Life had its *origin* by a creative act, without any secondary causes. What ground or right have we, then, to say, that God can never, or must never repeat the original act ? If He *can never*, He is not God. If He *must never*, by whose, or by what authority ? To limit the Almighty is substantial *Atheism*. The myths concerning the Roman, or Egyptian, or Hindoo deities, are either trivial, or monstrous, and are self-evidently impossible. The relation of the miraculous birth of Jesus, is neither puerile or monstrous, and is given without exaggeration ; is simple, and told as if not a wonder ; is not stated but this once, and never alluded to by Christ, Himself, and we accept it.

But it is here to be observed, if such an origin of Jesus is admitted, it in no way changes His human nature and attributes. He partakes of

His mother's nature—He is sublimely HUMAN. This the Records affirm. As a child "He increased in wisdom and stature"; was "a man of sorrows and acquainted with grief"; "hungered" and "thirsted," was "wearied" with toil, "touched with the feeling of our infirmities" and "was tempted in all points as we are, and yet without sin." His soul was full of human sympathy, especially tender to women and children, and He mingled with the poor and suffering with an absorbing fellow-feeling, as a Brother of our common humanity and joint-heir in all the weaknesses and woes of our race.

But, as we said, the Gospels having announced the miracle of His birth, do not touch upon it again, and Jesus, Himself, nowhere alludes to His being born of a virginal mother: so little did He make of what, in subsequent ages, has been exalted into a doctrine of the church, and enforced on the consciences of believers. So we shall leave it where Christ, Himself, left it; among the things not comprehensible, and, therefore, not to be made a form of faith.

The CHRIST of HISTORY is then the veritable Author of the Gospel truth of the Evangelical Records, named CHRISTIANITY. So we now proceed to consider and make manifest the TRUE CHRIST, as the Embodiment of DIVINE PRINCIPLES, whereby He becomes our *Life*, our *Hope*, and our *Way* of access to GOD.

CHAPTER III.

THE TRUE CHRIST, THE INCARNATE SON OF GOD.
THE CHRIST OF SPIRITUAL PRINCIPLES. HIS
ESSENTIAL SELF.

CHRIST Himself says—"I proceeded and came forth from GOD ; neither came I of Myself, but HE sent Me." "This is eternal life to know THEE the only TRUE GOD, and JESUS CHRIST whom THOU hast SENT." "The WORD which ye hear is not mine, but the FATHER'S Who *sent* Me." Agreeing with this it is said by John in the opening words of his Gospel—"In the beginning was the WORD, and the WORD was with God, and the WORD was GOD ; and the WORD was made FLESH and dwelt among us ; and we beheld His glory as the glory of the ONLY BEGOTTEN of the FATHER, full of GRACE and TRUTH." "For the Law was given by Moses, but Grace and Truth came by JESUS Christ. No man hath seen God at any time ; the ONLY BEGOTTEN SON who is in the bosom of the Father, He hath DECLARED Him." So He must have had a preëxistent being.

The preëxistence of souls is more or less be-

lieved everywhere, and widely so in the oriental world. But the doctrine is speculative and incapable of demonstration. But even though the general doctrine be false, Christ's preëxistence is exceptional, and demonstrable from His own statements and the accompanying voucher of God, Himself, to the truth of Christ's word. On the Mount of Transfiguration, where were Moses and Elias, Peter, James, and John in Christ's company, "a bright cloud overshadowed them, and behold a voice out of the cloud which said:— This is My beloved Son, in whom I am well pleased; *Hear ye Him*" (Math. xvii. 5). Of course, we take the inspiration of the Gospels for granted, and write for those only who thus take them, and not for those who deny, only so far as our interpretation of them may serve to win them to accept and love both Christ and His words. The three apostles who were with Christ on the Mount, were eye-witnesses of the scene, and ear-witnesses of God's declaration—" This is My BELOVED SON ; HEAR YE HIM."

Now what does Christ say more specifically as to His *preëxistence*? His principal statements are the following:—" Before Abraham was I am." " No man hath ascended to Heaven, but HE that came down *from* Heaven, even the Son of Man who *is in* Heaven." " Father, glorify Thou Me with the glory that *I had with Thee* BEFORE THE WORLD WAS." " What and if ye shall see the Son of Man ascend up where He *was before*." " I am Alpha and Omega, the First and the Last,

the Beginning and the Ending, saith the Lord, who IS and who WAS, and who is to come ; the Almighty." "I, JESUS, am the Root and the Offspring of David." "And He said unto them, how say they (the Jews) that Christ is David's Son ? and David, himself, saith in the book of the Psalms, The Lord said unto my Lord (Christ) sit thou on My Right Hand till I make thine enemies thy footstool. David, therefore, calleth Him LORD, how is He then his Son ?" This is an argument with the caviling Jews to show that Christ as David's Lord was before David as his *root*, and yet his son as the Messiah and son of Mary. Christ's divine preëxistent nature the Jews would not admit, and held it blasphemy to assert, and Jesus took this method to confound them out of their own Scriptures. One more quotation—"These things saith the Amen, the Faithful and True Witness, the BEGINNING of the Creation of God."

Thus he claims to have existed before Abraham was ; to have come down *from* Heaven ; to have been at the same time *in* Heaven ; to have been with the Father before the world was ; to have been David's Lord and Root of his existence as David's creator ; as Alpha and Omega ; the Beginning of the Creation of God." Nothing can be more emphatic or more clearly stated than that Christ asserts His PREËXISTENT BEING.

Now as the Being who "proceeded and came forth from God," and "became FLESH and dwelt among us," who was He ? What was His rela-

tion to the FATHER who sent Him? He was not the same as the One who *sent* Him, it is manifest, as that would be an absurdity, and He Himself disclaims it. He says in His prayer, as recorded in John's Gospel—"This is eternal life, to know Thee, the ONLY TRUE GOD, *and* Jesus Christ whom THOU hast SENT." In the same prayer He calls God his *Father* and invokes Him thus—"Glorify Thy SON that Thy SON may glorify THEE." Thus we see He calls Himself the "SON OF GOD." In this way He ever distinguishes His personality from the Father's. In reply to the opposing Jews He says—"If I judge, my judgment is true, for I am not alone, but I and the Father who sent Me. It is written in your law, that the witness of *two* men is true. I am *one* that bear witness of Myself, *and* the FATHER that *sent* Me beareth witness." In John x. 32, 36, the Jews had charged Him with blasphemy because He had called God His Father, to which He replies—"Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest because I said, *I am the* SON of God?" This is His true title, the Son of God. The Father is *one*, and Christ, as to His personality, is *another*, and not to be confounded except as to their characters, their will, and their work.

But He is not only the Son, He is the ONLY BEGOTTEN Son, as He tells us in John iii. 16—"For God so loved the world that He gave His ONLY BEGOTTEN SON that whosoever believeth on Him should not perish but have everlasting life."

Again, in verse 18th—"He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed on the ONLY BEGOTTEN SON OF GOD." So as the Preëxistent Son, He is the *begotten* of God, from whose Fatherly and Motherly nature He sprung; but in what mysterious way, of course, we know not; but it must have been in such a manner of progeneration as to give to the Son the Nature and qualities of the Father, in such a sense and degree as to make Him the ONLY BEGOTTEN of the Father, bearing His impress, partaking of His natural attributes and of His holiness and love—in a word, what the Apostle calls—"THE EXPRESS IMAGE OF HIS PERSON"; so that He fully represents the Father, just as a son, partaking the nature and attributes of his parents, stands as their representative, and to each *another* SELF. Hence the significance of these statements—"In Him dwelleth all the fullness of the Godhead bodily." "And shall call His name Emmanuel, which is God with us." "All power is given into My hands, in Heaven and in earth." "All things are delivered to Me of My Father: and no man knoweth who the Son is but the Father, and who the Father is but the Son, and He to whom the Son shall reveal Him." "What things soever the Father doeth, these doeth the Son likewise; for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment

unto the Son; that all men should honor the Son, even as they honor the Father." "As the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also." "He that hath seen Me hath seen the Father"—so completely did He represent Him. Comprehending fully the idea here attempted to be presented, Paul writes these remarkable words—"God hath in these last days spoken to us by His Son, whom He hath appointed heir of all things, by whom also He MADE THE WORLDS; who being the brightness of His glory, and the EXPRESS IMAGE of His Person, and upholding all things by the word of His power, sat down on the right hand of the MAJESTY on High; being made so much better than the angels as He hath obtained a more excellent name than they. For unto which of the angels said He at any time: Thou art My SON, this day have I begotten Thee? Again, when He bringeth the only begotten into the world, He saith: And let all the angels of God worship Him. Of the angels He saith: Who maketh His angel spirits and a flame of fire; but unto the SON He saith, Thy throne, O GOD, is forever and ever."

Although possessed of these high attributes, and holding this exalted position, He is still the SON and not the FATHER, who is the "ONLY TRUE GOD," as He, Himself, says. As the Son, begotten, the FATHER must be of prior existence, while the Absolute Supremacy of His Authority,

and somewhat of the Infinitude of His Knowledge must, in the nature of the case, remain uncommunicated. These views and facts are recognized by Christ in the following expressions:—
 “It is not for you to know the times and the seasons which the FATHER *hath put in His own power.*” In speaking of His second coming, and when asked of the time of that event, Christ says:—
 “Of that day and of that hour knoweth no one, no, not the angels in Heaven, *neither the SON, but My FATHER ONLY.*” Again, He says—“My Father is *greater than I*” (John xiv. 28). “My Father is *greater than all*” (John x. 29). “To sit on My right hand and on My left hand *is NOT MINE to give*, but shall be given to them for whom it is prepared.” And in corroboration of the supreme, and in some things, the *exclusive* authority of GOD, the FATHER, it is written,—“Then cometh the end; when He shall have delivered up the kingdom to GOD, even the FATHER. For He (Christ) must reign till He hath put all enemies under His feet. For He (the FATHER) hath put all things under His (Christ’s) feet. But when He saith, ‘all things,’ it is manifest that HE *is excepted* who did put all things under Him. And when all things shall be subdued unto Him, then shall the SON, HIMSELF, also be *subject* unto HIM that put all things under Him, that GOD may be ALL-IN-ALL.”

Here we see Christ declaring the superior greatness of the Father; as doing works not His, but the Father’s; that the times and the seasons

the Father hath put in His own exclusive power ; that to place on His right hand and on His left, is not His to give, but the Father's ; and finally, when all things are subdued under the Son, He delivers up the kingdom to GOD even THE FATHER, and becomes Himself *subject* to the FATHER, that "GOD may be ALL-IN-ALL."

As to what time in the annals of eternity the SON sprang forth, so to speak, from the loins of the FATHER, is not for us to know. We only know that He existed before the foundation of the world, or as Christ says in His prayer to the Father—"Before the world was." He calls Himself "the Beginning of the creation of God," and is made the Author of that creation, thus,—“He was in the beginning with God. All things were made by Him, and without Him was not anything made that was made.” “God hath spoken unto us by His Son, whom He hath appointed Heir of all things ; by Whom also He MADE THE WORLDS.” “God who created all things by JESUS CHRIST.” “For by HIM were all things created, visible or invisible, whether they be Thrones, or Dominions, or Principalities, or Powers ;—*all things were created by Him, and for Him*” ; who is the IMAGE of the invisible GOD, the FIRST BORN of every creature. “And He is BEFORE all things, and by Him all things consist.”

Thus He is the creator of all *visible* things—the material universe ; of all *invisible* things, Thrones, Dominions, Principalities, and Powers—all the HIERARCHIES OF HEAVEN, and so was

the HEAD of those Hierarchies under God, the FATHER, whom Milton represents as addressing those supreme celestial powers in behalf of His SON in the following strain:—

“ Hear, all ye Angels, progeny of light,
Thrones, Dominations, Princedoms, Virtues, Powers—
Hear My decree, which unrevoked shall stand.
This day I have begot whom I declare
My ONLY SON, and on this Holy Hill
Him have anointed, whom ye now behold
At My Right Hand; your Head I Him appoint;
And by Myself have sworn to Him shall bow
All knees in Heav’n, and shall confess Him LORD.”

And then, as the ANOINTED LEADER of the Loyal Hosts of Heaven, he overthrew Satan and his infernal crew—

“ Drove them before him, thunder-struck, pursued
With terrors and with furies to the bounds
And Chrystal Wall of Heav’n; eternal wrath
Burned after them to the Bottomless Pit.”

Thus was the Son before all created things, dwelling in the Bosom of the ETERNAL FATHER and wielding the almighty powers He had derived from Him. With such prerogatives, well might the Apostle say of Him—“ He, being in the FORM of God, thought it not robbery to be *equal* with God; but was made in the likeness of men; and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him and given Him a name above every name, that at the name of JESUS every knee should

bow, of those in Heaven, and in the Earth, and under the Earth; and that every tongue should confess that JESUS CHRIST is LORD to the glory of GOD the FATHER."

But this Preëxistent, Only Begotten Son of the Father became INCARNATE. "The WORD"—the Embodiment of WISDOM, TRUTH, and LOVE—"was made FLESH, and dwelt among us." He conjoined Himself to Humanity. How was this? We cannot tell. Paul, when looking at it, cries out—"Great is the mystery of Godliness,—GOD MANIFEST IN THE FLESH!" The conjoining of the Only Begotten, Preëxistent Son of God with our Human Nature is supernatural—above all possible philosophical explanation. We can only say with John—"The WORD was made FLESH, and dwelt among us. We saw His glory as of the Only Begotten of the Father; full of Grace and Truth." The FACT was manifest enough. There was this Wonderful Being enshrined in fleshly garb. His origin could be no other than divine. His advent was celebrated on Earth, and in the Highest Heaven. When God brought Him into the world, He said:—"Let all the angels of God worship Him." Accordingly, on that eventful night at Bethlehem, when Mary brought forth her first born Son, "the Angel of the Lord came down upon the shepherds, and the glory of the Lord shone round about them. And the Angel said, Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David,

a Savior, who is Christ the Lord. And suddenly there was with the Angel a multitude of the Heavenly Host praising God, and saying—Glory to God in the highest, and on earth, peace, good will toward men”; and doubtless a throng of angels, all the way to Heaven and throughout the celestial regions, took up the refrain—“Glory to God in the highest,” and celebrated this BIRTH and HYPOSTATICAL UNION with loud Hosannas, and Worship of the INCARNATE SON.

The union of the Divine Son with our Human Nature was real and perfect—the Human, as derived from Adam, the progenitor of the human race; the Divine, as derived from God, the Father, as the Progenitor of the Only Begotten Son. “Verily He took not on Him the nature of angels, but took on Him the seed of Abraham.” The human nature He thus assumed did in nothing differ from that of our own with all its propensities, tendencies, infirmities, its mortality and subjection to death. This condition of our human nature is not *sinful*, but of a tendency to sin; for “sin is the *transgression of the law*—a voluntary and overt act of disobedience. So it is said—“Death reigned over them who had not sinned *after the similitude of ADAM’S transgression*,” that is, over *children*, irresponsible and sinless, but of hereditary mortality, and so subject to death. Adam’s sin was wilful personal disobedience, and he could not communicate it to his *posterity*, nor the *guilt* of it. But he could

give his offspring no other nature than one like his own—one with the germs of sin, latent in the nature so given, and ever ready to take the form of overt transgression, if not resisted by the reason, the conscience and the will, those spiritual powers, which are also hereditary. This is a fact of human nature, as we find it. This propensity to evil, doubtless lies mainly in the *animal* organization. Our birth is *animal*, with reason *latent* and in no wise active, and so the same, at first, as if we had none. Christ says—“That which is born of the flesh *is flesh*”—that is, altogether fleshly. Its tendency is, instinctively, ever to gratify every animal propensity to excess. Its cry is like that of the Horse-leech—“*give, give.*”

Now this human nature, with whatever it originally possesses, Christ, Himself, assumed and made His own ; as it is said : “For as much as the children are partakers of flesh and blood, He (Christ) also Himself likewise took part of the same. Wherefore *in all things it behoved Him to be made like unto His brethren*, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, *being tempted*, He is able to succor those who are tempted.” It BEHOVED Him to be made *like unto His brethren*, that He might be “*touched with the feeling of our infirmities*, and be *in all points tempted like as we are*, yet without sin.” Born of the flesh, He had to conquer the flesh. Stormed by fleshly propensities.

tempted in every point as we are, He had to beat down the legion of His assailants, and hold the Citadel of His Body intact of sin. So what is called the *Immaculate Conception* we see to be only a dogmatical fiction. The very purpose of God in sending His Son in the Flesh for the redemption of the human race, excludes the idea of freedom from original evil tendencies in the Virgin Mary, as that very purpose rendered it necessary that Christ should take our nature *as it is*, with all its infirmities, tendencies, propensities, and temptations, and win the Battle for Himself and, through Himself, for *us*. "Because Thou hast hated iniquity and loved righteousness, therefore God, thy God, hath anointed Thee with the oil of gladness above Thy Fellows."

There was an *absolute necessity* for the incarnation of Christ; for it was *Humanity* that He came to redeem by lifting it up in His own person to a pitch of perfection and glory, making it at once the MEANS of human redemption, and the ETERNAL SYMBOL of that redemption. There was no other way possible of saving men. There was a *bar* to any other way. It could not be in the nature of God, for His nature is LOVE, which involves all the infinite pity and mercy of the Infinite Father of the children of men. Indeed, His intense desire to save was the very CAUSE of this *Unspeakable Gift* for our deliverance. Christ, Himself, affirms it to be so in this declaration:—"For God so loved the world that He gave His Only Begotten Son, that whosoever believeth

on Him should not perish, but have everlasting life." And God Himself hath affirmed it, as it were, in an agony of desire, where He exclaims:—"As I live, saith the Lord, I have no pleasure in the death of the wicked. TURN YE, TURN YE from your evil ways, for *why will ye die?*" So if there had been any other way of salvation, His love and anxiety would have found it.

But it is said in orthodox theology that, though His love was sufficient, there was a *governmental* bar in the way that must be removed. God's law had been broken, and *eternal death* was the penalty. This penalty must be met and the demands of the law must be vindicated by His Son's taking the place of the sinner, and paying the penalty which Divine Justice required at the hands of a guilty world; but, in lieu thereof, He could and would accept the sacrifice of His Incarnate Son, whose sufferings and death should be an equivalent for the eternal sufferings of the whole human race; so divine justice should be satisfied, the law be upheld and made honorable, and thus our redemption be made possible.

This statement of the doctrine of the *substitutional* sacrifice we believe to be correct. The doctrine we affirm to be untrue; and demonstrate the truth of our affirmation thus:—First: No one, not even the Son of God in His agony in the garden and in His tortures and death upon the Cross, could endure sufferings that would be equivalent to the indescribable sufferings of each and every human being from the beginning of

the world to its end, and those sufferings to be to *all eternity*, which is the penalty that the proposition demands, and which Divine Justice must require, provided such sufferings were, indeed, the penalty of God's violated Law. To state the case is to show its impossibility and absurdity. Secondly: Admitting, for the sake of the argument, that Christ could and did suffer this penalty for us, then, inevitably, is set free every soul of Adam's race; for the penalty, once paid by our Substitute, could not again be exacted, and Eternal Justice *must be* SATISFIED. But we know no such effect has followed the act of Christ, and therefore no such penalty has been endured by Him. God holds still the sinner responsible, for "the soul that sinneth it shall die," notwithstanding Christ's death. Thirdly: The Equal Justice and Love of God could not and would not exact such a penalty of His innocent Son in substitution for the just punishment of the guilty sinner. No human government pretending to any degree of justice in its administration would execute a *known innocent* man in place of a *known murderer*, even were that murderer the Sovereign or Chief Magistrate of the nation. And yet this dogma charges such an act of inherent, self-evident, and monstrous injustice on the government of a just God, who appeals to our human sense of equity—"Shall not the JUDGE of all the earth do RIGHT?" "The *soul that sinneth it shall die.*" "The *son shall not bear the iniquity of the father*, neither shall

the *father* bear the iniquity of the *son*." "Hear now, O Israel, is not My Way *Equal*?" This is the principle of exact justice that God declares He acts upon. No substitution of one for another. But, Fourthly, and finally: It was impossible that Christ should suffer even the *true* penalty of God's law. The violation of that law carries *with* it and *in* it *its own penalty*, and consequently *none other than the sinner can pay it*. All penalty of sin, except those physical evils that fall upon the body through violation of the physiological laws, lies in the *mind* itself, and consists in the *conscious sense* of guilt and the *consequent tortures of remorse* when the soul is aroused to take full cognizance of its guilt, which it must do when set free from its present insensibility at death, if not before. This being the absolute philosophical fact, the nature of the penalty precludes the *possibility* of Christ's suffering it, who was innocent and holy from the first and always, and therefore no guilt or remorse could, in the nature of the case, by any possibility enter His soul, which they must do to meet the consequences of the violated law.

But still it remains true, that "Christ Jesus came into the world to save sinners," and there is no other way. It was not to *placate* God the Father and make Him willing to save; nor to dispose of a *governmental obstruction* to the flow of God's love. The *necessity* of Christ's *Incar-nation* was two-fold—the one, springing from the Infinite and Absolute Perfections of God, which,

it would seem, naturally shut Him out from communication with a sinful world that He was infinitely anxious to save; the other, originating in the *utter helplessness* of man to save himself, and yet requiring that he should have a DELIVERER of *like nature* to act as a BROTHER and MEDIATOR between him and the otherwise *unapproachable* God.

In respect to the necessity of Christ's advent in the flesh as it relates to God, the Father, we find it said in the divine Word, which alone can be our guide in such a matter: "Thou canst not see my face; for there shall no man see Me and live." And John says: "No man hath SEEN GOD at any time; the Only Begotten Son, Who is in the bosom of the Father, He hath DECLARED Him." Thus, for some reason in the very nature of GOD, it was necessary for the *Incarnate Son* to *declare* Him, to open a medium of communication between the INVISIBLE and the ETERNAL FATHER and the Human Race. As touching the *human* necessity, the case is clearer. The sinful race, in agony of despair, cries out—*Lost Lost*, unless God's love procure a DELIVERER. "He saw that there was no man, and wondered that there was no Intercessor; therefore, His own arm brought salvation unto him." God said: "Deliver him; I have found a RANSOM." But that ransom must be a Brother; a partaker of our flesh and blood. So, "when he cometh into the world he saith, a BODY Thou hast prepared me. In burnt offerings and sacrifices Thou hast

had no pleasure ; then, said I : Lo, I come to do Thy will, O God ; by which will we are sanctified by the offering of the Body of JESUS CHRIST, once for all." "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh. For the carnal mind (the mind under the control of the flesh) is not subject to the law of God, neither indeed can be." Such was man's weakness, such his tendency to evil, that his case was hopeless unless One should be sent by the Father to take upon him our nature in which to conquer the dominance of the flesh, both as an *Example* of what we must become, and a **POWER** to lift us up to that regenerated state. As the fallen victims of the flesh with all its selfish demands, and out of which all our wickedness springs, it is manifest that our **HELPER** must be *above* and *outside* of *ourselves*, and yet one in *sympathy with us* by virtue of the law of our nature, since none of the involved in sin could by any means deliver his brother. That **EXEMPLAR** and **POWER** of deliverance is **CHRIST** the **INCARNATE SON**, "Whom it **BEGHOVED** *in all things* to be made **LIKE UNTO HIS BRETHREN.**"

Besides the evil tendencies of our nature which He was to resist and subdue, there were

the incidents of sickness, sorrow, suffering, and death, which He was to endure and conquer. Of these, He says: "I have baptism to be baptized with, and how am I straitened until it be accomplished"—a baptism of sorrow, suffering, and death. And how He entered the very citadel of these things, storming the phalanx of these evils, that "He might be made perfect through sufferings!" "For surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. He was oppressed and afflicted; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He was taken from prison and from judgment; for the transgression of My people was He stricken." And when the last agony came He cried out: "Now is my soul exceeding sorrowful, even unto death." And then in the tortures of the crucifixion He finished His work for the Human Race. Yet, not quite finished: it only remained for Him to conquer death and the grave, and carry His HUMANITY to the RIGHT HAND OF GOD, "where for Us He has entered." Thus "through death He destroyed the power of death," exclaiming—"O, DEATH! I will be thy plagues; O, GRAVE! I will be thy destruction." "THOU wilt not leave my soul in Hades, neither suffer Thy Holy One to see corruption." "Thou wilt show Me the paths of life." "I am He that

was dead; and behold I AM ALIVE FOREVERMORE; and have the *Keys* of HADES and of DEATH!"

As *love* is the fulfilling of the law, so *selfishness* is the generic sin from which springs every other. It manifests itself instinctively and innocently enough in the infant, which, without regard to the feelings and interests of its own mother, will make any demand however unreasonable or fatal even to the mother to gratify itself. But when, to gratify these selfish propensities of the flesh, the child being old enough to know their reasonable limit, voluntarily goes beyond that limit in excessive indulgence, sins against the laws of his own life and against God because against those laws, and so begins to develop that "carnal mind which is enmity against God, and is not subject to His law, neither indeed can be." And of course, when the child becomes the *adult* and continues the gratification in an excessive degree, his sin abounds proportionately; and selfishness in every case is the cause. Becoming the victim of his fleshly lusts he will follow his passions in whatever they demand to gratify *self*—whether those passions urge him to gluttony, drunkenness, adultery, theft, or murder. As the wild beast in its raven for blood will not spare animal, man, woman, or child, so man, under the dominion of his fleshly lusts, will spare none outside of *himself*, whatever the wants and the rights of others may be. So in seeking to save the lost, the first demand of the Savior

is—"DENY THYSELF." His whole work of salvation is to annihilate SELF and enthrone LOVE. This is the fulfillment of the whole law—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." This is, indeed, the law of the whole responsible universe, whether men, angels, or other intelligent beings, if there be any such. Thus and thus only is "God reconciling the world unto Himself by JESUS CHRIST."

Adam was not created perfect nor immortal, though with tendencies to good, and with powers and capacities for improvement in obedience and holiness; and his immortality was conditioned on that attainment of holy character. But he lapsed, and his posterity find themselves unable to recover the lost ground; but CHRIST, as the *second* Adam, has made the conquest for us by lifting His Humanity to the pitch and glory of that perfection to which Adam by long-continued obedience would have attained. So, and not otherwise, is PARADISE REGAINED. And for this end, He is the "LAMB OF GOD, that taketh away the sin of the world";—the "LAMB *slain* from the *foundation* of the world," in the vocabulary of God, "who calleth those things that are *not* as though they *were*." And moreover, knowing the impossibility of man to recover himself, or even to make the first move without help, the merciful and sympathizing DELIVERER anticipating this stupor and imbecility of the natural man, becomes the "TRUE LIGHT that enlighteneth every man that

cometh into the world," by virtue of His "Spirit, a manifestation of which is given to every man to profit withal"; such preliminary assistance being a part of the plan of salvation through the incarnation of CHRIST. Hence He says—"No man cometh unto Me except the Father that sent Me *draw* him." So, as "the Lamb slain from the foundation of the world," and by virtue of His Spirit moving upon the human mind as the fruit of that sacrifice, He becomes, from the *beginning*, the *universal* SAVIOR—not of the Semitic races only, but of every nation of the whole earth. His divine love, mercy, and peace reach "to him that is far off as well as to him that is near." "In every nation he that feareth God and worketh righteousness is accepted with Him"; for it is the "SPIRIT that proceedeth from the Father," through the incarnate Son, whereby "the world is convinced of sin, and of righteousness, and of judgment"; thereby leaving all men without excuse for continued resistance of those principles of righteousness, truth, and love, which CHRIST embodies, represents, and upholds. This Divine, and sympathizing, and loving Savior, who has said—Without Me *ye can do nothing*, is doing all His infinite resources can supply to supplement our *weakness* with *strength*, to awaken *desire*, to kindle *hope*, to help our *faith*, and make salvation possible to the "chief of sinners,"—even to those who have never *seen* Him or *heard* of Him. And these *latter* are saved as much *through faith* in HIM

as are those who have *seen* Him ; for faith *in Him* is faith in His *Principles* in both cases, as He Himself hath affirmed,—“Love the Lord, thy God, with all thy heart, and thy neighbor as thyself. DO THIS AND THOU SHALT LIVE,”—a law that is universal, and which He Himself embodies and represents, which to receive and obey is to receive and obey HIM ; and *this* is FAITH. “When *saw* we THEE naked, and clothed Thee? hungry, and fed Thee? thirsty, and gave Thee drink? sick and in prison, and came unto Thee? And Christ answered and said,—Inasmuch as ye have done it unto one of the least of *these* MY brethren, ye have done it unto ME.” These were those who never *saw*, and yet had such faith in the principle of impartial and universal love as to make it practical in their lives ; and this was faith in Christ Himself, and, in the final Judgment, is “counted unto them for righteousness,” because it wrought that LOVE which is the “fulfilling of the whole law” ; and wrought by those divine influences that the INCARNATE CHRIST wields for the salvation of all men, as well “those that are *far off*, as them that are *near*.” This view of the case will be still farther demonstrated as we proceed with this investigation.

It still remains to offer some thoughts in closing this Chapter. The union of the Divine Son with the Humanity constitutes the ONE CHRIST and SAVIOR, never to be disconnected. As such ONE He calls Himself, indifferently, “the Son of

Man," or "the Son of God." But He is ever the CHRIST of *Principles*—the Embodiment of Wisdom, Truth and Love; and as such, He commends Himself to our acceptance. JESUS uses words more *interior*, more *spiritual* than any other. When He speaks of Himself He hardly ever refers to the person born of Mary and visible to the eyes of His auditors, but to the substance and qualities of a *moral embodiment*, in which and by which He lived a divine life, moving above the visible sphere in the realm of the Unseen in communion with the *Absolute*, the *True*, the *Eternal*—in the very *Bosom* of GOD, and was set free from the dominance of relative ideas in respect to Time and Place. With Him, as with the FATHER, there was no *past*, no *future*, but an *Eternal Now*. So He says—"Before Abraham was I *am*." "No man hath ascended into Heaven but He that came down from Heaven, even the Son of Man who *is in Heaven*." Like God, "He calleth those things that are not as though they were," and speaks of the "Lamb of God as slain from the foundation of the world,"—ever being done, an *always present* fact. This we shall see to be so if we get at the reality of things. Says Mr. Carlyle, in Sartor Resartus,— "The curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both *are*. Pierce through the Time-Element; glance into the Eternal. Time and Space are not God, but creations of God; with God as it is a universal *HERE*, so it is an Ever-

lasting Now." "Think well, thou wilt find that Space is but a mode of our human sense, so likewise Time; there is no Space and no Time: *We ARE.*"

Christ, as we said, is at home in the *Absolute*, where time and space are annihilated, and His speech often conforms to the great Fact that penetrates and overwhelms His soul. The *thin veil* of sense that shuts HIM *in* with men, becomes a *thick veil* to shut *them out* from that home where He has His *real life*. So when He enters upon His work, fresh from that deep communion and home in the bosom of the Father, His speech rises to the very plane of *absolute things*. Thus we hear Him saying: "I am the way, the truth, and the life; no man cometh unto the Father but by Me." "And ye will not come unto Me that ye might have life." "He that *eateth* ME shall live by Me." The sensuous Jews misconceived him and were often confounded by his words, and even some of his disciples were still so enthralled by sense as not to be able at times to comprehend his meaning, and he had to explain himself, as when he says: "He that *eateth* Me shall live by Me," they murmured, saying: "How can He give us His flesh to eat?" To which Christ replies: "The *flesh profiteth nothing*; the words that I speak unto you, they are *spirit*, they are *life*"—that is, are altogether *spiritual* and of *life-giving* power. In the same spiritual sense He says: "I am the *bread of life*. Except ye eat My flesh and drink My

blood ye have no life in you"; the flesh and blood being *Symbols* of His moral qualities—of His Spiritual Self. Again: "If any man thirst, let him come unto Me and drink." "Whosoever shall drink of the water I will give him it shall be in him a well of water, springing up into everlasting life." These and many like passages of His discourses, show how utterly He lost sight of His visible personality; and how constantly He refers to that substantial *Self*, the embodiment of spiritual principles, living a life altogether divine. The "I" and the "ME," in Christ's language, stand for the things that constitute His moral nature—the *truth, love, and righteousness* of His CHARACTER; and as such He is the Representative of the Father; the "IMAGE of the Invisible God, *enshrined* in the visible FLESH." So, looking through and beyond the VEIL of the FLESH, behold the "TRUTH and the LIFE" couched under the "I" and the "ME" of CHRIST'S speech, and constituting what we have chosen to call—His ESSENTIAL SELF.

Turn we now more fully to the Teachings and Work of CHRIST, constituting the practical means by which He would bring "Sinners to repentance," effect the "world's reconciliation to God," and fulfill His Mission of mercy and salvation to the lost.

CHAPTER IV.

CHRIST'S SERMON ON THE MOUNT.

CHRIST, like Socrates, wrote no books; He made no formal System of Ethics, and founded no school of Theology, or of Philosophy. He addressed Himself directly to men by the power of Speech; appealed to their reason, their hearts, their consciences, their intuitions. As Socrates attacked the Sophists for their pedantic speculations and self-seeking, so Jesus attacked the Scribes and Pharisees, the Doctors of the Jewish Law, who had "made void" the genuine Law "by their traditions." Like Socrates, he was hated by false teachers, who were his bitter enemies through life, and who, finally, put Him to death upon the Cross, as did the enemies of the great Greek at Athens, by poison, four hundred years before, and by a similar conspiracy. As Plato and Xenophon reveal the character, the life, and philosophy of their Master in their writings, so Matthew, Mark, Luke, and John record the life, the character, and "wonderful works" of JESUS in the Gospels.

CHRIST did not deal with questions of Theol-

ogy, but with Regenerative Principles, and the Precepts of a virtuous and holy life. These Precepts and Principles are largely embodied in what is called His SERMON ON THE MOUNT. It will not be necessary to quote, in detail, these wonderful sayings of the GREAT TEACHER; as the reader can open his New Testament and read them for himself in the 5th, 6th, and 7th Chapters of Matthew. On these hallowed sayings, which were delivered as by One "having authority, and not as the Scribes," we offer some general observations to show how searching their spirit, how comprehensive their meaning, how profound their wisdom and spirituality, how wide and far-reaching their application, and how entirely they meet all the moral and spiritual demands of both the individual and society.

That Christ reproduced truths and moral maxims as old as the world, and some of them in forms substantially the same as others had employed before, both in his own and other nations, is to be admitted. It had been said, in similar form before and elsewhere, "All things whatsoever ye would that men should do unto you, do ye even the same unto them." From the beginning and everywhere, it would be natural for men to say to one another, "You should do thus and so to your fellow, for you would like to have him treat you thus in similar circumstances." And "You should not do that you are about to do, for you, yourself, would not like to

be treated in such a way." This springs from that universal response of the conscience to the law of Justice, when the application is made in our own interest, and, therefore, demands the application of it in the interest of another.

Not only the love of our neighbor, but even of enemies, had also been inculcated, occasionally, even in heathen countries, by exceptionally humane men, before Christ had said, "Thou shalt love thy neighbor as thyself." "Love your enemies; do good to them that hate you and despitefully use you." So also that victory over the incidents of being which we meet with in such teachings as these: "Labor not for the meat that perisheth"; "Take no thought for the morrow, what ye shall eat, or what ye shall drink, or for the body, what ye shall put on." "Fear not them that can kill the body"; and "in patience possess ye your souls"—we say, this rising above the incidents of life, had been essentially taught by some of the old Grecian philosophers and Hindoo seers, who turned their eyes to the Infinite and the Unseen, urged virtue, and the ascendancy of the soul over the things of the visible world, even over fear and death.

But, after admitting this, where will you find one who has taught these things so clearly and persistently? And, in the breadth and scope, in the spirit and manner of His teachings, and the principles on which He bases them, there is no parallel between JESUS and any of the Oriental or Western Sages of the ancient world, with whom writers are wont to compare Him.

He transcends all others by basing virtue on *principles*, thus conforming to the Law of *absolute causes*. Purity of heart, humility of soul, indwelling benevolence, a merciful spirit, rectitude of purpose, were the foundations of character with Him, without which, however austere or seemingly innocent the life might be, it was but a semblance of virtue, a hollow hypocrisy. "Blessed are the *pure in heart*." "Blessed are the poor *in spirit*." "Blessed are they who *hunger and thirst* after righteousness." "Blessed are the *meek*." "Make the tree *good*, and the *fruit shall be good also*." "Men do not gather grapes of *thorns* nor figs of *thistles*." "A *good tree* cannot bring forth *evil fruit*, neither can a *corrupt tree* bring forth *good fruit*." "A good man out of the *good treasure* of his *Heart* bringeth forth that which is *good*; and an evil man out of the *evil treasure* of his *Heart*, bringeth forth that which is *evil*."

These are some of the statements in which Christ embodies His fundamental idea of the origin of a true and evil life. The HEART is the source of thought and action, and must be pure, humble, loving, upright, or there is no sound character, and goodness is, at best, but a pretext, or the casual product of circumstances, which, as they are ever changing, may necessitate a good action to-day, but the reverse to-morrow; the soul being without principle and subject to no uniform moral law, and hence without an adequate *cause* of a virtuous life.

No teacher, like Christ, ever so wholly directed his teachings to the springs of moral action, laying the foundations of virtue in the radical integrity of the inner man, and predicating innocence or guilt of the state of the *Heart*.

With the Great Teacher, unreasonable *anger* is murder, and an evil eye and cherished *lust* is adultery. "Out of the heart proceedeth adulteries, fornications, thefts, false witness, blasphemies." Assuming this primal fact, of the state of the heart determining the quality of the action, Christ builds upon it His Preceptive System. He thus, and thus only, sought the reformation of men and society, making virtue to repose, where it can only repose, on INDESTRUCTIBLE PRINCIPLES.

The Precepts of Jesus are unequalled, also, because they inculcate, not only the sterner virtues, and of the most manifest necessity, but those of more delicate mould, least common, scarcely noticed or wholly passed over by others, and yet essential in the highest degree, and really the *test virtues* of character. Where these exist, the character must be wholly sound; and where they are wanting, it must be essentially false.

Honesty, truthfulness, placability, temperance, chastity, and all the sterner virtues, He inculcated with a clearness, a directness, an earnestness, and a power unequalled by any of the old philosophers or modern moralists. But He went further, penetrated deeper into the subtile elements of genuine goodness, covering ground that

scarcely ever fell within the field of vision of other men. His code not only forbids aggression upon others, but prohibits retaliation for injuries done to ourselves. "Ye have heard it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, resist not evil"; a precept that was in no Pagan code. The law of retaliation was almost, if not quite, universal, and thought to be honorable. Nations, clans, and families, claimed a hereditary right of revenge, out of which the modern duel took its origin. Even the Jews had inculcated retaliation, which was the immediate reason why the True Teacher announced and enforced the inhibition. This is not the prohibition of self-defence in the presence of threatened serious bodily harm, but of inflicting evil by our own hand for injury or insult *already received*. It is the abrogation of the "*lex talionis*." The goodness of heart insisted on by Christ, excludes the ill-will that would prompt to the act of revenge. The meekness and forbearance of the injured prove the depth of his human love, and the generosity of his nature, more than a heroic act that might save the life of a fellow-man. He who, from love, would refrain from returning evil for evil, would certainly rescue his fellow-man from death when in his power; but one might save the life of another without the true brotherly love characteristic of genuine goodness; and so the former act, certainly showing the character good, becomes, what we said—a *test virtue*.

Again. It is a common virtue to reciprocate favors, or to lend when we expect a return of the thing lent, or its equivalent. But the law of Jesus is: "From him that would borrow of thee, turn not thou away; lend hoping for nothing again." Lend even more freely to the poorest, whom you have reason to think may not be able to make return, than to him who you know will make the return sure. In the latter case there is no certain proof of the higher style of generosity, while in the former the demonstration is complete.

In like manner, men may give generous entertainments to respectable friends and neighbors, and gain a name for hospitality; but, in the teachings of Jesus, to companionate with the poor, the despised, and the outcasts, and to make them the partakers of our hospitality, are the test of a true benevolence, and the spirit of brotherhood. "When thou makest a feast," says the Benevolent One, "call not thy friends and thy rich neighbors, lest they also bid thee again and recompense thee; but call the poor, the lame, the maimed, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." "If ye do good to them who do good to you, what thank have ye? for sinners also do the same." So here, again, it is the extraordinary virtue that proves the genuine character; for the ordinary ones the good and the bad may both, alike, perform.

In the teachings of Jesus *words* are significant, and stand for realities, and must be carefully weighed and wisely employed, for they justify or condemn. "Let your communication be Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil." "For every idle word that men shall speak, they shall give account thereof in the day of Judgment." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Socrates, also, made much of words; but their importance to him was to clearly express the intellectual idea. Christ does not consider them in a philological sense at all, but as expressive of the state of the heart. Vain and evil words, in His strict ethics, reveal a want of truth and seriousness, that shows the falsity of the inner man, that might, otherwise, not be detected. Men guard against gross offences, that strike down the character at a blow, but drop, often, words, as the saying is, that speak volumes as to that character. Such is Christ's incisive method of detecting the shallowness and falseness of men.

By His ethics, ostentation and self-seeking are forbidden. "Do not your alms before men, to be seen of them." "Be not as the hypocrites, who love to pray standing in the synagogues, that they may be seen of men; but when thou prayest enter into thy closet." "The Scribes and Pharisees do all their works to be seen of men." "They love the uppermost rooms at feasts, and the chief seats in the Synagogues,

and greetings in the markets, and to be called of men, Rabbi, Rabbi." "But be ye not called Rabbi." "Do not after their works."

That Christ sternly forbids dishonesty, extortion, domination, and oppression by means of wealth, does not specially distinguish His teaching; but when He strikes at the *root*, at the *spirit of avarice*, in bidding us "beware of covetousness"; and when He excludes the very possibility of dishonesty and the dominance of wealth, by subordinating the material to the spiritual, as He does in such passages as these—"Seek first the kingdom of God and His righteousness," and "Lay not up for yourselves treasures upon Earth," He displays a standard of excellence, touching our relation to riches, that is transcendent and distinctive, thereby making His disciples complete victors over the world, leaving them without, even, the temptation to avarice, extortion, and oppression of the poor. "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven," embodies His ethics as to the use of wealth. This is the principle—Hold all you have for benevolent ends, after meeting the demands of justice and supplying the wants of those dependent on you. It is only such that give the sure test of discipleship. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of Heaven," is another of His sayings. The reason is, as He taught, the rich man is one who holds his wealth,

as a general rule, for his own gratification, while the heavenly minded is "poor in spirit," and calls nothing that he has his own, but holds it all as steward of God, for the benefit of mankind.

It is thus, in these more delicate and higher wrought forms of goodness, that Christ's instructions touch a plane far above that on which other teachers have lived and moved.

Once more we remark, that Christ transcended all others in proclaiming the FATHERHOOD of God, and the BROTHERHOOD of mankind. "ONE is your FATHER, and all ye are BRETHREN," is the Formula in which He announces the universally unrecognized truth of the common origin, the common nature, and the consequent common brotherhood of the race. He then gives us the Fraternal and Social Law—"Thou shalt love thy neighbor as thyself," and "All things that ye would that men should do unto you, do ye even the same unto them." And although this was not essentially a new law, now introduced for the first time, yet in the hands of JESUS, as infused with His spirit, backed by the power of His example, and as illustrated and applied by Him, in a manner never before known, it was practically new and introduced the Dispensation of Reciprocal Justice and Good Will, the Authorship of which, everywhere and forever, must be conceded to Jesus of Nazareth. The Reciprocal Law, as expounded and enforced by Him, touches the summit of perfection, and so makes Him forever the Ethical Teacher of the world.

Mark the sublime height and breadth to which He expands this Law of Reciprocal Love. When it was demanded of Him, "Who is my neighbor?" He takes for illustration, not one of His own nation, but one of another and hated people—a Samaritan, who fulfils the law toward an unfortunate *Jew*, his *enemy*. This Jew had "fallen among thieves, who had stript and wounded him, leaving him half dead." The Jewish "Priest and Levite saw him and passed by on the other side," not coming near him for fear of contracting uncleanness by coming in contact with the dead, for such they supposed he was, their notions of legal cleanness being stronger than their humanity, or even national sympathy, he being one of their own people. "But a Samaritan, as he journeyed, saw him and had compassion on him, bound up his wounds, pouring in oil and wine, set him on his own beast, brought him to an inn, and took care of him. And on the morrow, when he departed, took out two pence and gave them to the host, and said, 'Take care of him; and whatsoever those spendest more, when I come again I will repay thee.'" "Which now of these three," said Jesus, "was neighbor to him that fell among thieves?" The inquirer answered, "He that had mercy on him." "Then said Jesus unto him, Go thou and do likewise,"—recognize those of other nations, though enemies, as thy brethren, and "love them as thyself." And to show further the comprehensiveness of the law, and the

absolute universality of its application, He says, "Love your enemies, bless them that curse you and despitefully use you and persecute you ; that ye may be the children of your Father who is in Heaven ; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." "Be ye, therefore, perfect, even as your Father, in Heaven, is perfect." As the Father recognizes all as His children, and, in the order of nature, bestows His Providential blessings upon all, so we are to look upon all as our equal brothers, of the same essential rights and interests as ourselves, and yield to them the justice and good-will to which they are entitled, as the children of God. Such is the sweep of the Humanity of Christ.

No man nor nation before had grasped the principle of the Unity of the Human Family, and the binding Law of Fraternity. All nations were exclusive, and in hostile attitude the one toward the other, and thought themselves justified, not only to fight and conquer other people, but to slaughter or enslave them after the conquest. Nor was there any proper fraternity in any nation among its own people. They were divided into rulers and aristocracy, on the one hand, and plebeians or slaves on the other. There were no common interests or sympathy between them ; nor much in either class, among themselves, to bring them together in close fraternity, especially among the lower orders and the slaves. A common suffering might combine them for

self-defence ; as when Spartacus rallied his fellow-slaves against the Roman State, when it was slaughtering them by thousands in the arena for the amusement of ladies and gentlemen of the aristocratic class. And even Cato, the Censor, held as a model of Roman virtue, could rid himself of his old and wornout slaves by selling them for a trifle rather than to be at the expense of their support, as we are told by Plutarch, who says of this act of the old Roman, "I cannot but charge it to the account of a mean and ungenerous spirit."* If Cato was a model of Roman nobleness, what must have been the average Roman philanthropist? Charitable institutions were nowhere extant, and private benevolence was small, and never rose to a general custom.

It was in such a state of the world, and under these circumstances of widely diffused selfishness and inhumanity, that Christ launched His Law of Universal Love, which has filled the Christianized nations with a wide private spontaneous sympathy and benevolence, and created thousands of public Institutions of Charity.

In the universal recognition of the Law of Love, we reach the Foundation of Social Order, and the theoretical Brotherhood becomes the Brotherhood in FACT. Under such a law everything must go right. Everything *contrary* to love is excluded ; everything that love *requires* is comprehended. "Love worketh no ill to our neigh-

* Plutarch's Lives: Article, Cato the Censor, p. 237.

bor," and makes sure to him the fulfilment of every obligation that the rights of his nature or the necessities of his condition can demand. This will prevent "laying heavy burdens on men's shoulders," while the oppressor "touches them not with one of his fingers," and will assure the removal of those with which men are already oppressed. It will prevent the creation of artificial distinctions, and abolish such as now weigh upon society and sunder its members into sects, and clans, and castes. For race, color, sex, or poverty, no one will have any right or privilege the less; the pursuit of happiness will be equally open to all; self-seeking be expelled, and character alone will be the measure of worth, and determine the social status. Such a law, being the spontaneous expression of a just and generous spirit, will "feed the hungry, clothe the naked, set free the slave and the captive, visit the sick and imprisoned," restore the erring and fallen, educate the ignorant, vindicate the injured, give labor its just reward and capital its just return, break down the walls of bigotry and pride, and so end all injustice, suffering, animosity, and strife, and bring heart to heart, to beat in sympathy, and hand to hand, to "bear one another's burdens."

But the GREAT TEACHER not only thus comprehensively lays down the great Regenerating Law, but, throughout His teachings, all these particular applications of it were made, illustrated, and enforced, while in every case where

His relations to society made it possible, His own character and action were a living proof of its perfect practicability. "The princes of the Gentiles," He says, "exercise dominion over them, and they that are great exercise authority upon them, but so it shall not be among you; but whosoever will be chiefest shall be the servant of all." No superiority but in the labors of love. "Even the Son of Man came not to be ministered unto, but to minister." "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet," is His example of humility, self-devotion, and radical instruction in the law of fraternal love. He teaches, "Freely ye have received, freely give"; then holds an open purse for the poor, supplies food for the faint and weary, brings relief to the sick and the disabled, and "binds up the broken-hearted"; rebukes them who "devour widows' houses," and "lay heavy burdens on men's shoulders," and then bids the injured and "heavy ladened to come unto Him" for relief; literally and characteristically "going about and doing good"; and finally, amid reproach and the most terrible sufferings, gives the supremest proof of self-sacrifice by yielding His life for the human race.

Thus the Teachings of Jesus sweep the whole field of personal and social duty, without stint and without excess, and without mixture of weakness or error, and so are absolutely perfect, bearing Humanity to the pitch of supreme excel-

lence. What will you add from the ancient Oriental philosophies or religions to make them better, more full or complete? What from the wisdom of the middle ages and the modern world? The best products of these sources are weak in comparison; much is involved in error, and some of the ancient religions and inculcations are either puerile or monstrous, and often with a mixture of both.

The Precepts of Jesus are simple Truth, full and complete, profound and sublime, justifying the statement—"Never man spake like this man." They embody the highest ideal of moral excellence, answering to the highest demands of Human Nature, and expressing what we may conceive to be the Divine Standard of character and duty, and so, in that sense, are a Revelation of God.

The world is still weltering in crime, confusion, and wretchedness for lack of the practical realization of the Ethics of Jesus. They are severely pure, and, therefore, distasteful and unwelcome to men, who are befooled with vain philosophies, beguiled with the show of the sensuous, and bedeviled with the spirit of selfishness, and, hence, are ever resorting to expedients for personal repose, and social order, and happiness, with such results as we see—lack of character, personal unrest, and social conflict. The remedy is announced by the GREAT TEACHER—"Learn of Me, and ye shall find rest to your souls."

Wonderful Teacher! this Jewish Moralist and

Regenerator! How clear His vision; how profound His thought; how comprehensive His words; how philosophical His methods; and how absolutely His principles and the rules in which they are couched work the perfection of man and society! Learn of Him, and the fruit of the lesson is purity and inward harmony and REST. Human nature is set free of its embarrassments, and made victor over the sensuous world. As the regenerated *units* increase, *social* improvement corresponds; and when uprightness and love are the qualities of the *whole*, Fraternal Justice is established, the Brotherhood is recognized, and its Law of Love is everywhere and in all things accepted and embodied, the *Ideal* becomes ACTUAL, and the actual SUPREME. Local feuds and national wars are thus and forever at an end; personal unrest and misery cease, and the Regenerated Society, contemplated and provided for by Christ, becomes a glad and beautiful REALIZATION.

If *one* may be made perfect by the Precepts of Jesus, then may *more*, then may *all*. That some, that many have, we know; and in them we have the demonstration that Christ is not a sentimental Dreamer, whose code is fit only for Utopia, but is altogether and grandly practical, on the accepting of which and its supremacy among men hangs the Hope of the World.

Through the ages the power of Christ's spirit has been working towards this end. Not only have innumerable millions, by His regenerating

truth, leaped from darkness into light, and taken their places in the "Kingdom of God," but society and governments have partaken of its influence, and been made to yield, more or less extensively, to its transforming agency. No longer do victorious armies exercise the ancient right, with rare exceptions, of slaughtering the conquered foe, or reducing them to slavery; and wars, themselves, are now, to a considerable extent, prevented, by convention and diplomacy of the interested parties, or by friendly powers. Slavery has almost universally yielded to the all-potent influence of the principles of Christ; for by no other means was it possible to achieve such a victory over selfishness and the love of despotic power. The duel has well-nigh been abolished, and the slayer's life is no longer at the mercy of the family avenger, as a rule of the social code, and if exceptional cases occur, they are condemned and not upheld, as in ancient society. Private hate and the conflict of selfish feelings and interests are widespread, but more and more men are coming into fraternal harmony, through growing kindness and mutual interests, so different from the hostility of the ancient clan. Institutions of charity for relief, and for the prevention of poverty, disease, and vice, of cruelty to children, and even to animals, have sprung up in the track of Gospel influence. Although, perhaps, these results are not recognized as the fruits of Christ's work, by society, yet, nevertheless, they owe their origin and sup-

port to the Truths that were uttered more than eighteen hundred years ago, by the DIVINE TEACHER who proclaimed them in the SERMON ON THE MOUNT. And the power of CHRIST shall increase, till it compasses all nations, all governments, and all departments of society, "God's will be done on Earth as it is done in Heaven"; and Christ "see of the travail of His soul, and be SATISFIED." What is not done before shall be consummated at His SECOND APPEARING.

CHAPTER V.

SERMON ON THE MOUNT CONTINUED.—A CRITICISM.

THE Preceptive part of Christ's teachings have generally escaped animadversion ; almost wholly from malignant attack. The Jews, to compass His death, were obliged to resort to the false charge of blasphemy, and treason against Cæsar. Pilate, in justice to his prisoner, declared—"I find no fault in this man"; and the officers who were sent to arrest Jesus, overwhelmed with His words, exclaimed, as an excuse for not bringing Him, "Never man spake like this man." The enemies of Christ arise from other causes than the purity of His character, and the truth and beauty of His precepts. They are unwilling to abandon selfishness and sensuality, which Jesus so strenuously insists upon as the one thing essential, and hence their opposition. They do not deny the excellence of the abstract precept, but, if it is to be insisted on as a practical matter, they rebel.

But there is a class of friendly persons of over-critical turn of mind, who think many of the

precepts of Christ are fanciful, sentimental, and altogether impracticable, at least, except in Utopia. Some of these have stated their views in writing, and have made a serious matter of what they deem the mistaken ethics of Jesus. One of these writers, Mr. O. B. Frothingham, a gentleman of position and culture, some time ago published an essay, entitled, "The Ethics of Sentiment and of Science," in which he treats the Sermon on the Mount as sentimental and impracticable. In order to expand our thoughts on the pure and beautiful teachings of this Sermon, we shall offer some animadversions on Mr. Frothingham's statements. The criticism is not intended to be controversial, though it must of necessity take that form. Our object is solely to elicit truth, and to make more manifest, if possible, the perfect practicability of the very things that this writer has taken such serious exception to.

It has been the misfortune of Christ to be first misinterpreted, and then to be misrepresented. To misinterpret Him has been a *trick* of His adversaries, and an error of His friends, such as the writer of "Ethics of Sentiment and of Science." The misinterpretation and consequent misrepresentation is the more remarkable, in this case, as they relate to a department of Christ's teachings that we have been accustomed to think was quite beyond criticism; certainly not capable of being misunderstood—the teachings of the Sermon on the Mount. Mr. F. has taken some of the most important, and, as

we have been wont to think, the most needful in practice, and has endeavored to show that they are nowise adapted to the good of society, in the reformation of its evils, but an attempt to avail ourselves of them in real life would prove disastrous.

We quote some of his statements. In speaking of the Sermon on the Mount, he says: "Its motto is, *every one according to his needs*; as if need and meed always corresponded; as if want and worth were synonymous; as if all who asked had a right to receive; as if there were a panacea, even for all moral and spiritual ills; as if the only people to be consulted in the great matter of kindness were those who *felt* the needs, while those who *supplied* the needs were simply to practice the graces of generosity, forgetfulness, denial of self, unsparing devotion to the work of philanthropy. We must declare our belief, that a faithful and close observance of the precepts announced in the Sermon on the Mount, would not ensure a condition of society which we modern people would care to call a *heavenly* kingdom. What would be the effect, for instance, of promiscuous alms-giving? Pauperism, of course, of desperate character, and on a boundless scale. What would be the effect of indiscriminate lending of money to borrowers? The demoralization of the borrowers, the impoverishing of the lenders. What would be the effect of passive non-resistance to wrong? In most places, the triumph of the beast over the

man. What would be the effect of surrendering rights at the summons of the insolent and overbearing? The rapid decline of self-respect, the cessation of moral struggle, the abandonment of the hope of social progress. It is unnecessary to detail possibilities."

This detail is, indeed, enough for illustration, and we might say, more than enough to show the bad ethics the writer is expounding, and which he would have us think are found in the Sermon on the Mount. He assumes that Jesus taught that "*need* and *meed* always correspond"; that "*want* and *worth* are synonymous"; that "all who ask have a right to receive"; that "the only people to be consulted in this great matter of kindness are those who feel the needs." He assumes that Christ taught "promiscuous alms-giving"; "passive non-resistance"; "indiscriminate lending of money"; "the surrendering of rights to the insolent and overbearing."

Thus, having made Christ teach these things, he describes a frightful state of things that would result from "a faithful observance" of them; a state of things which we "modern people would not care to call a *heavenly* kingdom." He puts a low estimate, we think, on the ancients if he would have it implied that they would have thought any better of it.

But Jesus erred, not only in His particular precepts, but equally so in His Golden Rule. The writer says: "Pardon me if I seem overcritical, even to the point of being captious, but

even here I detect, and without difficulty, the same peculiarity I have been remarking on. The Golden Rule may *involve* a principle, but it does not *appeal* to a principle. It says, 'do unto others as ye *would* that they should do to you.' The criterion then is a wish, a desire, a feeling, perhaps a transient mood, perhaps a whim. 'Whatsoever *ye would*.' But we would, all of us, be pitied and petted, and loaded with costly gifts, for which we have nothing to pay. If poor, we would have men feed us; if naked, we would have men clothe us; if idle, we would have men support us; if vicious, we would have men indulge us; if worthless, and criminal, we would have men bear with us and pardon us. Must we then so deal with our fellows, bestowing promiscuous pity, flinging about an indiscriminating bounty, deluging the worst of mankind with a gushing affection that gives them a sea to wallow in instead of a gutter? This is what would come of taking men as they are. We must maintain the paupers, release the prisoners, and allow the wicked to go unpunished and unredeemed."

The reader, perhaps, may wonder what all this has to do with the Golden Rule. But this, according to the writer, is its outcome. He says: "The Golden Rule has displayed no genius for managing ill-wishing men. It expresses a beautiful sentiment, but it lays down no regenerating law."

Such, in this writer's view, are the Precepts

and Golden Rule of Jesus Christ ; and such would be their effect on society, could they and should they be put in practice. Is not the construction given to these teachings by Mr. F. a burlesque of the Sermon on the Mount? If it is not, what a day's work was it that Christ performed on that memorable occasion! He had better have been fishing on lake Gennesaret, even had He toiled all day, as Peter and his companions did all night, "and caught nothing."

This is a remarkable specimen of that misinterpretation and consequent misrepresentation of which we spoke at the outset. We propose to make a serious attempt to show the false exposition, and the consequent absurdity of the writer's conclusions. We broadly affirm that Christ never taught, either in terms, or by implication, or possible legitimate construction, any such ethics as are here ascribed to Him, either on the Mount, or by the seaside, or wayside, in the Temple, or Synagogue, or any other place. Had He taught any such code, He should have been taken care of by His friends, and so saved the tragedy of the crucifixion! We, perhaps, should apologize for this serious attempt at refutation, so glaring is the false interpretation. But the writer's standing, as a teacher and author, and as a man of general culture, renders necessary what might, otherwise, be passed over as self-refuting. We do not see how precepts of *such* a practical tendency as that the writer gives them, can be called even "Ethics of Sentiment." They

would hardly find decent respect in Utopia ; certainly not among Essenes and Franciscan Monks who, the writer admits, did find some better meaning in them, and a way to practice it, without bringing to an end the little world they lived in, or even causing the "abandonment of the hope of social progress."

We do not propose to follow the writer in all the detail of his criticism, but will take three of the specific precepts and the Golden Rule ; and as they are the principal ones on which he comments, if these are cleared of his reproach, and shown to be what Christ intended them to be, altogether good, wise, and of highly practical significance, the correction will answer for the whole ; which, in unity of design, aim at the same point, viz. : that "the precepts announced in the Sermon on the Mount, would not, by a close and faithful observance of them, ensure a condition of society which we modern people would care to call a heavenly kingdom."

The three precepts to be considered are : "Give to him that asketh thee." "From him that would borrow of thee turn not thou away." "I say unto you, That ye resist not evil ; but whosoever shall smite thee on one cheek, turn the other also."

"*Give to him that asketh thee.*" Now, although this precept is general and unqualified, no one has a right to assume that Christ renounced His common sense in giving it, or that He should have known that men would renounce theirs in receiv-

ing it, and so should have guarded against the perversions of folly and fanaticism. In giving a general precept for alms-giving, Jesus had a right to suppose that men, generally, were neither void of sense nor discretion, and would not take *Him* to be void of those qualities. It was said, "never man spake like this man," even His enemies being judges. It was His way, to seize principles and announce them ; to give comprehensive rules of life and duty ; address Himself to men's conscience, reason, and judgment, and leave them to make the application in accordance with those attributes and functions of the soul. Had He stopped to *qualify*, give the *exceptions*, and the *provisos* for every varying condition of man and society, He must have devoted a lifetime to statutory codes, and thus have destroyed the peculiar power of His teaching.

"What would be the effect of *promiscuous* alms-giving?" asks the author of "Ethics of Sentiment and of Science." But the precept does not say, give promiscuously to all, which would have been as easy, if Christ meant it. But He meant no such thing. Giving, on such a construction of the rule, would, of course, impoverish the givers, for the demands would be so many, and so continuous, as to leave, at length, nothing for themselves. Neither Jesus nor His disciples felt the obligation to this extent, for they did contrive to retain enough for themselves to live, at least, in a rough sort of way, even where there were plenty of beggars whose wants,

doubtless, remained unsupplied. No man, in his senses, would deem the rule to mean more than—Give to every one that asketh, whom you know to be needy, or have good reason to believe to be; and not needy from his own idleness or vagabondism; and then only according to your ability, sharing with the sufferer, on the principle of “loving your neighbor *as yourself*”—a rule which the *sentimental* Teacher gave with the one before us.

The precept, certainly, does not forbid society to diminish the paupers, to restrain the begging impostors from thronging the streets, and invading our houses. If society did its duty there would be few but the real needy to ask the good man's alms. And Christ gave the precept to people who should, at least, know how to save society from “pauperism of a desperate character, and on a boundless scale.” And He did not think it necessary to tell them not to play the fool with His teachings. Does He not elsewhere, in the interest of the poor, rebuke those who “lay heavy burdens upon men's shoulders,” from which poverty so abundantly springs? Does He not here urge with all the sanction of justice and love that glowed in His own soul, and was wont to leap, in tongues of fire, from His lips, the principle of a just and wise philanthropy which, if accepted and applied, would regulate the relation of capital to labor, of work and wages, and thus end, at once, nine-tenths of all the poverty of the world? And was He so devoid of consist-

ency, so forgetful of Himself, and of what He had said in this rebuke of oppression of the poor, as to have uttered a precept on the Mount to conflict, in its practical bearing, with this which He uttered in the Temple to the rich and powerful who had the poor in their grasp? He was not the One so to stultify Himself, and so to make havoc with the moralities, the humanities, the benevolences, as to teach a loose sentimental method of alms-giving, that would produce, in its practice, "a desperate pauperism, and of boundless extent." Is not the code to be taken *as a whole*?—all the precepts together? He says: "Give not that which is holy to the dogs; neither cast ye your pearls before swine." Here is a wise discrimination inculcated; and it applies as well to "holy" alms-givings as to other things. Say not, then, that He taught no discrimination. Again: While He tells us to be "as harmless as doves," He admonishes us, also, to be "*as wise as serpents.*" Is it then in the department of our benevolence only that we are to allow ourselves to be imposed upon? Jesus understood human nature, and knew how to treat it in all its aspects, and leaves us no excuse if *we* treat it unwisely.

Is it not a rule of law to make the parts of a statute agree with the general scope and design? In a law commanding every parent to send his children, between certain ages, to the Public School, would it be necessary to say—except the lunatic and idiot children? No Legislature would

think of making any such proviso ; and for the reason that they legislated for parents who were not lunatics and idiots themselves. No more was it necessary for Christ when He said—"Give to every one that asketh," to add, *except those* who have *no right to ask*, and for the same reason, taking it for granted, that men had not lost their common sense. And it seems to us to be trifling with the good sense of Jesus, and of the whole world, to say that by His precept He inculcated "*indiscriminate* alms-giving."

"*From him that would borrow of thee, turn not thou away.*" Blessed precept! Not found elsewhere, we believe, in any code in the world. If it is, then God be thanked for that also. Blessed Christ! must it be stricken from Thy teachings also, not only as a sentimentality, but as destructive of society if it could and should be set practically at work? It is a strong and broad precept for neighborly kindness, without a decent application of which, no neighborhood could live in harmony and work to a common end. The opposite one is—"Every man for himself, and the Devil take the hindermost." It is a rule to deal out generously the use of what we have to spare to him who is in need, and begs our kindness ; whether it be our bread, our implement, or our money. But you are not to renounce your judgment, and lend indiscriminately. If you know the man to be a thief and takes this method to get your goods into his possession ; or that he is ungrateful, improvi-

dent, and destructive, and never returns what he borrows ; or, if he does return it, you know that lending only strengthens his indolence and thriftlessness, what man, out of a mad-house, would suppose that the precept required him to lend in view of such a state of facts ? But why did not Jesus say : except to the thief, the improvident, the destructive, and he who makes no return of the thing borrowed ? Then the rule would have been worth something. As it is, "the lenders will become impoverished," if they attempt to live by it. He did not make the exceptions, for He did not suppose that men were without judgment or ordinary discretion, and might be swindled even with their eyes open. Jesus, in this same category, tells us to "Do good." Any application of the precept we are considering that would not "*do good*," is excluded, by the all-comprehending duty of doing good and not evil. Here, again, we remark the precepts are to be taken together, that, when necessary, one may illustrate and explain the other. "Be ye wise as serpents," is a saying that involves something of that wisdom, that the writer under review, thinks so essential in benevolent works. Can it be that the Preacher of the Sermon on the Mount is the Author of this shrewd saying ? Verily, and He meant that men should profit by it when they attempt to make a practical application of His instructions, even in alms-giving and in lending.

The case is put stronger in Luke than here in

Matthew. Luke has it—"Lend hoping for nothing again." In cases of absolute and worthy need, you are not to lend with a view to the return at all, but from spontaneous, generous, and unselfish sympathy and love, never thinking whether your goods or money may be returned or not; even if you *know* the poor and worthy borrower may never be able to make return. If you are able, you are to lend as cheerfully as if you were sure the borrower would reimburse you, and "turn not away" because it is otherwise. And every soul who is in the fellowship of Christ's spirit gladly does so. *Such* know how to understand the precept, and obey it ungrudgingly. They have no disposition to cavil, but are ever trying how they may tenderly and wisely fulfill it. It is in such phases of character, more than in any other, that men's religion is tested. "If ye lend them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again." Such is the broad, full, and unselfish love inculcated by Jesus in His Sermon on the Mount. The precept is not a whit too comprehensive, even for "us modern people"; and were it universally adopted and acted upon, it would go far towards introducing a state of society which might safely be "called a heavenly kingdom."

"I say unto you, That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Now we are not going to defend the kind of non-resistance which

Mr. F. thinks he finds in this precept ; for Christ never taught it. He was too well acquainted with the Law of God's Government, and the Law of Nature, and the state and necessity of mankind, to inculcate a doctrine at war with all these. Besides, He was too consistent with Himself to contradict at one time what He said at another. The fair rule of criticism is, to give such a meaning to a man's particular words, as to harmonize them, if possible, with what we know his views are on the subject involved, especially with his *action* on that subject. Taking this rule, let us turn to the 15th of Matthew, where we have a discussion between Christ and the Scribes and Pharisees in relation to *traditions*. They said to Him: "Why do thy disciples transgress the traditions of the Elders?" He replied: "Why do ye transgress the *Commandments* of GOD? For GOD commanded, 'Honor thy father and thy mother; and he that curseth father or mother, *let him die the death.*' But ye say, 'Whosoever shall say to his father or mother, it is a gift by whatsoever thou mightest be profited by me, and honor not his father or mother, he shall be free.' Thus have ye made the *Commandment* of GOD of none effect by your tradition." The intent of this tradition is this: If a son gave a portion of his property to the Church, he might curse his father or mother, or both, either by word of mouth, or by the worse curse of leaving them to suffer in want, and the Elders set him free from the penalty of the Law.

It was, in fact, a "Sale of indulgences." The law is found in Exodus xxi. 17. We are not pleading the justice or propriety of the law,—although we can conceive of aggravated cases where, if ever the death penalty is right, might be so in such cases—but it is enough for our purpose, that CHRIST *sanctioned it*. And if He approved of this, of course, He sanctioned the putting the murderer to death, as that was also required by the Mosaic Code.

Here, then, we have resistance even unto death, and approved by Christ. But this, you say, was to be done by society through the Courts. Very well. But in order for the court to get possession of the criminal, he must first be *arrested*. This requires the resistance of the Sheriff, and, if necessary, of the whole *posse comitatus*. So if the precept forbids individual resistance, it must, also, the resistance of the government; for the government cannot act without the people—it must come to the individual at last. And if the felons are many, a proportionate number of the people must resist them when they refuse to surrender, as they would in all cases, if no force was to be used. If many hundred thousands are the felons, as was the case in our late Rebellion, then the whole loyal people must arm against the rebels, if the criminals are to be subdued, and the government sustained. So you cannot separate between the individual and government in the application of Christ's precept. But we have seen that He

sanctions governmental resistance ; and as that involves personal individual resistance, even unto killing the criminals, He could not have meant to prohibit all personal use of force against our assailants. The non-resistance which the writer of "Ethics of Sentiment and of Science" endeavors to foist on Christ's precept, we see must sweep government of the right of force as well as the private individual. Indeed the writer assumes this to be the fact, for he gives, to illustrate the inconsistency of Christians in upholding a government by force, the case of a minister of the Gospel, who "pronounced a eulogy on a sword," in our late war, and says, "he did it without even an apology to his Master." And farther on, he says: "the war was justified by no lessons of Matthew or Luke."

Thus he holds, plainly, that the precept covers both private and governmental resistance. And so it does, as we have seen, if it inculcates the non-resistance of any in *his* sense of the precept. But as it does not, we must seek some other meaning to it. The uprightness, and clear vision of Jesus, would keep Him from any inconsistency or confusion of thought, and, consequently, there must be an interpretation that will harmonize with both governmental and private resistance in a just and vital case. Let us see.

Christ's words are—"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth ; But I say unto you, that ye resist not evil." Now what is there of strict self-defen-

sive resistance in "an eye for an eye, and a tooth for a tooth"? for He gives this to illustrate the *kind* of resistance that He forbids. If a man is about to strike you with his fist or a bludgeon, and, in self-defence, you seize him and prevent the blow, that is not an eye for an eye, nor a tooth for a tooth, for you have lost neither. The eye or tooth must be first taken from you before you can take your enemy's in return. But when you gouge the eye, or knock out the tooth of your enemy, because he has destroyed one of those members of yours, it is not self-defence, but simply *brutal revenge*. This is the first and principal thing that Christ forbids—retaliation for injuries already received; which is equally forbidden by the law of humanity and good breeding.

To illustrate Himself still farther He says: "Whosoever shall smite thee on thy right cheek, turn to him the other also." You are not to strike back, even if he smite both cheeks. This is a case again where the blow has already been received, and to return it would be another case of retaliation, and so is forbidden.

Then He takes up a somewhat different class of acts, in which we are not to resist. "If a man shall sue thee at the law, and take away thy coat, let him have thy cloak also." You are not to take it back by force, for that would be a breach of the peace; and there would be no use in resorting to the law, for that we see, in the case supposed, is in the interest of the aggressor;

for he gets the coat by the law, and better yield the cloak also, than resort to violence or futile litigation. Again, He says: "Whosoever shall compel you to go with him a mile, go with him twain"—that is, rather than use violent resistance, where worse consequences might follow. For peace's sake go with him two miles, if that be necessary.

Thus we see that all the cases that Christ gives in illustration of His doctrine of non-resistance of evil, relate to *retaliation* and those minor matters of injury or invasion of rights, where common sense, itself, tells us we had better bear the wrong than to fight. Now if Jesus meant to forbid resistance of every kind and degree, even where the lives of ourselves, or our families, or the life of society, were involved, why did He mention only those trifling wrongs, the most of which would be done before resistance would be of any avail? Why did He not give, at least, one vital case that would cover the whole ground? Why not say—if the assassin attack you or your families, or both, let him have his way; die like lambs, resist not? Because He had no such thought in His mind. He never thought of propagating such a doctrine. Private or personal revenge, or fighting to resist trifling wrongs His precept forbids; but manly self-defence of essential rights, both of person and society—*never*.

But more. Christ did not only not teach this doctrine of non-resistance that Mr. F. insists

upon, but *personally* and *practically*,—which may astonish some—*acted, Himself, on the principle of resistance in vital emergency.* On the night before His crucifixion, when He knew a conspiracy was going on to take His life, just before He went out with the disciples to the Garden where He was to be assailed by armed men, He said: “He that hath no *sword*, let him sell his garment and *buy one.*” And His disciples said: “Lord, *here are two swords*”; He replied: “*it is enough.*” They went out, and soon the Mob rushed upon them. They drew their swords, and Peter having one of them, aimed, what he meant for a deadly blow, and cut off the ear of the High Priest’s servant. But before they commenced the defence, they said: “Lord, shall we smite with the sword?” He certainly did not say, no, nor could consistently, having Himself sanctioned and provided for their being in their hands. The probability is, that in answer to their inquiry, He said, yes, as they began immediately to use the weapons. If He was silent, and made no reply, they took it for His consent. Here then was resistance by Christ, Himself, through His adherents. But when He saw the conflict was unequal and useless on their part, He said: “*Suffer ye thus far*”; thus giving a plain justification of what they had so far done. They had, at least, asserted the *right of self-defence*; and Jesus by His approval *confirmed* the right. That He also added: “Put up thy sword into its place; for they that take the sword shall

perish by the sword," He only states a fact of the fortunes of war, viz.: that there will be slaughter on both sides ; and as, in this case, their side was so much the weaker, prudence dictated a surrender.

This view is confirmed by the fact that the *swords were already in their possession at the Supper of the Passover*. Why had they the swords among them at all, if they were never to use them? And, especially, if the Master had before, in His notable Sermon, forbidden all resistance? The truth is, the region round about Jerusalem was infested with robbers. Jesus and His disciples were constantly traversing this region, and were thus exposed to robbery and murder ; and they carried their swords to defend themselves and their Master against the violence to which they were exposed.

Christ did not come to fight His way to a throne. "My kingdom is not of this world ; if My kingdom were of this world, then *would my servants fight*," are His words to Pilate. Then there is nothing wrong, *in itself*, in fighting. But the cause must be just, and the necessity clear. So the minister who pronounced the "eulogy on the sword" to be used against the war of the Rebellion, had no occasion to "ask an apology of his Master," as Mr. F. thinks he should, unless the Rebellion was right, and the sword was to be wielded in the wrong.

So, from what Christ said respecting the death penalty under the Law, to which we have refer-

red ; from the cases with which He illustrated His precept ; from His own practice of carrying swords in His company, and sanctioning their use in the Garden on the occasion of His arrest, it amounts to a demonstration that Christ never taught the modern doctrine of non-resistance, which Mr. F. endeavors to hold Him responsible for. The doctrine He did teach, in the foregoing precepts, is beautiful and heavenly ; not impracticable, but highly essential to be acted upon, unless we mean to turn every neighborhood into a fighting ring, and inaugurate a state of things worse than Southern Society in the days of Slavery, when the dirk, the pistol, and the rifle were the emblems of the social status, and *lex talionis* the paramount authority. And the practical observance of the other precepts, above considered, is equally essential unless we mean to adopt the motto—“ *Every man for himself,*” and leave the poor and needy outside the pale of humanity, to struggle, to suffer, and to die, with none to pity or to help. But this will not be. The power of Christ's love is too great, His spirit too widely diffused to allow of such an Ishmaelitish state of society. Though the power of selfishness is great, and human hearts but slightly moved by the enthusiasm of the Humanity of Jesus, yet, as we said farther back, it shall grow in volume and extent, until Society and the Christian Brotherhood shall be identical, where “none shall call what they have their own,” but “shall bear one another's burdens, and so fulfill the Law of

Christ"—the Law of victorious Love. Let us now take up

THE GOLDEN RULE. "*All things whatsoever ye would that men should do to you, do ye even so to them.*"

The writer of "Ethics of Sentiment and of Science," as before quoted, says: "The Golden Rule may *involve* a principle, but it does not *appeal* to one. It says, 'Do unto others as ye *would* that they should do to you.' The criterion, then, is a wish, a desire, a feeling; perhaps a transient mood, perhaps a whim. '*Whatsoever ye would.*' But we would, all of us, be pitied, petted, and loaded with costly gifts, for which we have nothing to pay. If poor, we would have men feed us; if naked, we would have men clothe us; if idle, we would have men support us; if vicious, we would have men indulge us; if worthless and criminal, we would have men bear with us and pardon us. Must we, then, so deal with our fellows, bestowing promiscuous pity, flinging about an indiscriminating bounty, deluging the worst of mankind with a gushing affection that gives them a sea to wallow in instead of a gutter? This is what would come of taking men as they are. We must maintain the paupers, release the prisoners, and allow the wicked to go unpunished and unredeemed. The Golden Rule has displayed no genius for managing ill-wishing men. It expresses a beautiful sentiment, but lays down no regenerating law."

Thus it is seen, the writer deems the Golden

Rule, like the precepts, on lending, giving, and non-resisting of evil, in practice, of baleful tendency. Of course, if those precepts are *base metal*; this Rule is not likely to be very *Golden*. But we have seen the *metal* they are made of, and *this* will be found to be sufficiently Golden to stand the "trial of fire." The Golden Rule looked sublime to us, as its spirit glowed in the soul and its words fell calmly from the lips of John Brown in that Virginia Court-room, where he freely offered up his blood for the redemption of the slave, as we thought, and especially as *he* thought, in obedience to this same Golden Rule. When he urged it upon the slaveholders, who had gathered there to take his life, and asserted it as the highest law in justification of his attempt to liberate the slaves, and his resistance unto death at the Arsenal, when they came with armed bands to capture him, had those same slaveholders but known the cunning interpretation put upon that Rule, by the writer under consideration, how they might have turned it against the Liberator, and pleaded it both in justification of their slaveholding and the hanging of Brown for interfering with it. They "*would*" be slaveholders; it was their "*wish*" to be let alone; they had a "*whim*" for hanging those who interfered with their institution; and the author of this new interpretation of the Rule says, its "appeal is to a desire, a wish, perhaps a whim."

But there was too much conscience, self-con-

viction of wrong and common sense, even in a Court of "ill-wishing" Virginia slaveholders, to allow them to attempt such a feat, even had they known the interpretation according to "Ethics of Sentiment and of Science." They were awed by the majesty of God's own Law, and of God's own voice, as the bleeding old Prophet and Martyr poured into their ears and souls the "Whatsoever ye would that men should do unto you, do ye even the same unto them." They *would* that men should not make *them* slaves, nor *hang* them for an act of humanity in attempting to free such ; and what they would that men should not do to *them*, they should not do to others. This they knew, and this was the thunder of God in their souls, which prevented them from the attempt to turn the Golden Rule into an engine of inhumanity, and the very *elixir of life* into the *poison of death*.

The writer of this new view of the Golden Rule seems to have fallen into two preliminary errors with respect to the Rule, which have had much to do, doubtless, with leading him into his fanciful interpretation. He seems to suppose that because the Rule has no *expressed negative* form, it has only a *positive* one. It says, "Whatsoever ye *would*," but does not say, "Whatsoever ye would *not* that men should do unto you, do ye *not* that unto them"; so his "wishes," "desires," and "whims," are all of what men *would have* done to them, or for them. But the *positive*, by all the laws of language, in such a

case, *implies* the *negative*. The Rule was given for just and benevolent ends. But if it was given to accomplish a perfect good, which even Mr. F. will not deny,—however much mistaken he may think Christ to have been as to its practical working—its *negative* side is as clear and authoritative as its *positive*. It could not be expressed both ways in the same words, and the positive form is the obvious way in which to put it; and yet it is just as obvious that it means, “Whatsoever ye would *not* have men do to you, do *not* to them,” as “Whatsoever ye *would* that they should do to you, do the same to them.” Now, even men’s wishes and whims would be that others should *not* do them *wrong*. So the Rule would be Golden to the extent, at least, of preventing all *wrongs*, if closely followed; and even the “Ethics of *Science*” could not do better than that, for the removal of mutually inflicted evils.

But a second, and greater error of the writer is, that he has misapprehended the *nature* of the Rule. He seems to think it a Rule for *general* benevolence. “Do good” is absolutely general, covering every kind and possibility of well-doing. “Love thy neighbor as thyself,” is all-comprehensive. But the Golden Rule is more specific. Its design is to meet *emergencies*. Like “Love thy neighbor *as* thyself,” it is self-applicatory; but while that is for general, this is for specific purposes. The Golden Rule meets, as it was designed to meet, those cases where, in our rela-

tions to each other, we are confronted with some special juncture that calls upon us to do some good act to our neighbor, or to abstain from some wrong that we purpose against him. A traveller calls at your door, weary, faint, and hungry ; or sick and unable to go farther. He needs rest and refreshment, and, perhaps, medical assistance. He must have the necessary aid or suffer, perhaps perish. Now comes the Golden Rule—"Whatsoever ye would that men should do to you, do ye even the same to them." Putting yourself in this traveller's case, how does the Rule require you to treat him? You know well enough. In the light of this law not a human soul can fail to know, for its appeal is to what you would have done to *yourself*, if you were in the suffering man's case. You know you are bound to welcome him to your house and board, to your sympathy and assistance, and render the deed of mercy gladly, according to your ability ; and if, instead, you turn him from your door unpitied, you "shall receive judgment without mercy," in that hour of your need, when this same Jesus shall say, "Inasmuch as ye did it not to one of these, My brethren, ye did it not to Me."

Now, take a case to illustrate the negative application of the Rule. You hold a mortgage on a poor widow's lot. It is overdue, and she cannot pay it. She begs you to give her additional time. By pressing immediate payment you can, not only get the amount due, but, by managing the case shrewdly, you can get the

whole property for the mortgage and costs. You are avaricious, and, though with some compunction, are disposed to press the claim, not for your own necessity, but for your own gain. Now the Rule confronts you—"Whatsoever ye would *not* that men should do to *you*, do thou *not* to *them*." If you were in the poor widow's place, you would not like to be pushed to the wall, and lose your property. Then do not do the damning deed yourself. Your duty is to be patient, forbearing, and, instead of taking the property, assist your debtor with your advice, and superior business judgment and influence, and if obliged to foreclose at last, *save all you can for her*. This is what the Golden Rule requires; and if you violate it and rob the woman, no one knows better than yourself that, though you had a "wish," or "desire," to get the property, the very wish or desire was wrong, and no "criterion" of action or ground of justification of your inhuman deed.

Take another strong case. Here is a liquor dealer. He "*would*" sell liquor, he "*desires*" to get rich. Bloated wretches press to his counter for drink. Their families are famishing and shivering in the winter cold, while the money of the husbands and fathers goes into the rum-seller's till. Christ stands among the wretched inebriates—for He was wont to mix with unfortunate sinners—and, looking with His stern eyes into the eyes of the Captain of Ruin, says to him, "Whatsoever you would not that men

should do to you, in such a case as this, do not you to these, putting yourself in their place; not with their '*desire*' for strong drink, but with your self-possession, your family, and comfortable home. Would you have men sell *you* the destroying drink? pauperize *your* family? turn *your wife and children* beggars into the street? You say no. Then do not the dreadful crime to these. Shut up your shop, and abandon the damning trade." This is the Golden Rule in its *negative* application. The Rule is a two-edged sword, with its *do* and *do not*, cutting both right and left through the injustice and selfishness of men.

These instances illustrate well-nigh all, if not all, the classes of cases that would come under the Golden Rule; and yet the author of "Ethics of Sentiment and of Science" says, "it has displayed no genius for reforming ill-wishing men." To talk of Society being destroyed by "a close and faithful observance of the precepts of the Sermon on the Mount," including the Golden Rule, is to assail the very Citadel of Humanity and the Throne of the Heavenly Father, who stands for the defence of the poor and the led astray, and has furnished in the teachings of His Son, the purest, the strongest, the wisest forms of truth that could possibly be employed for the reformation of man and of Human Society. Divine Love could do no more, nor no better, and is quite safe from such criticism as "Ethics of Sentiment and of Science," which, whether in-

tended as a disparagement of Christ or not, it fails to injure either Him or His precepts, by the very absurdity of the interpretation, and the weakness of the arguments and illustrations.

With a few remarks on the *principle* of the Golden Rule, we shall dismiss the subject. The writer whom we are reviewing, says, "The Golden Rule *may involve* a principle, but it does not *appeal* to one. The criterion is a wish, a desire, a feeling, perhaps a transient mood, perhaps a whim." He is in doubt whether it even *involves* a principle, but is sure it does not *appeal* to one. Let us examine this a little. A rule that did not *involve* a principle, unless it were wholly *arbitrary*, would be an anomaly indeed. The most common and secular rule that has any reason for its existence, must involve some kind of principle. That which constitutes the *reason* for its existence is its principle. A rule of Congress that its members, in speaking, should adopt Walker's mode of pronunciation, would involve no principle, because there would be no reason for it,—it would be entirely arbitrary. But a rule of the House limiting the time of each speaker, would involve two principles, arising from the reasons for it, viz., economy of time, and equality of its distribution among the members. Now, unless the Golden Rule is entirely arbitrary it *must* involve a principle. No one, not our author, even, will pretend that it is arbitrary. Even an "Ethic of Sentiment" could claim a reason for itself. But

as we have shown the Golden Rule to be highly practical, it must have a principle. What are the reasons for the Rule? Manifestly, *right* and *benevolence* between man and man. These, then, are its principles. Or, comprehensively, LOVE is the basis and soul of the law, and is therefore its *Principle*. Reciprocal Love is the soul of the Golden Rule. This will assure all the good we owe to our fellows, and prevent all the evil that we might inflict upon them.

But Mr. F. says, though the "Rule may involve a principle, it does not *appeal* to one." It cannot help but to appeal to its own principle—to its own reason for existence, without so changing the terms of the appeal as to destroy its character, when it would not be the Rule at all, but quite another. Suppose it said, "Do unto others *as you please*." It would not be very Golden, surely, nor any rule but the cut-throat one of an outlaw that might see fit to adopt it; and the writer, whose interpretation makes the genuine Rule appeal to the "*wish*," "*desire*," or "*whim*" of the *vicious*, makes it equivalent to doing *as you please*. None but the vicious could desire to be "*petted*," "*loaded with costly gifts*," to be "*indulged in idleness*," and "*wish for an indiscriminating bestowal of bounty that would give them a sea to wallow in instead of a gutter*," as Mr. F. says they would; and even *they* would never think the Golden Rule made provision for their wishes to be gratified, and much less would they think of doing these things to others, if

they should be so mad as to desire and expect them for themselves. Even *their* common sense would teach them a better understanding of Christ's Rule than that; and the virtuous could never have any such desires. So long as the Rule retains its own proper character, we repeat, it must appeal to its principle—to "Love, which worketh no ill to one's neighbor." Suppose it appealed to any man's "wish," "desire," "whim," what should we say of the wisdom of Jesus? Is such His Golden Rule?—the outcome of His Sermon on the Mount? The writer of this view says: "It expresses a beautiful sentiment, but lays down no regenerating law," and then adds, "is this audacious? Then is the author of *Ecce Homo* audacious." Two audacities will not help the matter. But we fail to find any such sentiment in "*Ecce Homo*." He simply thinks the methods of modern society seek the prevention of evil, and Christ's only its cure—a very different thing from this of Mr. Frothingham's total perversion of Christ's precept. But we are bold to say, that even *Ecce Homo* has misapprehended Christ on that point, as we have had occasion to show elsewhere. It is one of the defects of his book. Christ's principles and specific teaching, both, strike at the *causes* of evil and their *removal*, as well as its present relief. But "*Ecce Homo*" nowhere hints, even, that "a faithful and olose observance of the precepts announced in the Sermon on the Mount, would not insure a condition of societ_ which we modern people

would care to call a Heavenly kingdom." Indeed, "Ecce Homo" is enthusiastic for Christ. If he were not so, he had better not have written his book. But our author says, "the Golden Rule expresses a beautiful sentiment." We do not see how it can express "a beautiful sentiment," if it appeals to unbridled "*wish*," "*desire*," or "*whim*." It must express itself in its appeal, if anything. Consult your "*whim*" does not express a very "*beautiful sentiment*." We should say, a very ugly, a very vicious one. The fact is, the writer, having left the sphere of principle and reason for that of speculation and fancy, in search of "*Ethics of Sentiment*," makes a poor show in dialectics.

As we have seen that the object of the Golden Rule is to meet emergent junctures, when we, in our relations, are confronted with occasions where our action or non-action must bless or injure our fellow-man, there is, and must be, in every such case, an *irresistible appeal*, of *necessity*, to the *right* and *duty* involved. Being a self-applicatory Rule, we must, whether we will or not, (for the conscience asserts its authority in such juncture,) see the situation of our brother, and how he is to be affected; and *feel* the obligation of right action, by being *forced*, in mind, *to take his place*, and so receive on our own souls *the whole weight of his case*. We cannot go wrong, therefore, but by violating the clearest light, revealed in our heart of hearts. A wish to do wrong, a desire to gratify selfishness, a whim

for villainy, cannot silence the voice of God within the soul, brought home with the "Whatsoever ye would that men should do to you, do ye even the same to them." Evil wishes, vicious desires, whims for self-indulgence, every man knows to be wrong, and no man, we think, would dare to appeal to them as an authoritative "*criterion*" of his action. The interpretation of "Ethics of Sentiment and of Science," as we have said, turns the very *Elixir of life* into a decoction of *deadly poison*. Yet Mr. F. says the Rule "expresses a beautiful sentiment"! Was there ever such a confounding of ideas? LOVE is the PRINCIPLE of the GOLDEN RULE; and the APPEAL *is, and ever must be, of necessity, to its PRINCIPLE*.

Christ has also been criticised in another direction, and by another public man, of which it seems proper to take a passing notice, before we dismiss our remarks on the Sermon on the Mount.

Professor Felix Adler, the leader of the Society for Ethical Culture, in a late lecture before the Society, is reported to have said: "That He" (Christ) "deprecates the intellectual virtues, that He blesses poverty of spirit, when we are learning more and more to see how unblest poverty of spirit is, seems to make it impossible for the modern mind to accept Him as the complete prototype." Jesus says, in His Sermon on the Mount—"Blessed are the poor in spirit; for theirs is the kingdom of heaven." Did Christ mistake a spurious for a genuine quality of humanity in this utterance? Far from it. He was

too wise, too penetrating, too intent on elevating the human soul, to fall into any such error of loose and fanatical thinkers. Mr. Adler seems to think that "poor in spirit," in Christ's sense of the words, is tantamount to meanness, unmanliness. He is wide of the real spirit of Christ's teaching in His inculcation here. With Him, "poor in spirit" stands in opposition to pride, arrogance, and self-sufficiency; and who will say that these qualities enter into true manliness, or that they are worthy of our culture? The "poor in spirit" are above the pride of wealth, or of intellect; are "meek and lowly of heart," like the Master, but are not unconscious of their manhood and the rights of human nature. If rich, the "poor in spirit" hold themselves on the same level and in the same spirit of their indigent brethren. They arrogate nothing to themselves on account of their possessions, but "condescend to men of low estate." If of superior intellect and culture, they do not parade their superiority, but receive their humbler brethren as their equals. This it is to be "*poor in spirit*." And is it not sublime? Is this mean, or craven, or unmanly? What mist has befogged the intellect of the Teacher of Ethical Culture? Christ's spirit inconsistent with manliness!

Notwithstanding their poverty of spirit, when did Christ, or the Apostles, or the primitive disciples show any want of manliness? Was it when Jesus confronted the rich and the powerful, charging them with "devouring widows'

houses," and "laying burdens on men's shoulders, while they touched them not with one of their fingers"? Was it when He was told that Herod would kill Him, and He said, "Go tell that Fox I do my work to-day, and to-morrow, and the third day"—I continue my work despite of him? Was it when He faced the buffetings of the crowd, and the tortures of the Cross, with the majesty of meekness, and the calm triumph of patient endurance, and "opened not His mouth"? Did not Stephen, in the very jaws of death, denounce his murderers with—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; ye betray-ers and murderers of the Just One"? Was Paul without manliness, when he said to the High Priest, who had commanded him to be smitten—"God shall smite thee, thou *whited wall*; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law"? Was there any lack of manliness in the whole body of the faithful, who "took joyfully the spoiling of their goods," many of whom went to the cross or the headsman's block, heroically exclaiming, as did Paul—"I am ready to be offered"?

There is nothing mean, cowardly, or craven in the spirit of Christ or His followers; but sublime faith, heroic courage, and all the magnanimity of self-sacrifice. Mr. Adler says: "From our point of view, we cannot accept Jesus as Master." More's the pity; for moulding his character to

the Model of Jesus, he would reach to the stature of a Perfect Man. Here is what Mr. Renan says on this subject, in his book entitled "The Apostles": "It was only in appearance, and according to worldly prejudices, that the disciples of Jesus were of an insignificant class. The worldling admires pride and strength, and wastes no affability on inferiors. Honor in his view consists in repelling insult. He despises the spirit which is meek, long-suffering, humble, which yields its cloak also, and turns its cheek to the smiter. He is wrong; the meekness which he disdains, is the mark of a *loftier soul than his own*; and the highest virtues dwell more contentedly with those who obey and serve than with those who command and enjoy." He adds: "Jesus knew well that the heart of the common people was the great reservoir of the self-devotion and resignation by which alone the world could be saved. Hence He called 'the *poor in spirit blessed*,' deeming it easier for them to be good than for others. The primitive Christians were essentially 'poor'; it was their rightful title. Even if a Christian *possessed riches*, in the second and third centuries, he was '*poor in spirit*' and CLASSED HIMSELF *among the poor*." This it is to be "poor in spirit": and this is manly.

Mr. Adler may refuse to accept Jesus as Master; but He *is*, and forever shall remain his MASTER, whether he will or no; and neither he nor any of us will ever attain to the true Stature

of Humanity without submitting to the power of His *Example*, as the true and veritable IDEAL MAN.

The Teachings of the SERMON ON THE MOUNT are the sublimest because the simplest and the truest utterances that ever fell on human ears. They are in whole and in every particular without flaw, without stint, without excess, without error; and so are absolutely perfect; and reveal their Origin to be the SOUL of INFINITE WISDOM and LOVE.

CHAPTER VI.

THE MIRACLES OF CHRIST

THAT CHRIST did "many wonderful works" of a supernatural character is affirmed by the Writers of the Gospels. It is said that He healed the sick, restored the lame, gave hearing to the deaf, speech to the dumb, sight to the blind, and life to the dead. He is said to have restored lunatics and maniacs to soundness of mind, turned water into wine, and fed thousands at a time with food that was hardly sufficient for a single family. These things are earnestly and honestly asserted of Him by all the four Evangelists.

Now, it can hardly be supposed that these Writers could be mistaken as to the fact that extraordinary healings, and other, apparently, supernatural things had been done by Jesus. There were numerous witnesses of these things, whatever they were, large numbers of whom were either indifferent to His cause or open enemies, and therefore, not likely to admit an unwarrantable claim. The Writers, themselves, witnessed the most of these acts, and record them from personal knowledge. Their honesty is not to be impeached, and cannot be considered doubtful.

The only question is, were they mistaken as to the nature of the facts? Did they take appearances for realities? ordinary, or even extraordinary cures, for miraculous? recovery from suspended animation, for resurrection from the dead? The case of the daughter of Jairus might have been of this latter character. Her friends presumed her dead. Jesus said, "She is not dead, but sleepeth." But a word of His brought her back to consciousness, and she at once arose, and Jesus directed them to give her something to eat. So, whether dead or not, the restoration was wonderful and unaccountable, as none of the methods in such cases were employed.

But the instances are too numerous, the facts asserted too manifestly beyond the reach of natural means to be disposed of on the assumption of mistaking extraordinary natural results for supernatural effects. Mr. Renan says, substantially, that Jesus, knowing the people were given to a belief in the marvelous and supernatural, simply took advantage of this proclivity and allowed them to take His wonderful acts for miracles, though He did not put them forth as such; thus, as we should say, using a little pious fraud that could do no harm, and might do considerable good—an explanation of the matter that would, if sound, injure the character of Christ beyond recovery; and yet it does not abate one jot of his love and zeal for Jesus, as though such an act were entirely consistent with sincerity and truth. It were better to say, either

that Christ did not do, or pretend to do these things, and that they sprung up in after years from tradition, and found their way into the Records under a mistaken belief in their reality, or that they were genuine miracles.

The supposition, however, that Christ pretended to do what He did not do, or that the works were the product of the error of tradition, is not to be admitted for a moment. The Narrators were too intelligent and too honest to be deceived or to deceive others. And Christ was too wise and too sincere and good to allow any *illusion* of the people that was in His power to prevent, and, absolutely, He could not contribute to any.

But why not admit the miracles? Because, say you, a miracle is impossible; it is contrary to the laws of nature, and the laws of nature cannot be suspended or violated. Mr. Hume is the champion of this axiom, which has been made to do service in the skeptical ranks for the last hundred years. Mr. Hume lays it down, as incontrovertible, that *a firm and unalterable experience has established those laws of nature, which it is the very essence of miracle to violate; and the laws of nature cannot be violated, as all experience shows.* Therefore, it will always be more probable, that the testimony in favor of a miracle *should be false*, than that unalterable experience *should be violated*. But what does Mr. Hume know of the experience of *all people of all ages*? With those who believe in miracles

that is the very question in dispute; and to affirm that all experience is against the miracle is to *beg the question*, as logicians say. Those who affirm that they saw the miracles, *their* experience is to the contrary of that of Mr. Hume and those who hold with him. Mr. Hume could only speak for himself and the comparatively few persons with whom he had conversed; which would be a meagre show for the experience of all people of all ages. He and his personal acquaintances never in all their experience saw a miracle; therefore, no one else ever did, either in this or any other age. This will hardly do as a matter of logic—it is a glaring *non sequitur*. The premises are too narrow for the conclusion. Mr. Hume's axiom is *no axiom*—it is a *fallacy*.

This question is one of historical testimony, and it is idle to talk about the experience of all ages being against the miracle, when such universal experience is denied by believers. The testimony of the Evangelists and large numbers of honest and intelligent people in Christ's company, is to the fact of the miracles; while none of His enemies deny them, and some confess them—even a whole Council of Priests and Pharisees, saying—“This man doeth many miracles.” So, clearly, it is more difficult to doubt the testimony than to admit the miracles, if it is to be looked at as a question of naked evidence, which is the only way it can be disposed of. The Hume theory breaks up the Court, turns the witnesses out of the Box, and will not

allow of an attempt at proof, settling the whole question beforehand by a proposition of fallacious logic, viz. : "The course of nature is fixed ; a miracle is a violation of the laws of nature ; therefore, no amount of testimony, however honest and intelligent, can prove a miracle."

This we say is a FALLACY. In the first place, a miracle is not, *necessarily*, a violation of the laws of nature. Not one of Christ's miracles is there, but might have been performed in strict accordance with those laws. There can be but little doubt that they were so performed. What should hinder the raising the dead by means in harmony with the laws of life? Of healing, in harmony with the laws of cure? Of feeding multitudes with a small amount of food, by the same *laws*, if not in the same manner, with which food is originally produced? Walking on the water might, surely, be effected by upholding the person with strong invisible hands, without suspending the laws of gravitation. And so of any other miracle said to have been wrought by Christ.

But we do not care to stand on this ground, though we have no doubt that it is tenable. We take higher ground. Mr. Hume's proposition is also fallacious in assuming the absolute inviolability of the laws of nature, which we deny. How will any one demonstrate such inviolability? GOD, as we have had occasion before to remark, is above and greater than His own laws. Will you say, the laws are eternal and exist of

their own nature, and God Himself is subject to them? *Prove* it. We deny it; it brings no data within the domain of the reasoning faculty. Those laws of nature are but the expression of GOD'S WILL, in accordance with which He usually works, so that we may depend on their general uniformity. But, in a particular case if He has reason to act independently of them, who will say He cannot, or may not? Is He not SOVEREIGN in all things, and His laws, like everything else, subject to HIMSELF? We have already quoted Dr. Samuel Clarke, in another place, on this subject. We give his words again. He says: "The course of *Nature*, truly and properly speaking, is nothing else but the *will* of God producing certain effects in a continued, regular, constant, and uniform manner,—which course, or manner of acting, being in every movement *perfectly* ARBITRARY, is as easy to be *altered at any time* as to be *preserved*."

Nothing, therefore, can be determined as to the fact of miracle, by an appeal to the laws of Nature, and the experience of all ages in respect to them. It is, as we said, a question to be settled by historical proof. Neither Mr. Hume nor any of his party can take it upon themselves to deny the right of the Court, nor the standing of the witnesses therein.

The idea of imposture we have excluded, as we take it for granted that Christ and His disciples were intelligent men, honest, and above deceit. These actions of which we are speaking were

real, not simulated, if they had any existence at all. That they did take place seems to be abundantly proved. The feeding of the five thousand with five loaves and two fishes, leaves no room to doubt as to the reality of the transaction. The people knew the quantity of food at hand was wholly inadequate to feed so many. No sleight of hand or dexterity of juggling could convince a multitude that they had all been supplied with a satisfying meal, when they were still hungry and famishing. All their senses confirmed the truth of the miracle.

Christ performed His miracles before and in the midst of His enemies, who were seeking every opportunity to overthrow Him, and yet He appeals to these very men for the truth of the works He performed, and there is not a single recorded instance of a denial of His claim, or charge of simulation. When we consider the hostility of the Jews, who can doubt that they would have brought forward witnesses to silence His claim, if it had been possible for them to do so? The resurrection of Lazarus took place at Bethany, which was only two miles from Jerusalem, and it is said many of the Jews were present and eye-witnesses. If such an event had not taken place, how easy to have disproved it. The whole village of Bethany would have attested that the marvelous story was a fancy or a fabrication. Yet, neither this nor any other of the asserted miraculous facts were ever controverted. The most that His enemies could do was to

malign Him by saying—while admitting the miracles—“He casteth out devils by Beelzebub the prince of devils.” That the devils were cast out, they did not dispute.

The testimony of the Evangelists is corroborated by writers immediately succeeding them, to whom the facts were well authenticated. One of these, Quadratus, who lived about seventy years after Christ, wrote an Apology to the Emperor Adrian, in which he says, “The works of our Savior were always conspicuous, for they were real. Both they that were healed and they that were raised from the dead, were seen, not only when they were healed or raised, but for a long time afterwards; insomuch that some of them have reached to *our times*.”

Mr. Renan remarks, “We do not say miracle is impossible; we say there has been, hitherto, no miracle proved.” We think otherwise, and offer the proofs in the Gospel Records as unimpeachable and incontestable. If these are not to be received as sound, sufficient, and satisfactory, then all historical proofs must go for nothing. No facts are better attested than the miracles of Jesus. Mr. Renan wrote his *Life of Jesus* in the spirit of an ardent lover of the Great Teacher; but his explanation of the wonders that He wrought, does Him a wrong without intending it. Christ could not allow the people to take Him for what He was not, in the matter of crediting Him with divine miraculous power if He had not possessed it.

In respect to the resurrection of Lazarus, Mr. Renan thinks that Christ Himself was made the subject of deception by His friends. We quote his words on this case as follows: "We think something took place at Bethany which was regarded as a resurrection. The family of Bethany may have been led, almost without suspecting it, to the important act that was desired. Jesus was there adored. It seems that Lazarus was sick, and that it was, indeed, in consequence of a message from his alarmed sisters that Jesus left Perea. The joy of His coming might recall Lazarus to life. Perhaps also the ardent desire to close the mouth of those who furiously denied the divine mission of their Friend, may have carried these enthusiastic friends beyond all bounds. Perhaps Lazarus, still pale from sickness, caused himself to be swathed in grave clothes, as one dead, and to be shut up in his family tomb. Martha and Mary conducted Jesus to the sepulchre. The sensation which Jesus experienced at the tomb of His friend, whom He thought dead, may have been mistaken by the witnesses for that groaning, that trembling which accompanies miracles. Jesus desired to see once more him whom He loved, and the door having been removed, Lazarus came forth in his grave clothes. This apparition must naturally have been regarded as a resurrection."

This is the attempted explanation of the Bethany resurrection. A fancy indeed! Christ was Himself deceived, and by His three best friends!

These plain, simple women, with a sick man as an accomplice, manage a trick so adroitly as to deceive not only Jesus, but a whole village and many Jews from Jerusalem! We have given this relation in detail to show how a great and good man, hampered and made skeptical by the supposed authority of science, can invent an implausible and almost childish story to explain one of the sublimest events in divine history. We can conceive how men can reject the miracle outright, and treat the story as a legend; but no mortal, we think, except Mr. Renan himself, could ever believe the story he has told as to the resurrection at Bethany.

But what would Mr. Renan say concerning the raising of the son of the widow of Nain? Here there could be no preconcerted scheme of the friends of Jesus. He met the funeral procession, seemingly, by accident, as it was emerging from the gate of the city. His disciples and a multitude were with Him. He said to the poor widow, "Weep not"; and "touched the bier," saying—"Young man, I say unto thee, Arise. And he that was dead sat up and began to speak. And He delivered him to his mother. And there came fear on all, and they glorified God. And this rumor of Him went forth throughout all Judea, and throughout all the region round about."

Here was an action of divine power, witnessed probably by hundreds of people, many of whom, at least, must have been quite competent to tes-

tify to the fact. "We do not say, miracle is impossible; we say, there has been, hitherto, no miracle proved," is the statement of Mr. Renan. Why not proved? Because, manifestly, he holds all proof impossible. This is to forestall the whole question. Proof, adequate, is no proof to him. He is very fair and liberal in his treatment of historical evidence on every other subject that has come within the range of his extensive inquiries, except in this. Why not apply the laws of evidence impartially here as in other things? We, for our part, must abide by those laws; and according to them the Miracles of Christ are established.

We have said, that these miracles were wrought in accordance with natural law, though seeming in conflict with them. According to those deeper laws of the Universe, to which no scientist has as yet penetrated, these wonders may be effected, and yet it remain true, that with God "there is no variableness nor shadow of turning." In His laws, as originally ordained, He made provision for every contingency. Says the author of "Sartor Resartus":

"We speak of the Volume of Nature; and truly a Volume it is,—whose Author and Writer is God. To read it! Dost thou, does man, so much as know the Alphabet thereof?" "But Nature, which is the Time-Vesture of God, reveals Him to the wise, but hides Him from the foolish." "But is it not the deepest law of Nature that she be constant? cries an illuminated

class. Is not the Machine, the Universe fixed to move by unalterable rules? Probably enough, good friends. I, too, must believe, that Nature, that the Universe—which no one, whom it so pleases, can be prevented from calling a Machine—does move by the most unalterable rules. And now of you too I make the old inquiry: What those same unalterable rules, forming the complete Statute-Book of Nature, may possibly be? They stand written in our works of science, say you; in the accumulated record of man's Experience. Was man with his experience present at the Creation, there to see how it all went on? Have any deepest scientific individuals yet dived down to the foundations of the Universe, and gauged every thing there? Did the Maker take them into His council, that they read His ground plan of the incomprehensible All; and can say, This stands marked therein, and no more than this? Alas, not in anywise! These scientific individuals have been nowhere but where we also are; have seen some handbreadths deeper than we see into the Infinite, without bottom or shore."

"System of Nature! To the wisest man, wide as is his vision, Nature remains of quite *infinite* depth, of quite *infinite* expansion; and all experience thereof limits itself to some few computed centuries and measured square miles. The cause of Nature's phases on this, our little fraction of a planet, is partially known to us: but who knows what deeper causes these depend on? what infinitely larger cycle (of causes) our little Epicycle revolves on?"

Thus Mr. Carlyle discourses on the infinity, the incomprehensibility of Nature, of the Universe, and finally puts the specific question—"Is not a real miracle a violation of the laws of Nature? asks several. Whom I answer by this new question: What are the laws of Nature? To me, perhaps, the *rising of one from the dead were no violation of these laws, but a confirmation*; were some far *deeper* LAW, now first penetrated into, and by Spiritual Force, even as the rest have been, brought to bear on us with its Material Force."

He who is "the LIFE," "in whom we live and move, and have our being," whose word is power, can as easily speak life into the dead as to give it originally: the latter is as great a miracle as the former; and no scientist can tell why and how we live, any more than he can explain a resurrection. He can observe certain physiological processes; certain laws of evolution; but here his knowledge ends. What is at the bottom of these processes, these visible phenomena, as their cause and its manner of working in unfolding the living being, he knows not. The primal cause, either in plant or animal, eludes his grasp. What only can be said is, GOD does it. HE is at bottom. *That* is the sum of our knowledge as to original causes. Yet men knowing absolutely nothing of the main point, are bold enough to say, that GOD cannot give life to the dead, or instant cure to the sick, or sight to the blind, or hearing to the deaf, because they cannot see and

know the process, which *seems* to be in contradiction of His laws, not considering, as Mr. Carlyle says, "the infinitely larger Cycle of causes which our little Epicycle revolves on." Did your scientists see the process of the *first* life, where no *secondary* causes *could* have been in operation? Was not *that* a RESURRECTION? Has God then lost His power or His skill?

Writes the rector of Trinity Episcopal Church of Boston, Phillips Brooks, in reply to an impeachment of his orthodoxy: "The incarnation and the miracles which Christ Jesus is said to have wrought, seem to be sublimely reasonable, and contradicted by no knowledge of man or of the world which God has given us. I believe that they are true historically, and most natural philosophically."

While we have thus attempted to vindicate the divine record of the miracles of Christ, we do not attach the importance to them that most believers do. They make the divinity of His mission to rest upon them. Christ, Himself, takes quite other ground. He declares it to be "an evil and an adulterous generation that seeketh after a sign"; said: "They have Moses and the Prophets; if they will not hear them, neither would they be persuaded though one rose from the dead." It has already been made to appear, we think, in what we have said on His miraculous birth, that Christ treated all such things as *incidental*. For the truth of what He said and did, He appealed to the reason, the consciousness,

and the conscience of His hearers, challenging their judgment of the righteousness and divinity of His cause on its own inherent merits. Said He: "Why do ye not of your *own selves* JUDGE what is right?" "If I do not the works of My Father, *believe Me not.*" "If any man will do His will, he shall *know* of the doctrine, whether *it is of God*, or whether I speak of Myself." As if He had said: "Use your own judgment, your honest reason, your God-given intuitions of the truth; don't pin your faith on a miracle."

Thus He made His Religion to stand on its own basis; His own claim to rest on the Truth of that Religion; the apprehension of the Truth of that Religion to be by the Perceptive Faculty of the honest, God-taught soul; and piety and discipleship to be conditioned on the reception of that Religion so perceived to be True, and not because it was accompanied by miraculous works.

Christ, not only did not pretend to prove the divinity of His teachings by wonders, but disparaged such method, for such a purpose. When the Pharisees and Sadducees desired Him to "show them a sign from Heaven" of His divine authority, he replied—"When it is evening ye say, it will be fair weather to-morrow, for the sky is red: and in the morning, it will be foul weather to-day; for the sky is red and lowering. O, ye hypocrites, ye can discern the face of the sky, but cannot discern the signs of these times. A wicked, an adulterous generation seeketh after a sign, and no sign shall be given to it." As if

He had said : “The kingdom of God is clearly demonstrated among you by its own infallible evidence, and is as clearly visible to the spiritual eye of the honest and sincere, as the signs of fair weather and foul are to the physical eye ; and ye ask for a sign from Heaven. Ye have it already, if ye have eyes to see withal. As ye have not, not even a sign from Heaven can help you ; nor is it needed by the humble, honest soul.”

Thus it is evident that Christ undertook to found His Church on broad self-evident Truth, and not on incidental phenomena, nor any speculative doctrines, involving doubt and endless debate, such as subsequently sprung into existence among carnal professors, and have survived to the present day. A miracle can only be absolutely conclusive to them that behold it. To others it must rest on historical testimony which with some would be sufficient, perhaps with most, while others, with minds so disposed to doubts, it might seem to be inadequate and unconvincing, whose honest sincerity there might be no reason to doubt. But uniformity of belief in such things is happily not required. Here the rule is, as the apostle expresses it—“Receive him, but not to doubtful disputations”—not to dispute his doubtful thoughts—“for God has received him.”

Professor Seeley, author of “*Ecce Homo*,” takes the extreme view that the miracles were absolutely essential to Christ’s success. His words are—“If we suppose that Christ really performed

no miracles, then no doubt the faith of St. Paul and St. John was an empty chimera; but it is none the less true that those apparent miracles were essential to Christ's success, and that had He not pretended to perform them, the Christian Church would never have been founded, and the name of Jesus of Nazareth would be known at this day only to the curious in Jewish Antiquities."

And even Renan, who does not believe in the reality of the miracles, holds with Seeley, though inconsistently, we think, with other positions in his *Life of Jesus*, that the belief that miracles were wrought, was the initial force that gave power to the Gospel, if not absolutely essential to its success, at first, though not a perpetual necessity; for he says—"Christ was a miracle-worker in spite of Himself. The miracle-worker and exorcist have fallen, but the religious Reformer shall live forever."

The miracles of Christ, for the most part, were prompted by humanity. Pure love and sympathy for the suffering were their moving cause. Whatever bearing they had upon His reputation as a Divine Teacher, was incidental. Doubtless they served to give additional force and success to His Teaching. He, however, never wrought a miracle expressly for the confirmation of His claim as the Sent of God, or for calling the attention of men to His Divine Right of Grand Supremacy. When they would spread abroad the wonder and honor of a miraculous cure, He

gave strict charge that they should not do it. Again and again did He seek to avoid the clamor of applause, and ever would hide Himself behind the FATHER. To seek display and honor is the course of the Egotist and Charlatan. He said : "I receive not honor from men." "I seek not My own glory." "If I honor Myself, My honor is nothing ; it is My Father that honoreth Me." "He that speaketh of himself seeketh his own glory ; but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him."

Thus did He hide Himself in the Father, making no account of any popularity or fame that His wonderful works might have spread among the people. Nor did He work a miracle for His own physical benefit. When famishing in the wilderness, He would not turn the "stone into bread"; nor cast Himself down from the pinnacle of the Temple, trusting to the promise of angels to bear Him up ; nor call to His assistance, on the occasion of His arrest, the legions of angels which He declared the Father would send Him at His request. But His tender heart, ever awake to the call of the poor and the suffering, could lead Him to restore an only son to a poor widow, who bewailed him, as she supposed, lost to her forever. Could give sight to a blind beggar by the wayside, restore the cripple at the pool, feed the famishing multitude in their absence from their homes, and command the "Keys of Death and of Hades," unlock the

Charnel of the dead, and give back His friend Lazarus to his sisters, who, wailing, had followed him to the tomb.

Such was the purpose of Christ's miracles ; not for the glory and confirmation of His Cause. Had He never wrought a miracle CHRISTIANITY would have lived and triumphed all the same. To speak of a system of pretended or of real miracles, as giving to Christ His success, without which His whole work would have perished, and He only found by a search of the "*curious among the Jewish Antiquities,*" is to take the Scaffold-*ing* for the SUPERSTRUCTURE, the *shell* of things for the SOUL and SUBSTANCE of things. Socrates wrought no miracles, and does he not live in his works, and is he not a power in the world to-day? CHRIST was a thousand times greater than Socrates, and His Teachings a thousand times more morally profound and far-reaching than his, and would *His* work have perished and He only be known "to the curious in Jewish Antiquities"? And as to *pretended* miracles, they might serve the purpose of a Mahomet or a Brigham Young, but Christianity, by its own Inherent Truth and God-Inspired Energy, vomits out the vile pretence, refusing to stand even on the real miracle itself, though welcoming it as an *auxiliary* force in its march to conquest.

Christ was "God manifest in the flesh"; lived in the bosom of the Father by uninterrupted communion, and so revealed Him. Thus Himself and the Truths He uttered were of God—a

Divine Revelation, independent of miracles. He was what He was solely by virtue of His character and His relations to the Father; and His Teachings were True *in themselves*, as the honest "doers of the will of God," He declared should be able to "KNOW" (John vii. 17).

Therefore, we repeat, had no miracles been performed, that Revelation of GOD in JESUS CHRIST would have lived and propagated itself through the Ages and to the ends of the Earth. The Sermon on the Mount needs no miracle to give it currency or success. It seems to us that one has not penetrated the secret of Divine Power when he depends for the success of the GOSPEL on that which is *extrinsic*, and not on its own *vital* and *God-given* force. Flaming by its own light, the Truth proclaimed by Jesus Christ, as the Voice of God from Heaven, resounds through the world, and everywhere the responsive soul feels the thrill of the Divine Inspiration, and asks no other Sign from Heaven than the Seal which it bears in *Itself* of its own DIVINITY.

Had miracles been absolutely essential, they would have been exalted into an Institution of the Church and made perpetual. Not in the nominal church;—that has ever been on too low a plane to command such Divine Powers—but in the "Church of the First-Born, whose names are written in Heaven"; the "True Worshipers who worship the Father in spirit and in truth." But there is no such Institution of Miracles. They seem to have ceased as an accompaniment

of the propagation of the Gospel. We do not say that there may not be isolated cases of miracles. But if there be, they are not with the *Hierarchy*; with the Prelates and the great ones; but with the humble and otherwise unknown and unrenowned, like the poor Colored Woman, whose apparently authenticated cures have recently been reported as the effect of her earnest, persistent prayers of faith.

Since the Resurrection and the Ascension of CHRIST to Heaven, HE is His own MIRACLE, surviving as a LIVING PRESENCE with His people, fulfilling His pledge—"Lo, I am with you always, even unto the end of the world." They see Him at the Head of the "Sacramental Host," wielding "all power in Heaven and in Earth," "going forth from Conquering to Conquer." He still "speaks as never man spake," and His Truth reaches the human heart with SELF-ASSERTING authority, whereby dead souls are raised to life; blind and deaf souls are made to see and hear; and the demons of depravity are exorcised, and the subjects take their place at the feet of JESUS, "clothed and in their right mind." These are the perpetual MIRACLES of CHRIST, "who was dead and is ALIVE FOREVERMORE"; and in the blaze of *their* glory a thousand dead Lazaruses raised to life are but as the twilight rays in comparison of the perfect blaze of the NOONDAY SUN.

CHAPTER VII.

THE MESSIAHSHIP OF CHRIST.

THE whole Jewish nation, subject to the yoke of their enemies, felt the necessity of a coming DELIVERER, and were anxiously expecting such an arrival. The old Prophets were full of the idea which possessed them as inspiration, and so gave utterance to their conceptions of Him, of His kingdom, and of His work ; often in earnest and glowing descriptions which formed the groundwork of the general expectation. When there is a universal and spontaneous cry of the soul for help, that help is sure to come, for the very throes of the nation bring it to birth. So the SEERS who announced the coming Messiah, could not fail to realize a fulfilment of their predictions when the pregnant womb of time should reach the period for it to bring forth its GIFT to Humanity. Then the nation itself may crumble away, but, in a sense, it shall live forever in its undying BENEFACTOR. If, as in this case, the deliverance that is called for be of a spiritual character, the carnal will mistake, and will not know their Deliverer when He arrives. An Alexander, or a Napoleon will be hailed by such as in harmony with their material ideas and in-

terests ; but it is only the heavenly-minded that will recognize the signs of the Reformer, the "King of Righteousness," though He is really the ONE for whom the people are unconsciously groaning. That CHRIST was the Anointed One ; that He answered to the descriptions and fulfilled the predictions of the Prophets, will be clearly determined as we trace the characteristics by which the MESSIAH was to be distinguished.

He was to be a King ; His kingdom was to gloriously triumph and be perpetuated, while His character and work were distinctly marked. It had been said, "A king shall reign." "He shall have dominion from sea to sea, and from the river to the ends of the earth." "Of the increase of his government there shall be no end, to order and establish it with judgment and with justice, from henceforth, even forever." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." "All men shall be blessed in Thee ; all nations shall call Thee blessed." So the kingdom of Messiah was to be universal and perpetual.

But what was to be its character ? what the administration of its king ? It was to be "established with judgment and with justice." "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." "He shall come down like rain upon the grass, like showers that water the earth." "He shall reign in righteousness," and "in his days shall the righteous flourish,

and abundance of peace so long as the moon endureth." So the kingdom was to be one of righteousness, justice, mercy; and peace as the fruit of these.

But what, specifically, shall be the character of its King? Who shall anoint him, and what shall be the quality of his work? "The *Spirit* of the LORD GOD shall be upon him, because the LORD hath ANOINTED Him, to preach good tidings to the meek: He hath sent him to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to comfort all that mourn." "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for His law."

Here is a kingdom after no earthly pattern, but one that is a reflex of the Kingdom of Heaven. No kingdom of the Jews; no restoration of the *earthly* Hebrew Monarchy. "The Gentiles are to come to its brightness." Its King is to be anointed by God, Himself, with the unction of the Spirit, in which no priest is to bear a part. He is to make no display of royal pomp after the manner of earthly monarchs; no march to his throne amid war and tumult, the "lifting up" of battle-standards, and the wild "cry" of victorious armies. "He shall not strive,

nor lift up, nor cause his voice to be heard in the street." Instead of being attended, honored and served in royal style, it is said: "Behold, thy King cometh unto thee, O daughter of Zion, lowly and riding upon an ass." His kingly work is not to issue decrees, command armies, and extend his dominions by means of the sword; but to preach the Gospel to the poor, heal the broken-hearted, set free the bound, deliver the captives, succor the bruised reeds—the halting and discouraged souls—fan to flame the smoking flax of smoldering spiritual desire; open the eyes of the blind, unstop the ears of the deaf, help the lame to walk, defend the poor and needy, smite the oppressor, vindicate justice, and "set judgment in the earth." Whoever comes answering to *these characteristics*, establishing *such a kingdom*, is the "ANOINTED of the LORD GOD—is the MESSIAH."

CHRIST responded to these conditions. All the Messianic characteristics met and were embodied in Him. His Kingdom is the perfect realization of the prototype. "My Kingdom," said He, "is not of this world"—not of the spirit and methods of earthly States. It is the "Kingdom of God." He announces at the outset—"The Kingdom of God has come unto you"; but "It cometh not with observation,"—with the pomp and insignia of earthly royalty. "Lo, the Kingdom of God is within (or among) you." It was already noiselessly and unostentatiously revealed in their midst, in the sway of the Divine

Principles He had launched among the people in His Sermon on the Mount, and His Teachings in the Synagogues and Temple and elsewhere. The seat of the Kingdom is the Human Soul; its power, the sovereignty of Truth; its vocation, the establishment of Justice and the enthronement of Love. This is its *spiritual* manifestation. Its *visible* organization comes afterward.

The Law of Christ's kingdom is—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself": a Law which, in its execution, fulfills all the objects of the Messianic reign. The kingdom was not for the Jews, as such, but for all mankind. "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations," is the statement in which Jesus proclaims its universality, and shows the scope of its beneficent design. Hence it is said: "They shall come from the East, and from the West, and from the North, and from the South, and sit down in the kingdom of God." The Jews having apostatized from the true idea of the Messianic reign, supposed the coming Deliverer would break the Roman yoke, march at the head of their armies, restore the demolished throne of David, and extend its sovereignty over surrounding nations. CHRIST did not answer this expectation; but on the contrary, told them that while men should enter the kingdom from the four quarters of the globe, "they, themselves, should be thrust out." The subjects of the kingdom are made so, not by being the lineal

descendants of Abraham, but by virtue of the righteousness that distinguished Abraham—a condition and qualification that opened its door to every people who should accept its Principle and submit to its Law.

As we have said, all the characteristics of the Messiah were embodied in CHRIST. When the Baptist sent messengers to Jesus to know of Him whether “He were the One that was to come, or if they should look for another,” He replied,—“Go show John those things which ye do hear and see: ‘The blind receive their sight, the lame walk, the lepers are cleansed, the dead are raised up, and the poor have the Gospel preached unto them.’” Messiah was to be just, a friend of the poor, a defender of the wronged and the oppressed, and full of human sympathy and love; and in these works He would show John He was fulfilling the mission of the Anointed; and the Baptist was satisfied. It was not the miraculous nature of some of these works that constituted the evidence of His Messiahship, but their *humanity*. It had been foreseen, and therefore foretold, that the Messiah in seeking to reach the depth of human suffering would sometimes employ supernatural means; but it was the fact that the suffering was reached and relieved that in every case constituted the proof of His Messianic character. Any amount of wonder-working, in the absence of this, would go for nothing, as they did in the case of some of the false Christs that arose in those days.

The Records affirm that "God anointed JESUS of Nazareth with the Holy Ghost and with power: 'who went about doing good,' and healing all that were oppressed of the Devil: for God was with Him. And we are witnesses of all things that He did both in the land of the Jews, and in Jerusalem." "To Him give all the Prophets witness." The poor, the sick, the outcasts, received His merciful sympathy and help.

But ascending to the higher and spiritual character of His work, we find in Him the perfect enthronement of the Law of the kingdom. We see Him clothed with that "Righteousness which was to be the girdle of Messiah's loins, and the Faithfulness which was to be the girdle of His reins." Robed in the "Truth with which He should judge the people," He became its personification so as to be able to say, "I am the Truth." And as the MESSIAH was represented as saying—"Lo, I come to do thy will, O God," so the CHRIST made that will the Law of His being; and so making it, appealed to the fact as the sovereign ground of His claim. Hence He said: "If I bear witness of Myself, My witness is not true. I can of Mine own self do nothing; as I hear I judge; and my judgment is just, because I seek not Mine own will, but the WILL of HIM who sent Me." "I do always the things that please HIM."

We here, therefore, as everywhere, arrive at the fact that it was Christ's CHARACTER that constituted His *Divine Right* of MESSIAHSHIP, and not a personal claim as the heir of the

Jewish Throne. His mission was one of Love, of Judgment, and of Justice. The principle, strength, and glory of His kingdom, and that which was to give it universal sway, and adapt it to all races, conditions, and climes, was the ABSOLUTE TRUTH. This was the oil with which He was anointed. It was this that lifted Him into His Royal Place, and constituted His regal honor and potency—made Him KING of men. It was in this character as the embodiment of the TRUTH, that He was to “go forth from conquering to conquer”; subduing human souls; renovating human society; subordinating the nations; till “the kingdom and the dominion, and the greatness of the kingdom under the whole heaven should be His, and stand forever.”

We, therefore, repeat: Whoever should come with such a *character*, with such a *principle*, working with such *benevolence* to *such an end*, must, of *necessity*, be the MESSIAH; and CHRIST is that ROYAL ONE. He, being what He was, only fulfilled His destiny. What He was, He was naturally by virtue of His character. “Because Thou hast hated iniquity and loved righteousness, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows,” is the Formula of His Inauguration. So, exalted to the HEAD as the Representative Man of men, He proclaimed the supremacy of TRUTH, and the absolute sovereignty of GOD alone, to whom He and all were, alike, responsible, and whose kingdom

was open and free to all as to Him, and on the same condition—viz., the *doing of the FATHER'S WILL*.

Personally Christ withdrew, at His ascension, from the Theatre of conflict, leaving only what He calls the "SPIRIT OF TRUTH" which should "*abide forever*," as a "Comforter" of His people, and as a "Convincer" of the world "of sin, and of righteousness, and of judgment." He made allegiance to this Spirit of TRUTH,—Love to God and our Neighbor—the sole ground of membership in the Messianic Kingdom.

The Kingdom being spiritual and embracing all peoples in its plan, both as foretold by the Prophets and as inaugurated by Christ, it was not necessary for Paul, or any one else, either at first or since, to "*effect a change of base*" in order to sweep within its jurisdiction the teeming nations of the Gentile world, as a writer some time since affirmed in the now discontinued Boston *Radical*.

And here it may be proper to say, that none having come before Him answering to the character and qualifications of Messiah, Christ might well declare, as He did—that all who had previously claimed to be such were "*thieves and robbers*." That He referred to such pretenders as Theudas, who led an insurrection in the interest of himself and followers, and Judas of Galilee, who took advantage of the Roman tax, so hateful to Jews, to rally a revolt, in which large numbers took part in hope that they had found

their Deliverer—we say that these and such as these were the ones referred to by “thieves and robbers,” is altogether manifest. Yet this language of Christ—“thieves and robbers”—it has been asserted, was meant by Him to apply to all the great Reformers who had appeared in times previous, including Moses and the Prophets, whom Jesus expressly honored, as everybody knows who has read His history ; and denounced the Jews and their fathers as the murderers of these Martyrs of God, who, He declared, would demand their blood of that generation. The writer of “Foreclosure of Spiritual Unity”—also in the old *Radical*—says: “Man can be proved naturally a thief and a robber, only upon the ground that before ONE came to show what alone could make him deal honestly with God, all his previous teachers had been ‘thieves and robbers’; thus perverting the plain and most obvious meaning of Christ’s words. That He should denounce Impostors was natural ; that He could flout His brother Apostles of Truth, was simply impossible. Over and over again He endorses Moses and the Prophets, and puts Himself in the category of God’s servants with them. Declares His own mission was to ‘fulfill the Law and the Prophets, and not to destroy.’ Tells the unbelieving Jews that ‘had they believed Moses they would have believed Him’; and also reproves His own disciples for being ‘slow of heart to believe all the Prophets have said.’”

To be sure, this defence seems almost trifling

with the character of the unselfish and magnanimous Christ ; but when men, claiming to be fair-minded Radicals, can so misinterpret the Great Teacher with what seems almost a wanton unfairness, we feel called upon to offer a word of explanation and correction, though certainly not demanded. We trust, therefore, that man will henceforth escape the charge of being “ naturally a thief and a robber ” ; but if he should not, let no one—not surely an honest Radical—attempt to trace the slander to Christ, the Messiah of the Kingdom of God.

Now, Christ in His Messianic character was preëminently the SON OF MAN, in His fraternal relation to the Human Race as its Elder Brother, embodying and exalting the attributes of Human Nature to their highest pitch of perfection and grandeur. In Him Humanity took its highest possible form. His love for the Brotherhood was the deepest, the most boundless, the most exhaustless. He renounced every worldly advantage, devoting Himself to poverty, exhausting toil, malignant persecution, and to death of the most excruciating character. Justice, Benevolence, Philanthropy, were personified in Him. A King by nature, by supreme moral strength, by sublime heroic endeavor, He became a servant of the people—“ came not to be ministered unto, but to minister.” So He sacrifices Self, for this end. No temptation can draw Him aside ; no suffering can make Him relax, equivocate, or compromise. When shown “ all the kingdoms

of the world" to tempt His ambition He says—"Get thee behind Me, Satan." When the people "would make Him a King"—some Judas of Galilee, or Coziba—He left His misguided votaries, and fled to the solitudes to escape. When He spoke of His suffering and death as a necessity, and Peter, unwilling to contemplate such a result, said—"Be it far from Thee, Lord; this shall not be unto Thee," He turned to him and said: "Thou art an offence unto Me; for thou savorist not the things that be of God, but those that be of men." And in referring to the same tragic end, He said: "I have a baptism to be baptized with, and how am I straitened till it be accomplished." This was the Baptism of Sorrow and Death. And when the hour speedily arrived, He exclaimed, "My soul is exceeding sorrowful, even unto death; and fell on His face and prayed, saying, O, My Father, if it be possible, let this cup pass from Me; nevertheless not My will, but Thine be done."

Thus we see, that He was beguiled with no visions of earthly glory, or of a popular following, such as the impostor, or even the enthusiast would have made the constant stimulant of his ambition, but kept steadily in mind the one great fact to which He gave utterance—"My Kingdom is not of this world." Through suffering and death He will "enter into His Glory," take up His Crown and Sceptre, when His Messianic reign would be fully inaugurated, to be carried forward in the Dispensation of His Providence, by

the Power of the "Spirit of Truth," the "HOLY GHOST, sent down from Heaven," and by all the collateral forces of knowledge, science, invention, and art:—in a word, by "all the powers in Heaven and in Earth," now "given into His hands" for this express purpose and end. These are His Forces of Salvation, and the Insignia of His Royalty, till the visible and organized kingdom shall be revealed in the "Age to come." At present it was but nascent; the glory of the Royal Establishment was to be in the distant future. The preliminary work is to diffuse the "Gospel of the Kingdom," implant its *principle* in *human hearts*—its Law of Love in human souls, so as to make sure its peace and permanence when it shall arrive. "Go ye into all the world, and preach the Gospel to every creature," are the words of the great Commission. "He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me." "Behold, I send you forth as sheep in the midst of wolves. Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey; for the laborer is worthy of his meat." There was to be no rich provision, nor fat salaries for the missionaries. They were to depend on the self-sustaining power of the cause. If men accepted their message, received the Law of the kingdom into their hearts, a divine enthusiasm would seize them and cause them to consecrate means, as well as themselves, to the work, and so the preacher would not lack the necessary supply of

his needs. Love is the impelling force ; and the rule is—"Freely ye have received, freely give." Every disciple, every subject of the kingdom, is absolutely of this spirit, and calls "nothing he has his own," but holds all for CHRIST and His CAUSE. Scattered by persecution from Jerusalem, "they went everywhere, preaching the Word, the LORD working with them"; and there was no halting for want of funds. The Apostles and Preachers were men of trades and of business, and knew how to help themselves, and carry forward the work without a Missionary Society behind them at Jerusalem. Said Paul: "We have coveted no man's silver or gold ; ye yourselves know that these hands have ministered to my necessities, and to those who were with me."

With such appliances, rendered all-powerful by the "Holy Ghost sent down from Heaven," "convincing men of sin, of righteousness, and of judgment," the Christian Cause, within about seventy years, from the death of its Founder, had spread over almost the whole Roman Empire, and into nations beyond the verge of that mighty sovereignty ; and has continued its march through the subsequent ages, as an Omnipotent Force, transforming human character, creating civilization, and then wielding that civilization for its own ends. And on shall it advance till the hour of Consummation arrives.

CHRIST is called the "Lamb of God" to mark the meekness and peacefulness of His character during this Dispensation of Preparation ; but

the "Lion of the tribe of Judah" to symbolize His power and majesty when he "comes in His glory, and all the holy angels with Him, and shall sit on the throne of His glory" to judge the nations.

That the Plan of Christ was of this character ; that He contemplated and attempted no formal organization of His followers into a visible kingdom, or even a hierarchy, during this preparatory period of the propagation of His Gospel, but held it in reserve for the "*Age to come*"—what He called the "REGENERATION"—is clearly stated by Him. When His immediate followers asked Him—"Lord, wilt thou at this time restore again the kingdom to Israel? He said unto them : It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you ; and ye shall be witnesses unto Me both in Jerusalem and all Judea, and in Samaria, and unto the uttermost parts of the earth"; thus showing the character of the plan as we have described it. Again, "Because they thought the Kingdom of God should immediately appear, He spake a parable and said : A certain nobleman went into a far country to receive for himself a kingdom, and to return"; alluding to the custom of going to Rome to be invested with royal prerogative over some provincial government subject to the Imperial authority. This nobleman, who represents the Messiah in the parable, delivered talents to his

servants, saying, "Occupy till I come." When he returned he rewarded the faithful, rebuked the delinquent, and slew those who had revolted against his authority. The points are, that Christ was to depart to His Father to receive His kingdom, and to return, at the time which the "Father had put in His own power," when He would welcome those to participate who had received His Gospel and entered into the spiritual brotherhood, but would exclude the disobedient and rebellious. Again He says: "The Son of Man shall send forth His angels and they shall gather out of His kingdom all things that offend and them that do iniquity; and *then* shall the righteous shine forth, as the sun, in the kingdom of their Father." This He said, in the same connection, should be at the "end of the world," or *age*, as the word, in almost all such connections, invariably means. We quote one more very important passage on this subject, found in the 25th of Matthew: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory; and before Him shall be gathered all nations." Then follows a scene of Judgment, where the destiny of each and all is determined by their love of humanity; where the Messiah, the King, declares Himself represented in every suffering brother of the human race, holding what was done to these as done to Himself. It was by virtue of His HUMAN NATURE, in which as Son of God He had been Incarnated, that He was exalted to His Ju-

dicial Seat and obtained the right to dispense the judgment in the case. He says: "The Father hath given Him authority to execute judgment also, *because* He is the SON OF MAN." Blessed hands to fall into! "With righteousness shall He judge the world, and the people with equity." To have known and honored the Judge, personally, is not necessary to a verdict of justification and reward. When some say, "Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? or a stranger, and took Thee in? or naked, and clothed Thee? or sick and in prison, and came unto Thee?" He replies—"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, MY *brethren*, ye have done it unto ME." By the deeds of humanity to have given proof that they had adopted His *Principle*—the LAW of His Kingdom—"Thou shalt love thy neighbor as thyself," is all that He requires; and this is sufficient for a heathen and Christian alike; for "in every nation he that feareth God and worketh righteousness is accepted of Him," whether a personal follower of Christ or not, for this is the genius of the GOSPEL as a system of PRINCIPLES, and those Principles are CHRIST. These deeds of Justice and Mercy which are required in the divine ordeal, are the passport to the kingdom, and only the selfish and inhuman are excluded. Christ will establish a Society of Unity, Love, and Peace, and can admit of no disturbing forces such as had caused the misery and

conflict of men during the preceding ages of the world. To receive these divine Principles is to receive CHRIST ; and to receive CHRIST is to " receive the FATHER who sent Him " ; and this every just, loving, and noble soul shall come to see and know at last, and thus know that He is the " SAVIOR of all men," and rightfully the *universal* KING and JUDGE.

The time of this second coming and reign of CHRIST, the MESSIAH, is nowhere fixed by Him, especially not as then near at hand. The early disciples seem to have adopted such an idea, mistaking some things that Jesus said in connection with the subject, but without warrant from Him. Indeed He cautioned them against the idea. Even now there are those who will have it that Christ inculcated the error and, therefore, was, as well as His followers, disappointed. Members of the "*Boston Radical Club*," a while since, discussed this subject and took this view. And Mr. Renan remarks in his "Life of Jesus," that He predicted the end of the world and His second coming in that generation. Let us see how the case stands.

The principal discourse, wherein this subject is spoken of, is in the 24th Chapter of Matthew, and parallel places in the other Narratives. In the first part of the chapter in Matthew, Jesus speaks of the calamities that were to come upon the Jewish Nation, and particularly those that were to befall Jerusalem and the Temple. Among other things, of Jerusalem He says,—“The days

shall come upon thee that thine enemies shall cast a trench about thee, and keep thee in on every side; and shall lay thee even with the ground; and they shall not leave one stone upon another." And of the Temple He says,—“Verily, I say unto you, There shall not be left here one stone upon another that shall not be thrown down.” The impending ruin was visible to Him, as He saw the causes at work which should speedily produce the catastrophe. One of such divine illumination as Jesus, so at home among principles and causes, could not but see the coming destruction. Of course, in such an assault upon Jerusalem as Christ saw impending, the Temple He well knew would be the special object of Pagan indignation.

Having uttered His prediction of Jerusalem's calamity and the razing of the Temple, He passes to the subject of His coming and the end of the world, or age. After discoursing some time upon this, He resumes the former topic and says,—“When ye see all these things know that it”—(Jerusalem's overthrow)—“is near, even at the door. Verily, I say unto you: This generation shall not pass till all *these* things be fulfilled”; “but of *that* day and hour (the end of the world and His second coming) knoweth NO MAN, no, not the angels of Heaven, *neither the SON*, but MY FATHER *only*.” He had before admonished His disciples, when they should see the evils that should befall that generation, not to be troubled as though the great event was at

hand, saying—"The end is not yet." "This Gospel of the kingdom must first be preached *in all the world* for a witness to *all nations*; and *then* shall the *end come*,"—a work that no sane man ought to suppose accomplishable in the days of those then living; and which has not yet been accomplished; and Christ was no enthusiast to look for improbable or impossible things. Till that work is done, on the word of Christ, Himself, no man may build an expectation of the speedy coming of the end, whatever that may be. Besides how could Christ predict His immediate appearing, and the end of the world, when He had just said: "Of that day and hour knoweth no man, no, not the angels of Heaven, *neither the SON*," Himself, "but the FATHER *only*"?

When, therefore, the Boston Radicals, or Mr. Renan, or any others, say that Christ affirmed His own speedy second coming and was mistaken, it will have been seen, we trust, that the mistake is *theirs* and not CHRIST'S.

There is apparently some confusion in the narration of this matter, arising, doubtless, from the incorrectness of the Narrators in giving the *order* of events as rehearsed by Christ: for He never mixed His subjects, or evinced the least confusion of thought or statement, whereby the hearers could be left in doubt of His meaning. But even from the seemingly involved order of statement, we are able to find the key of the explanation, which is as given above.

On the whole, we are able to see distinctly the order of Messiah's plan of procedure. By His supreme inherent and acquired qualifications, He takes His place as the Head of the New Dispensation, the Representative of the Father, whose attributes of Justice and Love become incarnate in Him, and "He is God with us." Thus endowed, He becomes the DELIVERER to save sinful and oppressed souls; and calls to His aid representative men, to whom He commits the propagation of the principles of His Kingdom, and bids them "go into all the world and preach the Gospel to every creature," and thus "prepare a people for His name," promising to "be with them always, even to the end of the age"; when He will come again as King and Judge, "with power and great glory," fulfill the ancient prophecy and establish a "kingdom under the whole heaven, break in pieces and consume all the (adverse) kingdoms of the world; whose dominion is an everlasting dominion, and His kingdom that which shall not pass away." Then, in this REGENERATION, they that have received the Law of the Kingdom—the Principle of Reciprocal Love, made manifest in all the Humanities—"shall shine forth in the kingdom of their Father"; and CHRIST shall reign, administering "judgment and equity" over a quiet, happy, and harmonious world, till the end of this, the proper MESSIANIC AGE, reaching from the time of His Second Advent

to the consummation of His work in subduing all adverse powers, even Death ; “ when He will deliver up the kingdom to God, even the Father,” and become subject Himself to the Father, that “ GOD may be ALL IN ALL.”

CHAPTER VIII.

THE DIVINE DEMOCRACY OF CHRIST.

CHRIST'S Mission was not only to reveal the "True God," and furnish a System of Truth, but to effectuate a BROTHERHOOD among men as a basis of an Everlasting Society, wherein Liberty, Fraternity, and Equality should not be a mere name, but an absolute realization. This could only be reached through *unity* on the basis of *Reciprocal Love*. He sets forth His own unity with the Father, and shows that the unity of the Brotherhood is to be upon the same principle and to be brought about in the same way. Of His own unity with the Father He says, "The Father is in Me and I in Him." "I am not alone, but I and the Father who sent Me." "I and my Father are ONE."

But this unity He expands so as to include all true and loyal souls. The unity of the many, of all, is to be the same, as perfect and complete as that of the Son and the Father. So He says, "Ye shall know that I am in the Father, and ye in Me, and I in you." "If any man love Me, he will keep my words; and my Father will love him, and *We* will come unto him and make *Our* abode with him." The unity is still more

distinctly and intensely set forth, as follows :
“Father, the hour is come ! Glorify Thy Son, that Thy Son may glorify Thee. I have manifested Thy name to them Thou hast given Me. I pray for them, for they are Thine. And all Mine are Thine, and Thine are Mine. Neither pray I for these alone, but for all them who shall believe on Me through their word ; that they all may be *one* ; as Thou, Father, art in Me and I in Thee ; that they may be ONE in US : I in them and Thou in Me, that they may be made perfect in ONE.”

The unity is thus complete. The good and true are one in Christ, and all are one with the Father—Perfect in ONE. But this is not Buddhist absorption. It is not the merging of the less in the greater, so that the less, parting with its own distinctive attributes, ceases to exist *as ITSELF*. The very nature of consciousness, reason, and will, forbids this. Besides, man’s social nature proves God’s nature to be social. The demands of His own nature, therefore, require the personality of all who enter into the unity, to remain distinct, while all hearts throb in unison, and all wills respond as one in obedience to the social law—the Law of Love.

The subjects of the unity being God and human souls, that unity must consist of *assimilation of character and will*, and must be by some *principle* common to all. That principle must be one that enters into the Divine Nature, in conformity to which God is a Unity in Him-

self. All the attributes of God exist and are in unison under the control of the one essential principle of His Moral Nature, which is LOVE. This must forever secure the unchangeableness of God, prevent self-conflict, and constitute Him an eternal UNITY. Hence, one that was divinely illuminated has said, "He that dwelleth in love, dwelleth in God and God in him, for GOD IS LOVE."

Thus, what is so inevitable in the philosophy of the case, Christ everywhere recognizes and makes the foundation of His system. He announced at the very beginning of His work, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," declaring that on this "hang all the Law and the Prophets." This He made the *Base*, the all-transforming power. Through this His disciples were to be initiated into the Brotherhood of His kingdom. Not through ceremonies, speculative beliefs, not even through sacrificial blood only as a means of manifesting the love of God, and "drawing all men to Christ," crucified as an expression of that love.

Jesus came to show us the Father as the God of Love; and so interpenetrated was He with this principle, that His will was in perfect concord with the will of the Father, and He could say, "I do always the things that please Him." So wholly was His heart, thought, purpose, action, in harmony with God, that there was but one will between them. Like confluent streams they

flowed, necessarily, in one channel. "I come to do Thy will, O God," and "not my will but Thine be done," are the words in which He declared the Divine Harmony. But all are to be one as Christ and the Father are one. Hence the wills of all are to be one with the will of God ; in other words, His will is to be the sole supreme Law, and Love the moving cause. As in physics, any number of things that are similar to any given thing are similar to each other ; so moral natures assimilated to the one principle of Love, must be essentially alike—must be *at one* with that *Principle*, and at one with one another ; at one with Christ who embodied it, and at one with the Father, the God who is Love.

Christ does not reason this as a philosopher, though it is philosophy and the purest deduction of reason. It was not His work to found a school of philosophy. Had He done so He would have been as little known as Socrates and Plato ; and then truly, as *Ecce Homo* says about the absence of miracles, He would only be known to the "curious in Jewish Antiquities." That He could have expounded in philosophic phrase and method, written books on the laws of mind and the principles of things, and reasoned with far-reaching thought, who will doubt? That He seized truth and announced it ; grasped principles and flung them forth without the schoolmen's methods, appealing at once to the consciousness, conscience, and reason, shows how much better He knew the human soul, and its relations to

truth, and His greater faith both in the truth and man, than those philosophers. And His hold on the souls of men, and His triumphs over two hemispheres for more than eighteen hundred years, prove that His is the true Divine Method, not to be superseded by "Ethics of Science," or "Societies for Ethical Culture," or by "Sociology," or the "Scientific Method," though it welcomes these as collateral auxiliary helps in solving the Social Problem.

Christ does not deal with dogmata, but with essential Truth. What He speaks He *sees* and *knows*. "We speak that we do know, and testify that we have seen," are the words in which He affirms His intuitive perceptions. Dwelling as a Loyal Soul in the midst of Principles that radiate their light as the central sun of the Spiritual Realm, He deals at once with causes, as we before have had occasion to say, and traces them without process to their results, with unerring celerity and directness. This is not a digression, for we are discovering the Principle on which Christ founded His Divine Democratic Society.

Now, what, from these principles, is the actual realization in that Brotherhood that JESUS came to establish? We do not mean in Heaven, but here upon the earth and among men. He had said, "By this shall all men know that ye are My disciples, if ye have love one for another." He was to verify to the world the Law of the Brotherhood, "*Thou shalt love thy neighbor* AS

‘HIMSELF,’ a Law involving the full consecration of life, powers, and property for the well-being of others, as Christ, Himself, had done. “Because He hath laid down His life for us, we ought to lay down our lives for the brethren,” was the clearly involved law of action ; and if *life* was to be given up for the welfare of others, of course every less thing was to follow under the same rule. Selfishness was completely excluded. Personal interest was not to be considered, only as involved in the general welfare. Christ and His cause were everything ; the peace and unity of the Fraternity paramount.

Christ initiated no impracticable thing when He founded the Brotherhood of Equality on the basis of Reciprocal Love. The first Christians caught the spirit of the Master and proved themselves worthy disciples, and showed that they followed no idle dream when they entered into those arrangements of fraternity which they at once adopted to give life to the Idea of unselfish mutual love. “All that believed were together, and had all things common ; and sold their possessions and goods, and *parted them to all as every man had need*. And they continued daily with ONE ACCORD, and did eat their meat with gladness and singleness of heart. And the multitude of them that believed were of *one heart* and ONE SOUL.”

Such is the record of Christ’s cause as He founded it. It is the kingdom of God among men. He had taught His disciples to pray,

“Thy kingdom come, Thy will be done on earth as it is done in Heaven,” and here it is nascent, and destined to grow and expand until “that which is perfect is come.” Not in that particular form where all things were held in common, but in *principle* the same. For the love that is the basis, excluding all selfishness, gives its possessor to see in his fellow another *self*, to whom he says, “All mine is thine, and all thine is mine.” All who are “of the truth” are and must be forever, of “*one heart*” and of “*one soul*,” working ever for the common good, under the one supreme Law of Love. And they, and they only, are the Church of God on earth; and more and more must draw into visible unity, as more and more they come to know its *principle*, feel the power of the Spirit of Christ, and comprehend Christianity as a system of equality and love.

The early harmony of the Christian Brotherhood was not visibly disturbed till broken in upon by dogmatic theology and carnal partisanship at Corinth. And then it was only the *organization* that was disturbed, the operation taking effect upon the worldly-minded who had attached themselves to it, while the real disciples, the genuine members of the kingdom, whether in the organization or outside of it, remained intact, bound still “in the *unity* of the Spirit, and in the Bond of Peace.” This Bond and Unity are not to be broken, and cannot be, any more than the law of attraction between the particles of matter in physical substances. Good

men may be brought into false outward relations by the force of accident or the fatality of circumstances, but love will assert itself, like the law of attraction, and prove itself stronger than dogma or sectarianism. There is no real union between Hyacinthe and the Pope, while every soul, loyal to the truth, takes him to his heart as a brother beloved. There is, to-day, more real union between the most advanced Christians of the sects and the Radicals, so called, than there is among the orthodox themselves. So it must be among all truth-seekers for Truth's sake, till they come to join *hands* as well as hearts in the "one Faith," "one Baptism" of the Holy Ghost, and one Worship, "in spirit and in truth," of the "One Only True God."

Such was the Ideal of the Great Teacher, which it was His to make *real*. Its realization is the proof of the divinity of His Mission, the demonstration to the world that His system is of God. Unity is the principle of God's physical works. It is seen in the system of worlds, in animals and plants, and in the physical and mental structure of the human race. Any spiritual system, therefore, professing to be derived from HIM, must involve the same Principle of Unity and be constructed upon it so as to be *seen*, or it fails of its claim. Christ saw this clearly and hence made it the crowning proof to the world of the Heavenly origin of His work. So He prayed,—“Sanctify them through Thy Truth that they all may be *one* ; as Thou, Father, art in

Me and I in Thee ; that they may be ONE in Us ; *that the world may KNOW that THOU HAST SENT ME.*" No *miracle* would demonstrate it ; and Christ appealed to none for this purpose. His triumph is in the triumph of His Principle of Unity. And in this He was victorious from the beginning. His genuine followers, like Himself, made Love their Law, and were made substantially one under its power. Their possessions and themselves were merged in the Brotherhood ; and they were so baptized into the spirit of Christ that "no one called aught that he had his own," and "all men took knowledge of them that they had been with JESUS." Here is a Teacher who lived and lives in His Followers as the perpetual proof that He came from God ; as it is *their* proof that they are His disciples. Love, involving Liberty, Equality, Fraternity, where "he that is Chiefest is the servant of all," is the Supreme Law, the indissoluble Bond, marking off from the selfish world the "sanctified through the Truth," and constituting them the Brotherhood, the pure Divine Democracy, in which all interests and all wills are merged in ONE. CHRIST'S Church was this, is this, and ever is this.

A writer in the Boston *Radical*—now discontinued, as before stated—in tracing the history of the, so called, Christian Church, from the days of the schism at Corinth through the war of dogma in the Eastern and Western Churches, resulting in the declared supremacy

of the Pope, and finally in the multitude of clashing Protestant Sects, declares "Spiritual Unity Foreclosed," and says: "It was by necessity of its nature, as based on the claims entered by its Master, that Christianity became, from the outset, that sway of dogma which we have learned to regard as a root of bitterness so much more than that tree of life which it has claimed to be."

That dogma has been "a root of bitterness," a bone of contention, which came of schism through the carnally minded, we very well know; but that the "sway of dogma," involving all this polemical strife, this fierce war of religious factions, resulting in multiplied and ever multiplying sects, sprung from "claims entered by the MASTER," or that the *dogmas* find the least countenance or support in His teachings, is absolutely unsustained by the fact, as, we trust, has been made to appear in these pages. We have seen that the MASTER'S System is one of Absolute Principles alone. This war of dogma, and the Babel confusion and division that have sprung from it, only prove that the organizations of strife were not and are not the true Churches of JESUS CHRIST; and fair-minded, independent, critical thinkers should not study and judge CHRISTIANITY by them. Unity cannot come of authority and external pressure, as attempted by Catholicism; nor by attempting agreement in *doctrines* and *speculative faiths* through interpretation by private judgment, after the Prot-

estant method. Disruption and war have ever been, and must ever be the results of those methods. But unity from *Christ's* Principle is a necessity of the case; springs from it as certainly as the particles of matter constituting the solid earth, settle into repose around the centre of gravity. All who are "*of the TRUTH,*" gravitate to HIM "*who is the TRUTH,*" as the CENTRAL SOUL, and repose in HIM; where PEACE is the *harmony of action,* and LOVE the LAW of the *whole.* The TRUTH believed is *self-evident,* shines by its own light; all else is *non-essential,* of which the Brotherhood takes no account, but leaves it, where it belongs, to private judgment, which is the right of all, not to be questioned, in which unessential things there is no call for agreement, as there is no necessity, and, where all are equal and equally free, no *authority* to impose it. The whole strife of dogmatic theology has been an attempt to "lord it over God's heritage," like the "great ones of the Gentiles who exercise *authority* upon them"; but, said Christ to His disciples—"So IT SHALL NOT BE AMONG YOU."

Any association, either religious or civil, on whatever plan constructed, that disregards essential agreement of *character* as based on Love, can only bring together, mechanically, individuals with more or less selfishness at bottom, and can never, therefore, for any length of time, act in agreement, but must sooner or later explode by the conflicting elements that enter into its

very structure. Stable and harmonious human government can only come from the infusion of the spirit of Christ's kingdom, first into the individual members thereof, and then through them into its institutions, laws, and administration. So fast as individual character is transformed by welcoming those Principles that are the strength, harmony, and glory of the Government of God; so fast as the members of the Commonwealth become loyal to the Divine Authority, will they be able to establish society and government on the stable foundation of Justice and Love, and realize the Unity and Solidarity of the True Democracy, in which all are Brothers, and dwell together as such; where "there is neither Jew, nor Greek," nor Anglo-Saxon, nor Teuton, nor Celt, nor African, nor Asiatic, "nor Male, nor Female," but "*all are ONE*";—so fast, and no faster, for so the Eternal Laws have ordained. And so it follows that the true Government is Theocratic-Democratic, in which the Law of God's Kingdom and the law of the Government; the members of God's Kingdom and the members of the Government, *are the same*.

Under the Law of Christ's Democracy, working the unity and consequent equality of all its members, the society must be absolutely free from everything that would jar with that equality, or tend to the conflict of interests, or to violate the principle of Fraternal Love. Hence, there must be no supremacy of the individuals,

no "lords over God's heritage," as an Apostle has said, on the word of Christ that such things were not to be tolerated, but that each should prove his superiority only in his superior *service*; "even as the Son of Man came not to be ministered unto, but to *minister*." And, said Jesus: "Call no man father upon the earth; for One is your Father who is in Heaven." "Neither be ye called masters; for One is your Master, even Christ, and ALL YE ARE BRETHREN"—equal before the One Father in that Father's love, and in every right and privilege belonging to the Brotherhood. Thus all Hierarchies are excluded. No Priests, no Dignitaries, no Monseigneurs, Reverends, Right Reverends, Prelates, Cardinals, or Popes, with their under officials of deacons, sub-deacons, and acolytes, are for an instant admissible among the unworldly and simple subjects of Christ's kingdom, where self-sacrifice is the rule, and humility and service the only badge of distinction.

And here it is to be said, that this equality and the spirit of love in which it is maintained, of necessity, excludes SLAVERY from the Sacred Enclosure. Christ's Church is absolutely free. No master, no slave. "If the Son shall make you free ye shall be free indeed" is His charter of liberty. Slaveholding is quite beyond the pale of the Christian Fold.

Ecce Homo assumes it to be, not only possible for slavery to exist in the Christian Brotherhood, but that it actually found a home in this

divine Society, constituted by Him whose mission it is "to preach deliverance to the captives, and set at liberty them that are bound." Professor Seeley says: "Christian teachers exhorted the slaves to obedience to the cruel and unreasonable masters, while on the other hand, they exhorted the masters not to set them free, but simply to treat them well. Therefore it is that Paul, writing to Philemon, exhorts him to receive back Onesimus, no longer a servant, but a brother beloved. It may, however, surprise us that he does not exhort Philemon to emancipate him. But this does not seem to occur to the apostle; and it has been a matter of complaint against the Christian Church, that though it announces principles irreconcilable with slavery, it never pronounced the institution, itself, unlawful."

Now, if this is true, it might well be a "complaint against the Christian Church." Christ's *principles* were against slavery, but the practice of His Church tolerated it. *Impossible*. That Church that tolerates slavery is *none of His*, for He cannot deny His principles; and the *sole purpose* of His Church was to *embody* His *principles*. What other business has a Church of Jesus Christ? This whole passage from *Ecce Homo* contains but one truth, that where he says, Paul sent back Onesimus to be received, "*no longer a servant, but a brother beloved.*" And yet he says, "It may surprise us that he does not exhort Philemon to emancipate him."

He was emancipated already, if ever a slave,—of which there is some doubt. The mutual conversion of master and servant to Christ had, *ipso facto*, set the servant free; and Paul understood it, and knew well that Philemon so understood it, and hence tells him to receive him, “*not now as a slave,*” but above a slave, “*as a brother beloved.*”

There were slaves converted to Christ who had *unbelieving masters*, such as the Apostle terms as “*under the yoke,*” over whom the Christian law had no authority, and the slaves remained slaves. These were exhorted to obedience, that “*the name of God be not blasphemed,*” through their turbulence in asserting their right of liberty; and this they were to do, not as of *duty to the masters*, but with “*conscience toward God, suffering wrongfully,*” and “*with good-will doing service, as to the Lord, and not to men.*” This is all there is of exhortation to obedience, and in every case it is to those “*under the yoke,*” and could not be freed. But those who had “*believing masters,*” and were by the fact of such Christian relation free, the Apostle still exhorts even these “*not to despise them because they are brethren,*” and therefore could claim their service no longer, but to remain with them in their *free capacity*, and “*do them service,*” notwithstanding. How else, if they were not free, could they “*despise*” their masters, who were now only such in name? And this, we believe, is the only exhortation given to slaves of men who had become

believers ; and this is an exhortation, as we see, not to *obedience*, but to forego their right to leave the service of the masters, and “do them service rather *because* they are faithful and beloved,” and not because they were *bound* to do it. But the statement of Ecce Homo that “Christian teachers taught the masters *not to free their slaves*,” quite astonishes us. Where does he find such an exhortation ? We venture to assert, not in all the Apostolic writings. It seems they did exhort the slaves of unbelieving masters, “if they might be free, to *choose it rather*.” That there should be slaveholders in the Church as founded by Christ, is a mere assumption. It is simply impossible that there should be such. The moment those who had held slaves entered the Brotherhood and came under the Law, “Thou shalt love thy neighbor as thyself,” their slaves became *ipso facto* free, and they themselves could be slaveholders no longer. This was not only the principle but the practice of the Primitive Church.

And now we have a Reformer and a Radical come to the side of the Professor—Mr. M. D. Conway. Here again the old Boston *Radical*, which seems to have been a vehicle of much heterogeneous thought, is the medium of Mr. Conway’s contribution to the Bible argument for slavery. He inquires, “What has the Bible done for the oppressed of every land ? In various degrees what it has done for the American slaves. The position of the Churches, so far as

the Bible was concerned, was impregnable. It represented God as handing down a slave-code from Sinai, and Paul as encouraging those who were slaves to remain slaves, the same Apostle having made himself the great *exemplar* of those who *returned fugitive slaves to their masters.*"

So the ghost of the Bible argument for slavery that was laid some thirty years ago, starts up again, not at the bidding of some Pro-Slavery Divine to sustain "the sum of all villainies,"—for that necessity is past,—but at the call of a so-called *radical* and abolitionist, to make an issue with the Bible itself. When the early and oft-repeated assertion was made that the Bible was for slavery, the reply was, in the first place, then the worse for the Bible; it must also go down with slavery, for the cruel inhumanity shall not stand. But as Slavery went down and the Bible did not, the presumption is that the argument from the Bible failed. That it did fail we know; and most of the pro-slavery side were made to admit it, and Mr. C.'s reassertion of it will not be likely to change the verdict. Theodore D. Weld's "The Bible versus Slavery"; Beriah Green's "The Chattel Principle the Abhorrence of Jesus Christ; or, no Refuge for Slavery in the New Testament"; Geo. B. Cheever's "The Guilt of Slavery and the Crime of Slaveholding, Demonstrated from the Hebrew and Greek Scriptures," together with innumerable discourses, lectures, pamphlets, and Newspaper articles in the same line, by a host of able thinkers and

writers, exhausted the proof for the anti-slavery character of the Bible, and demonstrated their side of the argument as clearly as a problem in Euclid. They made it certain, not only that it does not sanction chattel slavery, but that it is a many-sided Battery of prohibitions, denunciations, and curses against it and all oppression; and so they made that very Bible,—especially the Law of Christ's Gospel,—the chief instrument of the overthrow of American Slavery, as the abolitionists of England before had done in ending it in the British West Indies. If Mr. Conway has not familiarized himself with the argument in the works to which we have alluded, we commend those writings to his notice, for we shall not even summarize the proof with which the writers stormed and carried the enemy's works. What we are now occupied with is to show that the CHRIST of the Bible is against slavery, and does not allow it in His Divine Democracy.

Mr. Conway says, "Paul made himself the great exemplar of those who returned fugitive slaves." Was it under Moses Stuart, or Dr. Dewey, or Dr. Lord that Mr. C. studied divinity, that he should take up the old cry of such divines, "*Paul sent Onesimus back to Philemon*"?

As we have said in our remarks on Ecce Homo's allusion to this case, it does not clearly appear whether Onesimus had been the slave of Philemon or not. Several circumstances would seem to show he had not; such as his *owing*

Philemon money, and that Paul calls him Philemon's "brother in *the flesh*," as well as "in the Lord," indicating that he might have been a brother or half-brother, holding a subordinate position, and therefore termed a servant. But whatever his capacity, he left the service of Philemon, who was a member of the Church at Colosse, and fled to Rome, where he made the acquaintance of Paul and was converted by the instrumentality of the Apostle; and so, by the Christian Law, was placed in equality with his old master. His departure from Philemon seems to have been the result of a quarrel, and Paul, in order to restore them to amicable relations, sent him back. But how? and as what? As the Apostle is the great "*exemplar* of those who *returned fugitive slaves*," we expect to find that he seized his victim by the throat, dragged him before some Roman Commissioner for the return of fugitives, had him banned by *ex parte* testimony as Philemon's chattel, and hurried him off in handcuffs to Colosse, to receive a hundred lashes on arrival, and feel again the iron of slavery enter his soul. How happily are we disappointed. Paul writes his letter to Philemon, places it in the hands of the fugitive himself, allows him to go his way without even the escort of a Roman sheriff to see that he did not abscond a second time. In this letter he tells Philemon to "receive him, not now *as a servant*, but *above a servant*, a *brother beloved*, both in the flesh and in the Lord," and "if he owes thee aught to place

it to his, the Apostle's, account"; thus insisting on the freedom of Onesimus under Christ's Law; for whatever had been the nature of his personal service, he was not to resume it, at least, with the Apostle's consent.

Such was the manner of Paul's sending back Onesimus to Philemon, by which he became "the great exemplar of those who returned fugitive slaves." Had we had more such slave catchers in the time of our own raids on the fugitives from bondage, many a poor victim would have found a happier destiny, and many a divine a more honorable and Christian record.

Here let us see what is the status of WOMAN in the Christian Fraternity. Christ's filial love to the Father was but the exact counterpart of His fraternal love for the human brotherhood; and the one, of necessity, involved the other. His mission into the world was to show in His own loyalty to the laws on which human nature is constructed, to what a pitch of excellence, glory, and happiness that human nature may be elevated, and to furnish in the force of His own character, example, and teaching, the help necessary to lift the human soul to its true place and dignity. With such an ideal; with such a mission of such grandeur and breadth; and with a heart of love and a soul of power urging Him and adapting Him to His task, He could not do otherwise than place men and women, alike, on equal footing in His regard and in the rights

and privileges of the Society He founded. His plan must, of necessity, embrace both on equal terms.

Hence we find Him at the outset of His public work espousing the cause of Woman by denouncing the tyrannous and hard-hearted men of His nation for ruthlessly sacrificing her rights and happiness as a wife in "putting her away" at their whim or caprice, or for any cause save that which, from its own nature, dissolved the marriage contract. The administration of the law by the traditionists had made of the marriage bond a farce, which the husband could dissolve at will by giving the wife a "writing of divorcement," and sending her away. Expediency in the rulers, and "hardness of heart" in the husbands, had supplanted all love of justice and honor towards the married woman, till unrighteous divorce had become a crying sin, which fell upon the wife as a crushing wrong.

The great heart of JESUS that throbbed for humanity, and for woman as a part of that humanity, could not but denounce such wanton assault upon her marital rights and happiness. And He did it fearlessly in the face of the current code and the strong public opinion that supported it.

Marriage is an institution of Humanity for its protection, education, and highest development, and it was the fatal stab at these interests in the unrighteous divorce that so aroused the hostility of Christ against the villainous practice. It was

not the sin against God, separately considered, but the crime against humanity that stirred His indignation and evoked His burning rebuke.

He not only denounced the assault on her marital rights, but also the invasion of her right of property. On those same dignitaries that flouted her wifely claims, He hurled His indignant rebuke for taking advantage of her weakness and lack of protection, to "*devour widows' houses*"; thus making less account of men who might suffer similar wrong, because the women were more exposed to their heartless rapacity, and were the most easy prey of their greed and oppression.

In His own social relations with women, we find Him evincing for her the highest respect, the warmest regard, the tenderest sympathy; making her society His delight, admitting her to His yearning human love, His most familiar friendship, His most intimate confidence; calling forth her boundless confidence and love in return. See the reciprocal regard and affection in the case of the woman who "washed His feet with her tears and wiped them with the hairs of her head, and did not cease to kiss His feet" while the ablution went on. "She loved much," as Jesus declared, and received His love and honor in return. See it in that Mary who with the costly ointment of spikenard anointed His feet, and, like the other, wiped them with the hairs of her head, while He declared—"She hath done what she could, and verily wheresoever this

Gospel shall be preached throughout the world, this also that she hath done shall be spoken of as a memorial of her." See it in that cottage at Bethany where there are three united and loving souls, of whom Mary and Martha are two and Jesus is the third; a triple alliance of hearts such as was never before beheld: Mary sitting at His feet, receiving the "gracious words" that fell from His lips, while Martha is busy preparing the repast for their adored and beloved Guest. See it in the deliverance He wrought for the Magdalen, and in her fidelity and devotion to Him in His agony at the cross, and in her watching at the sepulchre of her dead and dearest Friend. See it in the Son's love of His Mother as, amid the tortures of the crucifixion, He commended her to the care of the "Beloved Disciple" to be cherished by him as if she were his own mother, and he were her son.

Could such a Man as Jesus, who defended woman against her oppressors, who held her through life a confidential companion, and who made her His chief concern in the last moments of His agony and dissolution, give to her an inferior place in the Society that He founded? This were impossible. Recognizing the unity of Human Nature, planting His cause in that unity, the social state that it was His to build up, including both man and woman, must also be a unity under its Law of Love, involving absolute equality in all things among all its members.

In the eye of that Law there is "*neither male*

nor female, but all are ONE in CHRIST JESUS," as is affirmed by Paul under the MASTER'S constructive Principle and the actual fact of the spiritual and social status of the members of the Divine Commonwealth as Christ established it. In His prayer to the Father in behalf of His whole family of disciples, He said,—“Sanctify them through the Truth, that they *all* may be ONE, even as WE are ONE.” And in this unity between the Christ and the Father, Jesus “thought it not robbery to be equal with God”; for it involved a common law of character and action, a common concernment in the interests of the Heavenly Kingdom, and a common investment of powers for its consummation, and it was in these things that the equality consisted.

Now, as the unity of the subjects of the Democratic Kingdom is the same as the unity of the Father and Son, the same law of equality must prevail among them. It is, of necessity, involved. As, therefore, “Whatsoever things the Father doeth, these also doeth the Son,” as He affirms; so also whatsoever things one member of the kingdom doeth by right and as needful for its interests, those things every other member may do by the same right, whether male or female; indeed, where such things are concerned, the idea of *sex* is excluded altogether. “There is neither male nor female, but all are *one*.”

The Society that Christ founded grasped His principle, caught His spirit, and its men and “noble women not a few,” launched themselves

bravely into the work of establishing the Divine Democracy ; where the Law of God's Kingdom and the Law of the Democracy ; where the members of God's Kingdom and the members of the Democracy, are in each case the same,—where there is but One Law-giver, the LORD ; one law, the Law of Love ; one faith, the Absolute Truth ; one baptism, the Baptism of the Spirit ; and where all are brethren, and the "*Chiefest the Servant* of all."

The women of the Primitive Church were both officers and teachers on equal footing with the men. Women were even sometimes the instructors of men in the more perfect knowledge of the Gospel. The Theological School in which the eloquent Apollos graduated was composed of both Aquila and PRISCILLA ; and so one of the Professors was a WOMAN. The Apostle to the Gentiles, baptized into the Spirit of the Master, cries out—"Help those women that labored with me in the Gospel." Bids the Roman Church to "receive PHEBE, a servant of the Church of Cenchrea, and to assist her in whatsoever business she may have need of assistance." Bids them to "greet PRISCILLA and Aquila, my helpers in Christ Jesus." To "greet MARY, who bestowed much labor upon us." To "greet TRYPHENA, who labored in the Lord." No wonder that he who had rung the keynote of the Fraternity—"There is neither male nor female, but all are one in Christ Jesus"—should so honor woman, so welcome her as a co-laborer, both in the

teaching and business of the Church, and so rejoice in her exaltation and her work.

But the practical opponents of woman's equality with man in the Church, will tell you this same Paul taught the subjection of women, and quote his words, "Let the women learn in silence with all subjection." "I suffer not a woman to teach, nor usurp authority over the man." "Let your women keep silent in the Churches, for it is not permitted unto them to speak; and if they will learn anything, let them ask their husbands at home." Well, do these divines, in these quotations, propose to set Paul against Paul, and against the Law of Christ's kingdom that he rung so loud and so long?

Now, though Paul was somewhat too much an advocate of custom, and probably also too much influenced by his *old bachelor* tastes, he was not a man to stultify himself before the whole Christian, Jewish, and Heathen world by teaching and practicing absolutely contrary doctrines. But if such a case were made out, we should deny his authority, and stick to CHRIST and HIS LAW, as *paramount*; nor abate one jot of our claim for woman even if all the Apostles were against us. CHRIST and HIS PRINCIPLE alone are SUPREME. But we have no idea that Paul or any other of the Evangelists and Teachers in the Early Church, differed in anything essential on this subject from Christ Himself. To reconcile these statements of the Apostle with his principle and practice on the woman question, we offer the following explanation.

These instructions concerning women "keeping silence," "not to teach, nor usurp authority," and "if they would learn anything, to ask their husbands at home," must refer to some local and exceptional practices which the Apostle thought it his duty, if possible, to correct. They doubtless refer to the kind of speaking that prevailed, at times, in Jewish Synagogues, where men fell into disputations, asking and answering questions, even contending and contradicting, till the meeting became boisterous and a scene of confusion. In Jewish meetings women were not allowed to speak at all, but, according to the Rabbins, "a woman should know nothing but the use of her distaff." But in the Christian assemblies there was equal freedom for men and women. The orderly speaking and teaching in which both men and women engaged, it would seem, sometimes degenerated into the disputations and confusion of the Jewish meetings. Paul, as a matter of taste, and perhaps not wholly free from his Jewish prejudices in matters of this kind, deemed it out of character for women to mix in this controversial harangue, and so interposed his disapproval in the terms of these quotations. In any case, we are with Paul *for* the woman, and not with him *against* her, if that were possible, when he asserts, they, both men and women, "are *one* in CHRIST JESUS." The power and glory of Christ's teaching, and its triumph in the Divine Democracy, in which all rights for *all*, without distinction of sex, is

its Law and the Crown of its Heavenly character, are to us, now and forevermore, the Supreme and final Authority.

Says Mr. Renan in his "The Apostles,"—"Jesus had often said that He was more than father and mother, and that those who followed Him must forsake those beloved beings. Christianity placed some things above the family. It created a fraternity and spiritual marriages. The ancient system of marriages, which without restriction placed the wife in the power of the husband, was mere slavery. The moral liberty of woman began when the Church gave her in JESUS *a friend and a guide*, who advised and consoled her, always listened to her grievances, and sometimes advised resistance." "Woman never had a religious conscience, a moral individuality, or an opinion of her own, previous to Christianity."

Involved also in this divine principle of unity and equality, is woman's enfranchisement. In all the governments of the world in all ages, woman has been held in subjection, her political rights denied her. Enfranchisement being a right of human nature, unless it can be shown that she does not partake of that nature, which none in these days will dare to affirm, her right to full and perfect self-government, on the same terms with man, follows with irresistible necessity.

Christ's Democratic Society, which demands to be accepted and made practical, places the whole Fraternity, which knows no sex, on the

lofty ground of a redeemed and glorified Humanity, invested with all the rights, immunities, and privileges of its possibilities, with CHRIST, its most perfect Embodiment, as its HEAD. In this relation to His people He lives and reigns in their midst, and “not ashamed to call them brethren,” rejoicing to behold the fruits of His Teaching in their Unity and Love.

Go forward, Divine Regenerator of the Race! destroying oppression, avarice, and every form of selfishness, till “every tongue shall confess,—In the Lord have I righteousness,”—Freedom, Equality, and the fullness of all Human Possibility.

CHAPTER IX.

CHRIST'S DISTINCTION OF CHARACTER.

THE same Law of Character must control in both GOD and *Man*, since man is made in the Image of God. A being, as he is, with like nature and attributes, differing only in degree, the Law of Rectitude must be one for both, so that they may be brought together under that Law and there be, ultimately, no slightest jar or dissonance. Souls thus at one with God while raised to the highest degree of activity as they move in harmony with the All-controlling WILL, end their struggle with law and are henceforth unconscious of toil or weariness, realizing the seemingly paradoxical fact of perfect repose in perfect action ; moving like the orbs beneath the control of God's great centrifugal and centripetal forces. And as the whole Universe is a grand Unity beneath the control of those forces, so God's Spiritual Realm is a Unity beneath His all-binding and all-moving WILL, with which all spiritualized souls are brought into concord through the sanctifying and harmonizing Principle of Truth, or Law of Rectitude. This the Teachings of CHRIST unfold.

But He not only shows us the Principle at the Base of character, but makes clear the law by which the Principle works—the order and conditions of its action. It does not work arbitrarily, nor independently of the action of the human soul. Not as physical force on unconscious bodies. If it did so act, this were to destroy the personal will—the highest attribute of spirit,—and abolish the spiritual realm altogether, merging all in one physical system governed solely by Absolute Power. In the spiritual sphere powers and principles work upon souls endowed with personality, whereof the self-determining faculty is the crowning attribute, lying at the foundation of responsibility and character. Hence the Truth that works the sanctification of the soul, must enter in through the *will*—must be made ours by CHOICE, and consequently is not a product of natural birth. Nor is the soul born with a principle of depravity. This were as impossible as the other; as no soul can be depraved but by its own vicious *choice*. So the soul's personal responsible nature, and the nature of moral principles relating thereto, must exclude both original good and evil. As we have said elsewhere, we are introduced into the world under animal laws, and governed at first, solely by instinct, like other animals. Though possessed of natures with spiritual attributes, their functions, in the babe, are latent without present immediate possibility of action. With growth the spiritual powers are to be unfolded and

brought into exercise ; and as they are used, so is our character. *Constructively* we are in God's image. The next step is to become so *conformably* by responding to the Divine Law which asserts its authority within us through the Eternal Spiritual Principles that are revealed to the consciousness, conscience, and reason. Revealed there, their authority cannot but be felt ; the conscience must respond to their just claim, and the responsible soul must approve. So far Truth acts independently. It is the "Spirit of Truth" "convincing the world of sin, of righteousness, and of judgment," as Christ tells us in His last conversation with His disciples, recorded in the 16th of John. But this conviction of sin and apprehension of the Truth, works no change in the soul till the Truth is made our own by *choice*. Till then we remain under the dominion of the sensuous ; are of the flesh, fleshly. And as this fleshly life is the result of rejecting the Right and choosing the Wrong, depravity begins with the first rejection, and will be total only when the last persuasive to righteousness—if such a point can be reached—ceases to have any power. The unfolding soul, from its very nature, must choose something, and not choosing Truth, it chooses Evil ; not being governed by love, it is controlled by selfishness ; which is the disturbing force of the responsible world. Love destroys it and so furnishes the foundation of Eternal Order.

The case, as here set forth, constitutes the

primal fact of our being. Christ announced it thus: "That which is born of the flesh, *is* FLESH." This is the first birth, our introduction into the visible and sensuous world. "That which is born of the Spirit, *is* SPIRIT." This is afterward, and is the Second birth. Hence He said: "*Ye must be BORN AGAIN.*" It is no figure of speech. The necessity is absolute; and the second birth is as real as the first; nay, more so, as it is a *generation by Eternal Principles*,—the BIRTH OF BIRTHS. As in the first birth the child is introduced into the sensuous world, and is only occupied with sensible things; so in the second, the soul is introduced into the sphere of spiritual realities, and is occupied with them; dwells in the midst of them; sees, appropriates them, and they become the life of his life. It is at once a new experience, a new world, and a new life—all the characteristics of a birth. "Marvel not at this," said the Wonderful Teacher to Nicodemus. Why should he marvel at a thing so necessary? so in accordance with the nature of the soul and the nature of those principles that relate to it, but from which it is separated in its first birth, by the conditions under which it is introduced to the light of day? "How can these things be?" said the Doctor of the Law. And the reply was—"Art thou a Master in Israel and knowest not these things?" "Verily, we speak that we do *know*, and testify that we have *seen*." A wonder, indeed! But Nicodemus is not alone in this ignorance.

“Flesh and blood” revealeth not such things ; they are “spiritually discerned.” And Theologians here, as in other of Christ’s words, have perverted, mystified, or misrepresented His teaching as to this simple, philosophical Fact. They have removed the second birth from the sphere of philosophy and reason, from being a matter in the order of existence, wrought by the operation of law, to the realm of mystery ; making it the result of belief in dogma, the purchase of imputed righteousness ; as if one could be born for another ; as if the human reason and will, leading all the powers and functions of the soul into consentaneous action, were not adequate to the work for which they were given.

Now by what process of the soul’s powers do we come into this Birth of the Spirit ? into this new spiritual life under the control of the Truth ? Not by some miraculous power, nor special grace ; not by the special belief of the doctrinal dogma of substitutional sacrifice for sin, and imputed righteousness ;—a process that dethrones Reason, abolishes the laws of Order, sets God in Grace against God in Nature, and limits salvation to those only who are so situated as to be reached and made acquainted with this dogmatic method, and even they must fail for not comprehending it. God’s method is such that, where there is a Human Soul the powers and possibilities of Regeneration are present with it. God is manifest in the “Spirit of Truth” that “convinceth of sin, of righteousness,

and of judgment," and which is ever and everywhere moving on souls with its convincement, addressing every man's conscience, challenging his reason, summoning his will, and bidding him CHOOSE and LIVE. The possession of these attributes with such *Divine persuasion* are adequate for the work to which we are summoned, and constitute, at once, the ground of obligation and possibility. "Why do ye not of your own selves," says Christ, "judge what is right?" "Ye shall know the Truth; and the TRUTH SHALL MAKE YOU FREE"—free from the dominion of the "flesh"; free in the sovereignty of *choice*, whereby all the powers of the soul are brought to act in concert with the Law of Rectitude in which alone true freedom consists.

But, according to Christ's teachings, Faith is involved as essential. In the very nature of the case it must be involved and indispensable. He was too profound a Teacher, too honest, too earnest, and too clear-seeing to make an arbitrary requirement. But what is Faith? With Christ Faith is a very different affair from that of the Theologians. We have had occasion to refer to this matter before, and shall repeat, with still more precision, what we have there said, in this its more appropriate place. With Christ *Faith* is the *receiving* of the TRUTH,—no trusting to authority, no belief in mere doctrine. Christ, as we are constantly under the necessity of saying, dealt wholly with *Principles*—Principles that the REASON must recognize, the *Will* must ac-

cept, and the whole Soul must appropriate. These Principles constitute the very substance of the Divine Nature. In them He manifested Himself in the Soul and through them asserts His authority there. To welcome these, therefore, is to bow to His authority. So the Great Teacher says, "He that is of God *heareth* God's WORDS." God's words are His Principles, which, comprehensively, are the TRUTH. Hence, again, Christ says, "This is eternal life to know THEE, the ONLY TRUE GOD"; which is the same as to know the TRUTH, according to the word of Christ already quoted—"Ye shall know the truth, and the Truth shall make you free." So to know the Truth is to know God; and to know God is to know the Truth; and to "hear God's words" is to be "of God"; and this hearing and welcoming, appropriating God's words whereby we know Him, is the SAVING FAITH, according to Christ's teaching. To this agrees Paul's definition of faith in the Hebrews, Chapter xi. 1, "Now faith is the substance of things hoped for, the evidence of things not seen." The things with which faith is occupied, according to this definition, are things *not seen*: Things with which the senses have nothing to do. They lie within the spiritual, invisible realm. Hence they are spiritual things—the Eternal Principles that are to be reached by the *reason* and revealed in the *consciousness*. Now "*faith*," says Paul, "is the *substance* of these things." The *ἀπόστασις* of the Greek, and the *substantia* of

the Latin, rendered *substance* in the text, signify that which is *placed under* as a *basis* or *foundation*. Says Mr. Locke, "The idea to which we give the name of *substance*, being nothing but the supposed but unknown support of those qualities we find existing, which we imagine cannot subsist without something to support them, we call that support *substantia*; which, according to the true import of the word, is, in plain English, *standing under*, or *upholding*." So *faith*, in the active sense, is the *putting one's self under* those invisible things, those spiritual principles, so that their *weight* rests upon the soul and their power is felt and experienced there. The *reason* apprehends them, the *will* appropriates them, and so they live, *as realities*, in our *consciousness* and are *wrought into our character*. And "faith," says the Apostle, is "the evidence," or *proof*, "of the things"—the Eternal Principles—because, by placing ourselves under their power and bringing them into our *experience*, we *see* them and *know* them to be what they *are*—vital, immutable, eternal realities. They are thus as certain to the mind as a mathematical truth. So the Apostle says, in the same connection, "By faith we *understand*." It gives absolute knowledge. This is quite different from the theological idea that faith begins where knowledge ends; that we believe where we have no certain foundation on which the *reason* may rest. On the contrary, *faith begins* our Spiritual knowledge.

Now, as these invisible principles, thus revealed and made our own, are the soul's life as they are the life of God ; and as they cannot be made our own but by *choosing* them, putting ourselves under their authority and control,—in other words, except by *faith*, it follows, of necessity, "He that believeth shall be saved." Is not all this certainly and philosophically so ?

But Christ speaks of believing in *Him* as a necessary condition of entering into the spiritual state—the birth of the Spirit. He says broadly and plainly enough, you will tell us, "He that believeth on the SON hath everlasting life ; and he that believeth not the SON shall not see life." This is to be admitted ; and, so far as we are concerned, is gratefully welcomed. There is no disagreement in this with the view already taken. We have seen that to make choice of the Truth, to welcome the invisible and eternal principles, is to have faith in God. Faith in the same principles, in the same way, is also faith in CHRIST. In no other sense did He affirm faith in Himself to be essential. He ever offered Himself to the confidence and trust of men, as the *embodied* TRUTH, as the Representative of the Eternal Principles of the FATHER ; and so He said, "He that receiveth ME receiveth HIM that sent Me." And this receiving Him as the embodied TRUTH, is that faith in Him without which there is no "everlasting life"; for it is "*through the* TRUTH that we are *sanctified*."

This will appear more fully by a little further

elucidation. Christ represented the Father on the one hand, and Humanity on the other. So perfectly did He show the Father, that He could say, "I and My Father are *one*." So perfectly did He represent the Human Race, that He could say, "Inasmuch as ye did or did it not to one of the least of these My brethren, yet did or did it not to ME." And the doing or not doing the deeds of Humanity—justice, love, and mercy—was the ground of justification or condemnation, where He had *personally* not been known or recognized, the same as where He had; thus showing that *believing in HIM*, was the *receiving* those *principles* of justice, love, and mercy, which *stood for HIMSELF*. So, in the declaration, "He that believeth in Me hath everlasting life," the ME is the "TRUTH"—the EMBODIED PRINCIPLES of the DIVINE CHARACTER; and thus, the believing in Him, the receiving of Him, is inevitably involved and essential in entering into the NEW BIRTH.

Who, then, will attempt to convict Him of arrogance, self-seeking, personal authority, and hold Him up as an Usurper over the souls of men, because by a Royal Humanity, absolutely perfect, He becomes the KING of men, and, by the "SPIRIT OF TRUTH," "the true Light that lighteth every man that cometh into the world," and *present* in that SPIRIT in the birth of every Regenerated Soul? Thus, all technical beliefs, personal claims, and special ways of salvation are excluded; and JESUS becomes the Universal

TEACHER and SAVIOR as the *Embodiment* of the SAVING TRUTH; and thus "The ONLY NAME under Heaven given among men whereby we must be saved" (Acts iv. 12).

This birth of the "Spirit of Truth," which takes place "in *every nation* where one feareth God and worketh righteousness," is CHRIST'S *Distinction of Character*. They that are "Born of God," are the "children of God," the "righteous," the "good," the "just"; while they that are "born of the flesh" and remain under the dominion of the flesh, are "children of evil," the "wicked," the "bad," the "unjust." The distinction is *radical*. It is not one of degree, as if the two classes mixed and run together; although there are degrees in each class among its own members. Some of the good are better than others; and some of the wicked are worse than others; but the *principle* that separates the two classes, remains, till the *reason*, the *conscience*, and the *will*—the spiritual powers of the soul—are placed in ascendancy over the flesh, and so the fleshly pass into the class of those who are "born of the Spirit," and thus become the children of God. This, also, as all Christ's essential things are, is a philosophical necessity. "The fleshly man discerneth not the things of the Spirit; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But "the Spirit searcheth all things, yea, the deep things of God." "For the carnal mind is enmity against God; is not subject to

the law of God, neither indeed can be." "So then they that are *in the Flesh* cannot please God." So affirms a well-instructed Apostle in these things; and so illustrates the emphatic words of the Master—"Ye must be BORN AGAIN"—The *spiritual powers of the soul* must be put in the *ascendency* over the *fleshly*, in sovereign control of the man. So, and not otherwise, do we come into possession of the *character* of CHRIST and of GOD, through the *Regenerating* "SPIRIT OF TRUTH."

CHAPTER X.

EVERLASTING LIFE AS TAUGHT BY CHRIST.

PAUL says:—"God only hath Immortality." This is a necessary truth. Possessing infinite attributes, being a perfect Unity, and existing, therefore, in harmony with the laws of His own being, He is superior to and, consequently, beyond the reach of the Forces of Destruction, which, in their nature, must be finite. Having been from Eternity, He also must Forever Endure. Originally, and by virtue of His own Nature, He is deathless. Hence, the Immortality of every other being must be derived from Him; for He only, as just said, is immortal in His own Nature.

But "God is a Spirit." To spirit appertains consciousness, the moral sense, the reasoning faculty, and self-determining will. These imply intelligence and power. All these exist in the GOD-SPIRIT, with other incommunicable attributes, in an infinite degree; and as it is the harmony of all these with one another, and with their underlying law that constitutes the Unity of God and thus necessitates His indestructibility, therefore immortality can only be predicated of

a spiritual and moral nature—of GOD and such as are in the *Image* of God, as being spirit, like Him, and, like Him, having the attributes of spirit in harmony, and so obedient to the law of its being, whereby it also becomes a *unity*—a perfect soul reposing in its true and normal state; which, as said, is essential to immortality. God lives, we may say, because He is eternally AT ONE with HIMSELF. Were it possible for Him to violate His own Unity, to break with Rectitude, which is the Law of His being, as it is that of every loyal spirit, and thus come into *conflict with HIMSELF*, He would fall within the sweep and beneath the FORCES OF DESTRUCTION. But this is impossible. “He changes not.” “Is without variableness or shadow of turning.” “The same yesterday, to-day, and forever.”

To be immortal, then, we must be in the likeness of God, possessing not only a spiritual nature, but having the attributes of that nature in *agreement with RECTITUDE*, as the law of its being. Our likeness to God is thus twofold—spirit and conformity to rectitude, or holiness. But they are derived under different laws; each having a law according to its own nature. The first we derive by the law of generation in the order of Nature. The other, as we have seen in the last chapter, by the second birth—the birth of the “Spirit of Truth.” This latter, as we have before shown, lies outside of the law of natural generation. The TRUTH which liberates the soul from the dominion of the flesh, and makes it

free in its new spiritual life, is to be appropriated by the consentaneous action of the soul's powers in *choosing* it, as we have, more than once, had occasion to state. In the first birth, we derive a spirit with its naked attributes. In the second, *spiritual principles*, and the *life of God* which they, of necessity, carry with them. This life of God, derived from the vital connection of the soul, in the birth of the Spirit, with the "LIVING FATHER," is the *germ of IMMORTALITY*.

What we have here endeavored to make plain by reasoning, Christ, without reasoning, sees clearly; sees both the principle and law thereof, and seizes that principle and law as the true foundation of "EVERLASTING LIFE." We quote a few of the many significant passages on this subject. Here is one that may well lead the rest. "This is *eternal life* to know THEE, the ONLY TRUE GOD." To know God is to partake of His divine moral nature of Truth and Love, whereby we are assimilated to Him, enter into vital communion with Him, the only source of Eternal Life, and so secure a flow of that life into the submissive and confiding soul.

Again Christ says: "As the FATHER hath life in Himself, so hath He given to the SON to have life in Himself." "The Father hath given Me commandment; and I know that His commandment is *life everlasting*." That is: the doing of His commandment, conforming to His will through obedience to the sanctifying Truth. Again: "As the Father hath life in Himself,

and I live by the Father, so he that *eateth* ME shall live by ME." He partook of the principles of the Father's Nature, and, thus, of the life that is *inseparable* from those *principles*; and to eat Him, being to partake of the *principles* which He *embodied*, the partaker lives by Him; that is, by the same principles through which He derived His own life. This illustrates and explains all those texts where He refers to Himself in relation to this question of everlasting life; as in the following: "He that believeth on the Son hath life; and he that believeth not the Son shall not see life." "I give them eternal life, and they shall never perish." "Ye will not come to Me that ye might have life"; and so in other passages. They all go to illustrate Christ's doctrine of Life by a vital union of the soul with the "LIVING FATHER," through the birth of the Spirit, whereby intercommunion is established, which, as a divine UMBILICUS, becomes the medium of the *life* of GOD to His spiritually begotten child. And Christ, as "God manifested in the flesh"—the Representative of the Father and Partaker of His Life, puts Himself in the case on the ground that, as He says, "I and My Father are one" and "He that receiveth ME receiveth HIM that *sent* Me." God, the Father, who hath *Life in HIMSELF*, is, in every case, the ultimate and only source of Eternal Life. Christ's authority and power, and life-giving force were of the Eternal Principle of Righteousness that He inculcated and made His own, whereby He

became *One* with the "Living Father," and so was able to manifest HIM, and communicate His vital forces. The author of the Fourth Gospel, who seems, especially, to have seen the philosophy of this, has this remarkable statement: "The life was manifested, and we have seen it, and bear witness, and do show unto you that *Eternal Life*, which was in the FATHER, and was *manifested* (in Christ) unto us." CHRIST, therefore, as "GOD *manifest in the flesh*," arrogates nothing when He says: "As I live by the FATHER, He that eateth ME shall live by ME"; since it is the same spiritual element in both that is received. So, in fact, in whatever way the TRUTH is received, it is, in every case, receiving the FATHER, and, as one expresses it, is "partaking of the DIVINE NATURE," which is vital with ETERNAL LIFE. It is, therefore, axiomatic, that "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life," as, to thus believe, is to receive the FATHER, of whom CHRIST is the REPRESENTATIVE, *embodying His LIFE-GIVING NATURE*.

The sequence, then, is this: God is an Infinite Spirit with a Moral Nature, who by virtue of His Unity, as in eternal harmony with Rectitude, is Self-Existent and therefore IMMORTAL.

The Immortality of all other beings must be derived from Him, and can only be predicated of those who are begotten in His Moral Image by the regenerating power of the "Spirit of

Truth," and so made "partakers of the Divine Nature."

While by natural generation man is brought into the world with a nature of spiritual attributes, among which are perception, consciousness, conscience, reason, and will, which relate to spiritual principles, from the nature of those attributes and the nature of those principles to which they relate, the principles are not derived from natural birth, but must be the subject of CHOICE in the exercise of the Active Faculty. Hence

A Corollary from the foregoing is : Souls who *incorrigibly* and *finally reject the TRUTH*, which alone can make them the spiritual offspring of God, and put them in vital communion with Him as the source of Eternal Life, are not and cannot be immortal ; but being in conflict with themselves and the laws of being, are outside of the sphere of the *immutable* and *imperishable*, and, therefore, cannot Endure.

This also is the teaching of Christ. His statement is that the incorrigible *perish*. That word, or its synonyme, is the one He employs as the antithesis of *life* which He so invariably uses to mark the condition and destiny of the righteous. A few passages will suffice to show this. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not *perish*, but have everlasting *life*." "Except ye repent, ye shall all likewise *perish*." The word in the Greek, in these texts, is *απολυται*

and ἀπολυθε from ἀπολλυω, to *destroy*, to *kill*, to *put to death*. In the following the word rendered *destroy* is from the same root: "Fear Him who is able to *destroy* both *soul* and *body* in hell"—in *ghehenna*, *hades*, the realm of the dead. "Wide is the gate and broad is the way, that leadeth to *destruction*, and many there be that go in thereat." "These shall go away into everlasting *punishment*; but the righteous into *life eternal*." Here the punishment is put in opposition to *life* and, therefore, must be *death*. It is *everlasting* because there is no recovery of being. Hence that startling inquiry, "What shall it profit a man if he shall gain the whole world and lose his own *soul*?" Here the word rendered *soul*, is *Ψυχη*, the principle of life—the life that pertains to the *spirit*; agreeable to the idea in the text, "Who is able to destroy the *soul* in hell"—the word being *Ψυχη* in both places; as also in the following, where it is rendered *life*—"Whosoever shall save his *life*"—*soul*, *Ψυχη*,—"shall lose it; and whosoever shall lose his life for My sake, shall save it." The meaning is—He that shall save his present life by refusing allegiance to the Truth that I represent, shall lose the life of the *soul*—the *everlasting life*, which obedience secures. While he who loses his present life in martyrdom for the Truth, shall save it to everlasting duration. Such is the contrast of both character and destiny, between the righteous and the wicked; between those "born of the Spirit," and those "born of the flesh."

The one by virtue of their connection with the "LIVING FATHER" "have everlasting life"; while the others, being subject to the dominion of the flesh, fail of its realization, when the point of incorrigibility is reached. But when and where this may be, we do not pretend to say.

We have not quoted the words of Christ to prove the doctrine; but it being involved in the Principle that is the ground of immortality, which He saw so clearly, we bring forward His sayings to show how logically and philosophically consistent He is with His fundamental idea of *life only in the FATHER*. He never loses sight of His *Principle*, nor of the law of the case; never contradicts Himself, and never obscures His meaning with uncertain or ambiguous phrase. The question of human welfare with Him was ever a question of Life or Death, in the highest significance of their meaning. With Him Truth and Right were—Life; Sin and Wrong—Death. He saw the incorrigible doomed, not to the fiery fate of everlasting burnings, but to the loss of that life which they had abused; on the principle that "He that hath not (for the purpose for which it is given), from him shall be taken away even that which he hath." How can a soul, dwelling in the sphere of the sensual, the victim of appetites and passions, of pride and selfishness, building his being solely on the *perishable*, disconnected with all-enduring principles, and having no vital connection with the LIVING and LIFE-GIVING GOD, be immortal? It is a natural and necessary impossibility.

Immortality, with him who possesses it, is a matter of *consciousness*. "We speak that we do *know*," says Christ; and herein He utters the experience of every righteous soul. Paul also declares the same experience when he says, "We have received not the spirit of the world, but the Spirit which is of God; that we might *know* the *things* that are freely given us *of* God." In proportion as our moral condition becomes exalted; as we approach Christ's plane of experience and thought, we more and more see the Truth as He saw it, become conscious as He was conscious of the indwelling principle of Life Everlasting. The whole spiritual realm opens to our vision on this high plane, and we see all in the clear light that floods the consciousness of the soul. But the "spirit of the world" makes no such revelation. The fleshly, the corrupt flounder in bewilderment, and are shut out, by the moral night that shrouds their being, from the sphere of spiritual realities. They do not occupy the plane where such things come to the view. So they have not, and cannot have any consciousness of immortality; and they cannot have that of which they have no consciousness.

Philosophers have not been altogether without some light respecting the principle that gives immortality only to the *good*. Pythagoras taught that the ground of the soul's true life in the future world, is its *moral state*; that its fate hereafter depended on its *moral conditions*. If it had done well in this life, death introduced

it to a higher, perpetual being as its proper self. If, however, in the conflict of Right with Wrong, it had taken sides with wrong, become the slave of passion, it descended into the shape and state of grovelling creatures. Though his non-immortality is metempsychosis, it is, substantially, the same as that here insisted on, as the *personality* of the transmigrated soul is merged and lost in another and lower form of existence.

Spinoza reached a similar conclusion by his doctrine of Ideas. With him, those who live under the dominion of the sensual; whose ideas are only of sensuous things in which they live, fail of their true destiny. Death shatters their personal being as it dissolves and whelms the world in which they lived. Metempsychosis and what may be a modification of it by Spinoza, is but a vain speculation, capable of no demonstration; while the teaching of Christ on this subject, agreeing with reason, the soundest philosophy, and sustained by invincible logic, is—that the *finally* INCORRIGIBLE PERISH—are resolved back into their original non-existent state, and are no more. The partakers of the *Divine Nature* alone Live on, and Forever. The whole matter of this vital truth is condensed into this declaration of JESUS to MARY of Bethany—“I am the RESURRECTION and the LIFE: he that believeth in ME, though he were dead, yet shall he LIVE: and whosoever liveth and believeth in ME, SHALL NEVER DIE.” The good and true, the lovers of Virtue have a consciousness

of immortality, and ask no glory of transient praise, but only the reward to LIVE ON. TENNYSON expresses the sentiment in the following lines:—

“Glory of warrior, glory of orator, glory of song,
Paid with a voice that will pass, to be lost in an endless
sea—

Glory of virtue, to fight, to struggle, to right the wrong—
Nay, but she aimed not at glory, no lover of glory she :
Give her the glory of *going on*, and *still to be*.

“The wages of sin is death: if the wages of *virtue* be
dust,

Would she have heart to endure for the life of the worm
and the fly ?

She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky :
Give her the *wages of going on*, and *not to die*.”

We add a paragraph or two, as seems fitting in this place, on the subject of *Probation beyond the present life*. We do not say that evil souls will not endure beyond the period of death of the body. If the facts of Spiritualism are true—and there is no *reasonable* ground to dispute them—then their continued existence is demonstrated. But this is not because their souls are *immortal*. An age, or ages of life is not *Immortality*. Life Everlasting, as we have seen, is conditioned on the *reception* of CHRIST as the embodiment of Eternal Principles. The continuance of the existence of the wicked is doubtless for this probationary purpose, under other, and perhaps

more favorable conditions. This life seems quite too short, even at the longest, to determine the destiny of sinful men to *all eternity*; and but few reach the longest life. More than half of the human race die before maturity. But few, it is to be hoped in so short a life, become so utterly corrupt as to be beyond the hope and possibility of redemption. Christ speaks of some whose sin so wholly puts them beyond the possibility of *recuperation* by the destruction of the moral sense, that "They shall not be forgiven, neither in this world nor in that *which is to Come*"—implying the possibility of forgiveness for all other classes of sinners; and, consequently, a probationary state in which we seek that forgiveness through repentance and receiving the *Saving Truth* in Christ.

In respect to children who die before or soon after responsibility for their actions, such a probation must in justice be awarded them, for they, no more than others, can attain to holy character but through their *choice of the truth*, for none, in the philosophy of the case, can be made holy but by the operation of the *will* in accepting the law of Love, which is not, and cannot be imparted, in the nature of things, by *arbitrary act*. But there can be no doubt that children, uncorrupted by previous evil habits, and unassailed by "fleshly lusts that war against the soul," which do not enter that world, will submit to the loving and tender authority of the "*reconciling*" SAVIOR, choose the way of life,

and reach the condition and fellowship of "the just made perfect."

Then there are the nations unenlightened by the "Gospel of the grace of God." That there may be equality and every opportunity of salvation, they must, manifestly, continue their trial in the world to come, under CHRIST'S reign of "*Reconciliation*," and the Love of GOD, whose "*MERCY endureth Forever*."

Much more might be said on this question of probation in the *future life*; but our plan, which is to deal with the direct and fundamental aspects of Christianity, and not with collateral questions, precludes a more extended discussion of the subject.

CHAPTER XI.

RELATION OF CHRIST TO HIS SYSTEM.

CHRIST'S position in the System of Human Salvation that He inaugurated, has been incidentally made to appear in what we have thus far written ; but a more distinct account of the facts of the case seems to be called for in this place to set the subject in a more unmistakable light.

“ Whom do men say that I, the Son of Man am ? ” were the words propounded by Christ to His followers in Matthew xvi. 13. They gave Him the rumors that were abroad concerning Him. Then He saith unto them, “ But whom say ye that I am ? ” Peter replies for himself and companions, “ Thou art the CHRIST, the SON of the LIVING GOD. ” He responds, “ Blessed art thou, for flesh and blood hath not revealed it unto thee, but My FATHER who is in Heaven ; and on this ROCK (the *Truth* thus revealed) I will build My CHURCH, and the Gates of Hell shall not prevail against it. ”

He elsewhere says, “ I am the WAY, and the TRUTH, and the LIFE : No man cometh unto the FATHER but by Me ” (John xiv. 6). He is the

WAY as the CHRIST, the INCARNATE SON, opening communication between lost men and the FATHER, as it is said, "No man hath seen GOD at any time, or can see His face and live"; but "the ONLY BEGOTTEN SON who is in the bosom of the FATHER, *He* hath DECLARED Him." This was why He was "made FLESH." There was a natural necessity in the case, both on the part of God and man: On the part of God, growing out, in some way, of His Infinite Perfections, as it is said, "Dwelling in light which *no man can approach unto*; WHOM *no man hath seen*; OR CAN SEE." But in the same connection it is said, "the Lord Jesus Christ shall SHOW HIM, the blessed and ONLY POTENTATE, and who only hath IMMORTALITY" (1 Tim. vi. 15, 16).

Christ is thus the OPEN DOOR, the MEDIUM of approach to the FATHER; the "MEDIATOR of the New Covenant," being able to lay his hand upon both parties as "Son of GOD" and "Son of MAN"; and so it is affirmed, "God is in Christ reconciling the world unto Himself." He does this by taking our humanity with all its tendencies, temptations, infirmities, and its subjection to death; and having conquered all these, both for Himself and mankind, exalts that Humanity in His own Person to the Right Hand of God, "there appearing in the presence of God for us," as an *ever-living* INTERCESSOR for sinful, dying, and perishing HUMANITY. So, He is the "WAY."

But He is also the "TRUTH," the *embodied*

RIGHTEOUSNESS of the Father, by which we are sanctified, set free from the dominion of the flesh and brought into communion with God, according to Christ's formula of salvation, "Ye shall know the *truth*, and the TRUTH shall make you FREE."

He is also the "LIFE." As the "Father, who *only* hath IMMORTALITY," "hath life in Himself, so also He hath given the Son to have life in Himself." Therefore, whosoever receiveth Christ as the *Embodied* TRUTH, receives with Him that everlasting life which is based alike in Christ and the believer, in *Sanctification of Character*. Thus, being sanctified by the TRUTH ("Sanctify them through THY *truth*," was Christ's prayer) our "life is hid with Christ in God; and when He who is our life shall appear, then shall we also appear with Him in glory"; "for having *suffered* with Him we shall also reign with Him"; as it is by His connection with sinful and suffering humanity that He reaches our case, moves us to holiness, and at last exalts us to a "*joint-heirship*" with Him to life and glory everlasting in Heaven.

Thus CHRIST, as it is declared, is "the *only* NAME given under Heaven among men whereby we must be saved." From the nature of the case, as we have seen, there is no other way of access to God, "who dwelleth in light unapproachable; whom no man can see"; only *as* "MANIFESTED in the FLESH" in the Person of His SON. "The only Begotten Son, He hath

declared Him." On our part, our sinfulness and weakness necessitated a DELIVERER outside of ourselves, yet *of ourselves*. Such an one is CHRIST, the DIVINE SON *conjoined* to our HUMANITY. He represents God's Love and makes it visible in His life of righteousness, in His human sympathy, in His boundless spirit of mercy, in His life-giving instructions, in His sufferings, and in His death. These emanations of His character are the MORAL FORCES that are absolutely necessary to draw human souls to repentance and to God.

Now, as it was "before the foundation of the world" that God purposed to save the human family by the INCARNATION of His Son, Christ was from the beginning the "LAMB OF GOD" and always "Slain," for that purpose, in the esteem of God, "who calleth things that are not as though they were." And so "all the powers in Heaven and in earth" were given into the hands of the Son from the creation to work out the redemption of the human race. And as the "TRUE LIGHT that lighteneth every man that cometh into the world," He was that light from the very origin of nations, everywhere and at all times "convincing men of sin," arousing the conscience against "the lusts of the flesh," and exciting the spirit of humanity in the human heart, thereby leading men to recognize the Divine Authority and to submit to the Will of the Father in obedience to that universal and always existing law of "Love to God and our

neighbor"; thus bringing to pass that state of character whereof it is said—"In every nation he that feareth God and worketh righteousness is accepted with Him." Thus He is the "SAVIOR of all men"; as well those before His actual advent as those since; as well those of unevangelized nations as those who have received the Gospel; and all upon the same principle of *faith* in the LOVE of GOD made manifest in *Love to Man*. Christ embodies that principle, is the living expression of it. So He says—"Every one that is of the truth heareth My voice." This is because the voice is the voice of TRUTH—the voice of God. The response in such case, by the laws of spiritual harmony, is *inevitable* since TRUTH is ONE. So to those who knew nothing of the Historical Christ He says—"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; Naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer, saying—Lord, when saw we Thee an hungered, and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick or in prison, and came unto Thee? And the King shall answer and say unto them—Verily, I say unto you, Inasmuch as ye have done it unto one of the

least of *these*, MY BRETHREN, ye HAVE DONE it UNTO ME"; showing that He was *Personally* out of the case, and yet REALLY *in it*, as the REPRESENTATIVE of the FATHER and of His LOVE.

So, as the Embodied Principle of Love, as the Essential Truth, Personified in Him, CHRIST becomes the Savior of the world. And the claim He enters on this ground He, in a similar sense, enters in behalf of all the exemplifiers and teachers of Truth. His statement is: "He that receiveth *you*, receiveth ME; and he that receiveth *Me*, receiveth HIM that sent Me." "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet for a testimony against them. Verily it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city";—a condemnation that the writer of "Foreclosure of Spiritual Unity" refers to as having been uttered by Christ for not receiving and hearing *Himself*. Of course it would be applicable in His own case, certainly, if in theirs, yet using it as He does, it shows how perfect is the unity between the Truth and all its practical representatives and teachers. If it be said the censure was on Christ's account because they were sent by Him with His word, and they were nothing; then, by the same reasoning, because *He* was sent by the Father with His word, He was nothing, but the FATHER *all*; which is really the true statement, as Christ

expresses it—"I do nothing of Myself; but as My Father hath taught Me, I do these things." So neither Christ nor His apostles were, *personally*, anything, but GOD and His TRUTH were all.

And here it is to be farther observed, that Christ asserts no *Personal* authority on the ground of original absolute GODHEAD, as will appear from what follows. He makes Himself another and distinct being from the ABSOLUTE GOD, as where He says—"This is eternal life to know Thee, the ONLY TRUE GOD, and Jesus Christ whom THOU hast *sent*." "My FATHER is greater than I." As if He had said:—GOD is SUPREME, and I am His Son and Messenger sent to bear His LOVE to the Human Race. And to that position He was appointed by virtue of His CHARACTER, which was to be His *power of accomplishment*, and not a result to be effected by prerogative of Personal authority. So He says:—"Though ye believe not Me, yet believe for the works' sake; for as the Father hath taught Me, I do these things." "And if ye believe not, I judge you not; the WORD, that shall judge you"—that Word that He had declared, and which was *alive* in Him.

So, as we said, He makes Himself a distinct and different Person from the INFINITE FATHER, who is superior in the infinitude of His knowledge, in the absoluteness of His authority, and in the eternity of His being. This distinction of being is essential to personality—they cannot

be merged in ONE. Such merging would be a natural impossibility ; a philosophical absurdity. So as there cannot be Two in ONE, there cannot be THREE ; and consequently the TRINITY—*Three Persons* in ONE GOD of equal power, knowledge, authority, and eternity, is a dogma which Christ's teachings exclude from the System of truth which He established. That the Father, Son, and Holy Ghost are ONE in the true UNITY taught by Christ, is as philosophical and as much a necessity, as the other is unphilosophical and impossible. Christ prays to His Father in behalf of Himself and His followers that "all may be ONE *as* Thou, Father, art *in* ME and I *in* THEE, that they may be ONE *in* Us" —"That they may be one even *as* WE are ONE. I *in* them, and THOU *in* ME, that they may be made perfect in ONE." Thus the unity of the saints is of the same nature as that of Christ and the Father ; and the Bond that binds *them* is the same as that that unites the Father and the Son, and, therefore, is a *Principle* common to *all*. That principle is LOVE, involving a common purpose—the SALVATION OF MEN ; and a common law of action—the WILL OF GOD. Here is a unity with the dissonance of no single string ; a harmony and peace that is perfect. But, though the Father and Son are not one by the *merging* of their PERSONALITIES, yet the Son so partakes of the Father's nature and attributes, and is so at one with His Supreme WILL, that He becomes the "EXPRESS IMAGE of His PERSON"—"GOD

MANIFESTED IN THE FLESH"; and so, while affirming, "My Father is *greater* than I," He could say, and did say, "I and My Father are ONE": "He that hath seen ME hath seen the FATHER."

CHRIST'S life, sufferings, and death were VICARIOUS. He says, "I am the Good Shepherd: the Good Shepherd giveth His life for the Sheep." And after His crucifixion, in explaining the relation of His death to His cause, He says, "Ought not Christ to have suffered these things, and to enter His glory?" "It behoved Him," it is said, "to be made in all things like unto His brethren, that He might be a merciful and faithful High Priest in things *pertain- ing* to GOD, to make reconciliation for the sins of the people: for in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." And so it is said, "A BODY Thou hast prepared for me"—a *body* in which He might suffer in behalf of those He came into the world to "*succour*" and to *save*. And so it is said of Him, "He is a man of sorrows and acquainted with grief. The chastisement of our peace is upon Him, and with His stripes we are healed. He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not His mouth." In His sufferings for us He cries out, "My soul is exceeding sorrowful, even unto death." And, amid the rending of rocks and overspreading darkness, in the death-agonies of the crucifixion

He exclaims, "IT IS FINISHED," and "gives up the ghost."

In all this He suffered vicariously, giving His life for the life of the world. It was by such means that He qualified Himself to be our DELIVERER. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the CAPTAIN of their Salvation PERFECT THROUGH SUFFERINGS." In these things He furnishes us an example to teach us patience, and supplies the Moral Force to lift us above all the incidents of our mortal state, give us victory over the world, and transfer our "affections from things on the earth" to "things in Heaven." The fruitfulness of suffering and death vicariously endured is illustrated by Christ where he says, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth MUCH FRUIT." In this He referred to His own death, immediately adding, "And I, if I be lifted up from the earth, will *draw all men unto ME.*" And in the same connection, He teaches that the same principle of vicarious sacrifice applies to others as to Himself, saying, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." That is, he who should sacrifice his life at the call of Christ to "*follow Him,*" even to the point of dying for the TRUTH, as He did, should bring forth *much fruit* in the salvation of others, and win for himself "the life eternal." SELF-SACRIFICE is the *genius* of

Christ's cause, in which He takes the LEADERSHIP as the "CAPTAIN of Salvation." It is the common trait of discipleship; "Bear ye one another's burdens, and so fulfill the LAW of CHRIST," is the exhortation of an Apostle who had been with Christ and learned of Him. While another says, "Because Christ hath laid down His life for us, we ought to lay down our lives for others." JOHN BROWN, in obedience to this Law, dies for the slaves, and the fruit is, millions are set free, and thousands of lives that would have perished in the rice swamps and cotton fields, or by the lash and bloodhound, are preserved. CHRIST died for TRUTH and universal Humanity; and that TRUTH, accelerated by the MORAL INFLUENCE of His Death, goes sweeping down the ages and over the earth as the Hope and Life of the world. "CHRIST AND HIM CRUCIFIED" becomes the WATCHWORD of the HERALDS OF SALVATION, because upon the CROSS He gave His LIFE in MARTYRDOM for the TRUTH; and because there the MORAL FORCES of SALVATION CULMINATED as the finishing work of His SAVING POWER, fulfilling His own word, "And I, if I be lifted up, WILL DRAW ALL MEN UNTO ME."

Thus is CHRIST our ATONEMENT. He brings God and man together—makes them AT ONE. This is the meaning of the word, as will clearly appear, if we separate it into syllables—AT-ONE-MENT. It is *reconciliation* of parties *at variance*. So it is said:—"God was in Christ recon-

ciling the world unto Himself, not *imputing their trespasses unto them*—treating them as *innocent*, though *really guilty*, while the offer of grace is *pending*, and Christ is influencing men to accept Him—that is, the PRINCIPLES of LOVE and RIGHTEOUSNESS which He *represents*. And so, of those who thus accept Him, it is said:—“Being justified by *faith* (the accepting before mentioned), we have *peace with God* through our Lord Jesus Christ, by whom we have now received the Atonement.” “Therefore as by the offence of one, *judgment of Death* came upon all men to condemnation ; even so by the RIGHTEOUSNESS of one (Christ) the free gift came upon all men unto *justification of LIFE*”—the *opportunity* of eternal deliverance from DEATH, by the RESURRECTION of CHRIST as the “FIRST FRUITS of them that slept”—the dead. “That as sin hath reigned unto DEATH, even so might grace reign through RIGHTEOUSNESS unto ETERNAL LIFE by JESUS CHRIST OUR LORD.” Wherefore, to complete the Apostle’s argument, it is added:—“There is now, therefore, no condemnation to them who are in Christ Jesus, who walk not after the FLESH, but after the SPIRIT. For God, sending His own Son in the LIKENESS of SINFUL FLESH, and for sin condemned sin in the FLESH ; that the righteousness of the law might be fulfilled in us, who walk not after the FLESH, but after the SPIRIT. For to be carnally minded is death ; but to be spiritually minded is Life and PEACE”—the PEACE OF RECONCILIA-

TION ; and this brought to pass by our VICARIOUS SUFFERER by His being made, as here said, in the "LIKENESS OF SINFUL FLESH," to "be tempted in all points as we are," and yet triumph in RIGHTEOUSNESS, to furnish the EXAMPLE of what we must be, and to supply the MORAL FORCE to lift us into conformity to that Example. Thus, on the one hand, He opens the way to the FATHER, from whom, by His very nature, as we have seen, we are *shut out* ; and on the other hand, by His teachings, sufferings, and death, "*draws men*" into that WAY, thus opened, and finally to HEAVEN and to GOD. Thus we see it is the "FLESH, *with its affections and lusts,*" that shuts out from God until "BORN of the SPIRIT" and delivered from the dominance of the "*Carnal mind.*" Such is the redemption by CHRIST ; and so we say and sing, in the words of the old evangelical hymn :—

" Lord, I believe were sinners more
Than sands upon the ocean's shore,
Thou hast for all a ransom paid—
For all a full atonement made."

But this is a very different thing from His sacrificing Himself *substitutionally* as a victim to violated law, suffering the *penalty* of that law in the *sinner's stead*. This doctrine we have shown in another place to be absurd, unjust, and impossible. There are but few of His sayings that show even a semblance of such a doctrine, and it requires the astutest theological

casuistry to, even, *infer* such a speculation from them. We think the only passages that can be warped into a seeming show of the dogma, are the following: "He took the bread and break it, and said: Take, eat; this is my body. And He took the cup, saying: Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins" (Matthew xxvi. 26-28). "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep" (John x. 11). "And the bread that I will give is my flesh, which I give for the life of the world." "Verily, verily, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "Whoso eateth my flesh, and drinketh my blood, hath eternal life." "As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me" (John vi. 51-57).

In respect to the first of these passages it is proper to say, the words were spoken at the Passover Supper on the night before the crucifixion, when Christ for the last time celebrated that Feast with His disciples. The Passover Supper was the beginning of the Feast of Unleavened Bread, celebrated by the Jews in commemoration of the deliverance of their ancestors from their bondage in Egypt. The Supper particularly symbolized the deliverance of their first-born from death by the destroying angel on the night of their departure out of Egypt. This escape from death was in consequence of the

blood of a lamb, slaughtered for the purpose, being dashed on the lintels and door-posts of their houses, in consequence of which, being seen by the angel, he passed over their dwellings, smiting only the homes of the Egyptians. The Supper was made up of three parts:—the tasting of unleavened bread and bitter herbs, the eating of the paschal lamb, and at the close, the passing of bread and a cup of wine. The lamb, of course, symbolized the one that each family slaughtered and, probably, ate on the night they left Egypt, while the cup of wine typified the blood of the victim, and was substituted for it, as the blood of sacrificed animals the Jews were forbidden to taste.

Now the other parts of the Supper having been finished, the Master, while He was distributing the bread and the cup, took occasion to change the object of the feast from its Jewish purpose to a memorial of His own death and the deliverance from spiritual bondage that He was to achieve for man. So He took the bread and said: "This is my body." Then the cup, saying, "This is my blood," etc. The ideas, in order to have any significance to His Jewish companions, must spring from those involved in the Passover Supper, and with these alone Christ would naturally be occupied. So we may paraphrase His words thus: "This bread is a symbol of my body, which is soon to be devoted to death; and this cup of wine, representing the blood of the paschal lamb, I make a symbol of *my* blood

which is soon to be shed by those who, even now, are conspiring against my life. And, as the Old Covenant is characterized by expiatory sacrifices, whose blood is its seal, and for one nation only; my blood is the seal of the New Covenant, and is shed, not for one nation only, but for many—for all mankind, ‘for the *dismission*, the *ending* of *sin-offerings*.’” It would be natural for Jesus in using the symbols of this last sacrificial supper in accommodation to Himself and the New Dispensation, to refer to the fact of the ending of the old sacrificial system, which it was His to abolish. And He most probably did so; as the Greek words, *εἰς ἄφεσιν ἁμαρτιῶν* justify the rendering—“for the *dismission* of *sin*”—or *sin-offerings*. Though the words sometimes have the meaning given them by the translators, the occasion and the matters with which Christ was dealing, call for the rendering which we have given them. The most prominent meaning of *ἄφεσιν* is *dismission*; and *sin-offering* is a common meaning of *ἁμαρτία*, the plural possessive of which is employed in the text of the original. So there is no certain ground here for the death of Christ as a sacrifice to the demands of violated law.

But, even admitting the correctness of the translation as we have it in the text, no such doctrine is involved. The meaning in that case is,—As the blood of the Passover lamb was a symbol of God’s mercy and power in the deliverance from the bondage in Egypt; so Christ’s blood is

a symbol of the TRUTH of God which He embodied ; and the reception of which should effect "the remission of sin," deliverance from the bondage of sin and death, according to that fundamental statement of Christ, "The TRUTH shall make you FREE." This is what the body and blood of Christ signify ; for to the TRUTH they were consecrated and freely given in *martyrdom* upon the CROSS.

As to the second of the texts quoted, "The Good Shepherd giveth His life for the sheep," it is clear that His sole reference is to the magnanimous and heroic devotion of Himself, as their Leader, to the cause in which they had a vital interest, in being ready to die to uphold it, as He very soon after did. He was no selfish "*Hireling*" to flee in the hour of peril when the "*wolves*" would pounce upon the prey. So, in that perilous hour, when His captors rushed upon Him in the Garden, He exclaimed, "If ye seek Jesus of Nazareth, *I am He* ; therefore, *let these go their way*"; placing Himself in the deadly breach alone, alive only for the safety of "the *sheep*"; thus "giving His *life* for them," and, at the same time, teaching them the example of self-sacrifice. The Apostle John so understood it, for in one of his epistles he says, "If He laid down His life for us, we ought also to lay down our lives for the brethren."

The remaining quotations, which all aim at the same point, we shall interpret together. "Except ye eat my flesh and drink my blood, ye have no

life in you." "Whoso eateth my flesh and drinketh my blood hath eternal life." Now, to eat His very flesh and drink His literal blood was a natural impossibility. Neither can they, literally considered, be partaken of in a *spiritual* sense. The spiritual faculties deal not with sensuous things, and cannot appropriate them. The orthodox Protestants, seeing this, and yet giving His actual flesh and blood a place in the Atonement, say, there is in them a spiritual and saving virtue which can be availed of by an act of faith. But this is a philosophical absurdity. There can be no spiritual substance in sensible objects, neither really nor relatively. The material and the spiritual are both in nature and effect absolutely different and distinct. No act of faith, therefore, can find anything in flesh and blood of a quality to appropriate. So, if transubstantiation were not a figment, but inevitable fact, and so the wafer and the wine the very body and blood of CHRIST, they could not avail anything for the salvation of the soul; for when so converted they would still be sensuous things and beyond the reach of the spiritual faculty of faith. It is clear, therefore, that any view of the Atonement that makes its efficiency to depend, in either of these senses, upon the literal body and blood of JESUS, is false. But, if it be said that these being given in sacrifice to satisfy Divine Justice in meeting the penalty of His violated law, and that, therefore, their effect is on the law, to make salvation possible at all, and thus indirectly

benefiting the sinner, to this there are three replies. First, that the sacrifice being of the *innocent* for the *guilty* in a *judicial* case, involves a violation of both *justice* and *mercy*, which could not enter into the administration of the Government of God ; and hence could not be required or accepted by Him. Secondly, The law of God is not *arbitrary*, but acts of necessity and righteously, and its penalties must fall on the *guilty* and not upon the *innocent*. The third reply is, That there can be no virtue in a *corporal* sacrifice to meet the demands of a spiritual law. So, the doctrine of Christ's body and blood offered as a judicial sacrifice for sin, in substitution for the penalty due to transgression, is, in every way, not only false in fact, but its truth impossible both under the law of cause and effect, and the law of the Moral Government of God.

Did CHRIST, then, being ignorant of this impossibility, and supposing by devoting His body to death He could convert it into the bread of life, or make it a potency to reconcile an, otherwise, inexorable God, talk about His body and blood with a view to inculcate such a doctrine? He was too well acquainted with principles, with causes, with the nature of His Father's Government, to fall into any such error. And He was too honest, and too much in earnest to be dealing in such speculations.

What, then, was the meaning of His words? His use of them must be enough to show that they were highly significant. He was accustom-

ed to speak in symbolical terms, and here did so in an eminent degree. In explaining Him we shall have to repeat much that we have already said respecting His *essential nature*—His SPIRITUAL SELF. He sometimes even speaks in the language of seeming paradox, to excite attention and provoke more acute inquiry. But in such cases, before He left the subject, He usually said something to explain Himself, or with which they might thread His meaning. So it was here. He used a figure of speech, and there was a subtile and deeply underlying meaning which had the intended effect. It awakened inquiry. They said, "How can He give us His flesh to eat?" "This is a hard saying, who can hear it?"—who can understand it? He replies, "Doth this offend (stumble) you?" He explains, "It is the *spirit* that quickeneth, the FLESH profiteth *nothing*. The words that I speak unto you, they are *spirit*, they are *life*." So we learn His words are not to be taken, at all, literally. As if He had said, My words are altogether *spiritual*. His "flesh and blood," by metonymy, stand for the substance of His spiritual nature—the principles embodied in His character, and manifested in His spiritual life. That life was so wholly of the Truth that He could say, as He did say, "*I am the TRUTH*." This is the "ME" of which He says in this very conversation, "He that eateth *Me* shall live by Me; even as *I live by the FATHER*." Thus the same substance that He partook of the Father

and by which He lived, was that of which they were to partake, and by which they also were to live. That substance of the Divine Nature which Christ received was God's TRUTH and LOVE. All souls must receive and live by the same. The Truth is *one*; and through whatever medium received it is still GOD'S. So we come back to the ever-recurring position of CHRIST in His relation to His own system, the "I" and the "ME" represent, not Him as a soul clothed with flesh and blood; not that person that was *born* of MARY, but the Spiritual Being, born of the "LIVING FATHER," the "SON OF GOD," and "filled," as an Apostle expresses it, "with *all the* FULNESS *of* GOD." This so enwrapped Him, so interpenetrated His being, and was so the life-blood of that being, that He might well call it the flesh and blood—the *substance* and *life*—of His SPIRITUAL SELF, and say, "Except ye eat My flesh and drink My blood ye have no life in you"; for it is eating and drinking of the FULNESS OF GOD.

Thus CHRIST is here, as everywhere in harmony with the constructive Principles of His system—the TRUTH and its incorporation into the powers, capacities, and functions of the soul. He never loses sight of this, and is never in conflict with it. There is no materialism, no mystery, no speculation, no dogmatic beliefs; and leaves no room for devoting His body to death, in sacrifice to the demands of God's violated law, to be appropriated by transubstan-

tiation, or by some subtile process of the soul, distilling from His literal flesh and blood the Elixir of Eternal Life. If He gives His life on the Cross, it is still to "*bear witness to the TRUTH.*" He devotes His Body to Death in allegiance to it, throwing into its Cause the moral force of His Martyrdom to bear it still more mightily on its Mission down the Ages and over the World, for the enlightening, purifying, and giving Life to the Human Race. Thus and not otherwise "GOD is in CHRIST reconciling the world unto Himself." If CHRIST is eminently the SAVIOR of the world, it is because He was sent of the Father and embodies the LIVING FORCES of GOD'S LOVE and TRUTH that bear the soul into the WAY OF LIFE. And now we close this Chapter with the words of RENAN :

"Repose in Thy glory, NOBLE FOUNDER ! Thy work is finished. Thy Divinity is established. Henceforth Thou shalt witness from the heights of divine peace, the infinite results of Thy acts. At the price of a few hours of suffering which did not even reach Thy Grand Soul, Thou hast bought the most complete immortality. A thousand times more alive, a thousand times more beloved, since Thy death, than during Thy passage here below, Thou shalt become so the Corner-Stone of Humanity, that to tear Thy Name from this world would be to rend it to its foundations. Between THEE and GOD there will no longer be any distinction. Com-

plete Conqueror of Death, take possession of Thy Kingdom, whither shall follow Thee, by the royal road Thou hast traced, ages of Worshipers! Whatever may be the emprises of the future, JESUS WILL NEVER BE SURPASSED."

CHAPTER XII.

THE CHRISTIANITY OF CHRIST THE ABSOLUTE RELIGION.

WE say the Christianity of CHRIST to distinguish it from that which is taught by the popular Church. It has appeared in what we have already written, that the Christianity of the current Theology is almost altogether different from the Teachings of the MASTER; and that fact will now finally and fully appear in what we shall have to say in this Chapter.

The current, so called, Christian Religion is, for the most part, made of a system of forms, dogmatical doctrines, a more or less sensuous worship, and the whole embodied in multitudinous sects, where the creed is the test of soundness of faith instead of the Divine formula—"He that feareth God and worketh righteousness is accepted of Him"; and "Hereby shall all men know that ye are My Disciples, if ye LOVE *one another*." The Christianity of CHRIST differs from that of the Sects in that it is composed of PRINCIPLES, pure, perfect, and complete. They demand the strictest personal virtue of heart and life; the highest Social Justice, and the

broadest, deepest, and most comprehensive Humanity and Love. They forbid and exclude all sin and wrong, and inculcate and enforce every duty of every human relation, laying down, as the Law—"All things whatsoever ye would that men should do to you, do ye even so unto them"; and "Love thy Neighbor as thyself."

Christ teaches that "God is a Spirit," and ONE; that He holds the relation of FATHER to the Human Family; that His Throne and Character are TRUTH, and that His essential Moral Nature is LOVE. He is the "Only True God," and Christ His SON and REPRESENTATIVE—"God manifested in the Flesh." God being ONE, and UNITY the order of His Kingdom, all true souls are *one* in Him. TRUTH is the basis, and choice of Truth, making it our own, the open Door through which we enter God's Kingdom and into the fellowship of the saints, whose love and harmony are the proof to the world that Christ's Religion is from Heaven.

Christ made TRUTH the Absolute SAVIOR of men, and every man in "himself" the "judge of what is right" and capable of "doing the will of God," whereby "he should know the Truth, and the Truth should make him FREE." He set up no Personal Authority, but "came into the world to bear witness to the TRUTH." He imposes on the soul no arbitrary authority, and sets His Religion free from all non-essential things, which we shall now proceed to show in greater detail.

CHRIST instituted no Ordinances, established

no rites, ordered no system of sensuous worship, created no Hierarchy of Priests, taught no speculative beliefs, but made ABSOLUTE TRUTH alone the means of salvation, and the door into His Church.

What is called the Lord's Supper, and Baptism, have been exalted into Sacraments by the Protestants ; while the Romish Church has added five others, viz., confirmation, penance, orders, matrimony, and extreme unction. With these latter we shall have nothing to do, as they are too obviously without the sanction of Christ to demand our attention. The Lord's Supper and Baptism stand on a somewhat different footing, and call for some words to set them in their proper light.

When Christ and His disciples were eating the Passover Supper, as we said in a former place, He took occasion to change the symbols from their Jewish purpose to a memorial of His own death, telling His disciples, as oft as they celebrated that Supper afterward, to do it, not in commemoration of the deliverance from Egyptian bondage, but "in remembrance of Him." For a time, as Jews, they would celebrate the Supper, and "as oft" as they might do it He requested it to be done in memory of Him. This was all there was of it. It, in any case, was but temporary, only to last while the Jewish ceremony might continue, and certainly never commanded by Jesus as an ordinance in His Church. We are aware that the theologians contend that the

Lord's Supper was not the Passover, but another, and instituted *after* the close of the Passover Supper. This they base on a single phrase in Luke's account of the matter, in which he says, "Likewise also the cup *after* supper." But this, manifestly, has reference to eating the paschal lamb, which was the Supper proper ; and the cup being *last* in the ceremony, is only spoken of as *after* on this account. This, therefore, is a very slender foundation on which to build, by the authority of Christ, a perpetual ordinance for His Church.

On the same occasion Jesus "girded Himself with a towel, and pouring water into a basin, proceeded to wash His disciples' feet"; and after the ceremony was finished said : "If I, your Lord and Master, have washed your feet, ye ought to wash one another's feet. I have given you an example that you should do as I have done." This stands on, apparently, even higher ground of authority than the Supper ; and John, while he gives great prominence to this feet-washing act in his account, does not mention the transactions of the Supper at all, but simply says : "Supper being ended." This neglect to state, not only the circumstances of the Supper, but the fact of its taking place except by indirect allusion, is very significant. If the ceremony had been meant as the ordainment of an ordinance, John, of all others, would not have been likely to leave it unnoticed. So let it not be imposed on the conscience, as a sacrament. As

a memorial of the Dear Christ,—in which sense it was used in the Primitive Church, showing thereby, as Paul says, “the Lord’s death till He come”—it is an innocent and even beautiful ceremony, and may be attended to with profit by His loving Disciples who may feel disposed to continue the banquet as a social reminder of the Master, “who loved us and gave Himself for us.”

Neither did Christ institute water Baptism as an ordinance of His Church. Baptism, without resting on any positive authority, had sprung up in the Jewish Church and was largely practiced, especially, in the admission of proselytes. John, the forerunner of Jesus, therefore, came baptizing his converts. Christ, Himself, was baptized by John; and when He began His public work and followers began to flock to His side, He allowed His own converts to be baptized, some of the Twelve performing the ceremony at first, and afterwards, perhaps, some others assisted. But all this was to adapt Himself to Jewish feelings and the general custom. He did not command it even in this preliminary state of His cause; much less as a perpetual ceremony of His Church. The only place where He alluded to *water* in connection with the regeneration of the soul, is in His conversation with Nicodemus, where He says: “Except a man be born of water and the Spirit, he cannot enter the Kingdom of God.” But, manifestly, this does not refer to water baptism, as He calls it

being "*born* of water." As water was a symbol of *purity*, He uses the word in a figurative way for such purity. As if He had said: "Except a man be born of the purifying principle of Truth, and of the Spirit," etc., using tautological phraseology, which was common with Hebrew speakers and writers; for to be born of the Truth and the Spirit was one and the same thing. Thus John the Baptist, when contrasting his own baptism with that of Christ's says: "I, indeed, baptize you with water; but He shall baptize you with the Holy Ghost and with *Fire*,"—the Holy Ghost was the Fire; and the Fire was the Holy Ghost. So the purifying Principle was the Spirit; and the Spirit was the purifying Principle. And that Christ alluded to only one agent is clear, for He immediately adds—"That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit," using the one term, Spirit, without the tautology. This using water for the purifying Principle is imitated by Paul where he speaks of "the *washing* by the *water* of the WORD."

The only words on which the Baptists rely for the positive authority of Christ are those in the 28th Chapter of Matthew, viz.: "Go ye therefore, and teach all nations, baptizing them in (or into) the Name of the Father, and of the Son, and of the Holy Ghost." But the NAME, in such a connection, has no reference to a *form* of words, a mere designating term. *Name*, when applied to God in the Scriptures, almost invariably sig-

nifies God, Himself—His moral attributes or principles of His character. And so it is to be understood here. They were to baptize their converts into the Father Himself; into the very Principle that glorifies His Moral Nature—into the IMMUTABLE TRUTH. And into the SON who embodied the Truth, and into the Holy Ghost whom Christ declares to be the “Spirit of Truth.” So, they were to immerse their converts into the very Nature of God, and of the Son, and of the Holy Ghost, which is TRUTH and LOVE. It was to be no conversion to mere beliefs, nominal professions, rites, or forms, but to an experimental knowledge of the Eternal Principles of the Divine Character.

The passage on which we have thus commented is from Matthew. Mark does not give it this form of expression, but states it thus: “Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.” Now, it is not to be supposed that Christ used both forms. So it would appear that the Writers were not particular as to the exact phraseology, so long as they gave the substance of what the Master said. So He may not have used the exact words that either has given. He may have only said—“Go ye into all the world and preach the Gospel to every creature. He that believeth shall be saved; and he that believeth not shall be damned”; which would make the text more consistent with

itself; for even Mark does not put baptized in the last clause of the passage. He does not say—"He that believeth not and is *not baptized* shall be damned." This shows that he did not consider baptism essential to salvation; for if he did he should have stated it as a certain cause of the ruin of the soul. If non-baptism, therefore, is not a reason of the damnation, then one that believes will be saved without baptism by water. So it is quite clear that Christ did not use the word in either text. For it was not like Him to make a thing important, seemingly vital, and yet that might be totally neglected and no evil consequences follow. Again: if water baptism is meant, it is quite evident He did not use the word, from the fact that in all His previous teachings He ever made faith, the receiving of the Truth, the sole ground of justification, never for once speaking of baptism by water in connection with the subject, nor, indeed, anywhere. His formula had ever been—"He that heareth My Word, and believeth on Him that sent Me, hath everlasting life." Nothing, whatever, of baptism, or of anything but the essential Truth. Would He insist on His Apostles doing that which He never did Himself? Would He make that a condition of Discipleship *after* His crucifixion, which He never taught *before*, whatever might have been His practice, as matter of expediency, in respect to His own and His Disciples' baptism?

But, once more. Allowing He used the word

baptized in the connection as Mark gives it, then, as John the Baptist had said, in contrasting himself with Christ,—“I baptize you with *water*, but He shall baptize you with the HOLY GHOST,”—the baptism He spoke of must have been His own baptism of the Holy Ghost; and this would have agreed with His uniform teaching.

All this on the assumption of the genuineness of the passage in Mark on which we have been commenting. But this passage in Mark is not genuine. Christ never uttered it, and, hence, it is without authority. The text is not sustained by the best manuscripts, such as the famous *Codex Vaticanus*, and many others. Hence the authors of the recent New Testament translation have discarded it, with all of the 16th Chapter of Mark from the 9th verse to the end. What, therefore, seemed probable, even in King James's translation, that Christ could not have uttered what was so inconsistent with all His teachings, turns out to be an interpolation; and as there is no other text on which to found the ordinance of Water Baptism, we may dismiss it as unauthorized by Christ, whose only baptism is the Baptism of the Holy Ghost. This is the one Baptism of Christ's Church, and is essential, as it is the sanctification of the soul by the *Truth*, the Holy Spirit being the “SPIRIT OF TRUTH.” So Paul understood it, and boldly proclaimed his independence of any and every authority imposing baptism as an obligation authorized by Christ, his sole authority in this and in all things. He

says :—“There is One Lord ; One Faith ; ONE BAPTISM ; One God and Father of all.” To illustrate a little further, the ground here taken that water baptism is not an ordinance of Christ’s Church, although a custom in the Apostles’ time, we refer again to what Paul says respecting it. He declares he did not baptize his converts ; for he says—“Christ did not send me to baptize, but to preach the Gospel” ; which shows that he treated it as unessential, uncommanded,—a mere custom founded in expediency, for facilitating the cause of the nascent religion. For this purpose it had its uses ; but, as an ordinance of Christ’s commanding, was without foundation.

As to *Ritualistic* and *Sensuous Worship*, less or more, we believe it is not pretended to rest on Christ’s authority, or any practice of His. It is the creation of subsequent Ecclesiastical authority, assuming the right to legislate in His name. Jesus never ordained any form of Public Worship, nor, indeed, any Public Worship at all. He commanded His Apostles and their successors to *preach* the Gospel ; to reach the ears and souls of men with the Eternal Truth as best they might ; but as to public worship He instituted nothing either by precept or example. He taught them to pray, and told them to “enter into their closets and pray to their Father in secret” ; and assured them that “the *true worshippers* should worship the Father in spirit and in truth.” Not in gorgeous Temples with ritualistic pageantry, sensuous show, “much speak-

ing," and "vain repetitions," but alone and in secret. Hence He, Himself, never had any public gatherings for devotional purposes, but exclusively for the instruction of the people. So, He erected no Temples, built no church edifices, consecrated no altars, and established no ceremonial services. His system was purely spiritual and was to be diffused by purely spiritual forces. Time, and Place, and Form were entirely excluded: "Neither in this Mountain, nor yet at Jerusalem shall men worship the Father," He told the Samaritan woman. All the systems of worship that have sprung up and prevailed in the nominal Church for centuries, are the invention of the mistaken or calculating Priesthood, which intervened after Christ and, for the most part, after the Apostolic age, to accommodate the service of the Church to the worship of the Pagan Temple; especially after the Empire took the Church under its protection and patronage through the acquisition of Constantine to its membership. More and more this sensuous display prevailed, till the gorgeous Cathedral rose in imitation of the Temple of Jupiter and Minerva; the Hierarchy in place of the Pagan Priests; the infallible word in place of the Oracle; the sacrificial Emblems of the Body and Blood of Christ as a sacrament in place of bleeding victims of Pagan sacrificial slaughter; the chants, the prayers, the genuflections, the sacerdotal robes, and organ music, in place of the ceremonials of Heathen Divinities; and even

exalted that bloody instrument of Pagan Torture—the Roman Cross, into an object of adoration or a charm to be carried in the bosom, instead of the *true* cross of *denial* of “*fleshly lusts* that war against the soul,” which Christ commanded His followers to “take up,” and “whereby,” as Paul says, “I am crucified unto the world, and the world unto me.” Thus the simplicity of CHRIST and His system have been merged into an empty show of carnal observances; while still the “True Worshippers,” now, as ever, “worship the Father in spirit and in truth; for He seeketh *such* to worship Him.”

Christ created no Hierarchy. His Disciples were told by Him to “call no man Father on the earth.” To “call no man Master”; to hold themselves as equal brethren, and if any one “would be *chief*, he should be the *servant* of all”; “even as the Son of Man came not to be ministered unto, but to minister.” The whole Hierarchy of both the Catholic and Protestant churches is excluded, condemned, and forbidden by the teachings of Christ and the spirit of His system as a hindrance to the propagation of the Truth on account of the wealth it requires to sustain it, the ostentation it involves, the “lordship over the faith” that it assumes, and its evil effect on the world by falsifying Christianity and the simplicity of the character of Christ. “Where two or three are gathered together in the name of Christ, He is in their midst,” and there is His church. The Apostles of the Gospel are sent

out to their work "without purse or scrip," on the principle laid down by the Great Teacher—"Freely ye have received; freely give." The cause is self-sustaining, for it implies an enthusiasm that will supply all necessary funds without bargain or sale of ministerial service or of Church sittings, and that will carry the Life-giving Word to the ends of the world.

Christ taught no speculative doctrines, made no conditions of salvation other than doing the will of God. "Do this and thou shalt live," was His reply to the man who would know of Him, what "he should do to inherit eternal life." He had first asked the man—"What is written in the law?" He answering said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself"; and then Christ said—"DO THIS AND THOU SHALT LIVE." This with Him was the sole, essential thing. Character adjusted on this Principle, the world over, whether in Christendom or Heathendom, is that which God requires and accepts; for it was received as the Christian Rule—"In every nation he that *feareth* God and *worketh righteousness*, is ACCEPTED OF HIM."

Not even the Institution of the Sabbath rests on any authority of CHRIST; much less the first day of the week, called the "Lord's Day," as the time for its observance. He violated the Jewish Sabbath as sanctioned by the public opinion, by traveling on that day beyond the prescribed limits; by healing on the day, and bidding the

cured man to carry away his bed ; to whom the Jews, meeting him, said—"It is not lawful for thee to carry thy bed on the Sabbath day." His disciples, on the Sabbath, "plucked the ears of corn and eat them"; whereupon the Pharisees said : "Why do ye that which is not lawful to do on the Sabbath days?" Christ replied : "Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him ; how he went into the House of God, and did take and eat the showbread, and gave also to them who were with him ; which it is not lawful to eat but for the Priests alone"; and added : "The SABBATH was made for *man*, and not man for the Sabbath : *therefore*, the Son of Man is Lord also of the Sabbath day." His mission was for the salvation of man, and all things, even the Sabbath, must subserve that essential purpose. So, He farther said : "Had ye known what this meaneth, 'I will *have mercy* and *not sacrifice*,' ye would not have condemned the guiltless,"—meaning Himself.

Thus He abolished the Jewish statute of the Sabbath, and made the Institution to repose, like every work and duty, on the Law of Love, which "worketh no ill to one's neighbor," either by doing him wrong, or neglecting a beneficent Institution, as is the Sabbath. A Sabbath Day, at short intervals, for rest, recreation, and moral, intellectual, and religious purposes, is based in the necessities of man. Especially is it divinely beneficent to the laboring poor. But the day of

its observance is a matter of expediency, though uniformity on some one day is very desirable for the convenience of society. In reference to its observance by the members of Christ's kingdom, they, in this as every other duty, are a law unto themselves—"written not on tables of stone, but on fleshly Tables of the Heart"; according to the word of God—"I will put My laws into their minds, and write them in their hearts; and they shall not teach every man his neighbor saying, know the Lord: for all shall know Me, from the least to the greatest."

The Law of the Ten Commandments was a part of the Statutory Code for the government of Israel. But, as they cover *principles* of universal obligation, their *spirit* is carried into the New Dispensation, which embodies itself in the Law of Love, which is the Law of that Dispensation. This *spirit* of LOVE is what upholds the Sabbath in its essential elements as an Institution of Humanity; and thus it was that CHRIST, who stood for Humanity, claimed to be "LORD even of the SABBATH DAY."

So, when Christ proclaimed the Love of God and our Neighbor, on which "hang all the Law and the Prophets," the SUM of Religion, He swept away every dogma, every speculation, every ordinance, and rite, the hierarchy and its authority, every prescriptive rule, and every form of sensuous worship; setting free the soul, establishing private judgment, enthroning the conscience, exalting the reason to its supreme

place, and making man the child of God through *Choice of the TRUTH*. Thus He made Religion Absolute—one and the same for every age and for every race ; and, as Mr. Renan says, “ If other planets have inhabitants endowed with reason and morality, their religion cannot be different.”

To this, all the Prophets and Apostles, and all great souls, beyond the sway of ecclesiasticism, give witness. Not to detail proof of this statement, we will give one that may well stand for all—one from each of the Dispensations. The Prophet MICAH says: “ He hath showed thee, O man, what is good ; and what doth the LORD require of thee, but to Do JUSTLY, and LOVE MERCY, and to *walk* HUMBLY WITH THY GOD ? ” And PAUL supplements the Prophet thus: “ Glory, honor, and peace, to every soul that WORKETH GOOD ; to the Jew and also to the Gentile ; for there is no respect of persons with God ; (For not the *hearers* of the Law are just before God, but the DOERS of the Law shall be *justified*. For when the *Gentiles* do by nature the things written in the Law, these having not the Law, are a Law unto themselves ; who show the work of the Law written in their hearts, their *conscience* also bearing witness, and their *thoughts* the meanwhile *accusing* or *excusing* one another ;) In the day when God shall judge the secrets of men by Jesus Christ.”

Here the Law of Righteousness, which is the Law of Love ; (for “ all the Law is fulfilled in one word, even in this, ‘ Thou shalt love thy neighbor

as thyself,'” as is affirmed by this same Apostle), is declared to be one and the same for all nations, and within the possibility of all to be obeyed, and by which all, alike, will be judged—no other test of character but Love. This is what JESUS CHRIST taught, and nothing but this. Is this not Exclusive and Absolute?

Renan, quoting the words—“The hour cometh when neither in this mountain nor yet at Jerusalem shall ye worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him”—makes the following comment on this saying of the Great Teacher: “Here He, for the first time, gave utterance to the idea upon which shall rest the edifice of the Everlasting Religion. He founded the pure worship of no age, of no clime, which shall be that of all lofty souls to the end of time. Not only was this Religion, that day, the benign religion of Humanity, but it was the ABSOLUTE RELIGION: and if other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed at Jacob’s Well.”

Again, he says: “His was a pure worship, a religion without priests, and without external practices, reposing entirely on the feelings of the heart.” “Never was any man less a priest than Jesus; never more an enemy of the forms which stifle religion. By that He has laid an eternal rock, the corner-stone of True Religion. An

idea *absolutely new*; an idea of worship founded in purity of the heart and human fraternity, made through Him an entrance into the world; an idea so elevated that the church, upon this point, was completely to betray His intentions, and that, in our days, but few souls are capable of comprehending it."

He also has this: "Through the attraction of a religion disengaged from all external forms, it is that Christianity has enchanted lofty souls." "We should search the Gospel in vain for a religious rite commanded by Jesus." "Baptism was incidental—of secondary importance."

This, that we have quoted above, is from one, it may be said, who, though a very unprejudiced writer, but of decided opinions, is not deemed orthodox, and therefore, perhaps, not to be thought, in what he says, of much weight on a question like that now under discussion. So we now give the views of one within the ecclesiastical enclosure, a clergyman and D.D. of the Church of England, Mr. Cunningham Geikie, and who, on that account, may be heard, possibly, with greater favor. Mr. Geikie, speaking of the Sermon on the Mount, in his late work on the Life of Christ, says: "It was the first proclamation of a universal religion, and, as such, an event *unique* in the history of mankind. A new spiritual kingdom of filial love and obedience was called into existence. The new kingdom is to be founded only on righteousness and love, untrammelled by outward rules; with no restric-

tion except that of character and conduct. For the first time in the history of religion, communion is founded without a priesthood, or offering, or a Temple, or ceremonial service; without symbolical worship, or a visible sanctuary. There is an utter absence of everything external or sensuous. The grand spiritual truths of absolute religious freedom, love, and righteousness alone are heard. In the pure words of Herder, 'Christianity was founded in direct opposition to the stupid dependence on customs, formulas, and empty usages. Christ made religion spiritual instead of ceremonial and external; universal instead of local. He gave us the magnificent dowry of a faith in One Common Father of the whole human race, and thus of a world-wide Brotherhood of all mankind. He scattered abroad the germs of a heavenly life by His fundamental requirements of love to God and our Neighbor. All reforms of individual and public life lie veiled in these principles, awaiting the advance of our moral sense to apprehend them and apply them. They have already given freedom to the slave; raised woman; purified morals; mitigated war; created liberty; and made humanity a growing force in things private, civil, and political.'

Again he says: "Rites and ceremonies are only helps for simple ages. The Kingdom of God has outgrown them. The truth must, henceforth, stand alone, appealing to the spirit without such outward aids. The Kingdom of God,

which is for all times and races, knows only a 'worship in spirit and in truth.' "

Christ, as we have often said in this investigation, deals with Principles both in the abstract and concrete; and appeals to the human intuitions, and thus adapts His teachings to the humble and the unlearned equally as to the erudite, and, even more so, as from their very simplicity, they are "hidden from the *wise* and *prudent*, but revealed unto *babes*"—the unprejudiced, the teachable, and child-like—as Jesus, Himself, declares. If men were obliged to seek spiritual light and truth in the old Pagan philosophies and religions; or even in modern philosophers and speculative religious writers, the rule would be reversed, and truth would become accessible, if found at all, to only the wise and learned, while the unlettered must grope in the dark, and miss it at last.

In Christ's system we have all spiritual truth and nothing but the truth, addressing itself to the conscience, consciousness, and reason of mankind; adapting itself to all peoples, to all conditions, and to all times; covering every human duty of every relation, and meeting every spiritual and moral demand of the soul and of society. Christ's Religion is a revelation of God, and of man's relation to God; of the Truth, and man's relation to Truth; of man, and men's relation to one another; of man's spiritual malady, and its remedy; of man's spiritual necessity, and its supply; of man's duty, and its law; of the prin-

ciple of moral distinction, of character, and of the law of regeneration and everlasting life. And, as such a revelation, it is without stint, without excess, and without error. Again, we ask, is not *this* the ABSOLUTE RELIGION? You may call it CHRISTIANITY or by another name. We think CHRIST will not be offended by the change. He who did not give His name to His own system; who "sought not His own glory," but willingly set Himself personally aside to disarm objection, if necessary, that the TRUTH alone might appear, would be the last to stand for a NAME, if the PRINCIPLE He lived for and died to uphold, is welcomed to the business and bosoms of men. But if *He* would not be tenacious of the name, in the same spirit, no lover of truth should desire to abolish it; and we think not even an ASIATIC, baptized into the Truth, when he came to know that Christ's Teachings are that Truth in the most comprehensive sense, and CHRIST Himself its most perfect EMBODIMENT and HUMAN REPRESENTATIVE, would desire to do so, even were the thing possible, which, doubtless, it is not. It is manifestly true, as Mr. RENAN says, that "CHRIST is so the CORNER-STONE of Humanity, that to tear His Name from this world would be to rend it to its foundations."

In CHRIST'S Christianity, we finally declare,—We have a Religion that proclaims the One Only and True God, and His authority alone Supreme. We have a Religion in which the TRUTH is the sole ground of piety, and righteousness of char-

acter the sole requirement of the children of men. We have a Religion that interposes no official censor between man and his God, but makes man, himself, the judge of what is Right, and enforces the Right as the one duty and necessity of his present and eternal state. We have a Religion that proclaims the One Heavenly Father, and the one Brotherhood of man, and makes LOVE the sole Supreme Law of that Brotherhood. We have a Religion whose first and highest duty is Self-Sacrifice, and whose fraternal law is,—“Bear ye one another’s burdens, and so fulfill the law of Christ.” We have a Religion that requires no Temple in which to display it with sensuous rites and ceremonies, with a priestly hierarchy to superintend ; but a Religion that embraces the “True Worshippers, who worship the Father in spirit and in truth,” whose Temple is everywhere, whose Altar is the upright Heart, whose offering is Love, and each his own officiating priest, anointed by God alone, and consecrated by the baptism of the Holy Ghost, a “holy priesthood,” to “offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

Once more we ask, have we not here the ABSOLUTE RELIGION ? What will you take from it to make it more perfect ? What will you add to it to make it more complete, more universal, more the religion of humanity ? If you embody all the wisdom, philosophy, and truth of all the ancient and modern philosophical and religious

writers, will you have constructed a Theism, Divine Faith, System of Precepts and Principles, that will transcend, that will equal, that will even approach the Christianity of CHRIST, in its teachings of the One Only and True God? the One Law of Love? the One Baptism of the Spirit of Holiness? the one Brotherhood of man, and the One Sacrifice of Self for mankind? In comparison of this, methinks your System would be as the glimmering of a midnight *star* to the blazing of the mid-day SUN.

Finally, let it be said,—CHRIST is the Supreme Teacher of TRUTH, and sweeps His Religion of everything *extrinsic* of THAT; and, therefore, makes His Religion a Unity—One and universal, the Religion of all Humanity; and hence the ABSOLUTE RELIGION.

CHAPTER XIII.

THE PROGRESS AND TRIUMPH OF CHRIST'S KINGDOM.

SUCH a Religion as that which CHRIST founded; a Religion so furnished, so represented by One whose Spirit, Character, and Life were each a perfect expression of it, and who gave Himself to suffering and Martyrdom in its vindication; which, from its nature, rallies all the SPIRITUAL FORCES—"all power in Heaven and in Earth," as Christ declares—must live and prevail, and its triumph must be certain.

The false and carnal views of the Jewish nation in respect to the Kingdom of MESSIAH, aroused their hostility to Christ and His cause, and they put Him to death; and, had it been possible, would have blocked His mission and destroyed it. The Asiatic, the Greek, and the Roman world were steeped in idolatry, mythology, and superstitions, while the great men and philosophers were too wise in their own conceits to trouble themselves about the Jewish Reformer; and only when brought into knowledge of Him, after His death, through His Heralds, did they deign to notice Him at all, and then only to

scoff at the idea of a *crucified* Leader, which, as Paul says, "was to the Greeks, foolishness"; but "to them that are called, CHRIST the Power of God, and the Wisdom of God; because the foolishness of God is wiser than men; and the weakness of God is stronger than men." "For ye see our calling, brethren, that not many wise men, after the flesh, are called; not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught the things that are: that no flesh should glory in His presence."

The "Gospel became the power of God unto salvation" from the first. The rapidity of its spread in the East and along the populous highway of the Mediterranean, as far as Rome, and even to the Pillars of Hercules, and then to Britain, was the result of that Divine Power that attended it, and swayed the souls of men. If the comparatively peaceful condition of the Roman Empire; the fact of the Mediterranean being the highway of Western travel, and that colonies of Jews had planted themselves on its shores, from whom the first Christian converts were to be made, to extend, almost simultaneously to Greeks and Romans; and if civilization, such as existed in Greece and Rome, facilitated the work of the Evangelists—if these circumstances contributed

to the progress of Christianity, it did not depend upon them nor any other circumstances for its advance and victory, but was to be effected, if necessary, in spite of them; for the "Gospel was the Power of God, and the Wisdom of God." It must be so *a priori*. The inherent vitality and power of Christ's Truth was irresistible.

Mr. RENAN, in his "The Apostles," says: "Had the Apostles been placed in the presence of an independent Asia Minor, of a Greece or an Italy divided into a hundred little Republics; of a Gaul, Spain, Africa; of Egypt with her ancient institutions, we cannot conceive of their succeeding, or even imagine that such a project could have been seriously entertained."

How does this comport with the omnipotence of TRUTH, which was the foundation of Christ's cause and the guaranty of its triumph? How with that investment of "all power in Heaven and Earth," of which Christ speaks, and in reference to this very end? How with what Mr. Renan, himself, says of Him in his "Life of Jesus"? His words are—"The conviction that He was to bring about the reign of God, took absolute possession of Him. The *Heavens*, the *Earth*, *all Nature*, are only *instruments to HIM*." How in this passage?—"Jesus had a will to uphold truth; and He has. He has directed the destinies of Humanity for 1,800 years, and is destined to direct it more and more in all future ages." Or, in this?—"Thou shalt become the corner-stone of Humanity so entirely that to tear

thy name from the world, would rend it to its foundations.”

How then could the social, civil, and commercial obstructions of the peoples to be reached by the Gospel, *retard* its forward movement, much less prevent its final triumph? Said Christ—“On this ROCK (His TRUTH and Messiahship) will I build my church, and the gates of Hell shall not prevail against it”; and it is and shall be so. Neither Pagan religions, nor Grecian philosophy, nor Jewish madness, nor war instead of peace, nor lack of Highways of intercourse, nor any nor all other causes that might be fatal to mere human plans and devices, could, for one moment, render uncertain the work of Christ, or render doubtful its victorious result.

The Disciples were to tarry at Jerusalem, till endowed with the gift of the Holy Ghost. When that Divine Unction came upon them and took possession of them, they went forth to their great work, beginning at Jerusalem, where many thousands were speedily recruited to the cause. The zeal and enthusiasm of the Evangelists soon carried it into Syria, Asia Minor, the Islands of Greece, and to Athens, the home of Socrates and Plato; thence to Rome, and even into “Cæsar’s household”; and soon as far West as Gaul, and Spain; and even the Mediterranean coast of Africa, in many places, had witnessed the power of the Gospel; and all this in less than a hundred years from the death of the Founder of this Divine Religion.

This is remarkable when we consider the difficulties to be overcome, and the instruments employed in carrying forward the work. Jewish prejudice and hate; the power of Pagan idolatry; the pride of Grecian philosophy; and the ignorance, superstition, and slavery of the masses, all had to be met and conquered. Paul declared that "Christ crucified was to the Jews, a stumbling-block, and to the Greeks, foolishness." The Jews blasphemed the Crucified, and the Greeks scoffed at the idea of such a One being a Divine Deliverer. The idolatrous and degraded multitude had "changed the glory of God into an image," and "the truth of God into a lie," and had "given themselves up to vile affections, being filled with all unrighteousness, without natural affection, implacable and unmerciful"; which is Paul's description of the moral condition of the Gentile world, where the achievements of Christianity were principally to be made.

But speedily "CHRIST AND HIM CRUCIFIED" (an expression that stood for His CAUSE, which, in its first action, culminated on the CROSS, where its glories concentrated and radiated as from a Focal Point), became the "Power of God, and the Wisdom of God" to many millions who gladly welcomed the TRUTH. Yet the FOUNDER of this Cause was, in His historical character, the son of a Jewish Carpenter, and its first apostles and missionaries, except Paul and Apollos, and perhaps a few others, were unendowed

with either Hebrew or Grecian erudition, while they were to be confronted by both. These Mechanics and Fishermen were persecuted by religious hostility and by the civil power, and all of the first twelve, except John, like their Master, suffered martyrdom for the Truth they welcomed and proclaimed. Such a record of persecution, of tragic death, of inadequate visible means to the end, and yet of such success, is without a parallel in the history of any moral cause since the world began; and demonstrates that the Eternal Forces were at its back—that its Propagators wrought by the POWER OF GOD.

The extension of the Kingdom of God and its ultimate triumph in universal and everlasting sway, is clearly seen by all who occupy the plane to comprehend its Principle, who experimentally know the power of that Principle, and see that it is linked with the Throne of God. Such, from their moral elevation, possessing the light of SEERS, like the CHRIST Himself, see it as a thing accomplished. If CHRIST saw it clearer than others, it was because of His superior righteousness and higher spiritual elevation—because “anointed with the oil of gladness above His fellows.” He, from the true Pisgah, sweeping with His vision the Canaan of the Spiritual Conquest and Possession, exclaims,—“*I beheld SATAN as lightning fall from heaven*”—a figurative expression for the fall of the adverse Forces from the Seats of Power. Hence Paul: “We wrestle against principalities, against pow-

ers, against the rulers of the darkness of this world, and against spiritual wickedness in high places." These powers are to give way. Upon the Rock of Truth Christ has founded His Kingdom, and the "Gates of Hell shall not prevail against it." It shall blend the good of all things with itself, as it comprehends it all; shall make tributary to its purpose all true literature, philosophy and science, and all the inventions of genius;—all the Forces of secondary Causes, and so shall sweep on over the earth, and down the track of time, working more and more the amelioration of Human Society; leavening its institutions with its divine spirit, and bringing into existence the Democratic Fraternity through the reform of governments, or the destruction of incorrigible ones by the application of the Law of Retribution, as we have seen in the downfall of the Roman Empire, the wane of Islamism, and the now prospective erasure of the Ottoman Power from the map of Europe. The Principle and Spirit of Christ's Kingdom have already abolished Slavery well-nigh throughout the world; mitigated war; brought the nations into closer fraternity; bettered the condition of the laboring poor; elevated woman; founded institutions of health, charity, and the prevention of poverty and crime, and made provision for nearly universal education in all the countries that have been brought under its power.

But the regeneration of society is not to be done in masses. The foundation of the con-

fraternity must be reached by reforming the individuals—the units. This is Christ's method—"Make the tree good, and the fruit will be good." The philosophy of Christ is, purify, redeem the *units*. Plant the law of Love in the individual heart. Undertake to organize selfish men, your organization may temporarily succeed, but it must ultimately fail, for *selfishness* is *conflict* and *disruption*. "Love is the fulfilling of the Law,"—the cure of selfishness and the bond of union, where "all are brethren, and the chiefest the servant of all." This is Christian fraternity. This is what Christ offers to do for men; for individuals first, and then combine them in a world-wide Divine Democratic Society. No religion but His can achieve it. Men will flounder for relief by other means, but flounder in vain. Society and government may resort to expedients to evade the necessary reform; but justice will assert itself; the right will utter its demand, and there shall be no rest for the individual, or for society till each shall "LEARN OF CHRIST"; and then shall they "*find rest to their souls.*"

But onward, still onward shall the power of Christ's Principles advance; and now, as at the first, the cry of "CHRIST CRUCIFIED" shall be the "Power of God unto salvation to every one that receiveth the Truth" that the Cross of Christ symbolized. O, DIVINE REGENERATOR, "go forth *from conquering to CONQUER*"!

But there are two stages of the Kingdom of Christ. The first consists in the diffusion of its

Principles ; and the second in its Visible Organization. The power of the Cross of Christ and the work it is to accomplish in the regeneration of man and society, appertain to a state preliminary and preparatory to the actual establishment of Christ's kingdom, which is to be at the termination of this, and the opening of the "AGE TO COME." Jesus said : "The Son of Man shall come in His glory, and all the holy angels with Him ; *then* shall He sit on the throne of His glory." How far His Gospel, in the preliminary dispensation, was to proceed in the subordination of souls to the sway of its principles, before that event, we know not. What Jesus did say, emphatically, was this : "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations ; and *then* shall the *end* come." He also said : "Of that day and hour knoweth no man, no, not the angels in Heaven, neither the Son, but My FATHER only." So, the organized kingdom is both future, and the time of its establishment unknown. "The times and the seasons the Father hath put in His own power."

The inspiration of the old Prophets we assume, from the known fulfillment of many of their predictions, and from the intrinsic truth of what they have said respecting God and the Law of righteousness. They have discoursed largely of Messiah's Kingdom, as we have seen in what we have said of the Messiahship of Christ ; and we now avail ourself, more extensively, of what they

have said respecting the nature, progress, and final triumph of that kingdom.

The kingdom of Christ was to be visible and literal in its final issue. It was to be the regularly organized, reconstructed throne of His father, David. David had proclaimed His reign, speaking as in the words of God, as follows: "Yet have I set My king upon My Holy Hill of Zion." The King is then personified and says: "I will declare the decree; the Lord said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them to pieces as a potter's vessel." Again, the Psalmist says: "The Lord said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool." And again: "Thy throne, O God, is forever and ever: the Sceptre of Thy Kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." By the mouth of Nathan God said to David: "Thy house and thy kingdom shall be established forever" (II. Sam.) David refers to this in Ps. cxxxii., thus: "The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne." "There will I make the Horn of David to bud."

That all this is spoken of Christ is quite manifest, for the language, in most part, can apply to no other ; and only apply to Him in His Kingdom when made gloriously visible in the age to come. Peter in Acts ii., speaking of these matters, as referring to Christ, says : “ David speaketh concerning Him, I foresaw the Lord always before my face. Therefore did my heart rejoice, because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thy Holy One to see corruption. Thou hast made known to me the way of life.” He then adds : “ Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the *fruit of his loins* He would raise up CHRIST to sit on his throne ; he, seeing this before, spake of the resurrection of CHRIST, that *His* soul was not left in hell (the *grave*), neither His flesh did see corruption. This JESUS hath GOD raised up, whereof we are witnesses. DAVID is not ascended into the Heavens ; but he saith, himself, the LORD said unto my Lord, sit Thou at My right hand, until I make Thy foes Thy footstool.”

Paul, at Antioch, speaking to the brethren and Jewish hearers there, takes the same view. He says of the death of Christ by the order of Pilate : “ But God raised Him from the dead, and He was seen many days of them who came up with Him from Galilee to Jerusalem, who are

witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made to the fathers, God hath fulfilled, in that He hath raised up JESUS again, as it is also written in the Second Psalm: Thou art My Son; this day have I begotten Thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise: I will give you the sure mercies of David. Wherefore He saith also in another Psalm (Ps. xvi.): Thou shalt not suffer Thy Holy One to see corruption. For David, after he had served his generation, fell asleep and was laid with his fathers, and saw corruption. But He whom God raised up again, saw no corruption." "Therefore," saith Peter, in his argument, "let all the house of Israel know, assuredly, that God hath made that same JESUS whom ye have crucified, both LORD and CHRIST"—the anointed Messiah.

If these scriptures, on which both Peter and Paul have commented, are to be considered of divine authority, of which there should be no doubt, as the resurrection of Christ is a well-attested fact, and the quotations exactly fit the case, then the argument of both Apostles is this: God had promised to David to give him an Heir to sit upon his throne *forever*. But that throne had fallen and lain vacant for hundreds of years. Christ was that *Heir*, and He had been *slain*. But God had raised Him from the dead for this very purpose to sit upon the throne of His father

David, that the promise might not fail. He had taken His place "at the right hand of God," there to remain "till His enemies should be made His footstool"; at which time, as Christ, Himself, says, "He would come in His glory, and all the holy angels with Him; and *then* would He sit on the throne of His glory"—the Reconstructed Throne of His father, David.

So it was CHRIST, as the Resurrected and Immortal Son of God and Son of David, that was to reign; which would properly begin at His second coming, the preliminary period being His reign in the *Spirit*, while preparing, as James said, "a people from among the Gentiles for His name." Peter declared, in the course of his argument, that the oath of God to David, was that "according to the *flesh*, He would raise up CHRIST to sit on his throne." This made the resurrection of Christ necessary that in His BODY, redeemed from the grave, "now to die no more," He might take the throne of David in PERSON, after His reign in the *Spirit*.

In the above argument of the two Apostles, if the facts are as they maintained, then, that Jesus is to come again and reign on the earth in person, over the restored kingdom of Israel, is demonstrated; and, as it is to begin by His "making His enemies His footstool"—"dashing them to pieces as a potter's vessel," and so clearing the ground for "bringing in everlasting righteousness," and establishing "peace as long as the moon endureth," the ADVENT and REIGN must be *Premillennial*.

Respecting the falling of the Kingdom of Israel and its rehabilitation by Christ, Ezekiel, the Prophet, had said: "And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end: Thus saith the Lord God; remove the diadem, take off the crown; this shall not be the same: Exalt him that is of low degree, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until HE *come whose right it is*, and *I will give it to HIM.*"

Jacob had said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shilo (the Peace-maker; or Shiloach, the Sent) come; and to Him shall the gathering of the people be." At the Coming of Christ in the flesh Jewish sovereignty had ceased for nearly four hundred years, and only a turbulent semi-autonomy had taken the place of departed royalty. At length the Roman Power dispensed her civil law, and finally abolished the nation itself.

This being the Jewish situation at the first advent, she looked for Messiah to come and break the Roman yoke, and restore the ancient monarchy; and readily would she have hailed Christ for a deliverer, had He appeared with a mailed hand, ready to lead her armies to conquest by the sword. Even the disciples of Christ felt the effect of this lingering tradition. So they said to the Master: "Wilt Thou at this time restore the kingdom to Israel?" He replies: "It is not for you to know the times or the seasons that

the Father hath put in His own power." "But ye shall be witnesses unto Me to the uttermost parts of the earth." This was plainly answering their question—no, not now; but it would be done at the time appointed by the Father. It was a fact to be accomplished, and not to be merged in a spiritual dispensation.

The Prophet Daniel brings into view the time of the ushering in of Christ's kingdom, by tracing the history of the kingdoms preceding it, under the symbol of an Image and four symbolical Beasts; the Image and the Beasts meaning the same things, viz. : the then existing Babylonian Empire, and the three great successive empires that were to follow it, reaching to the time of the overthrow of the fourth and last, and the introduction of a fifth—"the kingdom of the God of Heaven, which shall never be destroyed."

The Image had a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part iron and part clay. Daniel said to Nebuchadnezzar—"Thou art this head of gold. After thee shall arise another kingdom, and another third kingdom, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. And as the feet and toes were part iron and part clay, the kingdom shall be divided." In the divided state of this fourth kingdom he says: "The stone that was cut out of the mountain without hands,"—for this was part of the vision, and another symbol—"shall smite the

Image on its feet. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, and there was no place found for them; and the Stone that smote the Image became a great mountain and filled the whole earth." This Stone symbolized "the kingdom of the God of Heaven," "which shall never be destroyed," as he states in the interpretation of the symbols.

The interpretation of the four Beasts is somewhat more in detail than this of the Image. The four Beasts were a lion, a bear, a leopard, with four wings and four heads, and a fourth Beast, not named, but described as "dreadful and terrible, exceeding strong, and having great iron teeth, with which it devoured and break in pieces, and stamped the residue with its feet; and it had ten horns." There are other details, but this is sufficient for our purpose.

These Beasts represent the Assyrian Empire, the Medo-Persian, the Grecian, and the Roman Power. The four heads of the Leopard represent the four divisions of Alexander's kingdom among his four leading Captains, after his death. The fourth Beast, "dreadful and terrible," having "ten horns," can be no other but the Roman Power which swallowed up all the dominions of Alexander, and extended itself from the Indus in Asia to the farthest bounds of Europe in the West. The ten horns upon the head of this

fourth beast, show that the Roman Government, after its division into the Eastern and Western Empires,—the first by the Ottoman Power, with its seat at Constantinople; the Western by the Goths and Vandals, with Rome for the capital,—was to be still farther divided into ten kingdoms, as it was; which, not only stood for the ten, but, doubtless, for all the governments and states that ultimately grew out of the decimated monster Empire.

According to the statement of the Prophet, the fourth Power was to “destroy the holy people,” the Jews,—so called because separated from others,—and was to “stand up against the Prince of princes”; which were literally done; the first, by Titus and Vespasian in the siege of Jerusalem, and the dispersion of the nation; the second, by Tiberius at the instance of his Procurator Pilate, in the crucifixion of Christ.

At some time during the period of those divisions and subdivisions of the fourth kingdom, the Prophet tells us, “the God of Heaven shall set up a kingdom, which shall break in pieces and consume all these kingdoms, and it shall stand forever.” This agrees with God’s promise to His Son in the second Psalm: “I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession; Thou shalt break them with a rod of iron: Thou shalt dash them to pieces as a potter’s vessel.”

Again, the Prophet says: “Behold one like the Son of man came with the clouds of heaven,

and came to the Ancient of Days, and they brought Him near before Him : And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him : His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." This is in harmony with Christ's description of His coming and kingdom, as given in the 24th of Matthew, in these words : "As the lightning cometh out of the East, and shineth even unto the West : so shall the coming of the Son of Man be. And then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." And this from the 25th of Matthew : "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory : and before Him shall be gathered all nations." And this from Matthew 13th : "The Son of Man shall gather out of His kingdom all things that offend, and them which do iniquity ; and then shall the righteous shine forth in the kingdom of their Father." And this from the 13th of Luke : "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the East, and the West, and from the North, and from the South, and shall sit down in the kingdom of God."

This all goes to show that the proper manifestation of Christ's kingdom, as "the Throne of His father David," is beyond the period of existing governments ; or, at least, coincident with the destruction of those that remain "His foes" which are to be "*dashed to pieces* as a potter's vessel," and "become *His footstool*." A kingdom, in which *Abraham, Isaac, and Jacob*, and all the *Prophets* are to appear and take their places ; where "the righteous are to shine forth," coming from the four corners of the earth, as is declared by Christ in the text above just quoted, cannot be in the present Gospel age ; but must be when the saints of all ages take their places in it in *glorified form*. This is called by Christ the period of the "*Regeneration*." "Ye that have followed Me, in the REGENERATION, when the Son of Man shall sit in the Throne of His Glory, ye also shall sit upon thrones, judging the tribes of Israel." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

This period is called the REGENERATION because of the new state and order of things that shall then be established, when wicked and despotic governments, like those that preceded it, shall have passed away ; "a king shall reign in righteousness," "the meek shall inherit the earth," and a Millennium of Peace and Love universally prevail.

The constitution and state of things under this visible reign of Messiah, when "the kingdoms of this world are become the kingdom of God and of His CHRIST," we partially know, from specific descriptions, but especially from the *Principles* of Christ, which are to be the foundation and practical realization of His reign.

That JERUSALEM is to be the Seat of His Government is manifest, since it is "upon the Throne of His father DAVID" that He is to sit. "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem; and He shall judge among the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

As to the features, more particularly, that the earth, society, and government must take on in such an unique and wonderful state of things, let us notice the following:

There shall be the REGENERATION of the PHYSICAL EARTH. "The wilderness and the solitary places shall be glad; and the desert shall rejoice and blossom as the rose." "The Lord shall comfort Zion; He shall comfort all her waste places; and He will make her wilderness like Eden, and her desert like the Garden of the Lord." "In the wilderness streams shall break out, and waters in the desert. And the parched ground shall become a pool, and the thirsty land, springs of water; in the habitation of dragons,

shall be grass with reeds and rushes." These are descriptions of great and general fertility. Scripture has spoken of it as a New Earth, and a restored Eden. It is said: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii. 13).

While, in speaking of the future state, it were presumption to push our inquiries beyond the limits of revelation, it is both our privilege and our duty to avail ourselves of all the light afforded by this great luminary in respect to that constitution of things which is to succeed to the dissolution of the present one.

But upon this subject, even the light of revelation itself has been either nearly quenched, or, by a false principle of interpretation, perverted to sustain a system of etherealism by which the Scriptures have been made to speak anything but the plain and obvious truth.

It is our object in this work by a faithful application of those Scriptures bearing upon this point, to present in as clear a light as possible, the everlasting abode of Christ and His saints.

At the third and fourth verses of the chapter from which the above Scripture is selected, the Apostle introduces a class of scoffers that should spring up in the last days, and deny the judgment advent of Christ, basing their denial on what they affirm to be a fact in nature: viz., "All things continue as they were from the beginning of the creation." Their argument is

this : No essential change has hitherto taken place in Nature ; therefore none ever will. The Apostle, as if admitting the validity of this argument, provided the premises be correct, denies the fact stated, and asserts to the contrary that the earth has undergone a mighty catastrophe by an ancient deluge, "whereby the world that then was, being overflowed with water, perished." This fact, sustained alike both by Scripture and geological science, these *philosophic* scoffers are represented as being "willingly ignorant of."

The Apostle having thus deprived the objectors of their own premises and turned upon them their argument, then proceeds to state the decree of God in respect to the destiny of Nature as at present organized. He says, "But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men."

The doctrine here seems to be, that, as the old world was adapted to destruction by a flood, so the present world, by the same word or wisdom of God, is reserved for conflagration, a fate corresponding to its own peculiar character. He therefore adds, "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also ; and the works that are therein shall be burned up."

Here then are two great literal facts asserted upon divine authority. But lest his readers should think that he had cut off the hope of a

future life by asserting this violent and universal dissolution of nature, the Apostle subjoins, "*Nevertheless*" — notwithstanding the ruin of the present world, "we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness."

Now it is manifest that this promise secures as real and literal heavens and earth to succeed the termination of the age as those that already exist. But in the present instance we are not only free from the necessity of adopting a figurative sense, but the nature of the subject and the whole tenor of the context require a strictly literal interpretation and absolutely forbid any other.

Was it a material world that was flooded with water? So it is the solid earth with its atmospheric heavens that is to be dissolved in the fires of the last day. And as it is the solid matter of Nature that is to be thus dissolved, so from that second chaos shall spring forth, at the fiat of God, another refined structure of magnificence and glory every way adapted to the new estate of man.

If these New Heavens and New Earth are merely symbolical of a *temporal* state of great moral and physical prosperity, then the "passing away of the heavens," the "dissolving of the elements," "melting of the earth," and "burning up the works that are therein," are all only so many figures of speech denoting the moral, political, and scientific revolutions by which that day of glory is to be ushered in. It will then farther

follow that the "standing out of the water and in the water of the old heavens and earth, whereby the world that then was, being overflowed with water, perished," is but the mystical language of the spirit to denote some ancient desolation of the *moral* world by a flood of iniquity and error; which would not only involve a monstrous absurdity, but also a palpable denial of the Scripture account of the deluge.

To such results are our spiritualizers pushed by their own principles. For tangible realities they give us metaphorical waters and spiritual fires, and a symbolical earth, and figurative heavens. But such interpretations, if carried out, would convert the whole Book of God into an enigma of no more value than the uncertain responses of a heathen oracle.

The promise, then, must be literally fulfilled, and dying Nature must be resuscitated into glorious life when He that sits upon the throne shall say, "Behold, I make all things new."

"For this purpose was the Son of God manifested, that He might destroy the works of the devil" (1 John iii. 8). Now what are the works of the devil? You will say, the fall of man, his condemnation and death. But is this all? Was he not driven from the blooming bowers of Paradise, and was not that Paradise blasted, and the whole earth in like manner? Gen. iii. 17, 18: "Cursed is the ground for thy sake; thorns and thistles shall it bring forth unto thee." Here then is the effect seen upon the whole inanimate

creation. All the elements of earth, air, and water have partaken of this fiat; and following in its train we see uncultivated deserts, and sterile mountains, and boundless fields of polar ice, and stagnant marshes, and howling wildernesses, while the more arable portions of the earth are crowded with noxious plants that cause it almost to elude the tiller's toil. In addition to this, we have hurricanes, and earthquakes, and volcanic eruptions, and inundations, and pestilences, and plagues—all attributed to satanic agency. And whether so or not, the facts remain, and the evils shall be removed.

Will not the Son of God accomplish the object of His mission? Yes, "the prey shall be taken from the mighty," "the strong man armed shall be cast out of his palace by a stronger than he, his goods shall be despoiled," and not a relic of the presence or power of evil be left in all the Regenerated earth. A stroke of omnipotence shall blast the usurper and verify the immutable word of God, that "the seed of the woman shall bruise the serpent's head."

God says, "Be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy. And the voice of weeping shall be no more heard in her, nor the voice of crying."

The promise of this same thing was made to Abraham and his seed. Gen. xiii. 14, 15: "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes and look

from the place where thou art, northward, and southward, and eastward, and westward : for all the land which thou seest, to thee will I give it, and to thy seed forever." Again, the same is repeated in Gen. xvii. 8 : " And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Now Paul explains this as a promise of the *whole earth*. Rom. iv. 13 : " The promise that he should be heir of the WORLD, was not to Abraham or to his seed through the law." The original promise, then, had this extent. So Paul understood it ; so he affirms. But where was Abraham and his seed to possess this inheritance—in the world as it now is, or in the earth renewed ? Manifestly nowhere but in the new creation. That Abraham never at any period of his lifetime inherited the land of promise is settled by the Apostle Stephen in the 7th chapter of Acts, 2-5 : " And he said, men, brethren, and fathers, hearken ; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then he came out of the land of the Chaldeans, and dwelt in Charran ; and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on : yet he promised that he would give it to him for a

possession, and to his seed after him when as yet he had no child."

It is seen by this quotation that Abraham was to possess the land equally with his seed. The language is specific. "He promised that he would give to HIM for a possession AND to his seed after him." Yet "he gave him NONE inheritance in it; *no, not so much as to SET HIS FOOT ON.*" Hence Abraham must, in the "WORLD TO COME," receive the inheritance. Hence the world that forms the subject of the Abrahamic promise must succeed the resurrection, and can be none other than the present one renewed, since it was the *very land wherein Abraham was a stranger*, of which God said, "I will give it to thee and to thy seed after thee for an everlasting possession." The seed of Abraham are the saints of all ages: "For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

Now let us notice one more place where the promise of this great restitution is found. It is recorded in the eighth Psalm, as follows: "When I consider thy heavens, the work of thy fingers, the moon and the stars that thou hast ordained; what is man that thou art mindful of him? or 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 honor. Thou madest him to have dominion over the works of thy hands: Thou hast put all things 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 whatever passeth through the paths of the seas."

That this Psalm has no reference to any present subjection of the works of Nature to man, but relates wholly to the state of things in the future world, is placed beyond the shadow of doubt by the Apostle in the second chapter of Hebrews, where it is quoted to show the dignity of Jesus Christ and his superiority over the angels of God. Paul introduces it into his argument as follows: "For unto the angels hath He not put in subjection the 'World to Come' whereof we speak. But one in a certain place testified, saying, what is man that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that He put all in subjection under him, *He left nothing that is not put under him.* But now we see not yet all things put under him."

Having thus quoted the Psalm which asserts the actual subjection of all things under man, the Apostle at the same time declares that "*now we see NOT YET all things put under him.*" And why? Because he tells us it is the WORLD TO COME of which he is speaking, and of which the Psalmist speaks. Hence the promise can only be fulfilled in that world.

The Apostle further tells us that it is Jesus

who is "made a little lower than the angels, for the suffering of death crowned with glory and honor," to whom the promise primarily refers and in whom it is to be fulfilled; and thus he establishes the personal reign of Christ on the earth when the saints as "joint heirs with Him" will also have dominion. And that the whole is to be subsequent to the Second Advent is settled by Paul in 1 Cor. xv. 26, where he tells us that the last thing that is to be put under Christ is *Death*; so His reign over all things cannot commence till "death shall be swallowed up in victory" of the glorified Saints over that last enemy.

The literal fulfillment of this promise was seen by the Revelator in his vision of the future state. He says:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them" (Rev. xx. 11). "And I saw a New Heaven and a New Earth: for the first heaven and the first earth had passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying,

neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things NEW."

In making "ALL THINGS NEW," Supernatural Power must, indeed, be brought into requisition. But we may suppose a great part of the work of Regeneration will be effected by natural and artificial means. Consummate Inventions, carried to a higher degree of attainment than anything in the past, will be available and doubtless employed in the New Dispensation, by wielding all the forces of Nature and applying them to Agriculture, Horticulture, Architecture, and whatever may beautify and adorn the New World, and "make the place of MESSIAH'S feet glorious." Engineering wonders shall supply Drains for the wet places and Aqueducts for the desert ones. By their achievements "Valleys will be exalted and mountains be made low, and in the Desert shall be made a HIGHWAY for our GOD." These, without other miracles, shall work the Regeneration; where "the wilderness shall be like EDEN, and the desert like the GARDEN of the LORD." Or, if miracles are needed, they shall not be wanting to make a perfect ABODE for the KING and His GLORIFIED SUBJECTS.

The REGENERATION *shall include the Redemption of Animals.* The magic power of Peace and Love, embodied in a world of brothers, shall disarm the wild beasts of their ferocity, so that they will mingle familiarly with men. "The

wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together ; and a little child shall lead them." "The cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox." "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my Holy Mountain."

Animals, in innocence and peace were with Adam in Paradise before his lapse, and will be with CHRIST, the "SECOND ADAM," in the REGENERATED world—the PARADISE RESTORED. As a matter of fact we see that the animal creation are involved in the world's calamities, and to some extent in some way partake of the vicious qualities of man, though not responsible. How much they have lost in their capacity and faculties it is difficult to tell ; much no doubt. But in other respects the evil is manifest. How many millions are enslaved by their appetites, and driven by fierce passions, having neither judgment, nor gratitude, nor mercy. It is not merely the lion, the tiger, the wolf, the shark, the eagle, and the vulture that tear the flesh and crush the bones of their fellow animals, but whole tribes of insects are a prey to the innocent birds. The domestic animals also suffer from the cruelty of man : while the whole brute creation, in common with the human race, are subject to pain, disease, and death.

Do not, then, both the justice and benevolence of God require that they be restored? They have been made subject to this evil not for their own fault. Why, then, should not their condition be reversed in the grand restitution of all things? It will be. The work of Christ implies it; the divine justice and mercy demand it.

Paul declares in Rom. viii. 19-22: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

Here the Apostle specifies the *creature* in distinction from the "sons of God." This phrase, "the creature," therefore covers the whole animate and inanimate creation, which is represented as "groaning and travailing together in pain" in consequence of the sin of man. But the creature is "subjected in *hope*," waiting for the manifestation of the sons of God—that is, their glorification, when the brute creation also shall be delivered from the bondage of corruption into the same glorious liberty, to partake, in their degree, of the glory and immortality of the New Earth.

Henry's note on this place sustains this view.

He says: "By the *creature* here we understand, not as some do, the Gentile world, and their expectation of Christ and the Gospel, which is an exposition very foreign and forced; but the whole frame of nature, especially that of this lower world; the whole creation, the compages of inanimate and sensible creatures; which, because of their harmony and mutual dependence, and because they all constitute and make up one world, are spoken of in the singular number, as *the creature*. The creature that is now thus burdened, shall at the time of the restitution of all things, *be delivered from this bondage into the glorious liberty of the children of God; i. e.*, they shall no more be subject to vanity and corruption, and the other fruits of the curse; but, on the contrary, this lower world shall be renewed; when there will be new heavens, there will be a new earth, and there shall be a glory conferred upon all the creatures, which shall be (in the proportion of their natures) as suitable, and as great an advancement, as the glory of the children of God shall be to them. The creature doth therefore earnestly expect and wait for the *manifestation of the children of God*. At the second coming of Christ there will be a manifestation of the children of God. And this redemption of the creature is reserved till then; for as it was with man and for man that they fell under the curse, so with man and for man they shall be delivered. All the curse and filth that now adheres to the creature, shall be done

away then, when those that have suffered with Christ upon earth shall reign with Him upon earth."

Mr. Wesley, in his sermon on "The Great Deliverance," says: "But will the 'creature,' will even the brute creation, always remain in this deplorable condition? God forbid that we should affirm this; yea, or even entertain such a thought! While the 'whole creation groaneth together' (whether men attend or not), their groans are not dispersed in idle air, but enter into the ears of Him that made them. While His creatures 'travail together in pain,' He knoweth all their pain, and is bringing them nearer and nearer to the birth, which shall be accomplished in its season. He seeth 'the earnest expectation' wherewith the whole animated creation 'waiteth for' that final 'manifestation of the sons of God'; in which 'they themselves also shall be delivered from the bondage of corruption, into a measure of the glorious liberty of the children of God.' Nothing can be more express: away with vulgar prejudices, and let the plain word of God take place. They shall be delivered from 'the bondage of corruption, into glorious liberty'; even a measure, according as they are capable, of 'the liberty of the children of God.'"

There shall be the REGENERATION of the SOCIAL STATE. Perfect Freedom, Fraternity, Equality, and Love shall be triumphant and reign supreme. There will be no Monopolists with their hundreds of millions, while poverty

and hunger cry in vain for relief; for the KING, at the HEAD of the *Government*, will have "broken in pieces the oppressor," and "saved the children of the needy." No more "devouring of widows' houses"; for the men guilty of such heartless avarice are among those who are "thrust out of the kingdom." "They shall build houses and inhabit them. They shall plant vineyards and eat the fruit thereof. They shall not build and another inhabit; nor plant and another eat." Wars shall cease, and peace shall reign, as the Law of Fraternal Love is the bond of every household, of every community, of every state. They shall beat the weapons of war into agricultural implements, and, safe from invasion, "sit every man under his vine and under his fig-tree; and none shall make them afraid."

There shall also be the REGENERATION of Governments. While the incorrigible kingdoms and states are to be destroyed at Christ's coming, those governments that have so far subordinated themselves to the law of God, as to be substantially Christian in a practical sense; and unenlightened heathen nations who, on account of that unenlightenment, have not forfeited their right of existence, will remain subject to Messiah's Administration, for farther probation, improvement, and assimilation, till they come into perfect concord with His Law of Fraternity, Equality, and Love; and the Divine Democracy of Christ assumes its Universal Sway. Those nations will exercise no independent power, but

be subject to the *Authority* of CHRIST, whose "Kingdom is from the river to the ends of the Earth." He reigns as the "PRINCE OF PEACE," "sending forth His Law from JERUSALEM"; and the whole dominion of His Kingdom must respond to the Divine Authority in the interest of Peace. It is written by one, to whose clear vision it was revealed, in these significant words: "Of the increase of His Government and Peace, there shall be no end, upon the Throne of DAVID, and upon his Kingdom, to order it, and to establish it with *Judgment* and with *Justice* from henceforth even FOREVER."

All the kingdoms of the world that the Devil showed to CHRIST, and offered to Him to tempt Him from His allegiance to the FATHER, He reaches and obtains at last, by adhering to the Plan that had been marked out for Him as God's Messiah. He receives "the *Heathen* for His INHERITANCE, and the UTMOST PARTS of the EARTH for His POSSESSION." So, in relation to this time and triumph, it is written—"There were great voices in Heaven, saying, The kingdoms of this world are become the KINGDOM of our LORD and of His CHRIST; and He shall reign forever and ever." Not a "thousand years" merely—which stand a *definite* for an *indefinite* number—but "forever and ever"—*the entire* MESSIANIC AGE; commencing properly with the Second Coming of Christ, and ending when He "delivers up the kingdom to GOD the FATHER."

His Kingly work during this period will be to

subdue, among the nations that remain, the spirit of insubordination, convert the unconverted, and, by the sovereign sway of Peace and Love, "put God's law in men's inward parts, and write it in their hearts"; "And He shall not fail nor be discouraged, till He have set Judgment in the EARTH; and the ISLES shall wait for His Law." "For He must reign until all things are subdued under Him, whether things in Heaven, or things in Earth, or things under the Earth"; and until "every tongue shall confess that Jesus Christ is LORD, to the glory of GOD the FATHER." Thus every enemy shall be subdued or destroyed; and the last enemy that shall be destroyed is DEATH; when, "having seen of the travail of His soul, He shall be SATISFIED." Then shall every redeemed soul, with the INCARNATE SON, who is the RESURRECTION and the LIFE, join in triumph over that *last* ENEMY and exclaim—"O, DEATH, where is thy STING? O, GRAVE, where is thy VICTORY?"

This is the CONSUMMATION; the end of MESSIAH'S REIGN of "RECONCILIATION," when "He delivers up the kingdom, and becomes, Himself, *subject* to the FATHER, that GOD may be ALL-IN-ALL." "Come then, LORD JESUS," O Thou "KING OF SAINTS," and "PRINCE OF THE KINGS of the earth," COME AND REIGN!

"Come then, and added to thy many crowns,
 Receive yet one, the Crown of ALL THE EARTH,
 Thou who alone art worthy! It was Thine
 By ancient covenant ere Nature's birth;

And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.
Thy saints proclaim **THEE KING** ; and in their hearts
Thy title is engraven with a pen
Dipt in the Fountain of **ETERNAL LOVE.**"

GOD WITH US.

WHERE'ER GOD'S IMAGE shines,
 Graved in unfading lines
 On Human Souls, even then and thus
 Is "GOD *with us*."

The ROYAL MAN of men
 Enshrined that IMAGE when
 He said : " He doth the FATHER see
 Who seeth ME."

In HIM the Embodied TRUTH
 Glowed Sunlike and shone forth :
 The LOGOS " Was made Flesh," and thus
 " God dwelt with us."

And dwelleth ever through
 The Christ-like men and true,
 Who, e'en as He, the world do light,
 As Stars the night.

Why call it Mystery ?
 The CHRIST in Them, and HE
 In HIM,—the FATHER in the SON,—
 A perfect ONE ?

GOD'S flowing forth must run
 To Him and them ; as Sun
 To Moon and Planets' rays give birth,
 To light the Earth.

In Him and Them the light
 Is GOD'S reflection bright,
 And back to HIM again must go,
 In endless flow.

Of Heavenly Thrones the Heirs,
 The Crown and Sceptre theirs,
 The " ALL-IN-ALL " shall own, adore,
 FOREVERMORE.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2005

Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

320 16700

BP
12

LIBRARY OF CONGRESS



0 013 371 516 2

