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# POSTHUMOUS WORKS

OF THE

REV. HENRY B. BASCOM, D.D., LL.D.,

One of the Bishops of the Methodist Episcopal Church, South.

EDITED BY THE

REV. THOMAS N. RALSTON, A.M.

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“By it, he being dead, yet speaketh.”—PAUL.

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NASHVILLE, TENN.:

PUBLISHED BY E. STEVENSON & F. A. OWEN.

Book Agents of the M. E. Church, South.

1856.

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## INTRODUCTION.

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IN introducing to the reading public the Posthumous Works of the late Bishop Bascom, some remarks by way of preface will naturally be expected from the editor. To prepare for any literary work of value or importance, an appropriate preface, at once concise and perspicuous, minute and comprehensive, is justly considered a task of difficult performance. But when called upon to prepare for the press, and introduce to the public, the posthumous works of one so eminent and distinguished as the late Bishop Bascom, we must be allowed to invoke a generous indulgence; for we feel deeply impressed with a sense of the delicacy and responsibility of our position. To meet the expectations and secure the approbation of all, even of such as feel a deep interest in the subject, we know to be impossible. A conscientious assurance, however, that so far as we have progressed in our labors, we have spared no pains to perform the task assigned us to the best of our ability under the circumstances, while it allows us, with becoming diffidence, to submit to public scrutiny the performance of our work, at the same time leaves us without any disquieting apprehensions as to the result.

Our engagement in this labor was not a matter of our own seeking. When first solicited to undertake it by the respected widow of the late Bishop Bascom, we for a time declined, naming several other individuals whom we recommended as more suitable persons; but when the request was still urged upon us, and especially when it had been sanctioned and approved by resolution of the late General Conference, at Columbus, Georgia,

we addressed ourself to the task before us without hesitation or delay.

It is a remarkable fact, that notwithstanding the great fame of Dr. Bascom as an orator, comparatively little had ever been published from his pen up to the time of his death. This resulted in part from his peculiar nervousness of sensibility, combined with the exquisite delicacy and refinement of his taste. Such was the acuteness of his sensibility, that he instinctively shrunk from submitting his productions to the scrutiny of public criticism, so long as he could see anything in them in the slightest degree defective, or falling short of the most complete finish. And such were the keenness of his perception, and the rigid exquisiteness of his taste, that he could scarcely ever persuade himself that any of his productions were wrought up to that state of finish and degree of perfection, which met his own *ideal* of what was requisite and proper. However severe the process of refinement, his acute sensibility could always detect too much of alloy yet mixed with the pure gold, to allow him to be willing to send it forth for general circulation. Hence, although ever and anon, during the course of his brilliant career, he was called upon both by distinguished individuals and reputable associations, for copies of his sermons and addresses for publication, he almost invariably declined. Except in shape of conference documents, when he acted as chairman of committees, or was called upon under imperative circumstances, he seldom or never appeared before the public in print, with his own consent. Perhaps these conference papers, one inaugural address, his articles in the Quarterly, his small volume on "Methodism and Slavery," and one volume of sermons published a short time before his death, comprise about the whole of his published writings. His conference documents, however, were numerous and able. It is notorious, that for a long period it seldom occurred, whether in his annual or the general conference, that an elaborate report was demanded on an important and delicate question, when Dr. Bascom was not put forward as chairman of the committee. Witness his famous report on the "Westmoreland Case," at the General Conference in Baltimore, in 1840; his immortal "Protest," in New York,

in 1844; and his report as chairman of the committee on "Organization," at the Louisville Convention, in 1845; his "Review" of the "Reply" to the "Protest," and other papers that might be named. These documents, however, were sufficiently numerous and extensive to evince that their author was not only the accomplished pulpit orator that public fame had enrolled him, but also the profound thinker and the masterly logician.

The great fame of Dr. Bascom as an orator and public lecturer, and the admiration with which entranced thousands hung upon his pulpit eloquence, may readily account for the eager anxiety which had possessed the public mind, years before his death, for the publication of his sermons and addresses. And what contributed no little to the fanning of the flame of this anxiety, was the peculiar character of his oratory. His mode of thought and style of diction were both unique. He neither laid down his propositions and principles, and arrayed his arguments and illustrations, according to the regular, systematic, and measured order of the schools, nor shaped his sentences, or rounded his periods, molded his metaphors, or chiseled his figures, according to any studied, staid, minute regard for the punctilious rules of the rhetorician. Fired by the heat of his own genius, and soaring aloft on the proud wing of his own glowing imagination, the strait-laced formula of the mere schoolman, and the petit niceties of the mere logomachist, like the buzzing of an insect amid the rushing of a tornado, were overshadowed and obliterated amid the lightning-glance of his thought, and the earthquake-power of his argument! In his oratory there was a startling vividness, — a magnificent grandeur that enchained and transported his auditory, — that so captivated the mind, and enkindled the imagination, with the scenes of beauty and the visions of sublimity, which, by the magic influence of his pencil, were bursting to view in successive flashes upon the canvass, as to leave the mind almost overwhelmed and paralyzed by the force of the shock! And when it was over, so overpowering had been the influence of these sublime panoramic exhibitions, that each successive one had almost obliterated the

memory of its predecessor, leaving the mind in a state of electrified excitement of anxiety to recall the bright visions that had passed before it, but without the power to perform the task. Hence, the general wish, under such circumstances, that would naturally arise for the publication of those masterly productions. Sermons and addresses, possessed of such thrilling interest and matchless power in their delivery, we wish to have before us in print, that we may pause and gaze at leisure upon their beauties, and dwell upon their excellencies, — treasure them up in our minds, and preserve them for future meditation and profit.

Such being the character of his oratory, it is not surprising that the publication of a volume of his sermons, a few years ago, should have excited so general an interest; and that the work should have commanded so rapid and so extensive a circulation. Multiplied thousands, who had been charmed and edified by the delivery of these discourses, were now impatient to re-enjoy an intellectual and spiritual repast, the memory of which, in by-gone years, they cherished with so much pleasure. The general impression had gone abroad, too, that the volume published was soon to be succeeded by others of a similar character. Expectation to this effect was rife, and the public anxiety had been excited on the subject, at the time Dr. Bascom was set apart to the Episcopacy, in 1850. But in a few months after this event, amid the strength and vigor of his laborious and brilliant career, he fell in death, and that eloquent voice was silenced on earth forever. In his death the church lost one of her ablest ministers, — the pulpit, the cause of virtue and religion, one of its mightiest champions. But he died in peace, expressing his unshaken confidence in “Almighty Goodness,” for salvation.

No sooner had the general shock occasioned by his death subsided, than the greatest anxiety was manifested for the publication of the manuscripts of the eloquent Bascom, which were supposed to be numerous and valuable. At the first cursory examination of his papers by one or two of his special friends, it was supposed, and the impression went abroad, that there was but little to be found in a state of preparation, or that could, in a suitable manner, be prepared for the press. This was matter

of deep and general regret, for it was known to some of his friends at least, that he had frequently spoken of his manuscripts, to the amount of several volumes, as being nearly as well prepared for the press as he expected ever to be able to render them. And especially, was it known, that among other lectures and addresses, on philosophical and other subjects, he had frequently referred to his "Lectures on the Relative Claims of Christianity and Infidelity," (which he had delivered in several of the principal cities of the United States,) as the *master production of his life*.

It was not long, however, before it was ascertained, on further and more careful examination, that the first impression as to the extent of his available manuscripts, was, fortunately, erroneous. As well as we can *now* judge, there will be about three volumes of his posthumous works, the size of the published volume of his sermons. These will consist of sermons, and lectures and addresses, on philosophical and other important subjects.—Among these, are his celebrated Lectures on Infidelity, which are embraced in the present issue.

It may be due to the public as well as ourself, to give some idea of the condition in which we find these manuscripts, and the amount and difficulty of the labor devolving upon the editor. Suffice it then to say, that the manuscripts, so far as *form* is concerned, are none of them found in a state of complete preparation for the press. The *substance* or *matter* has doubtless received the finishing touch of the author. That is, the maturest thoughts, and the most elaborated conclusions of his mind are here presented. They are, however, in such a state, that every line and word must be rewritten *in extenso*. They are found in the author's own peculiar, small, (and to one not familiar with it,) exceedingly difficult hand; and the pages are so crowded with corrections, erasures, interlineations, and reinterlineations, that to decipher and transcribe them correctly, great care and painstaking are requisite. Besides, as the general rule, the division into paragraphs and the punctuation are to be attributed to the editor. As to the punctuation, however, in some instances, we have not taken the liberty to change it, even when we con-

sidered it variant from the best established rules of the art; for the simple reason, that it accords better with the author's peculiar manner; and where we do not consider it radically erroneous, we choose to let it stand, as more expressive of his own mode of thought, and peculiarly emphatic style of expression. In some instances, we have taken the liberty of dividing a very long sentence into two or more shorter ones. This is sometimes effected merely by a change of punctuation, and in other cases, by a transposition of some of the adjuncts, or a change of connective particles. But in all cases, we have been careful to preserve the identity of the *sense* and *style*; and shall retain the original manuscript, as our security against any charge of inattention or unfaithfulness in the work assigned us.

It will readily occur to the reader, that in the matter of deciding what ought, and what ought not to be published, a task of delicacy, and one for the performance of which, a maturity and discretion of judgment, beyond what we have any right to claim, are requisite. But on this, as on other points, we have acted in view of our best light, and reserve all further defence till occasion may demand it.

A brief notice of the contents of the present volume, may not be out of place. It opens with five Lectures on the "Relative Claims of Christianity and Infidelity." These, we find in the manuscript, in the form of *three* lectures, but as it could be done without any violence to the connection, for the sake of ease and convenience to the reader, we have divided them into *five* lectures. When we reflect on the number and variety of the points of controversy mooted between the friends and opponents of Christianity, it cannot be expected that in a single volume, much less in five lectures comprising but a fraction of a volume, every point connected with this subject, considered by some of importance, should be embraced. To spread so brief an argument over so wide a surface, would be so to dilute it, as to render it comparatively nugatory and useless. Our author has pursued a wiser method. He has, with remarkable discrimination and sagacity, selected a few prominent points in the controversy,—points that are radical, and upon which the whole question must



obviously turn, and the settling of which must necessarily settle the whole matter. Here, he has taken his position in first principles. He has planted himself on universally admitted truths,—on incontrovertible facts, and with great care, and masterly clearness and force, has advanced, step by step, diving profoundly into the depths of things, planting himself, at every movement of the foot, on solid rock, and rearing around him on every hand as he advances, a wall of adamant, impregnable to the assaults of every assailant, and erecting upon it his own death-dealing artillery, charged with the thunder and lightning of invincible truth and all-conquering demonstration, utterly scattering the hosts, and demolishing the intrenchments of Infidelity! He has commenced his argument by appealing to undeniable facts, admitted alike by the Infidel and the Christian; and from these, he reasons upward and onward, in a concatenated chain of argument, elaborating in a manner the most profound and masterly, each successive process of his reasoning, compelling Infidelity to travel with him, every step he takes, till he reaches his final and triumphant conclusion, or renounce common sense itself! Without aiming, in this introduction, at anything like an analysis of his argument, we give it as our judgment, that Dr. Bascom has seized upon the strongest point in the controversy, and has conducted the argument in a manner more thorough and convincing, than we have anywhere else seen the same argument presented. Indeed, so far at least as the elaboration of the argument is concerned, we consider his course remarkable, as well for its originality of method, as the clearness and solidity of its logic. It were saying too much, to pronounce these lectures against Infidelity faultless, but to pronounce them *unanswerable*, and to hazard the opinion, that none of us shall live to witness an attempt to answer them, is only to award the meed of intrinsic merit. If our illustrious author, by his eloquent sermons and addresses, has arisen to the highest pinnacle of fame as a Christian orator, these lectures alone, must enroll him with the most profound philosophical thinkers, and the ablest logical reasoners of the age.

The “Address on Agriculture” in this volume, is remarkable,

both as it regards the profound manner in which the author conducts his investigation of this interesting theme, and the laborious care with which he has culled and collected facts for the establishment and illustration of his principles. Some of his positions will doubtless be controverted, but no one can read the lecture without being instructed and interested with the fund of information, the grasp of thought, and the beauty of diction it exhibits.

Passing over the "Address on Temperance," the "Centennial of Methodism," the "Inaugural Address" at Madison College, and various other Addresses in this volume, all in character with the author's finest productions, we call attention especially to the famous "Address on the Claims of Africa." This Address, substantially the same as we have it now before us, was delivered in 1833, in many of the principal cities and towns of the United States, when Dr. Bascom was traveling as Agent of the "American Colonization Society." The matchless beauty and eloquence of this appeal in behalf of Africa, is yet vivid in the memory of thousands, who heard it as it rolled in peals of burning pathos from the lips of the orator, and who will hail its publication as the revival of scenes of impassioned delight in by-gone years. Its power and sublimity are better felt than described, nor shall we impair it by any attempt of the kind. Some will, perhaps, consider portions of it too highly painted, but the coloring was in the theme itself, and the orator, with his enlarged views and philanthropic soul, could neither be true to himself or the cause he pleaded, by adopting a tamer manner, or painting in colors less deep and glowing. Not many months since, a celebrated politician of our country advanced the idea, in an address in favor of African colonization, that it would not be unconstitutional for Congress to appropriate money to aid the cause of African colonization;—several of our public journals applauded this politician, and gave him credit, as the *first* who had dared publicly to advocate this principle. Read the address of Dr. Bascom, and you will find that in 1833, he publicly contended for, and elaborately argued out the same principle! Was he not ahead of the times, by more than a quarter of a century?

One whose life has been mainly devoted to literary, scientific, or professional pursuits, may naturally be expected to infuse into his works his own peculiar spirit and character. This was emphatically the case in regard to Dr. Bascom. By perusing the detail of his life, and the record of his acts and doings, we see the external man, — we survey the outer court. But by retiring with him to his closet, and perusing his works, we gain a more intimate fellowship, — we enter the inner temple of his soul, and read the thoughts, and catch the emotions of his heart.

The writings of Dr. Bascom, though not sufficient to impart to the reader who never heard him, an adequate view of his eloquence and power as a pulpit orator, are well calculated to reflect the character of his mind. They lead us to the sanctum of his silent musings, — they admit us to intimate fellowship and communion with his intellectual and spiritual nature, — they vividly impress us with an idea of his mental habits — his modes of thought, and texture of soul. To such as have known him in life, and been familiar with him in social intercourse, the perusal of his writings, now that we can no longer look upon his manly form, or listen to his eloquent voice, is well calculated to present to the imagination a vivid picture of *Bascom as he was*. Tracing the lines as they dropped from his pen, we almost see him ensconced in his studio — we mark the movement of the intense thought as it stirs the brain within, and sits enthroned upon the speaking countenance, and seem to be seated in his presence, and holding a personal interview with his lofty spirit. His style may not be deemed faultless. An exuberance of language, and an inattention to the minor niceties of composition essential to the smoothly rounded period, may, in the critic's eye, constitute a defect; but this blemish is amply atoned for by more important excellencies. His writings exhibit a distinctness of perception, a clearness of discrimination, a depth and grasp of thought, and a connected chain of sound, logical, consequential reasoning, seldom equaled. His taste for the beautiful, the harmonious, the grand, the sublime, was exquisite. His love for the good, the true, the noble, the pure, was intense. Higher aims than mere niceties of composition, engrossed his thoughts —

more lofty aspirations inflamed his genius. He reveled in the region of thought — thought intense, profound, vast, important. This was the shining gold he coveted; and his main object, as it regards style, was, so to clothe his thoughts in language, as to impart to *others* a clear, forcible, and vivid impression of what *he* saw and felt. This was the secret of his power as an orator. He perceived clearly. No man labored more intensely than he, to rid his subject of all obscurity and confusion. His mind instinctively abhorred all ambiguity. He would submit to nothing that lacked definitiveness. And having gained a clear and distinct perception of truth, ardent and intense as were his feelings, he could not but perceive and feel *forcibly*, and perceiving and feeling thus himself, he labored to impart to others his own views and emotions. In a word, his aim was to imbue others with his own soul of thought and emotion. Hence, his style, though frequently diffuse and exuberant, was always perspicuous, always animated, always vivid and impressive. But we will no longer detain the reader. He is impatient to peruse the volume. We therefore retire from view, and allow him to examine and judge for himself.

T. N. RALSTON.

*Lexington, Ky., October, 1854.*

LECTURES  
ON  
THE RELATIVE CLAIMS  
OF  
CHRISTIANITY AND INFIDELITY.



## Relative Claims of Christianity and Infidelity.

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### LECTURE I.

IN the Lectures we are about to submit to your judgment, we shall find ourselves in direct conflict with all the various forms and manifestations of unbelief as it regards Christianity. And by how far such a position may involve considerations of interest or delicacy, fitness or responsibility, by so much it behooves us to be able to assign valid reasons for the course we have adopted. These reasons will appear at length in the body of the lectures; but it may be well to assign a general reason here. We remark then, it must be obvious to all, that unless the Infidel can prove Christianity to be *false*, it may be *true*, and may affect, and to the full of its pretensions too, not only man's present condition, as it regards the character and fortunes of his being, but his future and final doom, as a subject of the moral government of God. And this fact alone, clear and undoubted as it is, entitles the subject to examination, and conclusively authorizes, at least, the investigation we are about to institute.

The fact of my having appeared in different places, as an occasional lecturer on the Evidences of Christianity, did not originate with myself, but owes its origin to a series of resolutions adopted in due form in a special meeting called for the purpose by an association of gentlemen in the West, —

distinguished alike for literary attainment and high moral and Christian worth. By these resolutions I was respectfully solicited to deliver a course of lectures in one of our Western cities during the last winter, ('37 and '38) on the "Relative claims of Christianity and Infidelity." The resolutions, without participation of mine, and before I knew of their existence, specified the subject of the lectures, as also the method and terms of their delivery. With this call I complied, and have yielded to similar solicitations in different places since. The course I have pursued has been sanctioned by the corporation of the literary institution in which I hold a Professorship, and also by unanimous resolution of the ecclesiastical body of which I am a member; and to these might be added the approval of some twenty other respectable associations, and numerous other facts of a similar character, beside my own convictions of propriety in the premises. Thus accredited and sustained, the occasional carping and caviling, meddling and vituperation of the ill-natured and the interested can be borne with, as doing little more than challenging the contempt of the high-minded and well-disposed, in any community where such demonstrations may be met.

At our present interview, we propose the first of four parts of a preliminary argument for the truth of Christianity, based exclusively upon the facts and principles of Natural Theology, admitted alike by the Christian and the infidel. This argument will be complete in itself, and will be felt, in all its force, independently of the other classes of evidence usually appealed to in the defense of Christianity. Of documentary proof,—the historical argument for the truth of the Christian religion, we shall not avail ourselves in the present investigation, except collaterally. The position we assume, and intend elaborating, is, that the intellectual disclosures and moral laws



promulged by Christianity, are traceable to physical grounds, and rational, undeniable data found in nature. Or, more comprehensively, we take the system of nature and providence on the one hand, and that of revelation on the other, and after the most minute and inductive survey, we find the truths of the latter sustained and illustrated by the facts of the former. It will be necessary, however, to throw a more definite boundary around the ground we intend to occupy. Among those whose religious opinions and moral habits have attracted the general denomination of infidels, there is great diversity of opinion, as it regards the religion of nature itself. Some, as Herbert and Tindal, assuming natural religion to be, what all mankind *necessarily know* of God, and their relations to him. Others again, affirm it is not what all *do* know, but what all *may* know, by proper effort and application in the study of nature. And there is a third class, who are unbelievers alike in relation to both natural and revealed religion. The argument we propose will apply with equal point and force to the *first* and *second* of these classes, without including the *third*, which constitutes the atheistic school, and with which we have nothing to do. In the general use we make of the term infidel, therefore, we request it may be understood with the limitation just suggested.

If we prove the truth of Christianity by documentary, historical evidence, however ample and unquestionable the evidence may be, or clear and irresistible the demonstration, the infidel instantly appeals the argument to the great volume of nature, and pointing to its revelations, assumes at once, that they are at variance with the Christian religion; and hence, as he alleges, the reasons and grounds of his unbelief. This is the last strong-hold,—the favorite retreat,—in fact, the only constantly occupied for-

tress of infidelity ; and here the whole corps of its friends and partizans will be found entrenched, ready to do battle, and make good its claims against all aggression. Now, it occurs to us, if the friends of infidelity prefer being met upon this ground, they ought to be met here ; and we concede, moreover, that if we are vanquished here, it will be useless to renew the attack, as all else we can do, will be but fruitless border warfare. We must be allowed, however, to remind our enemies, at the same time, that should the odds, in this contest, be against them, the failure will be still more decisive, and they will be left to reconstruct their demolished entrenchments, and repair their battered shields, as best they may. And upon this issue we are willing to risk all we have at stake, in the examination of the subject pending.

It may be urged, that too little attention has been paid to the subject of the argument proposed, to allow the hope of exciting general or popular interest. This we doubt. The supposition conflicts with a well known principle of human action. The lectures engrossing us, although adapted principally to the habits and apprehension of men of reading and reflection on moral and philosophical subjects, are, nevertheless, intended for more general effect. They are delivered before popular, miscellaneous audiences, accordingly, because it was believed that the great mass of the Christian community, felt sufficient interest in the refutation of the prevalent infidel philosophy of the day, to encourage and sustain them ; such refutation being the only kind of mission likely to be of any service to philosophical unbelievers, and the only method of defense against their attacks. The argument is altogether too weighty and important to trust to extemporaneous effort. We would not risk our own reputation,— we would not risk the honor of Christianity,—and especially, we would not hazard an

onslaught from infidelity by such a course. The subject, moreover, is not adapted to the pulpit, and requires special treatment and management. And beside, the public mind in this country, if we have studied it correctly, has been so long and intemperately drugged with the familiar dogmas of the pulpit, and the common-places of religious excitement, that it seems to be laboring under a kind of dyspeptic debility, which precludes the proper digestion of thought and reflection, reason and argument, on this subject. Hence, we have believed something else necessary, — something different in character, and diverse in effect. And with all due deference to the opinion of others, we shall risk the experiment fearlessly. If we fail, others can learn wisdom by our folly, and adopt a different course. We select no man as our model — we ask no man to share the responsibility with us. When we need it, we do not decline medicine, because we do not comprehend the philosophy of the prescription; — we may know the general characteristics of a country, without a knowledge of its botany and geology; — we avail ourselves of the use of air and water, without knowing the component elements of either; — we appreciate the value of education, without being educated ourselves; — we confide in the watch, the chronometer, and the steam-engine, although unable to construct either; — the soldier obeys the Napoleon of the field, and fights effectively, although ignorant of military science, and the order of battle; — we may have some knowledge of the laws and principles of mathematics and astronomy, without any claim to proficiency as it regards either; but because each claimant is not Sir Isaac Newton in the one, or Sir William Herschel in the other, does it follow, we can take no interest in these sciences? And so, in relation to the subject in hand, the general force of the argument from natural theology for the truth of Chris-

tianity, may be felt and appreciated, even where the mind may fail to comprehend the logic of all its parts.

To proceed, however, the foundations of Christianity, as an intellectual creation, claiming an intelligible basis, are to be sought deep in the philosophy and nature of things, as found in man, and the external universe about him. And in order to anything like a comprehensive understanding of its principles and claims, viewed as a complex system of moral relations, it is indispensable that the inquirer commence with preliminary, general views of the subject; or otherwise, appeal to them as ultimate data, in the examination he conducts. And to this task we mainly address ourselves, in the present and succeeding lectures, which are intended to be introductory, in character and purpose, to a brief series of lectures, the specific object of which is, a summary examination of the "Relative Claims of Christianity and Infidelity."

Lord Bacon has somewhere remarked, with his usual sagacity, and with reference to intellectual accumulation of whatever kind, that "the opinion of *plenty* ranks among the causes of *want*;" and his reasoning elsewhere applies the truth and force of the maxim to the subject now under notice. The excepted systems and abstracts — the defenses, the summaries and the illustrations of Christianity, are so ample, voluminous, and formidable, that both the opinion and the feeling of plenty seem to obtain in common, among a large proportion of its friends and adherents, who seem to prefer assumption to proof, and would much rather dream than reflect on the subject. The direct tendency of this conviction, or rather assumed result, is to check solicitude, and repress inquiry, and the effect must prove greatly injurious to the cause and interests of Christianity; and this will perhaps explain sufficiently, why we have not deemed it out of place to appear before you

on the present occasion, and for the purposes specified, believing as we do, that it is much safer for those in the interest of Christianity to err by excess than by defect of effort.

We assume, however, (so far as feeling and method are concerned,) no warlike attitude, — we intend no belligerent movement. It is not our intention to play gladiator or pugilist. We regard deep, earnest thought, and honest, fearless inquiry, leading to action and achievement, as the most effective elements of counteraction, in any conflict between Christianity and unbelief. And to such means, mainly, whether successfully or not, it is our intention to appeal. It will no doubt be objected to the character of the lectures upon which we are entering, that they are not sufficiently popular in structure and adaptation, — that they have too much to do with first principles and abstract truths, — that they betray too much freedom and temerity at the outset, in fixing as they do, upon those principles of natural theology which have generally been regarded as hidden and elementary; — and this apprehension will operate as a feeling of discouragement in their delivery; — fearing we may fail to secure the interest and sympathy of the audience as we proceed. Still, the evil or difficulty, if such it be, could not well be avoided. These first truths and principles, ostensibly, are made to constitute the bone and sinew of the infidel argument, and hence, require to be examined with intelligence and discrimination. They are made to ally themselves with the very anatomy of that argument, and to become, in fact, the *opera basilica* of the whole system, and must, therefore, always challenge a full share of the enlightened attention of those who reject it, as absurd and unphilosophical. Hence, in every controversy between the respective claims of Christianity and Infidelity, an appeal to first principles in natural theology, as verified

by facts, becomes of necessity, the starting point or else the goal, and this, by common consent of all concerned. Called upon, therefore, as we have been, and committed as we are to a summary examination of this subject, we have been compelled to adopt the usual course, (and by consequence,) addressing ourselves, not so much to the vulgar scoffer, as the skillful antagonist; and if, in some things, we may happen to fall into the condemnation of originality, or it may be, mere eccentricity from the common orbit of inquiry, we can only, for the present, express the hope that it will be seen, that such divergence has not been arrived at, or fallen into, with any other view than that of conducting to impartial ulterior conclusions.

A clear perception of truth is perfectly-compatible with want of ability to explain and explore its relations. Christianity, in its more direct aspects, is a subject of familiar recognition, and perhaps general comprehension; and with this but too many are satisfied without further inquiry. It has, however, other aspects, and other and far-reaching relations, but little understood, and seldom or never attended to, by the multitude, and yet important to be attended to, in order to its general and more effective diffusion. The aggregate evidence for the truth of Christianity, is, it occurs to us, susceptible of a more primary and original classification than it has usually received. The usual division is into external, internal, and collateral or miscellaneous. The more primary division, we would propose, is into presumptive, probable, and demonstrative;—clear presumptive proof, high probable evidence, and moral demonstration. In our first lecture, we shall ask attention to several presumptive arguments for the truth of Christianity, in which we take nothing for granted, not admitted by the infidel. The other classes of proof will be brought to bear in the subsequent lectures.

Our *first* presumptive argument we derive from the intellectual constitution and moral nature of man. Our *second*, from his singular conformation, as a compound being, consisting of soul and body. Our *third*, from man's known condition, as a fallen being,—a subject of sin and death. Our *fourth*, from the fact, that although natural theology certifies us of this evil, it proposes no remedy. And our *fifth* argument is deduced from the obvious identity existing between the intellectual and moral manifestations of natural theology and Christianity. Such is a brief programme of the presumptive argument, which we request you will bear in mind.

*First*, allow us to premise then, that in constructing a general argument, having for its object the truth and illustration of Christianity, it is as impossible as it would be improper, to overlook the essential structure and distinctive attributes of our common nature; and especially, the high capabilities of man, and the destinies resulting, in view of his intellectual and moral conformation. This, we regard as the starting-point in the argument. Overlooking this first,—this basement principle, in the philosophy of Christianity, the whole subject is without foundation in nature, and becomes an unmeaning mockery. For it is only in virtue of such peculiar constitution, that man becomes a reasonable being,—a self-determining agent: and by consequence, a subject of moral government, to be influenced and directed by the intellectual conviction, and reasoned conclusions of his own understanding. As the adaptations of Christianity must have special reference to the peculiar constitution, and corresponding relations of man, ignorant of these, how *can* we decide upon the claims of the Christian revelation? As well might you understand the physics and philosophy of the material universe, without a knowledge of the elements composing its parts, as to understand Chris-

tianity without a knowledge of the peculiar powers and attributes of man, as an intellectual and moral being. Of man's intellectual nature and moral relations, no proof is required. Belief to this effect, is the inevitable result of an intuition which is a part of himself; and into this belief, he is further lessoned by a thousand inductive processes, from which mind can never be withheld, under any circumstances. Unresistingly conscious, therefore, of the possession of intellect and moral impulses, man finds himself in the midst, and a member of a vast moral commonwealth, and subject to the restraints and control of a moral constitution, every way kindred and coincident, both in character and development. And thus viewed, as the image and representative of infinite Intelligence, his intellectual freedom and moral agency can only be appealed to, by reason and motive, as connected with conviction and feeling. Apart from such views of his abstract, intellectual character and moral relations, man loses the peculiar and distinctive grandeur of his nature, and the high destiny, claimed and accredited alike by his hopes and his fears, is reversed forever! It would be, to deprive human nature, at once, of all moral dignity, and take from it all moral expression, of whatever kind. And thus conceived of, man ceases to be a moral being. Continuous moral personality, connected with action and responsibility, is no longer predicable of him. He loses his rank in the intellectual universe; and the low and the groveling usurp the regency of his being. The possession of the powers implied in the premises, those of intelligence and moral freedom, especially, furnishes the inference, and in fact, gives the philosophy of human responsibility. It invests man with the fearful prerogative of controlling his own destiny; for in view of his peculiar conformation and relations, conduct is destiny, and his character depends upon himself. And the possession of



these powers, moreover, furnishes the moral grounds of his transfer from his state of trial, to a scene and system of final retributive consciousness in the future. Without the powers for example, of comprehension and analysis — of comparison and abstraction ; there can be no belief, except intuitive. Without the moral susceptibilities of approbation and disapprobation,—the felt discriminations of moral difference, as it regards action and feeling, in himself,—in the social scene about him, or in the abstract contemplation of any intellectual system, he would be destitute of conscience, and all moral preference, of whatever kind. And without the corresponding power of choice, extending to action, conduct, and consequences, he would be incapable of every thing like moral character, or moral relations,—would, in fact, be the mere bondman of necessity. Without these, therefore, right and wrong, vice and virtue, law, government, truth, and duty lose their significance,—so far as man is concerned, are no longer the proper correlatives of his being, or essential elements of his character ; and he becomes a mere accident, plaything, or thrall, in the common chain of cause and effect.

Christianity implies rational intercourse between God and men ; and if man lack capacity for the terms and conditions of such intercourse, the claims of Christianity cannot be admitted. We institute no inquiry into the peculiar constitution of the human mind, — its essential and distinctive physiology. We aim at no analysis of its powers and susceptibilities. This would not be pertinent ; — it is not called for. But it is in place, at the same time, and important to the object we have in view, to notice the one and the other, so far as is necessary to exhibit man in those grand and distinguishing aspects, in view of which, Christianity is brought more directly to bear upon his condition and destiny. Man must not only be capable of

the discriminations of intelligence, and the preferences of moral sentiment, but must possess co-existing and commensurate power of choice, and liberty of action, or many of the relations, and much of the philosophy of Christianity, will be found inapplicable to his nature, and incapable of giving character to his history. So far as action is *fated* and *compulsory*, it is purely *derivative*, and man, essentially passive, — a mere patient, and not an agent. Such necessity may be postulated of man, as an animal — a sensitive being, affecting his appetites and sensations, but not as a moral being. Involuntary action, not the result of purpose and motive, derive the coercion from what source you will, can never become the subject of moral estimation; — the two results are invincibly opposite in nature, and the human understanding is mocked by the attempt to reconcile them. As well might you summon the pulsations of the heart, or the helplessness of the paralytic to a moral reckoning. It is an attempt to blend elements which, by the ordination of God, can never coalesce. If, in the intellectual and moral departments of our being, thought, emotion, action, and their results, are all found in necessary, avoidless sequence, having no dependence upon the mind's purposes and volitions, as efficient causes and impellents in their production and character, but merely to be viewed as predetermined counterparts of the organic phenomena, and fated results of our physical conformation, then praise or blame, vice or virtue, are words without meaning, and should be stricken from every language under heaven, for we have no conceivable use for them. Force, as applicable to physical substances and phenomena, can never become an element of moral government, and in proportion to its entrance into any system of discipline or control, that system ceases to be a moral government, and takes its rank among the mechanized results of physical causation, unconnected

with moral causes or consequences. Not belonging to the identity, and constituting no part of the uniformity of the external universe, man as a moral being, is not, — cannot be subjected to its laws. Unless vitally and fundamentally free, man cannot act for himself, and acting only for another, can never be regarded as accountable. In a word, mind, as now under review, is a distinct creation—an individual, independent polity—an indestructible constitution of being, among the elements and specific distinctives of which, are the powers of self-agency and freedom of action, undoubted and insubvertible as the existence of mind itself. This grand truth sunders general nature, and we have the world of matter, and the world of mind. It is the dictate of the religion of nature, not less than the testimony of revelation, that man, as it regards his origin and being, is not only a separate and distinct creation, apart from the universality of things about him, called nature, but takes his place, high in distinction and pre-eminence, among the innumerable creations of the God and Father of all. While it cannot be affirmed of any portion of the material universe, that it is an exhibition of the image of God, and cannot be regarded as true, in whole or in part, as it affects general nature ; yet, that man, apart and distinguished from these, as an independent order and section of being, was created in the image of God, is as certainly taught by the inductions of natural theology, as it is clearly revealed by Christianity ; and the announcement by Christianity is sustained by the data and disclosures of natural religion, as certainly and irrefutably as any proposition can be, the truth of which depends upon the laws and force of probable evidence. It will occur to the philosophic mind at once, that by the creation of man in the “image of God,” we have the implication, not merely of intellectual resemblance and moral similitude, (and by consequence, the intelligence and

self-agency assumed,) but of official regency and supremacy, as it regardsterrestrial creation in all its fullness and variety, and he could not, therefore, be subjected to the same laws and destiny as external nature, — could not be judged by the one, or controlled by the other. All known theories of vice and virtue, right and wrong, reward and punishment, heaven and hell, proceed upon the assumption, expressed or implied, that the moral actions of man are self-originated as it regards final determination, and that, therefore, he is accountable for them. The very nature of the human soul forbids the supposition we oppose. Its constitution — its essential philosophy, as known by its powers, and capacities, — its hopes, its fears, and its hazards — its creative might and wondrous achievements — the expansive power of thought — the unconquerable energy of feeling, and all the regal, Godlike furniture of mind, surveying the past, communing with the present, and living in the future, with the irresistible consciousness of immortality ; — these, all assert the separate Divine origin of the soul, as an independent existence ; and indicate its perpetual progression in the intelligence, the pursuits, and the sympathies, unknown in the physical, and peculiar to the intellectual world. The abstract power of mind — of thought and emotion, is essentially a differential quality from any and all the objects and elements which, in concatenation, constitute the physical universe. Man, therefore, stands illustriously distinguished from all surrounding nature. Immortality is an element, and not a mere elaboration of the human mind. It is not an abstract category — a pandect of reason — or a figment of philosophy. It is not the persuasion of a school, or the creed of a party, although that school may divide the light of a continent from its darkness, and that party marshal nations in its ranks. The conviction — the feeling of immortality, and of consequent dignity in the scale of existence, is essentially

connatural with our being ; and its origin — its genesis — must be sought deep in the elements of our nature. In no exclusive sense does it belong to any division of earth, or portion of her children. It is pre-eminently the creed of collective, universal man, and became the birthright of humanity when the majesty and grandeur, not less than the moral lineaments of Godhead, were creatively impressed upon the human soul !

Man's high capabilities, therefore, of good and evil, and his subjective relations as a moral being, furnish, *a priori*, strong complex probability in favor of the truth of the Christian revelation. For why created capable of so illustrious a destiny, unless it awaited him ? And hence, the strong presumptive force of our first argument.

But there is a second class of elements and susceptibilities predicable of human nature, to which we would ask attention, as among the premises of the general argument we are about to submit ; and this leads us to our *second* argument in the scale of presumptive proofs. In addition to the preceding views of man, it is more or less material to the discussion, that we notice him in another aspect, a mere glance at which, however, will be sufficient for the purposes rendering it necessary to introduce the topic at all. It has been objected by the sceptical philosophy, for the correction of which these lectures are principally intended, that the adaptations of Christianity have consulted, almost exclusively, the less tangible, and more impalpable elements of human nature ; such as the intellectual and moral powers of man, to the great, if not utter neglect of the more obvious physical principles and developments of his nature ; and contrary to fact, many have regarded the objection as well-founded. Hence, having noticed his intellectual being and moral nature, man's material formation from earthly elements, should not be

entirely overlooked in an inquiry of the kind we are conducting, but should be recognized among important data in the argument, as Christianity has elements and relations, otherwise unintelligible.

Let us first look at man's relations to the physical universe, and then see how Christianity has disposed of these relations. All correct knowledge, — the discoveries of philosophy and the discriminations of science, unite in establishing an unerring, universal distinction between the material and immaterial substances giving birth to the phenomena which constitute their only foundation. This classification of all things and beings, facts and phenomena, as connected with *one* of the *two only grand substantive* entities in the formation of the universe, (matter and mind,) throws a fixed boundary around mind and thought, beyond which nothing is known, and nothing can become even an object of conception. Of *what* can you conceive, having no connection with matter or mind? It is a classification bounding the fields of discovery, and terminating the paths of science. It is essentially inclusive of all known phenomena. All the mind *can* know, or thought revolve of the illimitable grandeur of Godhead on the one hand, or the infinitude of things, — the immensity of subordinate existence on the other, comes, not only legitimately, but necessarily within the range of this classification. Now, man, and it is certainly a very remarkable fact, unites in himself these great primary distinctions of all substantive being, — matter and mind — the material and the immaterial, and is thus presented to the gaze of our astonishment, as a divinely conceived and constructed epitome of universal being, — an essential abstract of all existence external to himself; — “connection exquisite, not only of distant, but of unressembling worlds; and thus partaking of their nature, must be more or less participant in their fortunes and

tendencies. These great primal elements of the whole of things — of the universe, are the true, grand prototypes of the soul and body, — the spirit and materialism of man, who in this aspect, stands alone, invested with a distinction, so far as our information extends, denied to every other, among all the unnumbered creations of Almighty Goodness. And these elements of being, whenever found, together or apart, invariably furnish diverse, if not antagonistic phenomena, — presenting to the consciousness of intelligence two classes of facts, always and readily distinguishable. The one class, such as the extension and divisibility of matter furnish, mind involuntarily attributes to the material agents and masses external to itself; and the other, say thought and feeling, is so truly and invariably ascribed to mind alone, as to assume, with regard to many of the phenomena, at least, that they might exist, were mind not sentient of the existence of any cause or agency *ad extra*, or from without, in relation to its own existence. The whole current of human consciousness resolves itself into these elements, by having to do with their separate and invariable phenomena. You know nothing, in fact you *can* know nothing — by possibility, you never even *thought* of anything else. It is in vain the materialist, or the Berkleyan spiritualist attempts to fuse and melt down into *one*, these immutably different elements, and thus annul the distinction between them. The resistance of both intuition and science, and the remonstrances of common sense, render the attempt, at once, rash and fatuous. And as the worlds of matter and spirit, at which we have glanced, co-exist in relative contact, (all know the co-existence of the facts, and yet, the difference between the *sun shining*, and the mind perceiving it,) so mind and body, and a consequent mysterious duality of nature, belong properly to man; — the one allying him to the material,

and the other to the intellectual universe. As human nature is *now* constructed, and affected and controlled by the Divine arrangements, the well known decay and dissolution of the one, is perfectly compatible with the survivance and immortality of the other. It is necessary, however, to attend to a distinction here. When we speak of the essentially different, and independent substances of matter and mind, in the instance of general nature, — a solid globe, for example, and the mind of man, it is important to remark, that something more, and quite different is meant, when in the instance of human nature, we speak of body and mind in intimate connection. The affinities between the human body and a block of granite, are few and far apart. Body, indeed, in the case of all animal, sentient existence means something more than mere matter. The diversity, it is true, relates more to modification than substance, still, the difference is real, and especially, in the instance of the human body. Nor is this difference the same in kind with that existing between charcoal and the diamond. Take the physical organization of man, — its functionary play of parts and powers — the principle of vitality, and the equally mysterious principle of nervous excitability, and then turn to the walls enclosing you, — a cedar of Lebanon, or the peak of Teneriffe, and you will comprehend us. Matter and mind, we have seen, are unlike, and unressembling substances, and where they co-exist in union, as in the conformation of man, there must be some *organic* medium, as the necessary means of reciprocity. And accordingly, in the physiology of man's nature, body is such a medium, connecting him with the external world, and with the qualifications implied; — (that is, essential, without absolute identity,) becomes a more or less distinctive and separate essence from either, — an organic structure, instinct with life, it becomes a kind



of third intermediate nature, found in what the mathematician would call a tangential relation to the one and the other. The worlds of matter and mind require a connecting link, not merely matter nor purely spirit, as the means of mutual interaction, and body as here understood, furnishes the tie of connection. This medium-substance is constitutently the same with matter, yet functionally different as a living organism, and bearing *no* similitude to spirit, except as possessing life, yet existing, the organic medium of many of its powers and operations, otherwise impossible. It may be looked upon as occupying a place in intermediate relation between the original independent substances of matter and mind. The result is a vast augmentation of the powers of action and development, on the part of both. We might instance, for example, all the vocal phenomena of language, — all the social relations, activities, and intercourse of life; none of which could exist, but for the supervention of the intermediate organization of the human body, although the universe might everywhere be crowded with simple matter and mind. To this arrangement too, we owe all the demonstrations of animal power, and human achievement, of whatever kind. There belong, therefore, to human nature two grand elements, — body and spirit, and the severance of these elements at death, is a fixed law in the economy of man's existence, and whether its supervention has been in consequence of the cause assigned by Christianity or not, it occurs as a regular stage in the progress of his being.

It is further true, that this separation of soul and body, — this fearful breaking up of the physical economy connecting man with earth, ranks high among the deductions of natural theology, as a punitive visitation on account of sin, and has always spoken to the reason and moral sense of man, of aboriginal transgression, and the displeasure of Heaven.

It has been necessary, in our judgment, to advert briefly to this very singular union,—this admirably adjusted amalgam of mind and matter, in order to just views of the hidden and occult, as well as more obvious constitution of human nature, without a knowledge of which, it is impossible to understand many of the more distinctive provisions of Christianity. We do not, therefore, venture upon ground, which many may regard as more or less untrodden,—we do not appear in a field, which may be looked upon as one of remote and unfamiliar abstraction, merely because it has fallen in our way, and we find it practicable to do so, but in view of what *we* consider important deductions and conclusions, and apart from which Christianity would be a chaos of unintelligible assumptions, and unrelated dogmas. Similar views to these, in part, may be found in the admirable works of Drew and Taylor, but they are introduced by both, for purposes having very little connection with our argument. The ultimate truth in which we would land, is not suggested by either.

To proceed, however, without the notices of human nature with which we are occupied, (we mean their substance, of course, without reference to form,) the great law of sin and death, which lies at the foundation of all religion, natural and revealed, would not only be unintelligible, but in fact, could not be conceived of. The same is true of mortality, and physical suffering of every kind; also, death, and the resurrection of the human body, together with other important data and disclosures of revelation. As we intend an examination, to some extent, at least, of the philosophy of Christianity, rather than its external credentials, we have deemed these preliminary views important and indispensable, as preparing the way for others more directly explanatory of the positive nature, elements, and tendencies of the Christian religion; many

of which, without proper reference, direct or implied, to the views we have taken, would bear no more analogy to nature and fact, than the infidel objection to which we are replying, does to good sense and sound philosophy! How could Christianity be understood, in many of its relations and bearings, and these most important, without adverting to man's peculiar nature, as blending the diverse elements of the two great systems, — the physical and the intellectual, pervading, so far as science has been able to discover, the entire universe of worlds; and from which, in the instance of man, mixed and modified principles and sentiments, affecting both his nature and character, must necessarily result! And these, as disposed of by Christianity, can only be understood by proper reference to man's extraordinary conformation, as a compound being. It is hence, and thus viewed, that man becomes a visible manifestation, and in some sense, impersonation of Deity; and the persuasion to this effect, has, with greater or less variation, obtained wide as the earth, and commensurate with its history. As the adaptations of Christianity adjust themselves to this specific structure of man's nature, it furnishes high presumptive proof, that the author of the *one* must be the author of the *other*. Without proper reference to man, in the two very distinguishing aspects in which we have just considered him, as an intellectual being, — a free moral agent, also a compound being, consisting of soul and body, the Christian doctrine of man's moral accountableness to God, would be a senseless fable, — an insulting fiction; and *that* of his resurrection from the dead, would present itself, not merely as a philosophical absurdity, defying all rational belief, but as something quite too monstrous for the gullibility of even the most stupid and visionary! The view of the subject we have taken, however, refers all the assumed results of Christianity

to causes and *desiderata*, rationally accounting, both for their assumption and occurrence. Hence, the strength of the presumption, that Christianity originated in the will and the wisdom of the Creator of man, as it has obviously seized upon the grand ground-laws of our being, as its only subjective basis. And thus, the objection, that Christianity adapts itself to the latent and invisible elements of humanity, overlooking, at the same time, the physical, the external, and the obvious, is without any foundation in truth or fact; and it would have been much better for infidel philosophy, had it never been urged.

We are now prepared for some additional views of human nature, very important to the general argument of these lectures, and severally evincing, that the objections to Christianity urged by infidelity, are much more formidable in aspect than they are found to be when examined in the light of nature and philosophy. The value of our *first* and *second* arguments will be more fully appreciated hereafter. The *third*, although equally important is less metaphysical, and to most persons, will be more interesting, but we reserve it for our second lecture.

## LECTURE II.

IT is within the competency of the religion of nature, as truly as that of Christianity, to ascertain and accredit to the mind, beyond all doubt, that our common nature is not what it ought to be, and by consequence, not what it was when received from God, as the all-wise, and beneficent source of existence and its blessings. This view of the subject must, of necessity, give color and character to the whole inquiry. Christianity consults the welfare of man, as a fallen being; and if we ascertain, beyond doubt, that man is a fallen being, and learn this fact, too, incontestably, independently of Christianity, it furnishes a *third* grand presumption of its truth.

If natural religion teaches anything at all, with clear and convincing emphasis, it is the existence of God, as an infinitely intelligent and benevolent being; and the creation of man by him, for purposes essentially benevolent in range and effect; and that man, therefore, in conformity with the Divine purpose, should cherish, and extend to his fellows,—co-heirs of the same destiny with himself, kindred regards, and similar solicitude to those challenged by the question and interests of his own immediate, personal well-being; and that, turning to the Author of his existence, and the gifts and hopes with which it is enriched, he should regard *him* with affection and confidence, reverence and gratitude, at once supreme and undivided. All this is admitted. It is disputed by none. It is inscribed on the altars of nature, as legibly as on those of Christianity, and is taught alike by the theist and the Christian. Let us

appeal then to facts and developments, of which nature is as cognizant, and can judge as competently, as the Christian religion, and see whether such facts will bear out the assumption, that man as we *now* find him, and as he has been found for ages, has been led by the moral intuitions of his nature, and the religious impulses of his being, to contemplate and admire the character and works of God, and making his will, so far as known, the standard of excellence, to imbibe his thoughts and seek his likeness. We submit the question to the arbitrament of fact and experience,—actual history and every-day consciousness of mankind. Speculation and hypothesis are out of the question, — creeds, codes, and authority are laid aside. Let the inquiry be reduced to a question of simple history, — a naked appeal to the actual conduct of mankind. Has man then, been actuated supremely by regard for the Creator? Has cheerful submission to *his* will and dispensations motivated and determined his character and actions? Has he sought to make the plans and purposes of God, the measure and model of the action and achievement of which he was capable, and to which he was inclined? Has he practically admitted these first truths of natural religion to be the voice of God? Has he submitted to the reign of conscience within him, as a part of the supreme legislation of Heaven with regard to man? Has he shown himself under the control of the moral order of the universe? These questions must all be answered in the negative. Man has *not* done this; and the negative is accredited by the most convincing testimony of natural theology itself. All perceive and feel it at once as undeniably *true*. It follows, therefore, that our nature is disordered—a moral disruption has taken place between man and Deity. Alienation has interrupted the original harmony between heaven and earth. The intellectual mechanism and moral struc-

ture of man's nature have been impaired. Irregularity and ruin have succeeded to the purity and perfection claimed for his original nature and condition. Disorder and misrule obtain among all our passions and propensities, extending alike to our animal appetites and intellectual powers. It is a common distinctive of man's moral nature, that he is unmindful of his God, and loves not his brother. It is a root of bitterness mingling with, and tempering the whole fruitage and environment of life. In this, there is no mystery — no revelation, beyond the ordinary disclosures of nature and time. Failure to discover it, apart from Christianity, is impossible. It is equally known to the savage, the sophist, and the sage; and is felt alike by all. It is asserted alternately, and in unison, by conscience and consciousness; the one being busied with moral, and the other with intellectual distinctions. The mind feels its own fearful collapse, and the heart is burdened with the evidence of its own alienation. Let this inquiry be reduced to a science, and let it never be baptized into Christ, and yet, bringing the inductive philosophy to bear upon it, making facts the foundation of theory, an overwhelming multiplicity of this class of proofs, will, by clear and pervading implication, conduct us to the conclusion assumed — the fall of man, and the moral perversion of his nature. Select but one or two specimens of this mode of reasoning, and you can easily judge of the force of others.

We have seen it taught in the creed of nature and reason, contended for by all and denied by none, that man — all men, as the children of one common Father, and subjects of the same moral discipline, — *one* in nature, *one* in condition, and *one* in want, and actuated by the same, or similar hopes, and fears, and aspirings, should cherish the regards of kindness and good-will, the one to the other, in all the aspects and distributions of social relationship. Deny then,

as infidelity does, that man is fallen, and his nature in ruin, and how will you account for the hatred and malignity, the oppression and wrong, the war, the blood, and the murder, by which earth, not only in the present age, but during its sixty predecessors, has been transformed into a vast aceldama—the burial-place of the life and hopes of millions, every one of whom had access to the altars and temples of nature! Who does not perceive that this result is utterly unaccounted for upon the infidel hypothesis?

Or again, we have seen it taught by the same creed, and with equal force and universality, that all are under the strongest and equal obligation, to accord to the Creator the claims of reverence and affection in conduct and action. Turn we then to the idolatry and superstition, the polytheistic creeds and religions of the pagan world, in all ages and divisions of its history, and tell us how these deluded millions *could love* and *trust* a being—a god, they knew little or nothing about? With no just conception of him, how *could* they reverence or worship him? Knowing no divinity but the godhead of stocks and stones,—beasts and men,—and so of the rest, how could their morality and religion be other than the negation of everything deserving the name? And yet, if the religion of nature be true in its premises, and man's nature *now* what it *was*—what it *must* have been when God created him, we have a result, in the deep, moral perversity of our race, for the production of which, no conceivable cause can be found in the history of man, or the councils of Heaven. And how, we beg to know, will infidelity dispose of the difficulty? In every attempt to do so, it is seen halting on both feet, and at every step. The evidences—the mementoes—the sad remembrances, many and oft, of this fearful change in the condition and moral aspects of humanity, have multiplied upon the notice of the world



for nearly six thousand years ! Its face and history are stained and disfigured by them. Its records groan with the recital. The great primeval apostasy is no discovery of Christianity. It has been felt and acted upon, by all men in all time ; by the pagan and the infidel, as fully and truly as by the Christian. It is attested by the experience of ages and nations as they blend in the world's history. That man is estranged from God — estranged in thought and affection from the character and claims of the Creator, is not a mere abstraction of philosophy or religion,— it is not an occult truth whose demonstration depends upon the laws and indirection of an extended process of reasoning. It is a truth mapped out upon the face of man's moral history ; and taking the wants and necessities of our nature — its cares and solitudes — the invention and enterprise of man, as our guide, it will be found that throughout immemorial time, the common course of effort and endeavor, however modified by human interest and earthly vicissitude, has been planned and charted upon the basis of the truth we assume, — the damaged, disordered condition of man's moral nature. Christianity is not *now* our witness — is not *now* under examination. Let her stand aside. Let her voice be hushed in the silence of her own archives. We appeal to other sources of information. We appeal to man's universal history ; — to the facts of his being, and the philosophy of his nature ; — to common truth and common sense ; — to his moral feelings and the inductions of experience, and thus conceiving and judging of man and his relations, is God, we ask, in man's appreciation, (according to the dictates of natural theology,) the eternal source and prototype of moral excellence ? *Is* man, *does* man, what he was formed to *be* and to *do* ?

Allow man intuitive intellection, moral emotion, and the

power of conscience, in relation to the immutable principles of right and wrong, and the conformity or want of it, of his own actions in the premises, yet, is it not equally certain, that the ever-restless domination of his inferior passions and appetites, withholds him from the choice of rectitude, and renders him incapable of the love and pursuit of moral excellence, without extrinsic moral aid, such as Christianity assumes to furnish? The most essential element of moral goodness, as predicable of man, is proper regard for God who made him, and who in his administration of the world, has never ceased to care for him. Of this essential elementary principle of goodness, man, as shown by the tendencies of his nature, is destitute. The evidence of the fact is the common consent of all in any way attentive to the subject. Indeed, we would offer the impossibility of doubting it, as the strongest proof the human mind is capable of receiving with regard to it. In order to such a result, therefore, must not the order of things have been disturbed and inverted by some great moral cause? Could moral consequences, *evil* in kind, have proceeded from other than moral causes, *evil* in nature too? If God be either *good* or *just*, it could not be. Infinite perfection never could have produced man as he *now* is;—a defaced image, a mutilated likeness of himself! In a state of such intellectual derangement and moral perversity, man never left the hand of God. Created obviously for benevolent purposes, as we have seen,—sublime in capacity, and illimitable in desire, is it conceivable, unless for some high moral cause originating with himself as a self-determining agent, that God who made him in goodness, would abandon him to a destiny which may level him with the brute in time, and exhibit him a spectacle of majestic desolation—of fallen, perverted grandeur in eternity! In trying to reach such a conclu-

sion common sense and all moral principle will be found to rebel! On no subject, it occurs to us, of moral belief, is the proof more perfect and indubitable than against such a supposition. It is a conviction, the certainty of which, cannot be increased by any kind of evidence whatever. The evidence has augmented in fullness and force, with every age, until, every way full, it is satisfying and overwhelming; and even that derived from the senses, and the laws of geometry, can never be more so. When conviction is perfect and entire, it can never be anything more. It is not within the competency of any kind of proof to affect it further, nor is it at all material whether the evidence affording the conviction be moral or mathematical. We can no more doubt the moral fitnesses connecting themselves with the virtues of truth, justice and benevolence, and the vices of falsehood, dishonesty, and oppression, than we can doubt the correspondence of mathematical relations, or the existence of physical affinities. And the result is, in this adaptation of the provisions of Christianity, to the fallen, disordered condition of our nature, we have an additional argument for the Divine original of the system, the speciality and relevancy of which, must be felt by all.

But let us take another view of this subject. It has been noticed, that however clearly and forcibly the theology of nature may point to the existence of God, his works and his ways, furnishing imperfect, but still convincing manifestation of his natural and moral perfections—recognizing man, moreover, as a subject of moral government, and indicating his moral relations and immortality, notwithstanding the sin and misery in which, by the same light, he is found to be involved, yet there are aspects of man's moral condition, as ascertained and assumed by nature, which the theology of reason and conscience has

never been able to dispose of; and among these will be found man's peculiar relations to Heaven, viewed as a lapsed intelligence—a subject of sin and death. That man is such an intelligence—such a subject, is as irresistably, although not as satisfactorily taught by the lessons of nature, as by those of revelation. It ranks familiarly among its initial lessons—its axiomatic truths. It has been the burden of nearly all the religions of the world, and has given birth to their most significant symbols and ceremonies, and especially the mysterious rite and practice of animal sacrifice, so universally appealed to for the purposes of propitiation—the atonement of conscious and dreaded guilt. This question—(how to approach offended heaven) has always been an enigma with natural religion; and *one*, of which, her expounders and pupils have never been able to furnish a solution. The very thought has carried with it the force of a gloomy and damping visitation, which has thrown back for ages the hopes and the fears of paganism upon itself, and left more enlightened worshipers in the temple of nature, “without hope and without God!” Even the disclosures of natural religion, in this respect, enhance its difficulties by its felt—admitted inability to accomplish what it proclaims indispensable, and its hopes and aspirings are thus seen to expire in its own birthless ashes! The evil of sin, as taught by natural religion, is not a mere obscuration of moral perception—not mere derangement and error as it regards conscience,—not a vague unhingement of the moral constitution of man, but alienation from the source and principles of virtue—estrangement from God—guilt and condemnation! Nor is this regarded as an item of belief only, but as an undoubted verity. It is, in fact, the implicit creed of all mankind; because *none* doubt—*all feel* that they are guilty! To teach this lesson to man, it was not necessary that the

heavens should break silence, or the offended Majesty of the universe send us a special embassy! It is written upon the living tablet of every heart, and forms a part of its consciousness. It is voiced in the depths of our moral nature, and its peremptory and pealing echo has thrilled and disquieted the conscience of each successive generation of earth, since death and want were known to man. In a word, it is the eternal language of the heart, "known and read of all men!"

Natural theology, therefore, involves us, beyond all doubt, in the great problems, not merely of Christianity, but of all religions; and among these, the guilt and ruin of our common nature. Thus far, the induction is complete. But it is equally true, equally demonstrable, that natural religion cannot extricate us. Viewed as a system, it has been casting about for a remedy for ages, but in vain; and the utmost it has been allowed to hope was, that its imperfect discoveries might harbingers to the hopes of man the higher lessons of some adequate, but still undiscovered system of recovery. And all the oracles of pagan sages, and the dreaming of infidel philosophy, has been to the same effect. The moral—the ethical voice of natural religion, was heard and felt with anxious awe, but the great ends—the grand objective interests it involved, as necessary to a solution of its difficulties, were seen only in dimness and mystery—glimmered faintly in the distance, or were utterly unknown, even to the ideal shapings of belief and hope! We see the tree, and seize the promise of its bloom, but the fruit for which we looked and longed, drops prematurely, mildewed in its own shadow! The history of all religions, the Christian excepted, confirms this. It is chronicled in all that God or man has preserved to us of the fortunes of our race. Want, disease, and death,—guilt, fear, and despair, have preached it for six thousand years,

from one end of heaven to the other! None can doubt; even the most laborious endeavor to do so, ends only in more confirmed conviction. The question may be started, as it often is, with studied ambiguity of thought and feeling, but before the induction is half completed, demonstration throws the sophist on his knees, and the helplessness of nature involuntarily offers homage to the hopes of Christianity—"Wherewith shall a man appear before his Maker, or bow himself before the most high God?" Here, broods a mist nature has never been able to dissipate. Allow that the beautiful science of natural theology does much towards adorning the path, and gilding the hopes of life, the existence and paternal goodness of Deity—the rational, exalted nature, and probable immortality of man,—these, and other kindred lessons, in the shape of thoughts and conceptions, the prismatic mouldings of imagination, and the droppings of impassioned fancy and feeling, together with the stirring alternations of life and society, and their perpetual vicissitude of contribution to our wants and wishes, play like sunbeams about our path and pilgrimage, often rendering us buoyant with hope, and grateful alike for the present and the past! Viewed only in such aspects, we seem to enjoy a charmed existence, imbibe inspiration from a thousand streams, and revel in the poetry of heaven and earth!

Reflect, however, that in the tender physiology, even of the infant's bosom, there is a mortal taint,—that *there*, by an inevitable law, the seeds of death are sown,—that birth is the invariable antecedent of quick succeeding death;—that the bud is opening, but to be nipped,—the flower expanding, only to wither! Look at disease, decay, and death;—look at suffering and want,—anguish within, and desolation without;—life receding in gloom, and the shadows of the future settling upon its close! See the

light of nature guiding us thus far, and then deserting us ; — its torch extinguished at the mouth of the grave, and all that was gay or blissful in life imbittered by the appalling desolation of its closing scene ! And gazed at from this point of observation, from which all, sooner or later, must look upon it, earth, instead of a gay panorama of interest and excitement — an Eden of passion and enjoyment, presents the spectacle of a vast — a world-entombing sepulchre, where its mouldering generations have no inheritance but that of forgetfulness ! Now, what we assume here, — that death and its ravages, whether it be the result of primeval transgression or not, is an essential fact of the phenomena of our nature, — is in fact, a part of its physiology, and the only mystery attaches to the fact itself, admitted by the objector, and not the account of the manner of its origination, as furnished by Christianity. We repeat, the great improbability in the case, the only staggering unlikelihood, belongs to the *fact*, not the *manner* in which it is accounted for ; which last, however strangely and unaccountably, becomes the only subject of exception with the infidel. And the philosophic unbeliever is thus found chasing his own shadow, and battling with the ghosts of his own admissions ! It follows, therefore, that the adaptation of the special provisions of Christianity to the specific failure of nature, upon which we have been enlarging, is another argument for the truth of the Christian revelation.

One other view of this subject and we close the present lecture. Who can reflect upon the unity subsisting between the intellectual and moral manifestations of natural theology and Christianity, whether as it regards God or man, without being forcibly struck with the manner in which the former seems to have anticipated the truths and facts of the latter, so as to make the *one* prophetic and

prototypical of the other? Infidelity is thus silenced by the very weapons it has turned against Christianity. Take the existence of moral evil, for example, Christianity details the manner of its introduction into our world; and this may be true or false, without affecting the corresponding truth in natural theology. *There* all is silent, as it regards the manner of its introduction; but that it exists is a fact of human consciousness, and a fact so interwoven with the history of man, that with all the darkness of his understanding or condition, he has never been able to overlook it. The fact exists apart from human theory or Divine discovery. Christianity assumes it, as a pre-existing truth, and although she rationally accounts for it, is no more responsible for it, than is the history of Greece, for the reign of the thirty tyrants; or that of Rome, for the murder of Julius Cæsar, or the destruction of Pompeii and Herculæum! Christianity does not originate the evil; she merely furnishes a solution of the difficulty. Now, the use we would make of this is, that the pervading resemblance between the fact, as attested by natural theology and accredited by Christianity, furnishes another strong presumption, that the *one* and the *other* are manifestations of the same intelligence, and exhibitions of the same moral nature. That is to say, the origin of both must be sought in God. It would require no elaborate effort to show, that upon the basis of the great truth, that our world is a fallen one, natural theology has constructed its only theory of the administration of its affairs, by its offended, yet gracious Sovereign;—referring the blended good and evil,—the enjoyment and suffering of our earthly lot, to the goodness and forbearance of God, on the one hand, and to the original delinquency and subsequent sinfulness of our race, on the other. The ills of life, and the sufferings of mankind, have been looked upon immemorially, and by all, as judicial



visitations, proclaiming the displeasure of Heaven on account of sin; and yet, in a way partly penal and partly gracious; while the goodness and benevolence lavished in a thousand forms upon the family and children of earth, have been received as evidences of the patience and long-suffering of God, in his providential administration with regard to man. And it is a most remarkable fact, that this fundamental principle in natural theology, is in perfect harmony with the discoveries and announcements of Christianity on the same subject. The inference is, that the same mind — the same presiding intelligence gave birth to both these kindred results.

It may be received as an axiom from which none will dissent, that if the systems usually denominated those of nature, providence, and revelation, come from God,— if as systems, they are conceptions of his, they cannot be at variance — they must be found coincident and in harmony. The two former must be expected to exhibit principles of character with which the latter must accord; and precisely in conformity with such a supposition, the lessons of revelation assume, explain, and accredit those of nature and providence, and these last, in the order and history of the Divine administration, seem to be the intended precursors of the first; nor can there in the *one*, be found any intimations of the character of God, or condition of man, inconsistent with those found in the *other two*.

It is admitted, and the admission is essential, that there is connected with Christianity, much that is peculiar — much that belongs to no other system of moral remedy or religious belief. But this very speciality — this grand peculiarity of the gospel, which turns mainly upon the origination of a scheme or system of recovery and restoration to the favor and image of God, as the great burden of its communication,— is, as we have seen, and clearly shown,

pointed at by nature and providence, as a desideratum, involving not only the most important of man's moral relations, but even the destinies of immortality. We need not add that here is a gulf, infidelity has never been able to bridge, without appealing to Christianity; and hence, another coincidence, which tells upon this argument with no common weight, or equivocal bearing.

Again, *that* in Christianity, which has most offended the pride and independence of infidel philosophy, is the doctrine of redemption by the cross of Christ. The scene on Calvary, in the history of man's redemption, has been the stumbling stone of the world, and significantly, the rock of offense to its wisdom and pretensions, among all its tongues and tribes! And yet, the principles involved, apart from the dramatic accompaniments and scenic exhibitions of the tragedy, all have their counterpart in nature and providence. There, as noticed at length before, the moral Governor of the world blends judgment with mercy. He not only attracts by the loveliness of the *one*, but awes and deters by the fearful grandeur of the *other*! God reveals himself, displeased with sin, and intolerant of its commission, but at the same time, disposed to bear with, and reclaim the delinquent!

Turn now to the cross as the great symbol of man's redemption, and losing sight of Judas and the mob — the disciples and the sanhedrim — Herod and Pilate — the nail and the tree — the darkened heavens and trembling earth — the opening graves and rising dead, fix attention only upon the great principles, of which these are but the incidental exponents and credentials, and what, we ask, are the language and the lessons taught? What have we *here*, but justice and mercy? Offended majesty proclaiming that sin must be punished, and yet, relenting kindness providing for the return of the sinner, through the univer-

sal propitiation of the Son of God ! And the result is, we have, published from the cross, “ whether we will hear or whether we will forbear,” the same language to which we listened a moment since from nature, with the docility of children ; and the only philosophical inference is, that these are but varied developments — diverse revelations of the same mind and purposes, thus proclaiming the God of nature and providence to be the God of Christianity !

Or finally, for the purposes of simplification, let us merge nature and providence, so as to form *one* great department ; and let revelation, admitting its claims for the present, be the *other* ; and we ask the question, why are these considered, not only separable, but absolutely and irreconcilably separate ? Is the differential barrier-line of distinction found in their nature — their principles, or their provisions ? We have seen, and we think, demonstrably, that it is otherwise. As well might you deny, in the physiology of man, all affinity between the brain and the nervous system existing in continuity with it ! As well might you say, the auroral light of morning before the sun appears, is constitutently different from that which gilds our world at his highest point of culmination !

We reserve, however, the further solution of this difficulty for the next lecture. Meet us on that occasion, and although you will still find yourselves toiling up the acclivities of the mountain-height to which we would conduct you, yet, with God’s blessing we hope to place you upon an elevation, from which you will clearly discern *much* that must *now* appear but dim and shadowy. For a summit-view of this grand moral landscape, you must accompany us to the last lecture.

### LECTURE III.

A DUE consideration of the mischievous tendency of language, and restricted modes of conception, connected with preconceived theories, will enable us on philosophical principles to account for the difficulty in which infidelity is involved, by considering the departments of nature and providence on the one hand, and revelation on the other, as absolutely separate and unconnected systems. All history shows that the world has always had its jealous modes of thought, however vague and preposterous, and its current vocabularies, however unmeaning and senseless, appropriated as mere fixtures to the safe keeping and propagation of religious and philosophical opinions and dogmas, and operating as a drag-chain upon the higher aspirations, and more generous tendencies of our nature. And is it not much more likely that the divorce, at the suit of infidelity, between the great departments of the Divine administration we are now considering, originated in this way, than that it has resulted from any clearly discerned discrepancy between the principles and provisions they severally disclose? Indeed, if we appeal to the light and the labors of induction, as applicable here, we have already reached the only allowable conclusion at which, by such a process, we can arrive. That is, that the systems are intimately related, and in no way discrepant. It is a singular fact, that after taking into the estimate of analogies all the modes of thought, and methods of concatenation, with which the subject has been encumbered in all time, and even without discounting the turgid generality or supple vagueness of

terms, so generally employed in its service, it will be found, that it is a first truth in natural theology, to connect nature and man, pre-eminently, with God as the Creator and Sovereign of all. So, revelation introduces its higher and more detailed discoveries, by the inculcation of the same great truth. And accordingly, in the great comprehensive summary — that matchless abridgment of natural religion and law, known as the decalogue, the first announcement — *first* in order and *first* in importance, binds man as nature had done before, to the throne of the universe, in a way that cannot fail to produce the conviction, that it is a republication, and by the same author, of the great primeval code to which we have adverted.

Once more, it is the principal business of natural religion to direct the attention and interest of man to the claims of the Creator, through the medium of his works; and upon this, the whole priesthood of unbelief has most pertinaciously insisted. The appeal is based upon data and phenomena everywhere accessible; and in a precisely similar way — a process of ordinary induction, Christianity challenges for its Author the faith and homage of the world, and demonstrates its common origin with the religion of nature, by the most urgent appeals to the works of his hands and the ways of his providence, and especially, the evolution of his plans and purposes as inferred from nature, and authoritatively announced by revelation, centuries before the drama of their final accomplishment!

But to resume the train of argument in the preceding lecture; — there is another great fact, connected with the essential nature of man, of which it would be manifestly improper for us to lose sight in this argument. We allude to the moral judgments and emotions of our nature, viewed as the dictates and decisions of an original, uncompounded element or power in the mechanism of our being; and by

consequence, received from God, usually denominated the moral sense or conscience — the power or susceptibility of moral approbation and disapprobation. We have already adverted to the subject in general terms ; but it is entitled to more specific notice. We are aware, that as usually conceived of,—that when viewed as taking only common rank among our moral emotions, the evidence of conscience, when inductively examined, is not by any means as conclusive as many have supposed. More correct views, however, of this power of man's moral constitution, render the argument for the truth of Christianity, from the indications of natural theology, and the power of conscience, particularly, — much more conclusive and final in its application. The views to which we allude, are those which accord to conscience, as an element of our moral constitution, an independence and precedence among our moral emotions, hitherto very generally denied to it. The proper view of conscience appears to be, that it is by right — by intention of the Creator, the great master-power, the sovereign regulator of the moral system in man, and placed there, by God himself, for this specific purpose. It is not our intention to affirm such mastery and sovereignty always in point of *fact*, but in point of *right* — of lawful precedence, invariably. Conscience is, we conceive, by Divine appointment, a natural right — an ascendant principle of high, and undoubted superiority. It is the supreme faculty, rightfully claiming, although not always exercising sovereignty, over the rest ; for in too many instances, it has been despoiled of this Heaven-invested supremacy, by sin and ignorance. There has been a general concurrence of mankind, however, according such high ultimate jurisdiction to conscience, whatever may have been, at the same time, the rebellious and insurgent sway of the other passions and principles of our depraved nature. It is

necessary, however, to the integrity of the argument, that we notice briefly the office—the appropriate jurisdiction of conscience.—A subject on which mankind have been very prone to err. It is not then the business of conscience to say what is right or wrong, abstractly.—The objective nature of virtue, and interests of morality, are not subjected to the legislation of conscience, any more than the properties of a mathematical figure or diagram, depend abstractly, upon the reasoning process of the geometrician. It is the business of conscience to decide on man's own right or wrong, subjectively, as it regards his own personal, moral relations. Conscience does not attempt to settle, but assumes as settled, the great principles of moral rectitude; and adjudicates upon the thoughts, feelings, and actions of man accordingly; always premising that our own actions only are involved. In no conceivable case has conscience right of jurisdiction, with regard to the conduct of others.

Regarding man in his physical, intellectual, and moral aspects, the *moral* part is, undoubtedly, the great ultimate principle of our nature. It is that which draws after it finally, and also decides the character of every other part. All other parts are subordinate to specific purposes and given ends, connected with the *moral*. In every survey of human nature, we are obliged to return to the affections and moral emotions, as the primary and final principles of the whole mysterious mechanism of our nature. These, in their elements, are unalterably permanent, and place man in direct relation with God who made him; and the whole philosophy of Christianity tends to elaborate the truth, that upon the character of these, in view of such relation, depends our final destiny. We ask you then, to readvert to the fact assumed,—that among all the moral sentiments and emotions of our nature especially, including also the operations of intelligence and volition, conscience, by an

original law of nature,—by special, Divine ordination, *reigns*, or by *right*, at least, *ought* to reign supreme. And what, it may be asked, has all this to do with the argument? The answer is,—“much every way.” As conscience occupies, by a law of our nature, the place of command, and as the right of arbitrament, among all its principles and properties, belongs to it, as pre-eminent and controlling, the inference is not to be resisted, that it exists,—a *law to man*, given, asserted, and proclaimed by the Author of his nature; and from the nature and functions of the law, we infer the character and purposes of the Lawgiver. And every instance of the misdirection, or perversion of conscience, is but another argument in proof of the disorder and sinfulness of our common nature.

Let us take the moral and religious history of the world, as in truth we should, as the memories of conscience, under every diversity of moral control and religious influence, and do we not find the most important, if not all the great truths of revelation, so far as regards the grand primary reasons of the Christian dispensation;—the holiness of God, and the sinfulness of man, especially, vigorously operating upon conscience, or fairly implicated by its decisions? It demonstrably follows, therefore, that by how far this is the case, to the extent of such influence and this implication, conscience becomes an argument for the truth of Christianity, and renders its revelations as probable as they are felt to be needful. In this way we secure additional basis—more extended groundwork, in the progress of the argument.

We have now reached a point at which natural religion clearly suggests, and desiderates the necessity of a revelation, such as Christianity assumes to be; and it follows, therefore, that unless Christianity be true, nature has erred in her indications. Natural religion has always, and in all



lands, betokened the inquietude of unaccomplished ends and purposes, and has indicated its infirmity to this effect, in a thousand different ways and forms. For example, no proposition has received a larger share of notice and prominence, in the system of the philosophical theist, than the one which recognizes man's present allotment, not as final, but a state of trial in which evil and suffering are admitted constituents of the state assumed. But, unable to proceed further, this disclosure becomes the basis of a common, universal want, which some other system must supply; and if we except Christianity, no other system on earth even assumes to supply it.

Again, that moral obligation is, in some sense, and to some extent, deducible from the character and attributes of Deity, as known to the pupil of natural theology, is admitted by all; but this deduction is so very uncertain and unsettled the moment we address ourselves to details, that the necessity of more perfect manifestations of the will of God has been a felt want, and matter of common concession, among all concerned. In this way, paganism, which has been the predominant livery of natural religion among all nations destitute of revelation, has immemorially invoked spectres it could not quell. These are universal facts, and require no proof; and taking into view the character of God, and the intellectual and moral constitution of human nature, they furnish a strong antecedent probability of the truth of the Christian revelation; but unless Christianity be true, the strong presumption thus furnished by nature is utterly deceptive. It is a fundamental article, moreover, in the creed of natural religion, that the will of God, through the medium of his works, and by direct communication to the mind itself, is so far revealed to all men, as to afford, at least, imperfect moral-guidance, and become a rule of conduct. It is equally, however, an

article of the same religion, that the principle thus assumed involves important relations and inferences, which we are compelled to refer to some other source — some higher calculus for satisfactory solution ; for without such solution, nature has only mocked us in all she has done. It will thus be perceived, that every height won by natural theology in its ascending search after God and immortality, seems to have been clung to as the warrant and herald of a still higher — of something beyond, more enlarged, and better defined ; but unless we turn to Christianity, we are utterly disappointed, and all is hopelessly dark and void ! Our data, however, in this specific argument, are not limited to the hopes and aspirations of man after immortality. We, precisely in the same way, and to the same extent, bring in and appeal to the irrepressible inquietude, and appalling apprehensions — the haunting dread and mantling gloom of conscience, connected with the future, in the instance of the vicious and guilty of every age and clime. Both classes appear equally persuaded of an eternal future, and both look forward to it with equal, although very dissimilar interest. And yet it is true of both, that much in which all have the deepest interest, — the most eventful stake, remains undisclosed by the light of nature ; and that, so far as we can see, can only be furnished us by a direct communication, having for its burden and object, the disclosures needed. And here again, nature gravitates to nought, unless Christianity be from God.

You need scarcely be reminded, that there belongs to the human mind, a kind of philosophical instinct by which we naturally, and almost invariably, proceed from the partial to the general ; and from contact with what is particular to an acquaintance with what is universal. And this law gives to the mind conversant, or having to do with natural theology, a receptive aptitude — a respondent incli-

nation to lay hold of the superior light and information of revelation, provided it reach us avouched by evidence unexceptionable in kind, and ample in amount. Reject Christianity, however, and we have nothing to lay hold of, and we find ourselves again misled by nature as interpreted by infidelity. It is thus, the defects of natural theology point to a system, at least, analogous to Christianity, as the only remedy for the helplessness under which it labors. And it is equally certain, unless Christianity be that remedy, it does not exist; and nature is found bequeathing only folly and disappointment to the children of earth. Man's immemorial need and want of some mode of direct, available communication with his Maker, is taught by the whole system of natural religion, and equally by the common experience of all mankind, as in the absence of extrinsic religious stimulus, such as the revelations of Christianity afford, under the most solemn and fearful sanctions, man has always been found to sink into utter forgetfulness of the Creator, and indifference to all, except the interests and grossments of the present life. You do not require to be told, that this evil, belonging to the whole religious history of man, has never been remedied by, nor has it ever met any effective counteraction from, the principles or sanctions of the moral code of nature. This fact is perfectly notorious. Even our enemies cannot regard it as incumbent on us to assign any reason, *a priori*, that this should be as it is; but inasmuch as *it is so*, we are not only allowed, but compelled to adopt it as an elementary truth, and proceed to the necessary inferences, without which it cannot be understood in its relations and bearings. Human nature has confessedly, amid all the revolutions and varying vicissitudes of external condition, aspired after, and sighed for lights and aids of the specific character of those furnished by revelation; and if these, therefore, be subtracted from the sum of its

hopes and its fears by infidelity, a dark and cheerless void ensues, from which all that is immortal in man recoils with intuitive horror! The proof of this, is interwoven with the history, religion, and language of every nation under heaven; and to doubt, is to avow utter ignorance of the whole subject. In the case, moreover, of those nations, who feeling the incompetency of natural religion as a moral guide, and despairing of the adventitious helps and direction of any other and further revelation, have abandoned themselves to the dominion of the inferior principles of their nature, who does not know the utter degeneracy — the hopeless and revolting debasement into which idolatry and irreligion have sunk them! And here again, nature's doubtful guidance is appealed to in vain, and we are left without remedy, unless Christianity be true! But we have, perhaps, elaborated this subject sufficiently to satisfy the candid and well-informed, that taking the known moral condition, and the actual facts and wants of human nature, as the basis of the argument, and allowing ourselves to be guided by nature's indications, as far as they reach — that having done this, we find a striking appositeness — an irresistible relevancy in the Christian revelation, to the facts and wants of our nature, which renders its Divine origin, in common with the religion of nature, conclusive and irresistible.

We thus perceive, that natural theology prepares the mind to receive further disclosures, in relation both to the objects it reveals, and the morality it inculcates. The inquirer is conducted to a point at which he desires much, dimly however, and unsatisfactorily, and the effect is, to give sobriety and earnestness of inquiry, in view of further and more conclusive information. It pre-occupies the mind, both with the hope and the conviction of the necessity in future and more decisive manifestations. By an irre-

sistible law of our common nature, we make what we *know*, the standard of what we *do not know*; and in this way, the partial light and glimmerings of nature, would fix attention upon other kindred developments, rendered probable by these. The human mind would naturally subject the Divine conduct, so far as known, to the classification which all related phenomena receive, and from what *had* taken place, would be led to infer what *might*; and in view of antecedent facts and data, probably *would*.

But laying Christianity aside, here again we are bewildered by nature. Unity of operation is one of the most distinctive characteristics of the Divine conduct, and having satisfied ourselves of the infinite benevolence of Deity, assured, moreover, that he has once made a direct communication of his mind and will to man, by impressing his love upon the hearts of all, in the event of the obliteration and inefficacy of this first impression, is it not infinitely likely from what has preceded, that he would repeat such direct communication, and with additional clearness and sanctions, furnish man with the information so essential to his eternal interests? If there be no further — no after disclosures, beyond the reach and range of those of natural theology, then it follows, from fair implication of the general argument already attended to, that *hopes*, unequivocally inspired by natural religion, must perish, and perish forever! And the moral blight becomes not only the *ruin* of earth, but the *dishonor* of Heaven!

But further, the human mind is confessedly a creation; its primary character, therefore, — the law of its being, was received from the intelligence and purposes giving it birth, and so far, all mind is a revelation of Godhead. Take then, the original intellectual habitudes, and moral tendencies of the human mind, and what they indicate,

must be presumed to be true. It is the *result* of Divine arrangement.—It is God's own handwriting, and pointing to future and further revelations of his character and perfections, and especially his purposes with regard to man, we must receive these pre-ordered phenomena of mind, as prophetic of something, equivalent, at least, to the revelations of Christianity. Reject Christianity, however, and all these phenomena are deceptive and unmeaning! It is a fact which must always compel the admiration of intelligence, that all the great difficulties, and most perplexing problems started, and formally, or by implication, hypothecated by natural theology, are defects resolved by Christianity. Thus teaching us the salutary lesson, that while natural theology is only adapted to our nature, in a state of un sinful vigor and moral health, the adaptations of Christianity proceed upon the datum—the humbling truth of its disordered and fallen condition.

Among the difficulties under which natural theology labors, we may notice, by way of further specification, not its paucity, but its absolute want of information respecting the character, views, and conduct of the early part of mankind; for it must occur to every philosophic observer of the operation of moral causes and effects, that the conduct of men for a succession of ages, first after their creation, ought to be considered, as furnishing very important data, in the construction of *any* system of natural theology. Such data, however, natural theology cannot appeal to; nor can any system of ethical inquiry do so, without borrowing from Christianity, whose history of the world, for nineteen hundred years at least, after the reputed date of its creation, is the *only* one, authentic or otherwise, extant under heaven. And when we gravely turn to such facts as these, which accumulate upon our notice at every step, what, we ask, is the lesson taught? Is it not, that

want and supply, on the part of natural and revealed religion, are convincingly *correlative* and *coincident* in all their known relations? And is *this*, we would further ask, a *chance* result, or is it traceable to *omniscient design*?

In reply to this reasoning, it may be urged,—if the necessity of such a system as the Christian revelation be so conclusively desiderated by natural theology, why was the needed, indispensable boon so long withheld? and the suggestion is certainly entitled to notice. In answering the objection, it may be suggested in return, that what degree of revelation was best suited to the early condition and circumstances of mankind, may be a question of much more importance than is ususally supposed. Heaven may have seen that the rude and unsettled state of mankind during the earlier ages of the world's history, was incompatible with a just appreciation, and faithful transmission of the momentous truths of revelation, subsequently given to man. The importance and immensity of the interest involved may have rendered it necessary, in the Divine judgment, to withhold the communication until a more advanced state of knowledge and civic improvement should prepare the world for its reception. Meanwhile, the intermediate manifestations of the character and attributes of God would be gradually appaining the way for the more perfect communication of his will. If the depravity of man, in the early ages of the world, revolted from the ethical purity of natural religion, what must not have been the effect, had that depravity been disturbed by the clear and culminating effulgence of revelation? Or further, Heaven may have had judicial purposes and punitive issues in view, by the withholdment, until the accomplishment of which, it was not proper to furnish mankind with the light of revelation, except partially, and through the media to which we have asked your attention; that is,

nature and providence. These problems may be too difficult for the solution of mortal wisdom, but they speak, at least, more in our favor than against us.

It belongs to the very nature — it enters into the specific essence of moral government, that it must have sanctions. This is a truth of natural theology. We learn it without going beyond the catechism of nature, and the whole lesson taught by God's moral administration of our world, is to the same effect. Heaven and earth, with a thousand organs, and in accents and characters not to be misunderstood, have proclaimed it to each succeeding generation. By eternal ordination, affecting all created intelligence, virtue and obedience are rewarded, and vice and rebellion punished. In the instance then, of those who have declined the authority, and cast from them the friendship of Heaven, what provision is there, — what warrant for reconciliation? What indemnity asserts the majesty of offended law, or vindicates the purity of injured Godhead? Can nature furnish any? Alas! so far from it, the first cry of guilt struck her oracles dumb, ages back beyond the memory of history, and no echo has since been heard! It will be said, that repentance and contrition are available. This position is at variance with all the principal facts in man's religious history. But grant it, for the sake of advancing a step in the argument. Allow that God is gracious to the penitent, but what, we ask, secures the first result; that is, sorrow for sin? What warrant have we, that man, in a state of rebellion and alienation from God, will become contrite? What is it guarantees his penitence? What cause is assigned to the effect? Admit that God will forgive sin on condition of repentance, what is there to enlighten man, and lead him to repentance? What law in the statute book of nature secures repentance on condition of sin? Say, he that repents shall be forgiven, is



this to say, he that sins shall repent? We have an effect here, utterly unaccounted and provided for — without any adequate cause. Here nature teaches nothing; in the long roll of ages, no voice has proceeded from her. It is a department in the great school of nature, in which there has never been a teacher. The very interposition which revelation assumes, is necessary to give, even repentance, to man, as the condition of forgiveness. And here again, the greater and the lesser lights — the hemispheres of light and darkness, nature and revelation, must as heretofore, the one supply what the other lacks. Natural theology, it is true, assumes the goodness, — the beneficence of Deity; but man's rebellion, as we have seen, is equally assumed, and how does nature dispose of the difficulty? Infidelity says, it is enough if God be *good*; Christianity replies, if God be *good*, he must be *just*; if *just*, he must punish sin; and in the person of the sinner too, unless there be a reason for his not doing so, superior to the claims and dignity of the law violated by sin. Is such a reason found in mere regret? Is human sorrow such a reason? Are these superior to the eternal law of moral order in the government of God? Does such regret or sorrow disarm suffering and want, disease and death, among the weeping families of earth? Does it kindle the relentings of the God and Judge of all, in the ordinary infliction of his judicial chastisements? And not effectual here, will it be in the instance of the extraordinary? Does repentance turn away the stroke of death? Does it stay the visitations of pestilence and famine? If not, (and all know the negative to be true,) neither can it prevent the higher and more fearful retributions incurred by sin. The dream to this effect, we know is indulged by many — when that of ignorance, it is folly, but the supposition by philosophy is madness! It may be asked, does Christianity remove these evils? It

does; securing a method of forgiveness, it remedies the great failure of nature, and throws up a pathway of communication between heaven and earth; and the lesser evils as the offspring of the greater, say, suffering and death as the result of sin, are modified and controlled by their incorporation into a system of moral discipline, effectively inservient to all the interests of both life and immortality!

Revelation assumes no change in the great principles of moral rectitude, although it accounts for a modification of their application and influence. It is a republication of the law of nature, but with material additions; and the great specialities of revelation, not found in natural religion, are to be accounted for on the grounds of the very distinctive fact, that it is given to supply the defects of that system. It is ostensibly a Divinely furnished and accredited manifestation of the will and purposes of God, a manifestation of his character in relation to those subjects and interests on which the religion of nature is silent, or at least defective.

It has been strongly and ably urged against the claims of revelation, that it is not universal—is not found in the hands of all. The same, however, is true of natural religion. Its disclosures are accessible to all, and yet comparatively few avail themselves of these disclosures, to any practical purpose, and the objection is as valid in the one case as the other. This philosophical exception, however, is entitled to respectful and considerate notice, and so of every other urged with any semblance of reason or fairness. We would challenge rather than repress freedom of inquiry; and prejudice and prepossession,—the cant and paralysis of creed and party, as such, we abjure. If we tread on the thistle of philosophical unbelief, it is not because it does not bear figs, this was never expected, but because it is found upon ground we have a right to

occupy for other and more important purposes, and cannot occupy without such aggression. In reply then, it may be remarked, that the original law of God, the internal law of the heart, in the state, and during the dispensation of man's innocence — a state and dispensation assumed alike by natural and revealed religion,—this law was, by the voluntary defection of mankind, soon obliterated, in whole or in part, and hundreds of millions of the human race have lived and died in all periods and parts of the world, without the knowledge or worship of God, required by this law. But is this an argument found deep in the philosophy of things, and invalidating the claims of natural religion? Certainly not. And if not, no more can the objection just urged hold good against Christianity. If the earlier revelation was rejected and abused by man, why not the latter?

Two other views, however, may be taken of this subject especially. In view of the ruin and debasement of our moral nature, it may have been seen, that the ignorance and perverseness of man, which led to the abuse and rejection of natural religion, would lead to a similar result in the instance of the revealed, and that a universal, unrestricted publication of Christianity, would only enhance the guilt of time, and the horrors of eternity, with the great mass of mankind; and hence, goodness would withhold it. Or again, and most probably, as the want of universality with regard to the first, taking into the estimate the successive generations of man, was the result of human purpose — of determined impiety, so Christianity, which is addressed to all, but for such purpose and impiety, might long since have been the religion of the world. The fault therefore,—the cause of the limited prevalence of the one and the other, belongs to man and not to God. It results from human wickedness, and not Divine arrange-

ment. Nor should it be overlooked, that Christianity, aware of such cause, repeatedly announced its operation and result to the world in terms the most explicit, and thus, by prophetic anticipation, made the world familiar with a fact—man's rejection of Christianity, a hundred years since, which infidelity without shame *now* pleads in bar to her reception, although the objection itself, however urged, involves a demonstration of the unearthly origin of the system it impugns!

There is another aspect in which this topic is entitled to be considered.—Millions of the human family, (and a tabular view of the comparative spread of the gospel for the last eighteen centuries, will include perhaps more than seven thousand five hundred millions of the human race,) have manifested little or no aversion to the great objective truths of Christianity,—the favor and friendship of Heaven, together with the high recompenses of eternity, and have confined their repugnance and distaste, or hostility and rejection, as the case may be, to the ethics,—the requirements of the gospel, thereby furnishing proof that what may be termed the *light* of Christianity, has approved itself to the intelligence, but its holiness has been revolted from by the depravity of the world. We have seen that the steps and stages taken and achieved by natural theology are only, and yet obviously initial, and their importance—indeed, their having any value at all, depends upon the series which is to follow. No series following, however, we have only signs without significance; and all must perceive at once, that by such a process, we are transferred from the pupilage of nature to the training and direction of Christianity, or else it follows, that we have been deserted by nature, and left to ourselves. And as if more fully to develop this truth, even the feelings of mankind contain within themselves the assurances of greater good and more

formidable evil, and these of longer date than would seem to be fully accredited, although certainly suggested by nature. To understand, therefore, fully the basis and the course of our hopes and fears, it is necessary that the two systems be taken into the account, and studied correlatively. Natural theology as presentient of something better, and Christianity, as the wider and more perfect dispensation, intended to supply its defects. As an illustration of this, it has been noticed that death, even in the light of natural theology, is regarded as an evil, and part of a penal dispensation connected with transgression; but beyond this, nature has never been able to penetrate. Christianity, however, takes up the subject where nature left it, and following in the path of nature's indications, so far as to show the strictly penal aspects of death, as conjectured by the religion of nature, stops not here, but proceeds to connect death with ulterior and specific purposes in the Divine procedure as it regards man. Christianity assumes that death is not a final dissolution of the elements of human nature, but a temporary severance, in view of ultimate re-union and renovated perfection. And how much more satisfactory are these disclosures than the guesses and conjectures of those who reject them!—Who obstinately continue in a state of dream and reverie, however rebuked by facts, or upbraided by experience! Who, having learned the alphabet of theology, doggedly assume there is nothing more to learn! and who are, ever and anon, vauntingly presenting you with the net quotient of a problem in morals they boast to have solved, indulging in self-felicitations of extraordinary sagacity, at the same time, in having done it, without either divisor or dividend! Allow that nature, as contended, is a vast volume of revelation, yet its light is found to be too shadowy and indistinct to be relied on finally. It is indeed, a God-written apoca-

lypse, but one of symbols and mysteries, and given, doubtless, to be solved and interpreted by another. Beside, its revelations are partial and imperfect, applying both to the subjects embraced, and others not included at all, and hence, requires to be both explained and supplemented. We see the rainbow before us in beauty and enchantment, but we can only understand its philosophy and significance by an appeal to the sun shining behind us.—Nature is only understood in the light of Christianity;—the *last* must explain the *first*. In nature we have much, in Christianity *all*, even more than was prophesied in nature.

Once more, the general argument we are conducting is further strengthened by the fact,—a fact of the utmost relative importance in this inquiry, that the amount of Christian evidence has been immeasurably enhanced by the direct and incidental contributions of the various divisions of literature and science, in their gradual progress and development towards their present state of comparative perfection. The accessions to the great mass of Christian evidence from this quarter, especially for the last half century, have been splendid and imposing; and as these accessions, as such, were, in most instances, unstudied and unintended, they are the more valuable on this account. In this way, the early origin and after history of the Christian religion have received additional light and splendor, to an almost incredible extent, from the recovery, reproduction, or bringing to light of much that is curious, and it may be useless in itself, but, as connected with the ancient grandeur of Eastern civilization, in the center, and at the height of which, Christianity made her appearance, the effect has been to throw around the latter an additional halo of interest and honor. This view of the subject is entitled to a moment's amplification.—Reflect then, that the great Christian document—the Bible, is a singular,—

a most extraordinary production, viewed only as a question of literary interest. It is from five to seven hundred years older than any other literary offspring of the human mind. For modern research has shown that the boasted antiquity of the Sanscrit literature, and the rival claims of the Chinese, require confirmation they are never likely to receive. Between the dates of the composition of its first and its last parts—the Genesis and Apocalypse of revelation, full sixteen centuries intervene. Its historical information covers forty-one hundred years of the world's history! Look also at the extent of territory, as well as time; look too at the epochs, the persons, the events, the customs, and the usages included, and certainly we shall be prepared to expect that the comparatively recent resurrection of ancient literature, science, and art, would contribute, if not to strengthen, why of necessity, to re-awaken the Christian argument. One or the other must supervene upon the result. Instead, however, of weakening, or invalidating in any way, or to any extent, Christianity has been relatively, but effectively fortified by collateral evidence and incidental illustration which no ingenuity or sophistry will ever be able to impair. And the effect is, that that which, heretofore, was found impregnable upon trial, is now becoming so formidable as to ward off even attack. The same is true, moreover, in relation to the whole range of the sciences; and the more modern, though *last*, not *least*. What science, existing in any state of tolerable perfection, has not contributed to the cause of Christian evidence? And especially, have such contributions been derived from the increasing perfection of the philosophy of mind and of morals; also, from nearly the entire catalogue of the natural sciences, and pre-eminently, have astronomy and geology been laid under contribution to this effect. And it is a very remarkable fact in the history of these coincidences, that

they have more generally been developed, not in the *early* stages of the progress of the sciences, but when they have reached a degree,— a manhood of perfection, in which they were prepared to descend to the nature of things, and connect consequences with the causes controlling their occurrence. Nearly all the sciences, in the early stages of their progress, owing not to their native tendency, but the character of the men and minds, by which they have been cultivated, have been so far subjected to misdirection, as to manifest a prurient inclination to declare themselves independent of Christianity. Helvetius and La Place are examples to this effect in the departments, respectively, of moral and natural science. Nor has philosophical infidelity been without its gleanings in this way. Objections and exceptions, however, originating in this way, have had very little *final* influence upon the collective mind of mankind. They have been not unlike the “sunbeams falling upon the unreceiving earth;” while, in the more perfected state of the sciences, this tendency to insubordination and revolt, has, as a general rule, been repressed; and more extended and profound induction has led to a different,— a directly opposite result. True philosophy, in the investigation of final causes in nature, has always, and often unintentionally, furnished large accessions of evidence confirmatory of the truth of revelation; and it has been reserved for sciolism, pedantry, and pretension, resting in, and busied among second causes only, to affect a contempt for Christianity rarely, perhaps, never felt, except by the sciolist, the pedant, and the pretender! In the hands of such men, the theology of nature has been little better than an *ignus fatuus*, making the dark still darker! In nature’s statute book, they read nothing aright,— they construe nothing fairly, and it becomes a huge, shapeless, unmeaning, inane,— instead of the great ground-plan of the government and



administration of Deity, in relation to our fallen world. And it is not unworthy of remark, that this pseudo-semi-infidel philosophy has usually found itself so far in the rear distance, that not seeing the *true* ahead, it has actually, and perhaps honestly, supposed itself to be in the very van of discovery! This class of discoverers, in religion and morals, are the victims of a self-deception, as absurd as it is fatal, and might be resembled to the unfortunate Ixion of classic memory, who, springing forward with bounding rapture to the embrace of Juno, found the object of his inspiration to be a cloud!

The general views of the subject we have presented, have, in almost every variety of form, been brought to the test of facts and experience; and the common methods of scientific examination are applicable to them, with scarcely any limitation. The necessary inferences are numerous and weighty; and cannot fail, we think, in the estimation of those upon whom the force of evidence is not lost, to give Christianity a broad and natural basis in the moral order of the universe.

From the cursory, yet general argument submitted, we derive the irresistible inference, that as Christianity has stood the test of all former time, has been under the examination of the intellect, the malignity, and the interest of the world, for more than eighteen centuries, without suffering any diminution of her evidence or power,—battling with the passions and interests of ages and nations,—the uncompromising enmity of a world “without God,” and yet steadily holding on her course, she is destined, and is thus preparing to bring, not only every thought, as giving color and character to action, but the whole encyclopedia of learning and science as the offspring of mind, “into captivity to the obedience of Christ!” And we infer this, as *rationaly* from the theology of nature, and the philosophy

of facts and things, as *certainly* from the prophetic assurances of revelation. Look at the lights, the notices, and aids of natural theology which have passed under review,—its extended apparatus of means and appliances—of training and trial, and all looking forward to something further and future, as the realization of its hopes and convictions, and then, as an argument *ad absurdum*, assume, as infidelity does, the whole to be a lie and a cheat! No binding principle of harmony in the moral system, by which moral data connect themselves with moral results,—no law of unerring arrangement in the moral constitution of things, answering to the principle of gravitation in the physical, but all tending to nought—unfit—out of place, and chance-begotten,—nothing in the ever-living universe, external to man, to meet and satisfy the irrepressible anxieties, the unutterable longings, which thrill and agitate his being! Assume this, and what a waste have we here of thought and feeling,—thought, that added to the light of the universe, and feeling, worthy of glowing in the bosom of God! And what an insulting superfluity of endowment too, upon the infidel hypothesis! Capacity, measureless as thought and feeling,—high as heaven,—deep as hell, and yet, damned without hope to the cruelty of immortal disappointment! And not only this, (for consequences of less magnitude are not unworthy of note,—they show the unphilosophical, as well as irreligious tendency of unbelief.)—not only this, but into what unmeaning insignificance,—into what miserable *sesquipedalia verba*, are the very language and poetry of natural religion, despite their consecration by the use of ages, made to degenerate! And let it not be forgotten, that it has been an attempt to solve the difficult problems of natural theology, (to which we have asked attention) without appealing to Christianity, which has driven infidelity thus to prejudice and dishonor its own

claims, by putting such a degrading mockery upon the character, both of God and man !

You will perceive, the burden of the present lecture is, an attempt to estimate further than was found practicable in the former, to what extent, and with what exceptions, natural theology and Christianity are related systems. The nature and extent of the relations implied, constitute what may be termed the identity of the systems ; while the exception — the qualifications with which we assume such identity, will fix attention upon the systems, viewed in *contact*, and will lead us, especially to notice the distinctive character of Christianity, as a system of moral discovery. We are not yet prepared, however, for this last view of the subject. There is intermediate ground to be occupied,—difficulties to be disposed of,—and advantages of which we have a right to avail ourselves, the neglect of which might betray us into scarcely obvious, if not illogical conclusions. This, we would avoid ; and hence, the reason of the character of the present lecture. To give the subject now engaging our attention, a fair and impartial examination, we should approach it, as if for the first time, and with all possible freedom from every thing like biased feeling or prepossession. But owing to the fact that this is well nigh impossible, the discussion, on the part both of the lecturer and the audience, becomes as difficult as it is important. It need scarcely be suggested, for example, that to project the mind beyond the ordinary sphere of its accustomed range, is always attended with danger as well as difficulty. The hazard is incurred of going too far, or of not going far enough,—of transcending or of falling short of the specific point of view, best calculated to secure the object aimed at.

These hazards and difficulties meet us at almost every step, and have to be guarded against. There is also another

difficulty, connected with the examination of this subject, into which all are but too prone to plunge. It is the vanity — the folly of supposing it possible to explain every thing, and thus relieve the subject of all difficulty and obscurity. We candidly avow the conviction, however, that neither is possible. What work of God,—what production of infinite Intelligence *can* the human mind grasp and analyze in all its relations and bearings? The most we can hope to accomplish, will be to produce a conviction of the truth of Christianity, too strong to be overcome by any difficulties we may meet with in the investigation; and this imperfection of knowledge is an inevitable condition of every kind of truth, every class of evidence, and every species of conviction or persuasion, with which the human mind ever *has* been, or perhaps ever *will* be conversant on earth. We have, therefore, no cause of surprise, or right of complaint in this instance, as it is a limitation applicable to all human knowledge, of whatever kind. And beside, the force even of truth, is always more or less contingent, depending upon the condition of the understanding addressed. If the mind be in an unhealthy state,—if it be engrossed or pre-occupied with other interests and excitements, truth may be presented — may be unveiled in all its beauty and majesty without effect; and no moral system has noticed *this* fact in the philosophy of mind, in our common history, with greater emphasis than Christianity; for it concedes that even the unrivaled teaching of the Son of God, attested as it was by unprecedented manifestations of power and goodness, exerted no commanding influence, except among the thoughtful, the candid, and the well-disposed.

But to resume the argument in the preceding lecture, we have noticed at length, the very important, yet obvious postulate in the prosecution of this inquiry, that, to a great extent, the truths of natural theology — its principal facts

and data, constitute the more ultimate and necessary premises of Christianity. The one is to be regarded as a school or discipline of primary instruction — a system of initiation, properly, with reference to the greater purity and perfection of the other. And accordingly, we may proceed to remark, all the great and fundamental truths which have been found to dawn upon us in nature, re-appear in Christianity with noonday brightness. It is a fact worthy our special notice, that in a comparative estimate of the two systems, we have, not a few *occasional* resembling elements, or points of identity, but a *pervading unity of purpose and provision*. And so entirely true is this remark, that natural theology does not furnish a single indication, turning upon the question of human happiness, undisposed of by Christianity. *It* is as strictly universal as the religion of nature. It is all-comprehensive in its relations and application. It disowns all limitation to country, age, or class. It knows no distinction of clime or tribe. It connects man's illimitable capacities for improvement and progress with all that is unbounded and eternal in the Creator. Pre-eminently, above anything in natural theology, does it "honor all men," and thus assert the dignity of our common origin and nature. Found in harmony with the universality of things, and external to man; — perfectly consistent with the intellectual attributes and moral tendencies of his nature, as isolated and peculiar, for such it unquestionably is; — confirmed and illustrated by all anterior revelations; — addressed like knowledge of every kind, to the reason of man, and its claims subjected to the *test* of this reason; — its evidences augmenting with the progressive advancement of our race; — the light not of a single age or nation, but of the world, not of time, with its interests and vicissitudes only, but of eternity, with its awards and destinies; we can only view it, as the perfection of reason, — a mani-

festation of eternal truth, exhibiting to man a system of moral relations, intended as the bond and condition of intercourse with God.

As the general argument we are conducting, is based upon the theology of nature, it may be necessary to remark, that the term *nature* is generally used with great latitude and indistinctness of meaning, and by this very indeterminate application of the term, many who are disposed to reason and examine with candor, are led astray. In the use we make of the term, we mean no independent undervived existence, power, or authority. So used, the term is without meaning. It is a fiction of man's creation;—a kind of semi-Deity of his own setting up. The very term itself—its Latin primitives, and the cognate Greek terms, whence we have the kindred derivatives—*physics* and *physical*, together with the corresponding terms in other languages with which immemorial use has made the term *nature* to synonymize, *all* convey the idea of derivative, productive creation. The term is used to denote the aggregate, or more properly the whole of things in the sum of existence about us. Nature is not an independent sovereign system. It is the creation, the property, and polity of another; and the only energy, necessity, or action known in nature, is derived from a superior, extrinsic agency, antecedent or concurrent, as the case may be. In nature, we find only second causes—and this is as certain as any demonstration in Euclid or Newton. It is not the ultimate cause of anything, not even of an insect or a flower. Nature, *as such*, and rightly understood, produces nothing, owns nothing, does nothing, except subordinately. Voltaire has shrewdly remarked, in that matchless compound of wisdom and folly, learning and ignorance, known as his *Philosophical Dictionary*, that that which is called nature, has been sadly misnomered, and is not nature, in ordinary accepta-

tion, but *art*—the work and contrivance of another. Inexorably unintelligent, we find nature finely geometrized in all her parts. Not in herself—then where resides the skill? Where look for the eternal geometrician, who has so admirably adjusted her laws and phenomena? When we speak, therefore, of the works, the laws, the lessons, and the indications of nature, it is not intended that any of these are predicable of nature, in any ultimate sense. We mean the works, the laws, and the authority of God, together with the intimations and disclosures of his character and purposes to man. Those philosophers, therefore, who use the term nature so as to exclude the agency of the Author of nature, and thus outlaw him from his own works and dominions, in attempting to mislead others, by weighing truth in the warped balance of a perverted judgment, much more effectually deceive and wrong themselves. And *others*, who seem to recognize Divine agency, by way of compromise, that they may get rid of the responsibility created by the admission, are equally inconsistent, and the subjects of a self-deception not less fatal. The philosophy of such men is not unlike the religion of a class of devotees satirized by Horace, who calling noisily, and with boisterous vehemence upon Janus and Apollo at the public sacrifices, did not fail to remind, apart and in a whisper, the beautiful Laverna, that they should still rely upon her protection, in their more private and interested villanies! There are those, you know, in every department of life, who are wiser than others *only* as they know better how to play the fool!

To return, however, mind, in strict propriety of language, does not belong to what we call nature—does not blend with the mechanism of cause and effect—is not massed and geometrized among the elements and results of matter. It is not included among the forms and modifications of

time and space, and borne along amid the vortices and catenations of physical cause and effect. It is an independent agency, as it regards all these, and occupies a point in the universe from which it looks down upon all, and feels itself free and superior to the whole ! In itself, it is capable of originating thought and action, apart from the common mechanism of nature ; and but for such isolation and independence in relation to general nature, freedom of will and responsibility, could not, in any philosophical sense, be predicated of mind. Nearly all the religious and philosophical fatalism in the world has originated in this error ; and on this vital distinction, overlooked as if by conspiracy, by most philosophers and theologians, the controversy concerning freedom and necessity, should be made principally to turn. Admit the distinction just made,—a distinction accredited by the well ascertained conclusions of all science, physical as well as moral, and the principal difficulty vanishes at once.



#### LECTURE IV.

IT is a singular fact, and one that has exerted great influence, in the history of religious opinions, that revelation has been looked upon, both by infidel philosophy and popular ignorance, as something out of the way — as something not in place — something irregular and discordant, as it regards the current and ordinary views of mankind, in relation to nature and providence. Taking the common course of nature, and the admitted dispensations of Providence, revelation is looked upon as anomalous, and more or less discrepant, in view of the data these are supposed to furnish. This error, for we doubt not we shall convince you it is an error, has exerted a most fatal influence upon the views and opinions of a large portion of mankind, affecting their reception of the Christian religion. It is important, therefore, to show, that there is no fact connected with the consciousness of our being, — no established truth belonging to the experience of mankind, — no ascertained views of God or nature, interfered with in any way, amounting to inconsistency, by a revelation, *such* as Christianity assumes to be. Indeed, the only real difficulty in the case it occurs to us, is not that revelations have been received from the Creator by his intellectual offspring — his intelligent creatures, but that these revelations have not been received in greater number and fullness, or rather, that revelations more *ample* and *minute* respecting himself, his works and his purposes, have not been communicated to man, as the only earthly intelligence capable of receiving such communication. Is not God dishonored by the

supposition, that he would create man, boundless in intellectual capacity, and yet keep him in ignorance of himself? Man has not existed always. The human race is not eternal; and the madness of the atheistic philosophy excepted, such is the common—the universal conviction of the human mind. Man then, must have been created. And existing *only* in virtue of a special creation, the first primeval pair, the great protoplasts of the human family, must of necessity, as the terms imply, have been without predecessors or associates, and of course, the relations of paternity and companionship, of whatever kind, must have been excluded. And *how* was human nature taught, and *whence* instruction derived, under *such* circumstances?—Circumstances admitted alike by the theist and the Christian? Without earthly parentage or human associates, if instructed at all, (and the fact of instruction is an inevitable inference,) it *must* have been by superior intelligence; that is, by God himself, or those commissioned by him; and this is what all understand by revelation. Revelation, therefore, was the first mode—the very genesis of human knowledge. The history of the human race begins with it. It is the basis,—the grand substratum of all knowledge. Revelation was the starting point of *all* improvement—of *all* advancement, on the part of mankind. The course of God's providence in relation to our planet as the residence of man, and the theater of his action and development, began with it. It is the most original—the most primary of all the methods of instruction known to the history of man; and is hence, the most natural—the most directly suggested, both by his nature and relations. Would God create man, and leave him without instruction? As the universal Father of all, would he deny to his own intelligent offspring, all intercourse of thought and feeling with himself? And yet, such instruction and intercourse could only begin in

revelation. Revelation *must* have furnished the first data for the exercise of both reason and conscience; and if revelation was essential to human nature, in its early and utmost perfection, can it be otherwise than necessary, in its degeneracy? Let infidelity answer at its leisure. This view of the subject is confirmed by the subsequent course of nature and providence, and the general, established order of God's moral government, so far as man is concerned; and we ask you to notice it with the emphasis its importance demands. Whence has man, in all ages and conditions, received the initial elements of knowledge? Has it been from nature, directly, without the process of interpretation, by superior wisdom and information? Or rather, is he not indebted to the advanced intelligence of others, in the shape of teaching and instruction, for all the most valuable stores and treasures of elementary information? But for this could he have advanced a single step? Would not his ignorance have been invincible and perpetual? Are not millions in our world, even now, but a single remove from this, with all their advantages? And what is such teaching — such instruction but revelation? Is it not a direct communication of knowledge from *one* mind — from the superior intelligence of *another*, and is not this all that, in strictness, is ever meant by revelation? In no direct sense, can the external universe about us become our teacher. So far from it, it is itself a volume which has to be unsealed by instruction — a rock that has to be smitten with the rod of intelligence before the waters of knowledge flow.

The natural and necessary ignorance of the human mind — of our common nature, requires that the system — the laws and the operations of nature surrounding us, have an interpreter. Mind, in this aspect, can only be enlightened and advanced, by mind possessing superior illumination.

And every such method or measure of illumination, is properly, and to all intents and purposes, revelation. In revelation, therefore, as taught by Christianity, which in strictness, is direct, Divine teaching, simply and nothing else, we are introduced, so far as method is concerned, to no *novel* principle or *foreign* element not recognized in the common course of nature and providence. Indeed, education familiarly, in all its forms, and of whatever kind, is *revelation*, and nothing more or less.

Nor is this true, merely, as it regards the direct method — the manner and medium of communication between the teacher and the taught, but the great objective interests — the prospective advantages of all education, on the one hand, and revelation on the other, as commonly understood, bear to each other a very striking analogy. Education, for example, does not in any proportion, consult the *present* or the *past*, as directly and truly as the *future*. The wants, the hopes, and the interests of the future are its immediate and specific objects, and in like manner, revelation appeals to the present and the past, in relation to man, as the data of more important arrangements and disclosures connected with the *future*. Preparation for the future is alike the object of the first and the last, and as we are taught by the one, to prepare for the coming duties of life, so it is the burden of the other, to prepare us for the immortality which is to succeed our present mode of existence. It is a well-known fact in the philosophy of our being, that the susceptibilities and aptitudes of mind, call for action and fruition such as can only be furnished by the communication of the knowledge education implies; and this state of advancement only places the mind in an attitude to ask for something beyond, answerable to the mind's receptive enlargement, (by the processes of instruction) which seems to expand, at every step, in something like geometrical

progression. Now, as the mind's natural thirst and appetite, in the first instance, are met by the revelations of intellectual and moral training, under the guidance of minds of superior mental rank, does not analogy fairly promise, that the awakened notice and anxieties of the mind, in the *last* instance, shall be met and satisfied, in like manner? Thus viewed, revelation is a want of our nature, and is demanded by the exigencies of our being; and when we reflect that *this* want and *these* exigencies are the result of Divine appointment, to assume, as infidelity does, that there are no arrangements in the Divine economy respecting man, answerable to what they call for, is to charge God with want both of wisdom and goodness. Even a slight examination of the subject in this light, must satisfy the inquirer that the whole stream of knowledge is thus traceable to *two* distinct sources—revelation and self-acquisition, from which it descends with a uniformity, at once invariable and necessary. Nor can either source be deemed sufficient without the other.

The power of reason in man, which prepares him for the inductions of experience and observation, is not an independent—an ultimate, self-sufficing power. It must have data whose existence is extrinsic to itself, or reason can accomplish nothing, and exists in name only. Examined inductively, all reason will be found to terminate in first principles, in the ultimate facts of our own nature and consciousness. And these facts and principles, as derived from God, are as truly a Divine communication, as the disclosures of the Christian revelation, by which they are succeeded and perfected. And revelation thus becomes the *alpha* and *omega*,—the *principium* and *principitus* of all knowledge in all its possible forms, with which, in any conceivable way, the human mind can become enriched! So far from being opposed to nature, as absurdly assumed

by many, viewed abstractly,—so far from being in contravention of her laws, as alleged by infidelity, it is in fact one of the elementary arrangements of the great moral system—one of her own chosen methods of instruction, and beyond all doubt, characteristic of the whole circle of God's providence in relation to man; and the stupidity, it occurs to us, which does not perceive it, must be worse than assinine. The whole difficulty then, is reduced within a very limited range. It is strictly confined, not merely to the Christian revelation, as such, but the inquiry is further simplified by an analysis of the premises, so that our only concern is with the medium through which this communication has reached us, and the proper authentication of its claims, as a revelation from Heaven.

In conclusion, had the knowledge derived from the Christian revelation, reached us through some other medium, natural and ordinary, in all respects, as we have seen it to be in many, and these most material, what would have been the probable effect? As regards opinion and theory, would there have been an infidel on earth? Is it not most probable the subject would have taken its rank among, and been studied and applied, side by side, with the sciences and researches constituting the common sum of human knowledge? This, at least, would have been the case, so far as its truth and certainty are concerned, without reference to its influence as a system of ethics. And as the subject is now presented, it remains for us to inquire, with what reason—with what claim to philosophical consistency, infidelity rejects information, merely because of a quarrel with the means of its communication, which, had it reached us through a different channel, would have been received as veritable, whether acted upon consistently or not? Subjected, therefore, to the test of philosophy and the findings of experience, revelation, so far from losing

any thing, is daily receiving the light and illustration of a constantly increasing confirmation; and is rapidly becoming the great text-book of human study and interest, side by side, with the great volumes of nature and providence!

Deep, enduring, and re-produced in every age, is the conviction that man's interest, in the distant and invisible, is of more importance than the relations and engrossments of the present life; and that the intellectual universe, with its interests and destinies, is, in the scale of relative consequence, infinitely superior to the universe of space and matter, with which he is more immediately conversant. Were the universe of mind laid open to our view, assured as we are by consciousness, that of *this* universe we are individual, integral parts,—could we survey by a glance, the boundless drama of its fortunes and destinies,—could we witness the intellectual achievements, and moral manifestations,—the stupendous purposes and issues of thought and emotion, from the infinite mind of the Almighty Creator of all, down to the least exalted order of intelligence in the vast family of worlds, (known to science and rendered probable by its conjectures,) what would be our estimate of the immensity of matter and the wonders of its combinations? We know by consciousness, and all argumentation is superseded by intuition, that mind is every way superior in the scale of existence, and incomparably more excellent than matter, whatever may be its laws or collocations. And the presumption of science, even when it does not symbolize with Christianity at all, is, that this higher order of existence—the great intellectual system, is essentially co-existent and commensurate with the material, everywhere spread out upon its vast platform, and occupying it as the theater of action and display; and the magnificence of the physical, is overborne by the superior grandeur of the moral! Science, apart from Christianity, seems to

have settled the question, with high philosophical certainty, that the whole material frame-work of nature, is but the unintelligent means—the inert instrumentality intended to subserve other ends and higher purposes. And these ends and purposes must be intrinsically superior to the means employed to accomplish them. The ultimate purpose of the existence of matter, must transcend immeasurably, in grandeur, and consequence, the instrumentality intended merely to aid in the effectuation of that purpose. The material universe, with all its countless globes, solid and luminous, and their varied and gorgeous furniture, is found to dwindle and disappear, when viewed in contrast with the intrinsic dignity—the imperishable grandeur of mind.

But further still, take the intellectual and moral constitution of man, and you find him indissolubly connected with the great *moral* system, outspread upon the surface of the *material*,—a member of the stupendous assemblage of intelligences constituting the empire of mind—the universe of thought and emotion, action and achievement! Such is the postulatum furnished by science, and the moral, philosophical inference is, that mere existence, even in such a system, and necessary relation to it, to the whole and all its parts, gives to man a consequence which authorizes the presumption, that to enable him to accomplish the destiny indicated, other light and succor, and higher and more effective evidence than those furnished by nature and providence, are indispensable; and hence, another argument for the heavenly origin of the Christian revelation. Would Almighty Goodness *so* distinguish man, and yet leave him in the dark, in relation to all that most interests him?

But it has been objected to Christianity, that there is about it, viewed as a revelation of the will of God, too much reserve and limitation; *first*, as it regards the *subjects*



ostensibly disposed of in the system; *secondly, others* not introduced at all. The infidel assumes, that a revelation from God should be more explicit and detailed in its disclosures, than Christianity is found to be, and that many questions of alleged interest and importance are omitted entirely, which should have been introduced, and determined at length; and it is further assumed, that the style and manner of Christianity, in addressing man, are not sufficiently striking,—are too ordinary—too perfectly *human* to arrest attention and secure the notice challenged. In reply, it might be stated, and the statement, at least, neutralizes the force of the objection, that what is complained of here, as a defect in Christianity, is equally true as it regards natural theology, and to a much greater extent; and will be found, moreover, to affect seriously the pretensions of all science; for it is undeniably true of both, that the same want of universality, and minuteness of detail, attaches to the one and the other. Whatever there may be of truth in this charge of reserve and limitation, in the instance of Christianity, it will not be difficult to prove that it arises out of the inevitable necessity of the case, as found in the constitution of the world, and the nature of man. To these, we have elsewhere asked your attention at length, and shall not dwell upon them here.

It is as true of universal nature, in science as in revelation, that it is a unit—a whole; and of course, it is made up, and consists of parts, and all these parts essentially related. To the scientific student of nature, we need only name, in proof of this, the law of universal gravitation, binding world to world—the laws and phenomena of light, pervadingly affecting all worlds, and the theory and trajec-tion of comets, traversing illimitable space, as if bearing despatches from one to another! These, and other facts of kindred bearing, prove incontestably, that globe is allied

to globe, and system to system, throughout immensity, as known to us. And yet it is well known that however well we may understand the history and philosophy of our own planet, we know nothing of its connection with other worlds, beyond the mere fact that such connection is too evident to doubt, although impossible to be understood with man's present means of information. That is to say, we "know in part" only; and in this way, we know a thousand things we are utterly unable to account for.

Turn now to the universe of intelligent beings,—the various worlds, and orders of intelligent agents, so frequently, although only allusively introduced in the Christian revelation. Is not the argument irresistibly forcible from analogy, that all these various intellectual tribes and orders are related and connected? And if Heaven, by means of Christianity, should allow us to know this fact—(that they are so related)—and at the same time withhold other than general information, what right have we to complain? We know no more in the instance of the physical. In what does it really concern us to know more than we do? Would not such knowledge, in relation to other provinces of the vast dominions of the Creator, have called off attention from the interests of earth, and the destinies awaiting us here? As it is, are not our dreamers about other worlds,—our ambitious explorers and topographers of other distant provinces of God's creation, very apt to indulge dissatisfaction, and be guilty of trifling with their own? Is God under any obligation to lift or rend the veil which hides his universal kingdom from the gaze of earth? If so, let the impatient demand of infidelity, which, it would seem, must know *all*, or receive *none*, extend in the same way to nature; and if the infidel would be consistent, it must be so extended. Let the reserve so legibly inscribed upon the face of the heavens be torn away! Let earth,

whose bosom everywhere imposes the same law of limitation, open to our objectors, and silence them, by giving them a highway at once to her center! And if not, why then, demolish your planetarium, and give the discoveries of Newton and the demonstrations of La Place to the "moles and the bats;" for why, according to the infidel logic, receive *anything as true*, unless you can know *all!* We deem this reasoning valid, inasmuch as all reasoning must be based upon *pre-existing data*, which data must be sought in man, or the constitution of nature about him, and *any* objection to Christianity, the basis or prototype of which, cannot be found in nature, is absurd, because unnatural. It is unphilosophical; for it is attempted to reach a result which cannot be traced to, or derived from any known fact or principle, and can only be regarded, therefore, as an abortion of ignorance or presumption, or it may be both!

We remark further,—the information and evidences of Christianity, are ample and irrefragable, and the sufficiency and demonstrativeness, we assume, relate both to quantum and kind. But to estimate them properly, and feel their force, it is necessary that they be duly attended to; for although fixed and unambiguous, the doctrines and evidences of revelation are not obtruded or forced upon the consideration or acceptance of man. As the principles and ethics of natural theology may be neglected, contemned, and cast aside, by the careless, the indifferent, and the vicious, as millions are in the habit of doing, the world over, notwithstanding their certainty and reasonableness, as well as great moral force, when carefully and considerately appealed to; so, under the influence of inattention, dissipation, and folly, but especially, the more hopeless forms of vice, profligacy, and determined sin,—piety—the Christian religion may share the fate of the religion of

nature,—be neglected, overlooked—the homage and attention it requires indefinitely postponed. Or it may be treated with scorn and mockery, obloquy and contempt. Meanwhile, however, it is true, in the creed of the one, that “the heavens declare the glory of God,” and in the other, that “life and immortality are brought to light by the Gospel.” Had the proofs of revelation been so strangely and stupendously imposing—so marked with force and violence of motive, as to compel attention and submission, on the part of mankind, the arrangement, all must see, would have precluded both trial and virtue. The *one* would have existed but in name, and the *other* been no more rewardable than is the passive thirst of the desert as it drinks in the descending shower! This would have been, to set one part of the Divine economy in direct antagonist relation to another; and the discrepancy would have been so obvious and tangible, as to render *belief* in the system extremely difficult, if not impossible. The tendency would have been to defeat all the great objective aims of revelation; and hence, instead of this, Christianity reaches us with as little of the extraordinary, and as few unearthly and trans-human accompaniments as was consistent with a clear and conclusive authentication of the Divine original of the system.

But let us select another point,—a different turret of observation, from which to bring the same scrutiny to bear upon this subject. If Christianity have a native, indisputable tendency to develop, and bring out into perfection and action the intellectual and moral powers of our nature, beyond that of natural theology, literature, or science, it must afford strong presumptive proof, that the Author of our nature is the Author of Christianity. In this way, we can explain the whole field of facts and relations on the part of revelation, and yet remain on strictly philosophical

ground — the boasted *terra firma* of infidelity. It would not be difficult to prove that owing to the essential oneness, — the absolute unity of the human mind, the intellectual and moral powers, in the progress of enlarged development, are more or less deranged and depressed, unless trained and cultivated in unison. It is true, virtue may consist with great ignorance, and there may be high mental culture in union with great depravity, but the alliance is unnatural, and involves intellectual hazard, not less than moral danger. What real success, in any department of intellectual achievement, *can* there be, where mind proves faithless to virtue, and betrays the heart? There may be ability and achievement distinguishing such minds, we know, but when it is recollected, how much more decided and comprehensive these might have been, allied with the pure and elevated sentiments inspired by the proper cultivation and direction of the moral powers, we are obliged to feel the disparagement, as a humiliation of our common nature; and by how far they have failed to be just to themselves and true to others, by the neglect and abuse of their moral powers, by so much they have subtracted from the general happiness; and they rank among the enemies of a virtuous universe, to the precise extent they have thus contravened the purposes of their being. Very mistaken notions are afloat and common, even in the philosophical world, as it respects success in intellectual progress and distinction. There is no *real* success in such progress, without a harmonious development of all the powers of mind. And as the *moral* powers are the ultimate principles of our nature, the neglect of *these* is even more hurtful, than the neglect or misdirection of the *mental*. All must be balanced, and move and play in equilibrium or the mind can never preserve its proper energy, or perform its just functions; and this equilibrium can never be maintained, except by the subor-

dination of the mental, to the moral part of our nature. Would you trace the lightning of intellect home to its cloud, you must study well the moral nature of man!

Intellect is always without anything like effective power, unless characterized by order and calmness; and where the moral system is deranged, and the passions in a state of misrule and vicious propensity, the mental powers become the criminal instrumentality by which the objects of ambition and selfishness, and often profligacy and crime, are sought to be accomplished. We all know that the moral feelings convey a secret, yet controlling influence to the more intellectual powers of mind; and hence, it is indispensable, that they be subjected to proper discipline. Proper action is the end of man, not aimless thought; and hence the reasoning we have urged. The question arises, however, in what way is this to be effected? Shall man rely upon himself absolutely, or appeal to higher, extrinsic aids, confessedly within his reach? And allowing, as all must, that such appeal is essential, an additional question intrudes;—to what code of moral legislation—to what salutary regimen, shall man turn, with a view to the self-government and moral training so necessary, even to his intellectual dignity and success? It occurs to us, the question may be settled fairly by an appeal to fact. Take those countries and ages, where and during which, the influence of the theology of nature alone has been felt, and compare them with those under the influence of Christianity principally, and then decide upon the intellectual character of each class. On which side the line we have drawn will you find the greater grandeur and magnificence of mind! In which of these moral hemispheres do you meet with the most stupendous aggregate of intellectual production and moral achievement? What is your answer? We need not wait for it—a witness of your own has fur-

nished it. Infidelity decided the question in our favor, some fourteen centuries ago. So thoroughly convinced was the learned and acute, yet infidel Julian, of the direct tendency of the Christian religion to increase the moral power, and thus elevate the intellectual character of mind, that from the throne of the Cæsars he attempted to legislate Christianity into utter ignorance, by denying education to the Christian part of his empire, and thus accomplish what he believed, could be accomplished in no other way! And other examples, numerous and pertinent, are to the same effect.

The moment chosen for giving Christianity to the world is proof, that it is in close and intimate alliance with the higher powers of our nature, and seeks and secures its own advancement, by means of such alliance. At the time selected, learning and civilization were at a higher point of progressive perfection, than at any former period in the history of the world; and were also much more widely diffused and generally deferred to; and does not this demonstrate the design of Heaven, that there should be an essential coalescence of the higher principles of the one and the other? And this coalescence is even now taking place, not, it is true, with glaring publicity, by shock and convulsion, but by silent, unnoticed agencies, imperceptibly, yet certainly; and bids fair, at no very remote period, to accredit the great moral inference, that Christianity is in strict alliance with all that is profound in science, or exalted in intellect! A knowledge of natural theology furnishes with an inference, from the principle of analogy, which connects the discipline and trial of the present life, with a state of things in the future essentially corresponding—substantially analogous in its higher elements, concerning which, however, we have no satisfactory information from nature, and must, therefore, impugn the wisdom of her

arrangements, or seek the solution elsewhere. Infidelity adopts the former, Christianity the latter hypothesis. If we admit, as we are compelled to do, the inference from analogy, and have no higher calculus by which to determine their bearing, we are subjected to an incertitude, at once painful and perplexing. Can it be believed, that the God of wisdom and goodness would appoint for man in this life, a rigorous state, or process rather, of discipline and training, unrelaxed in its exactions, until the hour of his death, and yet no ultimate end to propose,—no after-state of consciousness and action to succeed, as the object of its appointment? If so, the analogies of nature, and the universal scheme of things, as known to man, are insignificant and unworthy of confidence; and the God of eternity, so far as we can see, is found trifling with the children of time; for in every age he has hung the golden clouds of *another* life, high and glowing, about the setting sun of *this*! Is it possible to conceive, that there is no instituted correspondence between the means and the ends of this, and another life? When nothing else is left, must the diamond cressets of hope and joy connected with the future, be torn from the worn and wasted cordage of the heart, by the ruthless hand of infidelity? If the present be not an education for the future, why at infinite cost,—at the expense of unremitting trial and endeavor, sympathy and succor, are we trained to lessons and habits of patient effort and high exertion,—of order and discipline—of constancy and self-denial—of high moral daring and unblenching courage? Why are the elements and energies of our being taxed by a state—a constitution of things, confessedly of God's own appointment, to the utmost it is possible to *bear* or to *do*? Does not all analogy *demand*, that these moral qualities and habits be brought into further exercise, and much more fully and intensely, in another state of being?



We do not mean to say, that the same objects which exercised these high and strenuous virtues here, will exist in the futurity destined to develop them. There will doubtless be a substitution of different scenes and theaters of consciousness and action ; still, no change is implied of these moral powers ; and it will be seen, that the pupillage of earth and time, was only intended to commence the development and formation of powers and habits whose final manifestation can only be realized in eternity !

We might urge you, moreover, to bring the logic of induction to bear upon this subject, in another particular. Christianity exists.—It is before you. It has existed in the eye, and before the direct notice of the most enlightened parts and portions of the world for near two thousand years, as truly and undoubtedly as the letters of Greece, or the empire of Rome. We know the time of its introduction. We know the place of its birth and first appearance. We know who was its founder. We can trace the lines of its first propagation. We can fix upon the localities of its early spread, and primitive wonders. We know the cost of natural feeling—the rending of societies—the hardship, the want and the suffering,—the persecution, the self-sacrifice, and often death, inevitably attendant upon its profession. We know whence it suddenly broke forth, like live waters, bounding from the bosom of the mountain ! It diverges from Jerusalem in a thousand directions under the administration of the successor of the imperial Tiberius. North, it is soon heard of in inaccessible Scythia ; South, in central Africa ; East, in Parthia, and distant India ; and West, in barbarian Spain, and the British Isles ! All this is matter of history ;—is perfectly notorious throughout the whole commonwealth of well informed minds ; and men of sense have long since ceased to dispute it. The *fact* then is before you, and we ask you to account for it.

And in doing so, you are not to lose sight of the nature and philosophy of the result ; its character and tendency ; and rejecting the assumption that Christianity is a revelation from Heaven, what adequate cause can you assign, as the solution of a problem without parallel in the history of the human mind ? In the instance of paganism in general, and Mahommedanism in particular, usually relied upon by infidelity, as analogous cases, there is, in fact, the absence of everything like analogy. For the existence and prevalence of these systems of religion, the history and philosophy of the times furnish us with causes, materials and elements in abundance, naturally and almost necessarily leading to the results appealed to. In the case of Christianity, however, there is nothing of the kind to be urged ; — no such predisposing causes ; no materials on hand, or elements at work ; and the infidel and the Christian are alike compelled to look upon it as a new creation. It exists *now*, and never did before ; and hence, the inevitable conclusion. See Christianity springing up, and gaining upon the notice of the world, in Jerusalem, Corinth, Athens, Ephesus, and Rome ! Its origin at first scarcely known, — the country of that origin proverbially despised, — denouncing the whole calendar and rabble of pagan gods in the very centers and capitals of the most idolatrous nations, — proscribing pleasure in the midst of wealth, pomp, and luxury, — urging the care and interests of the soul among those who regarded its immortality as a fable, — inculcating the fear and worship of God where his very existence was unknown or denied, — original, austere, and exaeting in the reprobation of sin, — explicit and uncompromising in demanding purity of heart and self-denial of life, and this, amid unbounded licentiousness and crime, — what were its chances, upon any hypothesis involving only human agency, to become the religion of the civilized world ! Who could

have supposed, that under such circumstances of discouragement, that notwithstanding the paucity of her means, and the poverty of her friends, — the resistance of civilization and the hostility of barbarism, — with persecution's ban-dogs loud and lean everywhere howling over the wreck of her first altars and early homes, she would, in less than three centuries, see the land of the pyramids and the realm of the Cæsars bow, and subverting the giant might of the imperial Palatine, give her banner to the breeze upon the ruins of the capital of nations ! And this general inference is confirmed further by the fact, that Christianity as a system, was as perfect — as every way complete, at first as it is now. It was not gradually produced. It is not, in any sense, a growth. It exhibited all its perfections — its absolute entireness at once, without anything like progressive elaboration. No formative, perfecting process was appealed to. Original, singular, and apart, it met with no countenance or support from the age in which it appeared. It superseded the systems, by reversing the decisions of antiquity ; and stood alone in uncompounded oneness and wholeness, in the isolated, unborrowed grandeur of its own nature and pretensions !

## LECTURE V.

RESUMING the theme of the preceding lecture, we proceed to remark, that if Christianity be true, the reason and good sense of mankind require that there should be exhibited, a perfect agreement between the code and contents of revelation, and the history and experience of mankind, in all time subsequent to its first publication. That is, the *latter* must be expected to afford verification of what the *former* assumed, with regard to the real state and condition of the human family. To limit the inquiry,—take the five historical books of the New Testament. One of the first lessons taught by their examination is, that Christianity places man, when subjected to the influence of the gospel, in an essentially new relation—an entirely novel position, with regard to other men; and that, in consequence of the new and separate relations of the disciples of Christianity,—the novelty and originality of their position with reference to the rest of mankind, they should be subjected in all time to come, to the ill nature, distrust, and persecution of the world, as distinguished from them. And this, not because they belonged to a sect, a party, or a school, but irrespective of all, for righteousness' sake.—Because of the high, unworldly bearing, the integrity and purity of their lives and conduct.

The position of the first Christians was every way insular and untried; and the predeclared result is, that it will provoke the hostility of the world. And what is the evidence of history on this subject, from the early notices of Tacitus, Suetonius, and Pliny, down to our own times?

Is the prescience of Christianity, in any way, falsified; or has the announcement been sustained by the experience of a succession of ages? The time has been ample. The means of information infinite. Eighteen centuries have intervened. Fifty generations of skeptics and philosophical and vulgar scoffers have rolled through the orbit of doubt and unbelief, like herculeanean rakers gleaning exceptions from every section and segment of the whole circuit of objection and cavil, and what is the result? What do the findings of infidelity amount to, against the claims of Christianity?

Again, it was assumed, that from inconsiderable — almost imperceptible beginnings, Christianity should spread and prevail, to an extent without any parallel in the anterior history of the world. Thus, inconsiderable and unobtrusive at first, it was silently, but securely, to operate its functions, diffusing everywhere its renovating views of God and man, until it should mould and color the eras of time, and the character and fortunes of nations, and finally, control for good or evil, the destinies of the world, in view of her reception or rejection. All this was original — was new, and not to be expected. The Jewish religion had existed fifteen centuries without spreading. The religions of Persia, Greece, and Italy, had continued for ages without change or progress. All was calm and quietude. The elements of the religion of paganism appeared to be settled, its different systems adjusted, and the opinions of philosophy, and the dreams of poetry and sentiment and affection, on the part of confiding millions, were rapidly crystalizing about them. Religious inquiry and earnestness were unknown throughout the world; — all had to be awakened and excited; and yet, amid this dead calm — this universal stagnation of moral sentiment and religious feeling, Christianity announced her purpose of proselyting

the world. The very conception, is proof of the Divinity of the mind in which it originated! It was like the sceptered blazonry of Heaven, in the vision of the young patriarch, bowing to a reaper's sheaf!

But we ask you to advert once more to the contradiction, at least in common deeming, between the precepts enforced, and the conduct foretold, by Christianity. What, short of omniscient discernment, could have predicted the result? And we would ask you, also, to re-advert to the evidence of history, in relation to the promised diffusion and triumphs of Christianity, and decide for yourselves. We will not trace her progress. We make no attempt to map out her spread—to number her myriad temples, or count the homes of her missions! We have, however, no fears of the result. Look at her when she commenced *only* with the fishermen of Galilee, and in a provincial dialect of Palestine,—confined to a depressed and enslaved population of not more than a million and a half! And look at her *now*, issuing her mandates to the (900,000,000) nine hundred millions of our world, in two hundred languages of the babbling and lettered earth! Has infidelity no misgiving? If not, it will be a deadly conflict; for rely upon it, Christianity has none!

But to return — Those conversant with the philosophy of analogy, or capable of examining related subjects analogically, duly comparing and estimating analogous elements and resembling features, may institute an inquiry, *a priori*, based upon first principles as found in Christianity, assuming that if these be true, corresponding principles will be met with in natural theology, to give them sanction and verification; and hence, deduce an additional argument for the truth of the Christian revelation. A few examples, miscellaneously selected, will explain our meaning, as well as a more scientific arrangement. Whether we believe or

reject Christianity, we are obliged to look upon it as a regular whole ;— the progressive development of a well-defined plan. Its different parts are so truly consecutive— so admirably concatenated, that we are compelled to conceive of it as the offspring of an exclusive individual master intelligence. Its perfect individuated unity of character forbids any other supposition. The force of the separate argument we are about to introduce here, will require but little elaboration. A few examples will show what the effect would be, were the examination carried out *in extenso*. Take any production of antiquity — say a book or history, and the illustration and support of any one part of it, by other incidental evidence, tends, even beyond the abstract weight of the accessory evidence, to the authentication of the whole. But assume that evidences of this kind are multiplied, from time to time, and derived from different, and unexpected sources, for a succession of ages, and these attestations to the truth of the whole, become at once convincing and irresistible. And this is precisely the state of the case as it regards Christianity, and the support it is continually receiving from the different provinces of natural theology, and from other sources, of which natural theology is competent to judge and determine. In this way, the absolute strength of the Christian argument is indefinitely augmented, by collateral and concurrent evidence, derived from innumerable, unrelated facts, scattered over the fields of nature and the tracts of observation.

It is characteristic of Christianity, that while it furnishes evidence, every way competent and adapted to impress its truths and conclusions upon the human mind, it abstains from anything like coercive control, or overwhelming influence. Its disclosures and deductions, however convincing, leave man a moral agent, as before, with his power of self-determination, unfettered and entire. And this seems to

be but the archetype of an arrangement in natural theology, to the same effect. The evidences and principles of natural religion, are presented in a way to secure a proper understanding and just appreciation of their nature and value; but in order to this, candid attention, and patient investigation, are required. The discovery of truth and the encouragement of virtue, reward the candid and considerate, while the idle and vicious are abandoned to the folly and presumption of their course.

Again, revelation furnishes as much information, in relation to the great definite object of its bestowment, as the question of man's earthly or immortal welfare requires; but it does not go beyond—it does not aim—it is not intended to dissipate all obscurity, or gratify unreasonable curiosity. And precisely analogous to *this*, are the reserve and caution of natural religion; and a thousand inexplicabilities of the latter are in close affinity with the mysteries of the former.

It is equally true, moreover, that every science under heaven is burdened with the same conditions. We know that heat and moisture promote vegetation, but *how*, or by what process these elements adapt themselves to the susceptibility of the plant, so as to enlarge and expand the leaf, is a question, in reference to which, our ablest physiologists avow utter ignorance. From effects and phenomena, we know the power of gravitation, but what it is that essentially constitutes attraction of gravitation, we know nothing about. It is as absolutely unknown to us as the locality and natural history of the heaven or hell of the Bible.

Further, Christianity is explicit and peremptory in refusing anything like exemption by privilege, from the high jurisdiction she extends over all. Rank, station, civic distinction, and social inequality, are all merged, and man, as a subject of the Divine government, together with



his moral relations and interests, is alone consulted. In like manner, the religion of nature extends her counsels and warnings to the palace and the cottage, the prince and the subject; nor are the privileges of dignity on the one hand, or the hardships of poverty on the other, any valid plea for inattention to her claims.

Christianity, as all know, inculcates the renunciation of present indulgence, and the exercise of patience, fortitude, and self-denial, in view of distant and final recompense; and nature abounds with lessons, that to obtain objects of first importance, even of merely earthly interest, such as wealth, wisdom, or fame, it is indispensable to forego and suffer. Each inculcates the duty of self-sacrifice as the price of future or greater good.

Revelation recognizes the existence of machinations of evil, invisible spirits, and infernal agency ranks among the principal causes of the prevalence of impiety and irreligion, and ranks foremost also, among the evils and enemies vanquished and overcome in the triumph of the faith and virtue of Christianity. Natural theology, it is true, knows nothing of fallen angels—nothing of the malignity and industry, with which revelation represents them as embarked upon the ruin of our kind; but natural theology recognizes the same great moral conflict between good and evil, and is as conversant as Christianity, with vicious and abandoned men, utterly depraved, and hopelessly profligate, who devote life, with all its means and appliances to the accomplishment of the very object which revelation ascribes to the devil and his angels;—that is, the destruction of human happiness, hope, and virtue, by beguiling and enticing those within the circle of their influence, into the practice of every species of moral debasement, from the first timid essay of vice to its fiendish revelry in crime. Natural theology, therefore, affords the full force

of analogy in support of the Christian doctrine upon this subject.

Moreover, according to revelation, the consummation of God's moral government in relation to man, connects itself with a day of general — of universal judgment, when the virtuous and good shall be rewarded, and confirmed in rectitude and happiness forever; and the finally and incurably vicious, punished in view of their deservings. Now, if this be true, it is reasonable to expect, that in the administration of nature, and the laws of providence, by which God governs the world, and regulates the course of human and earthly events, there will be found a state of things sufficiently analogous, to furnish man with plain and undoubted pre-intimations to this effect. And what, we ask, are the consequences, Heaven, even in this life, has severally annexed to vice and virtue,—to good and evil conduct? There is not a precisely proportioned retribution of good and evil, we know, for it would seem the purposes of moral discipline, and man's earthly probation would be better subserved by a different arrangement, leaving the existing inequalities of his earthly state to be adjusted by future arbitrament, in the closing account indicated by nature and providence, and fully disclosed by Christianity. And accordingly, God has, in his general dealings with mankind, taught them most conclusively, that virtue tends directly — (being vested with such aptitude) — to promote the happiness of man, and that vice is cursed and branded with an equally indelible tendency to render man worthless and miserable.

In the Christian revelation, it is distinctly assumed, that the death of Jesus Christ, the reputed Son of God, provisionally ransomed man from the punishment due to sin, and that his voluntary sacrifice of himself in behalf of our guilty nature, exists in its relations and bearings, as an

eventful expedient connected with the principles and provisions of the Divine government, in virtue of which man may be received into favor with Heaven, at the same time that the truth and justice of God receive the fullest vindication, and the dignity and stability of the Divine administration, are maintained in all their purity and perfection. And what is there in nature analogous to this? Turn to the infancy, the childhood, and the education of man, and his establishment and fortunes in more advanced life. What has been the medium of the conveyance of the most substantial benefits of life? Has it not been the agency—the voluntary interposition of another? What security or success, has ever distinguished the lot of man, for which, in greater or less degree, he was not indebted to the kindness and instrumentality of others; and generally at the expense of toil and suffering, involving the very principle of substitution found in the atonement of the Son of God? Who does not see, that in the general administration of this world's affairs by the God and Judge of all, evil is often averted and good secured, by the kind, and it may be, undeserved intervention of *one* in behalf of *another*, who, in subjecting himself by such interposition, to a large share of the effects of the evil he would remove, is found essentially in the place of the party aided; and assuming the responsibility of the sufferer, so as to meet the claims, and secure the satisfaction of law, cancel obligation, and change relations, and thus effectually remove the whole burden of disability and distress, under which the party labored? Such an instance, by no means uncommon, or rather of every-day occurrence, in the history of human intercourse, is essentially a *vicarious expedient*, and analogous in principle, to the great sacrifice of the Christian system. The principles most essentially implicated by the reasoning, as found in nature and Christianity, are so

entirely analogous, that it is only necessary to divest them of the mere environment of circumstances, to establish their identity beyond the possibility of misconception.

Once more, Christianity assumes the doctrine, and reveals the fact of Divine aid and influence — the communication of trans-human ability connected with the interests of man's immortality ; and the illumination of mind and change of heart implied, constitute a grand specialty in the Christian scheme. Such illumination and change, are regarded as essential to the final happiness of man. This heavenly influence cannot be claimed on the ground of worth or merit in us. — It is the gift of Almighty Goodness, undeserved by man. And further, it must be sought for, earnestly, humbly, and with perseverance, in the way prescribed in the only system of moral truth, in which the hope and promise of it are found. An arrangement perfectly analogous to this, will be met with, regulating the bestowment upon man of temporal gifts and earthly good. These, as a general rule, have been placed within the reach of all who properly exert their natural powers, in the use of appropriate means, in view of their attainment ; and the certainty and facility of acquisition are made to depend upon the effective application of such powers and means ; while success is endangered, and the good thrown away, by the neglect or rejection of the means necessary to secure the boon we are in quest of. In the latter case not less than in the former, there must be a conviction that the good in question is needed, — that it will not be gratuitously bestowed as matter of right and debt, whether we exert ourselves or not ; and finally, must be sought for by an appeal to means and methods directly connected with the end to be obtained. So that the arrangement in nature seems to create, even abstractly, a strong probability in favor of a kindred arrangement, in any system

intended to supply the defects, and supplement the imperfection of natural theology.

But why, it has been asked, if there be so much of truth and self-evidence connected with the Christian system, has it been so generally neglected, rejected, or at best, received with indifference, by so large a portion of the thinking part of mankind who have been favored with its light? This anomaly, as it is thought by some, and which has been alluded to elsewhere, may be accounted for, it occurs to us, both on philosophical and moral grounds. We all know, because all must have seen, with what unyielding pertinacity, opinion clings to its accustomed course and current of operations; and how extremely difficult it is always found to be, to give it a different, and especially opposite direction. When the mind has bestowed sentiments of approval and confidence, it is always reluctant, and even after conviction, slow to withdraw, and particularly to re-bestow them upon objects and qualities, by which they have not been familiarly excited. And the moral reason for this result is found in the fact, that the prevalent dispositions and tendencies of our fallen nature, array themselves directly against the moral restraints and ethical exactions of Christianity; and hence, an additional proof of its truth, in the fulfillment of its own prediction of this very result,—“many are called,” but “few are chosen.” There is scarcely a discovery in philosophy, or improvement in science, which has not met with similar reception and resistance from the human mind.

But we derive a most important argument here from negation. The burden of the affirmative argument upon which we have mainly dwelt, is, that the admitted principles and existing facts of natural theology, strikingly concur in the suggestion and support of conclusions which constitute the essential foundation of the Christian system. A different

train of reasoning, however, based upon entirely different, and even opposite premises, will conduct to the same general inferences. We mean, the absence of facts and ascertained principles in the system of nature and providence, adverse to the inferences upon which we rely. The non-ascertainment of any such principles, and the non-existence of all such facts, will go far in bespeaking for Christianity a candid and considerate hearing. The *onus* or burden of proof here, you will perceive, changes sides in the argument, and devolves upon infidelity. In failure, however, to show such principles, or produce such facts, we are allowed to avail ourselves of the strong collateral evidence thus afforded to the truth of Christianity. Nature has been severely and perseveringly interrogated to this effect, by a most formidable band of censors; and the examination has been alternately conducted by schools of philosophy and individual assailants.—Witness the insanity of atheistic France and the abjuration of Christianity by her God-rejecting millions at the close of the last century;—the *Black Sea* of German neology and transcendentalism, casting up the mire and dirt of infidel conjectures;—the matchless sophistry of the penetrating Hume, and his philosophical associates of kindred caliber and guild! To effect the purpose in view, nature has been questioned by torture, and examined upon the rack! The sybil-caves of doubt, and the Delphine shrines of unbelief have been appealed to in every age:—the priests of the one and the other, have shouted their impatient demands in the ear of destiny, but the only answer returned has been the echo of the questions asked! The inquisition, however varied, has failed.—The attempted demonstration by such methods, —in fact, the whole crusade of unbelief in this way, has been despoiled alike of potency and pretension; and the field, thus left open to more candid and less interested

inquiry, has united with other tracks of discovery and sources of evidence, in furnishing a rich quota of proof, in the shape of a strong antecedent probability, that Christianity is in alliance with nature, and by consequence, has proceeded from the same author.

It must not be overlooked, however, that a hypothesis has often been brought forward by infidel philosophy, to the effect, that were Christianity what it assumes to be, and its benefits and blessings so essential to human happiness, it is incredible to suppose that a being of infinite goodness would not, at once, obtrude it upon the notice, and place it directly within the reach of all. This objection, in part, has been answered at length in another place, but it may be worthy of some further notice, as it is often very much relied on. In further replying to this objection, the first step will be, to inquire whether there is anything analogous to the arrangement complained of, in the constitution and administration of nature—(the text-book both of infidelity and Christianity in this inquiry,) or whether it is entirely anomalous. Take then the range of science and art, discovery and invention, as a starting point, and however viewed, we can only regard them as an interpretation of nature. Are these, we ask, essential to human happiness? What has been the contribution, to this effect, of each;—of science—of art—of discovery—of invention? And now inquire *when, how, and to whom*, such contribution was made? Was it in the early ages of the world, and to the multitudinous nations of the East? Was it by a sudden and general divulgement, or by slow and scarcely perceptible degrees? Was it a gratuitous bestowment, or the fruit of ages of toil, and the most elaborate investigation? To propound these questions is to answer them. How long is it, for example, since the philosophy of the higher mathematics began to be applied to the useful

purposes of life? What of astronomy, of mechanics, of chemistry, especially, as it regards such purposes? Why withheld from the countless millions of antiquity? Why are some six hundred millions of the human family, at this very moment, in a state of similar destitution? Why was not the telescope known to the rude Ptolemaic astronomy, and found in the hands of Chaldean star-gazers? Why did not the needle and compass guide the mariners of Tarsus on the ancient Mediterranean? Why was not the printing-press in the days of the Pharaohs, and groaning with indignant rebuke upon the banks of the Nile, and throwing off the memoirs of the Abrahamic family, as the avowed receivers of a revelation from Heaven, upon the plains of Mesopotamia? Why was not the inductive philosophy, as the great calculus by which we become acquainted with the infinitude of the universe, connecting earthly littleness with heavenly grandeur, known to the ancients? What an incalculable amount of degradation and misery it must have prevented! Why was the knowledge of even the lunar indications and influences, most necessary to the purposes of human life, withheld from man for five thousand years and more, after his creation; and so of the rest? All these are, by common consent, immeasurably useful and necessary; and in view of their late bestowment or discovery, how will infidelity upon its own hypothesis here, vindicate nature and providence from the imputation of want, both of wisdom and kindness? Can it be done at all, except by supposing that the discovery and application, in each instance, has taken place by the pre-appointment of the universal God who owns and governs all, at a time and under circumstances, best calculated to secure the utmost possible good to all concerned, and in view of all contingencies?

Let Christianity, then, be governed by the same rule,



and we ask no indulgence for her. We dread no scrutiny ; for it will be seen at once, that revelation blends the good of mankind with the comprehensive laws and generalities belonging to the universal system over which God presides, and whose administration he conducts, so far as man is interested, with the double intention of bestowing, not only immediate benefit, but of training, educating, and preparing him for the future,—the immortality of being which is his natural inheritance, and by consequence, a part of his essential physiology, and without just reference to which, it is impossible to understand his nature, or appreciate his destiny. And thus, by a preliminary examination of the great systems of nature and revelation,—an outline summary of the coincident, and yet diverse dispensations of natural religion and Christianity, we are presented with the very striking,—the converging tendency of all the different integral parts of each to the same determinate point,—the revelation and establishment of the momentous truths,—the fundamental principles of Christianity. And the Bible, given by God to man, thus becomes significantly the book of earth, because the great expounder of the laws and principles of nature.

In conclusion, let us briefly review the general argument, and leave it with you. After proposing, we commenced the examination of this subject, by asking attention to the intellectual constitution and moral nature of man, as furnishing the great subjective basis of Christianity, and without just views of which, its principles are unintelligible, and its provisions and relations, without application or significance. His intellectual freedom and moral agency — his undoubted power of self-determination, so as to secure the result of giving character to himself and color to his destiny, were viewed as necessary data to understand and explain the relations and application of the Christian system ;

and the provisional adaptations of this system, prove the author of the *one* to have been the author of the *other*. It was found important, moreover, to notice man's singular conformation, as compounded of the two great substantive elements of universal being — matter and spirit, in order to account for some of the doctrines and hopes of Christianity, such especially as the death of the body,— the dissolution of the organic, animalized materialism of man's nature, known to all, and his resurrection from the grave, assumed by revelation. To see what Christianity is, it is necessary to understand human nature in its grander elements, and more fearful liabilities. It was shown too, by a great variety of arguments, and in a diversity of aspects, which, we think, must place it beyond all dispute, that human nature is not now, what it must have been when in primeval purity it left the hand of the Creator ; but is fallen and in a state of ruin and disorder ; and as the whole Christian system turns upon this, it is a strong — an irresistible presumption of its truth.

It was also shown, that however clearly natural theology may reveal the being and attributes of God, especially those distinguished as the natural perfections of Deity, and however forcibly it may suggest man's moral relations, yet there are aspects in which natural theology is in the habit of viewing man, whose ultimate bearings are not disposed of by the light of nature in any way ; and this, it was seen, is especially true of man as a fallen being,— a lapsed intelligence, and as such, a subject of sin and death. And from the fact that this defect is supplied by Christianity, we derived an additional argument for its truth.

An argument also for the truth of Christianity, was deduced from the power and functions of conscience, regarded as a supreme and ascendant principle in the intellectual and moral constitution of man. Not such— not thus

sovereign and ascendant, it is true, in *fact* — in the actual history of man, but such, beyond all doubt, by *right* — by the intention and appointment of the Creator. And the fact of conscience being despoiled of actual precedence and sovereignty, proves irrefutably, and to all, the disordered condition of human nature ; and this, without depriving us of the evidences of conscience to the truth of Christianity ; inasmuch as its teachings and decisions have, in all ages, implicated the great and leading truths of the Christian religion. They are found in the very contexture of the moral frame of man, engraven by the finger of God, and thus prove that they must have had a common origin.

It was seen also, that the striking — the almost patent resemblance between the intellectual and moral manifestations of natural theology and Christianity, render the *former*, not only suggestive, but literally prophetic of the *latter* ; particularly as regards the nature and origin of moral evil, the immortality of man, the method of reconciliation with Heaven, and the rewards and punishments of a future state ; and the inference was found to be, beyond all doubt, the same.

It was shown that the views and lessons of natural theology, on these topics, most clearly and impressively desiderate the necessity of such a system as the Christian revelation is known to be. The millions of earth, in every diversity of condition, felt it as a want of the heart, and such want existed as the text of common regret !

We reached the further conclusion, that the defects of natural religion alone, are sufficient to suggest to the inquirer the importance of some adequate, effective remedy for the removal of the evils under which it has labored immemorially, and must always continue to labor. And as Christianity answers the purposes indicated, we infer it

must be the system to which the prophecies of nature pointed, and therefore true.

We likewise attempted to demonstrate that these lessons and revelations of the religion of nature, and especially the felt, universal conviction of its defects, and insufficiency for the purposes of man's recovery to the forfeited favor of the God and Judge of the universe, naturally and necessarily predispose and prepare the mind of the student of nature for further and more explicit disclosures, relating both to the principles and ethics of natural theology; and it follows, Christianity must be *true* or nature *false*.

It was assumed, and the proof elaborated, that even the more distinguishing peculiarities of the Christian system, involve no principles, the counterpart of which may not be found in nature and providence, if we except, merely, the manner and special conditions of its manifestation; and hence, they are related systems. It was shown, too, at length, that no change has taken place in the great principles of moral rectitude found in nature, by their reappearance and relative position in the system of revelation. That they have been modified and varied as it regards form and application, is certain, but the only change relates to their clearer manifestation and more enlarged development.

And thus, we were led to notice the disclosures of nature, as inceptive, and introductory to the superior and conclusive revelations of Christianity. God is the author of both systems in common, because the same universal truths pervade both. And in addition, it was seen, that the various compartments and divisions of science, with all its well-ascertained conclusions, have most unexpectedly and certainly, in most instances unintentionally, contributed to illustrate and confirm the great mass of Christian evidence, both as it regards the philosophy of Christianity, and its external credentials. Now, as science is a knowledge of

nature, this fact confirms all our reasoning, as an appeal to nature.

It was further shown, that the whole amount of the evidence for the truth of Christianity from natural theology, has been brought to the test of facts and experience, and the ordinary methods of scientific investigation, and therefore, cannot be rejected as illegitimate evidence. The truth of the whole was inferred and insisted upon, in view of the manifest inconsistency—the self-evident, eternal absurdity of an opposite system of belief, necessarily involved in the negative of the argument, or the infidel side of the question.

We saw, in continuation of the same train of reasoning, that although we cannot furnish a solution for every difficulty—cannot dissipate all obscurity, yet, we reach the satisfactory consummation, that the truth and claims of Christianity, are too strong to be materially affected by any difficulties or obscurity with which we may have to contend in the investigation; and this is all we can expect as it regards truth of any kind, and it should therefore satisfy us here.

We have also seen, that the facts and data of natural theology constitute the great ultimate principles of Christianity, and that the truths dawning upon us in the one, give us their meridian splendor in the other, and thus we are driven to the same conclusion. Revelation, abstractly, and in its most material aspects, has been shown to be natural, and perfectly coincident with the ordinary dispensations of providence; and viewing the agency of mind as essentially distinct and separate from the mechanism of nature, and taking into the account its dignity and relations, it has been seen with what propriety it is appealed to by a revelation from Heaven, as it cannot be governed by the laws, regulating the masses and movements of the

intelligent universe ; and moreover, requires a high moral regimen, such as revelation provides. Had revelation not been given, therefore, the wonder would have been *why* it was withheld. It was inferred further, and the probability shown to be so strong as to evince irrefragably, that had such a code of moral legislation reached us through some perfectly ordinary medium — a method of communication every way earthly and merely human, instead of being neglected and rejected, as a system of moral truth, it would have been hailed as a desideratum of unrivalled importance — the *summum bonum* of our race ! Hence, its rejection is chargeable with caprice and absurdity.

It was also attempted to strengthen the argument from natural theology for the truth of Christianity, by calling your attention to the material universe as the mere platform or theater for the display of the intellectual and moral manifestations of the universe of mind, and by inquiring what must probably be the relations and consequence of each individual mind in the aggregate estimate of the universal system ; and they were found to be such as to justify and require a revelation from Heaven. An appeal to the inevitable condition of all knowledge, has clearly evinced the impossibility of knowing anything in all its relations, and the actual disservice that would probably result to human interests, were such knowledge attainable by man ; and hence, the mysteries of Christianity take their place, side by side, with those of nature and science ; and cannot be complained of without an abuse of the human understanding.

It was likewise seen, in the progress of the argument, that clear and unambiguous as the evidence and claims of Christianity may be, it does not destroy man's moral agency, by compelling his faith and obedience, and in this respect, stands related to us precisely as natural theology, does, —

addressing the reason of man, and urging motives, but never appealing to violence or compulsion ; and hence, the close analogy between them. We urged a presumption in favor of the truth of Christianity, based upon the fact, that incontestibly beyond anything found in nature, science, or art, its tendency is to develope and bring into effective action, the intellectual and moral powers of our nature ; and the inference is, that God must be the author of both. It was argued still further, and the same inference reached, from the correspondence between our known state of earthly discipline and trial, and the futurity disclosed by revelation—and the one can mean nothing unless the other be true !

It was demonstrated, furthermore,—for the question is one of fact and history, and therefore admits of demonstration,—that the experience of mankind, in all time, since the first publication of Christianity, accredits its disclosures, and confirms its pretensions ; and Christianity is credible to the extent that history and experience are reliable sources of information.

We also adverted to the strong collateral evidence, derived from the rapid spread and unprecedented triumph of Christianity, under circumstances of discouragement and repulsion, which, but for the Divinity of its origin, must have crushed and given it to oblivion ! And we must proclaim our want of sense in denying the fact, or admit the hand of God in the result !

We have but just now turned to Christianity, and looking at her first principles, turned away, and said if these be true, similar lessons, as their prototypes, will be found in nature ; and on appealing to nature, we met them there, in proof of what we had assumed. The reasoning which furnished us with an argument from negation, assures us, that there are no ascertained truths or principles, making up the

code of nature and providence, or having any relevancy to the subject in question, the archetypes of which are not found in Christianity, as conclusive evidence of its truth !

And it was shown too, with equal clearness, and force of inference, that the want of absolute universality as it regards the diffusion of revelation among all the nations of the world, and during its ages, is in perfect analogy with nature, and the whole course of human improvement, and cannot, therefore, affect injuriously the general argument for the truth of the Christian religion, upon which we have been insisting.

And thus, finally, by an inductive elaboration of facts and principles found in nature, we reach the weighty conclusion, that natural theology is, in strictness, an antecedent dispensation from God to man ; and as such, the great precursor of Christianity ; — that it is, with all its defects and insufficiency, essentially kindred in character and purpose, and that the latter, in consequence, receives an indefinite augmentation of evidence and illustration, from the coincidence and sanction of the former. And thus, to the utter confusion and dismay of infidelity, the lessons and indications — the external and internal revelations of the theology of nature and conscience, fix the inquisitive gaze — the concentrated attention of interested, anxious millions upon the Christian religion, as the word of a more full and explicit communication from God to man, and the only accredited, living inter-medium between Heaven and earth ! We only add, may we be allowed to hope, the force of the argument will be felt, notwithstanding its imperfections ! Phidias left many a wrinkle upon the brow of Jove, and yet preserved the features of the god ! The dust in the sunbeam playing before you, proves its presence still more clearly, and enhances, by contrast, its beauty and brilliancy ! Who can examine the subject, as proposed,



without being more than ever persuaded of the heavenly origin of Christianity; and that victorious over every enemy, and all doubt, she is destined to extend and prevail, commensurate with the reign of reason, and the empire of time, and that having thus, by a slowly evolving process, from age to age, wrought out the solution of her own truth and mystery, earth, with all her unnumbered tongues and tribes, shall be seen, baptized from the past, and rising from a thousand thrones to do her homage!



INAUGURAL ADDRESS,

DELIVERED BEFORE THE

BOARD OF TRUSTEES OF MADISON COLLEGE,

UNIONTOWN, PENN.,

SEPTEMBER 15, 1827.

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## Inaugural Address.

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GENTLEMEN OF THE BOARD OF TRUSTEES —  
AND MY AUDIENCE :—

ON the subject of education, you will expect but little that is new.—All definitions of the same thing—all illustrations of the same subject, must necessarily resemble.

In the remarks we have to offer, on the present occasion, we have attempted to sketch an *intellectual chart*—imperfectly presenting what we conceive to be the *essential elements of useful knowledge*.

The *range* of thought proposed, will embrace,

1st. The *origin, dignity, and destination* of man, together with, his powers and passions—his relations and duties:—

2d. Education—its *nature* and *uses*:—

3d. Its *influence* upon man, as an intellectual, moral, and social being:—

4th. A brief survey of the *history* and *advantages* of enlightened education:—

5th. The present *prospects* of Literature, throughout the world:—

6th. The *union* of Science and Religion:— And *finally*—concluding Remarks.

*Man* is perhaps, the most singularly constituted being, in the high scale of Heaven's mysterious workmanship;

and if we except the heavenly intelligencies, he stands pre-eminent among all the works of God. Uniting in himself a thousand modifications of matter, and the endless varieties of mind; by his material part, connected with things terrestrial; by the immaterial, claiming alliance with a higher and nobler world above; mortal and immortal, in his complex nature; tending to the tomb, and yet superior to its ravages; ever converging to corruption, and the darkness of the grave—and yet, conscious of undying energies within; he presents us with a problem in the science of being, the solution of which, can only be realized, in a direct communication from the Creator to the creature—of whose mysterious formation and attributes, we are now speaking. Man seems in himself, to unite the diversities of created nature, and stand forth, not unaptly, to the contemplation of intelligence, as an epitome of being—an abridgment of the universe! Of the primitive condition and ultimate destination of man, it cannot be necessary for us to speak at length, here. Nature, tradition, and inspiration, unite in their testimony, that he left the hand of the Creator, combining in himself, the elements of an existence, splendid in its structure, and boundless in prospect.

Indued with the high and distinguishing attributes of intelligence, volition, and emotion, man is distinguished as occupying the summit of creation's visible pyramid—and prepared to move forward forever, with firm and unfettered tread, in the paths of virtue, of science, and of moral illumination.

The phenomena attendant upon the original formation of man, stamped upon him the signature of his value; and intimated in no obscure way, the part he was to act, in the great drama of existence. The manifestations of nature—his own consciousness—and the affirmation of the Being

who made him — all gave notice, that he was destined to run a high career, amid the eventful and unknown fortunes of creation.

Man's intellectual dominion is almost without limit ; his knowledge of the present, compared with the past, and reaching forward to the future, enables him to *arrange* and *classify* important and kindred facts, upon the grand principle of *induction* ; and hand them down to future generations, as the well attested record of experience. New and more ample fields of discovery, continually open before him ; and he only ceases to learn, with the termination of his earthly being. And, indeed, it is not at all improbable, that the virtuous and good, beyond the grave, will continue to increase the sum of knowledge, by observation, intuition, and intercourse, until *universal nature* shall be spread out before the eye of the heavenly inhabitant, as a boundless exhibition of the Infinite God ! It is the distinguishing prerogative of man, while all the living creatures, with which he finds himself surrounded, are necessarily confined within the narrow and groveling limits, fixed and defined by instinct — to extend *his* researches beyond his own immediate wants and concerns, and delight and improve himself in the contemplation of the Universe.

The wide and impressive prospects of this fair creation, are all before him — the glory of the heavens — the beauty of the earth, and the grandeur of the ocean, the hill, the dale, the mine, the quarry, afford an intensity of delight, a force of appeal, calculated to improve and mend the heart. They all hold one common language, and that language is directed to *man*, the only terrestrial being who is capable of intelligent admiration.

2d. *Education* — Its nature and uses.

*Education* is a term, to the meaning of which, it is difficult to set limits ; it is a phrase comprehending in the

range of its application, all the efforts and contingencies, both of design and accident—as they tend either to develop or influence the powers and passions of a sentient being. Education, whether systematic or miscellaneous, is intended to give suitable and salutary direction, to the physical and intellectual energies of man; fixing his attention, and attaching his ambition to an ever increasing infinite good—imperfectly enjoyed in the present state of being, and destined to be boundlessly unfolded in the world to come. Education is, therefore, good or bad, hopeful or defective—as it tends to promote or injure the interests of our common nature—connected, as it is, in the light of duty and destiny, with the pursuits of this world, and the recompenses of another. Viewed in this light, no one who is capable of reaching any just conclusion, by the laws of correct investigation, can for a moment, doubt the great importance, of a well-directed, enlightened education. Writers on the subject of education, have divided it into physical, intellectual, and moral; but as we do not deem this classification of the nature and objects of education, of essential importance, we shall not call it up again.

Education is designed to diminish the evils, and increase the comforts and quiet of human life; it is intended to prepare man for usefulness and happiness; and should be principally conducted so as to qualify the student for any conceivable destination allotted him by Providence. To live well, in whatever station, is the great business and interest of man; and to this purpose, the efforts of instruction should be mainly directed. As a solitary, or as a social being, man must be partially wretched, if devoid of proper instruction; but if possessed of the advantages of education, nothing but an evil, an upbraiding conscience, can make him miserable. In the city, or the desert—a palace, or a cottage—in robes, or in rags—standing on land, or rolling



on the ocean—buried amid the snows of Iceland, or burning beneath the fervors of the Torrid Zone—he has resources of which he can only be deprived, by the *Power* that conferred them. Beggared by misfortune—exiled by friends—abjured by society, and deprived of its solace—the interior of the intellectual structure, continues unaffected and underanged, amid the accumulating wretchedness without; and the temple of the soul is still sacred to the cherished recollections of “Nature and Nature’s God!” Hence, arises the importance of education: it is intimately connected with the happiness of man, in whatever aspect we view him. He may, indeed, do without it; for we can compel no one to become either respectable or happy—but we hesitate not to affirm, that he cannot answer the end of his being, without some share of the moral culture, for which we plead. If it be alleged, that Christianity supersedes the necessity of education, we reply, it is one of the first and most obvious lessons of revealed religion, that we cultivate our minds, and store them with useful knowledge.

Ignorance has, in all ages, tended to the dishonor of the Creator, and the degradation of the creature; she has successively plucked “attribute after attribute from the diadem” of the Deity—and one glory after another, from the escutcheon of man—until, in *her* eye, and with *her* votaries, the proud distinctions of *man* are reduced to the motto of a beast—“eat, drink, and die!” It has been the business and glory of science, in all ages, to awaken the fears and disturb the repose of *ignorance*, without infringing upon the right of men to remain ignorant, if it be their choice and purpose to do so. Science, in all its forms, and during the entire progress of its history, has persecuted vice, without opposing the vicious, or contravening the freedom of the human will. In order to effect successfully,

the valuable purposes of education, it should commence with the earliest sensations of the infant; and it should be the aim of those concerned, not to oppose nature, in any of her apparent intentions or operations; but, by all possible means, aid and second her efforts and processes, in the development of the infant powers, whether physical or intellectual. Hopeful impressions should be made — valuable sensations should be strengthened — and agreeable associations created; these to “grow with the growth, and strengthen with the strength” of the child. The natural inquisitiveness and docility of the infant mind, render it necessary, in order to ultimate success, that the important business of education, be commenced at an early period, and gradually carried on, in view of the advancing powers, and opening promise of the pupil. Such a process will place those who are subjected to it, in a situation, in which they can avail themselves of all the advantages, both of nature and art, in acquiring a good education. This view of the subject, is based upon the well-known fact — that for the faculties of his mind, man is indebted to nature; but for the evolution of faculty, and the furniture of his mind, he must depend on education.

3d. We may further trace the *influence* of education upon man, as an intellectual, social, and moral being.

It is a remark of Lord Bacon, that human nature will rise and luxuriate, in the character, either of useful plants or worthless weeds; and man’s distinguishing qualities, in this respect, will depend materially upon education. If habit, as the same writer remarks, is the “Magistrate of a man’s life,” it must at once appear important, that education be not only attended to, but well chosen and well directed. It has been pertinently observed by the celebrated Rollin, that the university of Paris founded by the kings of France, had three principal objects in view — science, morals, and

religion. These constitute the legitimate objects of education. Education is, to the intellectual eye, what light is to the natural ; it enables it with safety and fidelity, to distinguish between right and wrong — truth and error ; and is, therefore, vitally and philosophically connected with the intellectual, social, and moral character, as well as final destiny of man. That natural inequalities and a diversity of intellect, obtain among mankind, cannot be denied ; but, that education is the great and most common source of distinction between man and man, is equally certain. It is not at all improbable, that there are men in this audience, possessed of as good natural intellect as Euler or Leibnitz, Newton or Boyle ; and why not men of equal greatness ? The answer is, the want of education and application, and proper direction given to both. This, we have no doubt, is the grand differential ground of distinction between the large majority of human minds. It is the design of education, not only to impart knowledge, but to strengthen the mental powers. It is intended to develop the native treasures and resources of the mind, and give proper tension and force, and suitable direction, to all the intellectual energies of a rational being. As exercise is necessary to the growth and health of the body, so is mental action to the growth and regular expansion of the mind : and a well selected course of education, is as important to the maturity and usefulness of the latter, as the labors of husbandry, a gymnasium, or some corresponding exercise, for the strength and activity of the former. Education is necessary to direct and fix attention upon proper objects of pursuit and contemplation — to correct and control the will — to enlighten and direct the judgment — to chastise and guide the imagination, as well as manage and discipline the passions ; this cannot be extensively effected, by the essays of the moralist, the speculations of the philosopher, or the

appeals of the preacher, without great and continued efforts; whereas, the way is directly and effectively appraised, by a proper and judicious system of education.

Knowledge has immemorially presented a man in a lofty and commanding aspect; its immediate tendency, is to enlarge his capacity and improve his character. The happy and humanizing influence of letters upon the mind and morals of man, is matter of universal notoriety and consent. In confirmation of this, we need only appeal to the age of Pericles, Augustus, and the Medicis. England, Scotland, and the United States, are living and glowing examples of its truth. Indeed, we feel no hesitation in supposing, that the arts and sciences contain within their indefinite range, the great germinating principles of human melioration; by the agency and means of which, civilized life, domestic comfort, useful knowledge, and moral principle, are to be extensively diffused among the nations of the earth. We find ourselves greatly confirmed in this impression, from the well known fact, that almost every subject of classic lore—of natural and moral science, is to be met with in the Holy Scriptures—languages, history, antiquities, chronology, arts, philosophy, biography, geometry, sketches of nature and character, geographical delineations and statistical views—poetry, epic, pastoral, and elegiac—agriculture, commerce, architecture, phenomena of earth, air, and water—botany, mineralogy, astronomical allusions, voyages, travels, epistles, graphic descriptions, scenery, memoirs, and tactics;—and the *catalogue raisonnee*, might easily be swelled, were it necessary.—Now if these things did not enter into the *plans* of Providence, for the improvement of man, they would doubtless have been excluded from the Scriptures of Truth—containing the register of our faith, and record of our redemption. Moral obligation stands intimately connected with the happiness of man: knowledge,

however, is necessary, that we may cherish a proper sense of duty:—it is the design and business of education to impart this knowledge, and so promote the present and future well-being of our common nature. It will, therefore, follow, that every attainment in education, is strictly, a religious acquisition, and will have a direct bearing upon the ultimate destiny of man.

Equally striking is the influence of education upon the government and policy of nations, states and kingdoms. It has, from the earliest dates of history, been the policy of despotic governments, and illiberal establishments, of whatever kind, to prevent the free diffusion of knowledge among the great mass of the people. Freedom of inquiry, and public discussion, have been suppressed, in some shape or other, even by legislative enactment; and the result has been, ignorance and servility among the *lower* classes — and insolence and oppression among the higher *privileged* orders. No country can be happy and prosperous, without an intelligent, enterprising peasantry; — universal history evinces the truth of this remark; and its correctness is most happily illustrated, in the present condition of Scotland, the Protestant divisions of Switzerland, and many portions of the United States. *But* for the blessings — (we had almost said, the miracles) of education, many of the Northern States of this Union, must have been a comparative desolation: — *as it is*, the difficulties of soil, the want of territory, and a paucity of almost all the natural means of individual comforts and national prosperity, have yielded to the magic influence of progressive improvement. In proportion, therefore, to the truth of the maxim — that every community, in order to happiness, should be wise and good — and every nation or people should be governed by laws of their own making, upon the grand principle of representation — is the importance of intellectual culture, and general education.

Further, to illustrate our position, we would select an example or two from history. Look at the Goths, the Celts, the Scythians, and the Scandinavians — an innumerable horde of barbarians, covering all the north of Europe — from the Caspian sea to the Thames. These savages were as rude and uncultivated, as the summit and declivities of the *Caucasus*, from whence they came. Nursed and reared amid “cliffs, and cataracts, and torrents, and tempests,” they were the rudest, the boldest, and the most desperate of human beings. But after their final settlement in Europe, then civilization, the arts, and the sciences are introduced among them; the darkness gradually retires; the ritual of murder and death, is proscribed; the radiance of hope and improvement dawns; and, superstition, unconsciously dropping her “circlet of snakes,” listens to the soothing song of reason, religion, and truth. That these effects of education have been permanent, you will not doubt, when history informs you, that the persons we *now* address, are the *descendants* of these very barbarians: — and you owe it to religion and science, that you are not now, what your ancestors were, at the period alluded to — the slaves of savage passions — the victims of selfishness and terror: these having been the reigning deities, or rather, the “rival demons” of the barbarian state.

We select Greece as another example.— The *Pelasgi* were the progenitors of the Greeks. From the most savage, they became the most polished nation of antiquity. This change was effected by letters: and Greece was everywhere celebrated as the *Arcadia* of the scientific world. But the same *causes* that wrested the *Empire* of the world from Rome, removed its *learning* from Greece: — we mean luxury, idleness, and effeminacy. And what has been the mournful story of Greece, for ages! Where, for centuries, until *lately*, were her heroes and her glory? Alas! no

longer free and happy! no longer “wedded to immortal verse” — the descendants of those who disputed for liberty, with the millions of Persia, who “fell at Thermopylæ, and triumphed at the Granicus,” have, century after century, been laboring under the curse and scourge of Ottoman tyranny. But thank God, a few of the Isles of Greece, for some time past, have been under British and moral influence! these have communicated with the rest; and the injured *Genius* of long lost liberty, is rising, like the Phoenix, from the ashes of a mouldering desolation, to re-assert its ancient heritage! — and without affecting any thing like prophetic foresight, we confidently look forward to the period, as rapidly nearing, when the beams of science shall again visit the *Acropolis*, and once more shed their lustre, on the land of Homer and Achilles!

4th. Should the truth of these remarks be controverted, a brief survey of the *history* and *advantages* of education, will place the subject in a more eligible point of view. The *history* of literature has been divided into four grand epochs.

The first — embracing remote antiquity, when the study of letters and philosophy was principally confined to a few scattered groups of Pagan Priests, upon the banks of the Euphrates, the Ganges, and the Nile. During this period, the cultivation of letters was exceedingly limited, and a single professorship in one of our modern Universities, comprehends a wider range of knowledge than was *then* known to the whole world.

The second era, commences with the rising glory of Greece — carries us on through the whole of her classic history, and the most splendid epoch of Roman story; until we arrive at the overthrow of ancient civilization, and weep over the fall of liberty in Greece, and the death of genius in Rome.—In Greece alone from the days of Orpheus and Cadmus, to the time of Euclid, we have a catalogue of

nearly *nine hundred* persons, who had devoted their lives exclusively to the arts and sciences. In Rome, literature flourished most successfully, during the dictatorship of Scylla and the reign of Augustus.

The third era, embraces the dark or middle ages — from the fifth to the fifteenth centuries, when the human mind for a thousand years slumbered in death-like inactivity. During this period a star occasionally arose, to twinkle amid the general gloom: but “darkness covered the earth and thick darkness the people;” until, finally, the soul of the noble Saxon, and others, was roused to revolt, and deprecating the debasement of man, the ignorance of the times, and the trammels of an infallible hierarchy; the world again swore to be free! The struggle was long and severe, but Heaven seconded the efforts of reformation, and God once more said, at this new creation “let there be light and there was light!”

The fourth era, commences with the *revival* of classical learning in Europe, and reaches down to the present times. — We say the *revival* of learning, for dreadful and unprecedented as were the ravages of the Moslems and Vandals, during the dark ages, they did not succeed in extinguishing totally the fire of Pindar or the spirit of Leonidas; both survive, and shall continue to do so, “until there be lost in the flood of age, each bard, and song, and story.”

It will be perceived, that in these remarks we have only been able to take a cursory view of the progress of letters and science. For want of accredited information it will be impossible for us to do justice to the literature of the ancient Hebrews, the Phenicians, and the Egyptians; and even our sketches of Greece and Rome must necessarily be imperfect. During the age intervening between Herodotus and Demosthenes, Greece furnished a long list of distinguished competitors, in the various departments of poetry,



philosophy, eloquence, and ethics. In Rome we witness a similar state of things, from Livius Andronicus, down to the "old age of Roman literature;" while the middle ages furnish us with a few names and nations, by which the love of science was more or less cherished, and its invaluable treasures preserved.—Cassiodorus Charlemagne, Sylvester II., Petrarch, Boccaccio, Poggio, Ambrosio, and the Medicean Family, were the principal preservers and restorers of classical manuscripts,—and to the vigilance of these patrons of learning, and the laborious zeal of the monastic *scriptorium*, in the different periods of Italian history, we are principally indebted, for the classic treasures of antiquity.

In order more fully, to illustrate the advantages of education, it may not be improper, to notice the usual range of study and science, prescribed for the academic student; and the influence such application will be likely to have upon life and character. This, however, can only be done in a very summary way. Our object is, simply to furnish you with the principle, and exhibit a few of the modes of its illustration. We begin with Language:—

Among all the natural gifts of God to man, language stands pre-eminent.—This remark extends not only to *vocal*, or articulate language; but especially, to what is denominated *legible* or *written* language.—Without language, we should be ignorant of the world's eventful story.—Without it, we can have no conception of social happiness—knowledge would be confined to sensation, and man could claim no higher distinction than that of the brute—the wisdom of the past, would be lost forever; and posterity would derive no advantages from the consciousness and achievements of the present generation—the chain of cause and effect would be broken; and the succession of events in the light of history, dissolved forever—era would have

no connection with era, nor pole with pole—creation would be without a record, and man without a guide—unity would be wrested from nature, and analogy from Providence—all communion between mind and mind, would be limited to the laws of instinct—Heaven and Earth would be aliens; and the one would be silent because the other would be dumb! But, possessed, as we are, of this peculiar and distinguishing advantage, stability is given to the operations of human intellect—language is the living image, the speaking organ, or written instrument of the mind—our thoughts and purposes, our hopes and fears, our deeds and doings, receive, by means of *legible* language, an adamant, a time-enduring existence. Language has been very justly distinguished, as the *Barometer* of society.—From its perfection or imperfection, in different ages and parts of the world, we can pretty accurately judge of the improvement or barbarism of the people. The *mechanism* of language, is a subject which does not properly fall within the province of the present discourse. We may be permitted however, to remark, in reference to what are styled the *Dead Languages*, that a competent knowledge of them, is highly interesting, and in many instances, indispensably needful.

The Hebrew, the primitive language of man, the original source, and therefore the most ancient, and the most sacred of all languages, deserves peculiar attention as the great fountain of *oriental* literature, and it is somewhat remarkable that the analogy between the English language and the Hebrew, is greater than that of either Greek or Latin.—We speak now of the *structure* of the languages. The Greek language possesses a vehemence, a terseness, a copiousness, universally admired by all competent judges, — while the Latin, if no other advantages were derived from its study, serves as an admirable *praxis*, in forming habits of close reflection and analytical investigation, but

in addition to this, it admits of a dignity of enunciation and a loftiness of accent, not to be found in any other language. If we may rely upon those who have given their lives to the study of these languages, there is a vividness, a luxuriance of expression in them, not to be found in any of the more modern languages of the polyglotic earth. The French may boast of its prettiness and harmony—the Italian its delicacy and touching mellowness—the English its strength and well known perspicuity; but the overpowering force and enrapturing swell of Isaiah, of Demosthenes, and of Cicero, are still wanting.

Again, these languages constitute the only genuine and certain key to the records of antiquity, and the learning of past ages. It is worthy of remark, also, that it must be a source of peculiar gratification to the enlightened Christian, to be able to trace the pages of inspiration in the same languages in which they were originally given to man. Many a valuable, laborious, and highly improved minister of Jesus Christ, has wept over the Hebrew and Greek Scriptures, as a “sealed Book,” and almost murmured against Providence, because he was not able to unlock their sacred treasures! The melodious flow of the Greek, and the chaste majesty of the Latin, have been the subject of panegyric, in all ages. Where is the merely English reader, who, in poring over Pope’s Homer, Murphy’s Tacitus, or Baker’s Livy, has not sighed to consult them in the immortal original? Language is the great vehicle of communication for our ideas.—It furnishes a correct representation of our conceptions, as they rise in the mind. It is the source—the parent of conversation and of books; by the one, the intercourse of society is kept up: by the other, we become acquainted with the records and transactions of preceding ages. By the study of *other* languages than our own, we are introduced to the wisdom and opinions,

the sons and the natives of distant ages and countries, without any other introduction or interpreter, than a knowledge of the language in which we meet with the record. And, moreover, it greatly facilitates the study of our own language, by bringing *etymology* and *analogy* to the aid of definition and construction—thereby, aiding and strengthening the laws of investigation—and giving force and compass to the mental conceptions of the learner, in the gradual accumulation of useful knowledge. Nevertheless, we must be permitted to state, that we deem *classical* learning of less importance than *scientific*, should necessity compel a choice between the two. That a critical knowledge of the learned languages, is absolutely essential to real greatness and extensive usefulness, is a position triumphantly refuted, in the history of Shakspeare, Washington, Franklin, Drew, Arkwright, and others. Classical attainment, however, is a necessary and powerful auxiliary, in order to the formation and perfection of the literary character. Milton has remarked, with his usual acuteness, that we study the dead languages, “for the sake of the solid things they contain.”

We must protest however against a practice which we fear is but too prevalent in the institutions of this country. We allude to the negligence or oversight, by which so many young men retire from respectable seats of learning, with *some* knowledge of the dead languages, but very little of their *own*, and also the practice of confining the attention of the student, during almost the entire of his collegiate term, to a knowledge of *past* ages and events, to the shameful neglect of the *present* history of the world and its passing occurrences. It is true, as Cicero says, that “not to know what has been transacted in former times, is always to remain a child.”—But at the same time, we deem it important that a knowledge of *science* and

of *life* should be mutual and correlative; each should support and improve the other. Many heroes and giants in literature, become contemptible, because they show themselves inexcusably ignorant of what every man ought to know in relation to the multifarious concerns of human life. They may despise the common herd of mankind, for want of learning, but they are themselves despised in return, for want of sagacity and address, in getting through the world without an *affectation* of privilege and consequence, which truth and common sense should always despise! We would submit another remark here;—superficial training is usually the bane of real merit; and especially it contributes to the damage of literature in the estimation of unlettered common-sense people.—We allude to the multitude of literary sparks and gallants, with which our world is filled; men, whose parrot-powers have enabled them to store their memories, with a few scraps of borrowed Latin, and some of the technical verbiage of the schools; and who, therefore, endeavor, by their garrulous prating, to make all with whom they have to do, think them extremely wise. There are others, who have made it their business to attend to the *smaller* things—the pegs, and knobs, and tiles—omitting things of more importance, in the architecture of language—they devote themselves to the shadowy *niceties*, and attenuated *prettinesses* of style, as well as to puerile distinctions, about the laws of mind, the logomachies of science, and the canons of criticism; and seem forever, to overlook the intellectual reach, the imaginative grasp, the bold discursion, and impulsive energy: without which, there is, and *can* be, no real greatness. It might be useful to suggest here, that it is possible to make a *good* use of language, without, in every instance, making a *grammatical* use of it; and a man may be extensively acquainted with the whole *encyclopedia* of science, without having minutely

attended to all the latent laws and principles of systematic association. Few men ever made a better use of language, than Dr. Johnson, Mr. Addison, Dr. Blair, and Sir Walter Scott; although it is known, that they have all, in their best productions, occasionally fallen into violations of syntax; and yet, no one who is not *paid* for finding fault, would ever think of detracting from the merits of these distinguished benefactors of the English language.

Before we dismiss this subject, it is worthy of notice, that, however estimable a knowledge of the dead languages may be, it is only subsidiary to the attainment of a good education.—We are not to *think* and *converse* in Greek and Latin; and no man deserves the title of a *scholar*, without being accurately instructed in the knowledge of his own native language; for language is not only the medium of communication, but the great instrument of thought. It must be self-evident to every one, that we think through the medium of language, as it exists in the mind. In the same proportion, therefore, that we cultivate justness of expression in language, we facilitate the important work and labor of thought and reflection. We may, also, add here, that in the acquisition of science and general learning, Greece and Rome should not be the exclusive models of literary ambition. We would leave enough of the *leaven* of antiquity, to prevent a distempered precocity in modern erudition; but would not admit so much devotion to what *has* been, as to prevent a proper and extensive acquaintance with what *now* exists. We would, likewise, discourage a too *miscellaneous* course of application, as tending (as all superfluity must) to mental debility, and often terminating in intellectual poverty. He who thinks he can make himself acquainted with all the *bulky tomes*, written and accessible, on the subjects of history, antiquities, government, religion, law, taste, criticism, and general philology—has under-

taken a task, which a life of ten centuries could not accomplish.—Much, therefore, will depend upon a judicious selection of standard elementary works on these various topics, both at school and subsequently.

From language, we proceed to the notice of *history*. History is necessary to a proper knowledge of man, and acquaintance with the world. Without its aid, it is impossible to arrive at the truth respecting the former periods of the world—and the character and operations of contemporary nations and individuals. History implies a “*true relation of facts and events;*” and such a narrative is always calculated to improve man—whether we contemplate him in a moral, political, or religious point of view. The details of history inspire the ingenuous mind with the love of virtue, and a hatred of vice. The student of history has examples of every kind before him; and from the connection invariably found to exist between virtue and happiness, vice and misery, he is led to the choice of the one, and the rejection of the other. Of the utility or folly of political associations and civil compacts, we can best judge from history: here everything has been tested by experience—and we are disposed to profit by example. Scipio Africanus owed much of his greatness, to the pages of Xenophon; and the illustrious Eugene was led to the creation of his splendid fortunes, by the study of Cæsar’s commentaries. In fact, all *scientific* governments must be founded upon history: it is the great school of the legislator, the politician, and the prince. The Republic of Plato, the Eutopia of More, and the Oceana of Harrington, are shaded in disrepute, when compared with a history of accredited facts. Example is more efficacious than precept.—We lose sight of the lessons of Plato and Socrates, in admiration of the stern virtues of Aristides and Phocion. That history, on these accounts, is friendly

to morality and devotion, as well as to the general happiness of man, requires no illustration — having for its subjects, the *dispensations* of God and the actions of men — both, legitimately, come within the range of religious feeling and contemplation. History is the record of past events, and renders us familiar with the story of the world — and without it, our knowledge of nature, of Providence, and of man, would be exceedingly deficient: it is, therefore, connected with the great interests of religion and piety. History bears the same relation to ethics, in the department of morality, that experiment does to physics, in the Baconian philosophy: indeed, all knowledge is useless, only as it becomes subservient to morals and virtue. *Chronology* is essential to a proper knowledge of history: it teaches the *regulation* and *computation* of time, as ascertained and defined by the revolutions of the earth and moon. It relates, principally, to time past — and is concerned in fixing and arranging the various events, which become the subject of history.

*Geography*, as connected with, and in some sense a *part* of history, should have an early place in the progress of learning. Like history, it will enlarge the comprehension and weaken the prejudices of the learner — it will gradually lead him beyond the control of sensation, and will prevent undue confidence in abstract speculation. It will always be the medium of important topics of information, connected with general history, both civil and natural. Were this the place, we would respectfully suggest, that the study of geography, at first should be entirely confined to the topography of the pupil's immediate vicinity, and that of his own country; gradually enlarging the sphere of geographical knowledge, until the surface of the globe be embraced in a practical and popular course of instruction. The pupil will then be prepared to enter upon a *Scientific*



course of geography, especially in connection with latitude and longitude.

*Biography* is also important to a proper knowledge of history. If we would know *mankind*, we must study *man*. The best way to know the human heart, is, to study the lives of *particular* men, in the various *relations* of life. The works of *Suetonius* and *Plutarch* will evince the correctness of this remark.

The bare mention of *Moral Science*, presents a range of remark, to which it is impossible to do justice, within the limits of the present address. *Philosophy* has been defined to be, a *knowledge of nature*, (in its largest sense,) *variously* applied to *practical* and *useful* purposes. This knowledge, when it respects *physical* objects, and has reference to *matter*, is styled *natural* philosophy. When it relates to the nature, laws, or operations of *mind*, it is called *moral* philosophy, and is divided into two parts, — pneumatology, comprehending the whole range of natural theology and psychology, properly denominated the *philosophy of the human mind*. It is the legitimate and discriminating province of *moral science*, to analyze the springs of intellect and action. It teaches the syntax of mind and morals.

*Logic*, as a branch of moral science, will come in for its share of the student's time and attention. It is the important common-sense art, reduced to proper system, of forming just ideas and premises, and deducing from them, natural and right conclusions. It treats of the human understanding, and is principally confined to perception, judgment, reasoning, and method. Our remarks, on this subject, might be extended, but we are compelled to omit many of the subdivisions of moral science.

*The natural sciences*, are worthy of particular consideration. *Natural History* embraces all the infinitely varied forms of matter — the surface and internal structure of the

earth—the laws and phenomena of the ocean—the atmosphere, and the heavens. Universal nature is the workmanship of God, and natural history is the record of his operations; and hence we perceive at once, what may be the moral influence of this delightful study. In its almost illimitable range, natural history explores the animal, the vegetable, and mineral kingdoms; and these again present themselves in various subdivisions, and each department is a science. The business and limits of the life of one man, forbid an acquaintance with all these subjects, but much may be attained by diligence and application, and be successfully applied to the common interests of humanity.

It is the province of natural *philosophy*, to exhibit the *causes* of the *phenomena* of the universe, and the *laws* of motion, in relation to all known bodies throughout nature. It belongs to natural history to present us with the *facts*—and natural philosophy *accounts* for them. The former treats of the *appearances* of all natural bodies, separately considered—while the latter discusses their *properties* and mutual *action* upon each other. In this department of science, if we would conquer, we must divide. *Experiment* and *analysis* are indispensable.

*Chemistry* has for its object, to ascertain and determine, the *first* principles—the elementary ingredients of which all *matter* is composed. The empire of Chemistry, is co-extensive with the kingdom of nature, embracing all solids, fluids, gases, and ethereal substances; and in an infinite variety of forms, is applied to practical purposes. It ascertains the specific properties of bodies, by analysis and combination; analyzing them into their constituent parts, and bringing to light the mysterious laws of their combination. Chemistry extends to all the forms and combinations of physical nature—rain, hail, snow, dews, winds, and

waves, are all subjected to her experiments. Chemistry is especially essential to the existence and success of manufactures and agriculture — the smith, the glass-blower, the potter, the tanner, the dyer, the bleacher, the farmer, are all practical chemists. The mechanic arts, and all the modes of husbandry, have this grand science as their basis. Its importance, therefore, must be obvious to the most superficial observer.

*Botany* will spread before the disciple of Linneus, the whole kingdom of vegetation — the enchanting dominions of Flora; from the hyssop on the wall, to the cedar of Lebanon; from the attenuated fibre of the moss, to the majestic oak and stately palm. It will display the beauty and variety of nature, as well as the various uses for food, for raiment, for comfort, for medicine, and for many of the arts, to which *vegetable* productions are applied. It enables us to select the esculents of the table — to furnish the wardrobe — warm our apartments, and adorn the parterre. It also supplies, to a great extent, the materials of the chemical laboratory, and the *materia medica*.

*Mineralogy* will lead you below the earth's surface, into *mines*, (from which the word is derived,) and subterranean places, in search of the rich materials, embosomed beneath the crust of the earth, embracing earth and stones, salts, inflammables, and metals; all intended for use and ornament; such as iron, clay, marble, gold, and diamonds.

The Fossil kingdom will also afford improving amusement, introducing the student to the spoils of the ocean, and the various phenomena of petrifications.

*Geology* investigates and describes the internal structure of the earth — the arrangement of its component materials — the circumstances attendant upon its original organization — the successive states under which it has existed, and the many changes to which it has been subjected, since the

creation of its primitive substance. It unfolds the solid structure of the globe — it discovers, by what causes, its several parts have been arranged, or disorganized, and from what operations have originated the general *stratification* of its materials ; the irregularities of its surface, and the vast variety of bodies entering into its conformation.

Astronomy holds a high rank among the natural sciences. It treats of the magnitude, motions, distance, arrangement, phenomena, laws, and revolutions of the heavenly bodies. On this subject, however, we deem it unimportant to enlarge.

The Mathematical sciences are worthy of peculiar regard in a course of scientific instruction. From the days of Thales to the present time, the study of mathematics has been deemed of vast importance to the proper culture and discipline of the human mind. The denomination of this science originally as derived from the Greeks, properly denoted discipline — a system of learning, or study — any organized method of mental application ; but in its more modern, and now universally received acceptance, it is used to distinguish that science, which contemplates whatever is capable of being numbered or measured. The popular division of the science is into arithmetic and geometry : the first having *numbers* for its object — the second treating of *magnitude*. A more philosophical division, however, is into *pure* or *speculative* mathematics, which treat of abstract quantity — and *mixed* mathematics, which contemplate magnitude, as existing in all physical bodies.

The dignity and value of mathematical knowledge, have long been out of dispute. It was the first of the sciences regularly reduced to order — the first human study converted into a science. This was effected by Euclid, Archimedes, and Apollonius — the princes of ancient geometry. This noble and masculine study, teaches us to measure with indubitable certainty, time, space, and dis-

tance; it determines the relations, comparison, and ratio of quantities; the earth's surface is measured, and apportioned to its inhabitants; seas and oceans are navigated with safety and dispatch; and the pupil of mathematical science, is seen wandering among the stars, numbering the multitude, and reporting the dimensions of the heavenly bodies. The direct tendency of mathematical study, is to produce in the mind a habit of just conception, accurate research, and correct deduction. It induces, to a great extent, a rational mode of thought — and is eminently useful, in divesting the mind of ambiguity and prejudice, in all the processes of thought and inquiry. But this is not the invariable effect of mathematical study, which principally directs our attention to the relations of figure and quantity. That it is extensively useful in promoting attentive investigation and correct reasoning, is readily admitted and contended for; but should not, at the same time, be too much relied on, as *necessarily* creating correct habits of investigation, in the department of philosophical inquiry. Some of the best mathematicians on earth, have been bungling reasoners on mind and morals; while, on the other hand, some of the ablest metaphysicians, the world has ever produced, have been almost entirely ignorant of mathematical science.

While this engaging study strengthens and exercises the reasoning faculty, it gives comparatively little employment to the other intellectual powers, in the examination of moral and probable truth, but unhappily, too often, leads the mind to the admission of *data*, whose direct tendency is to lead it astray, because the *distinctive* difference between *mathematical* science and *moral* truth, is not duly preserved and properly applied. Mathematical science, therefore, can only be looked upon as an efficient auxiliary in the attainment of moral and philosophical truth. In point of *certainty*, mathematical science stands pre-eminent. It not

only demonstrates a proposition to be true, but proves its contrary to be false — this, in any instance, is the height of demonstration. In one word, the certainty of *self-evidence* attends this science in every stage of its progress.

*Polite literature and the arts*, comprehending the interesting topics of taste, criticism, music, painting, poetry, sculpture, agriculture, commerce, and architecture — are well worthy a niche in the temple of science. It properly belongs to the department of belles-lettres to combine taste, beauty and elegance, as the contingent and accidental attributes of language.

*Rhetoric* teaches us to use language, so as to combine splendor and effect — and should be studied in reference to both — especially the latter. It is, to a great extent, according to Longinus and Quintillian, the language of the heart — the eloquence of feeling — the appeal of passion, regularly reduced to rules of art. It is the language of imagination, guided by judgment and taste — warm, abrupt, interjective, exclamatory — full of image, energy, and personification: and these, as the natural symbols of feeling and passion, make a strong and lasting impression.

We must, however, as peculiarly appropriate on the present occasion, confine our attention in this place, principally, to the subject of agriculture.

By *Agriculture*, we understand the art of causing the earth to bring forth, in the greatest perfection and plenty, the various kinds of vegetable production, essential to the support and comfort of man. As it is intended to teach agriculture in this institution as a *science*, and practically exemplify its principles in the gardens and grounds attached to the institution, for this purpose — it will not be improper to offer you a few remarks on this subject. It is a subject of acknowledged importance, in every division of the civilized world. The culture of the earth, is coeval with

the existence of our race. When man came fresh and immortal from the hands of his Creator, he was placed in an enchanting well-furnished garden, and the command of the Creator was, to "dress and keep it;" and after the fearful defection of man, the obligation to "till the ground" was renewed.—The appointment of Heaven ordained, that by the "sweat of his brow," he should cultivate the soil, and procure his bread by a perpetual contention with the "thorn and the thistle." The knowledge and the necessity of primitive agriculture survived the flood, and its operations were revived in the rural employments of Noah and his sons. The interests of husbandry were extensively pursued by Abraham and his descendants in Palestine.

The Chaldeans, in whose country agriculture had its birth—and the *first man was the first "tiller of the ground"*—seem to have carried the art to great perfection. The Phœnicians were proverbially skillful and efficient, as agriculturalists. The Athenians first introduced agriculture into Greece; and soon the herds of savages, *then* infesting the *since* illustrious country of Greece, abandoned the acorn and the root of the wood and the wild, for the peaceful and productive occupations of domestic husbandry: even their kings finally encouraged agriculture, not only as a laudable pursuit, but as an *honorable* employment. Among the ancient Romans, the highest honor they attempted to confer on a citizen, was to award to him the distinction of having a well cultivated farm. Even the most renowned heroes, warriors, and senators, were practical and laborious agriculturalists.

During the dark ages, the arts and uses of husbandry were greatly neglected. Even in England, but little attention was paid to agriculture, until the *fourteenth* century. Agriculture was first reduced to something like a science in England, by *Fitzherbert*, in the *sixteenth*

century; and has since been gradually improving — until the establishment, some thirty years ago, of the celebrated “Board of Agriculture and Internal Improvement.” To this institution, the world is indebted, for more than one hundred volumes of the most valuable agricultural research. Great interest is excited, at present, on this subject, in our own country; and agriculture bids fair, to become the most accessible, and best understood science, in the whole range of human attainment.

Love of country is a natural and universal passion, and no pursuit is so well calculated to inspire it, as that of agriculture; and in this respect particularly, it is preferable to commerce; the tendencies of which, especially *foreign* commerce, are directly the reverse. In any country and in every situation, agriculture is essential to the increase, subsistence, and happiness of man.—In all the stages of society it is alike needful to its well being, and accordingly, it has been held in the highest repute from the most remote ages. Gideon, the illustrious judge and warrior of Israel, was called from the plow to preside over the Providential fortunes of that nation. Cincinnatus, immortalized by the conquest of the Volsci, forsook his plow to lead the Roman armies to battle and to victory. The Emperor of China is seen at the plow every spring, and at the close of each harvest the *best* farmer is by him created a Mandarin. Our own Washington, whose name shall be hallowed by the homage of ages, was devoted to agriculture even to passion, and one of his proudest distinctions was that of a good farmer. Hesiod has sung in no mean verse the “praises of the plow.” Xenophon in his *Economics* has enlarged upon the importance of agriculture, and Cicero in his *Dialogue on “old age,”* has done the same. Hartlib, the friend and correspondent of Milton, Marshall, Anderson, and Young, have all contributed



to the revival of agriculture, not only in England, but throughout the world. Agriculture is peculiarly favorable to freedom and independence. When Greece and Rome were free, they were proverbially an agricultural people, and only ceased to be such when tyranny overspread those countries. The glory of Italy, and especially the fruitfulness of the *Campagna di Roma* departed with the reign of despotism, and the golden fields of the Campania, sung by Virgil, have long since, under the blasting influence of oppression, been converted into swamps and morasses.

The Israelites after their settlement in Canaan, were an agricultural people, and they *doubled* their population every *twenty-seven* years. In the United States, the most perfectly agricultural nation on earth, this is done every *twenty-five* years—while in modern Europe, if Adam Smith be correct, it requires five hundred years to double the number of inhabitants. Emigration will have a very partial bearing upon this question, and the great disparity is no doubt chiefly owing to agriculture. Universal history sustains the position that whenever a nation becomes slack, in its attention to the concerns of agriculture, it must be owing in a great measure, to the want of a proper regard for freedom and independence, the tone of genuine patriotic feeling is lowered and enfeebled. In the Netherlands where agriculture exists in great perfection, each square mile averages *two hundred and seventy-five* inhabitants, while in Russia where agriculture is but little attended to, the *ratio* is only *seventeen*. One fact in the history of man on which we cannot forbear to insist, is, that no nation of the earth has ever enjoyed the advantages of civilization in the total neglect of agriculture.—They are inseparably connected in the progress of society. The importance of proper effort to promote agriculture, is demonstrable from the prevailing disinclination of mankind to attend to its peaceful but labo-

rious pursuits. The savage himself is unwilling to abandon the hunter state for that of the herdsman, and finally that of the agriculturalist—while on the other hand civilized man has shown himself but too prone to relapse into the ease and idleness attendant upon the care of his migratory flocks, and finally the pleasures and excitements of the chase. As the command of Heaven therefore was originally necessary to induce man to cultivate the earth, so are the efforts of the enlightened and philosophic, now necessary to keep up proper attention to this most important of all human arts. The affinity between chemistry and agriculture is striking, and the principles of the one should be faithfully applied to the other. The chemist and agriculturalist, as Mr. Madison justly remarks, are “fellow students.” Accordingly agriculture is taught as a science in the Swedish, Danish, and some of the German Universities. There is also an agricultural professorship in the University of Edinburgh. The propriety of an academic course of instruction on this subject is recommended by Locke, Milton, and Watson of Llandaff. The celebrated Fellenberg school, near Berne in Switzerland, is mainly devoted to the interests of agriculture, by its able and judicious patron of the same name. A drill-farm where all the operations of the *field* are carried on, and practically illustrated in the *garden*, has been found by Mr. Fellenberg the most advantageous method of instruction in the application of the principles of husbandry. *Commerce*, is necessarily precarious and fluctuating, it is always at the mercy of the winds and waves wafting it from shore to shore, it necessarily creates dependence and leads to slavery; one commercial nation is always subjected to the caprice, extortion, and exorbitant claims of another. Cast your eyes along the streets of Antwerp and Ghent—the grass now waves, where three centuries ago the earth groaned

with wares, and was thronged with merchants. The whole coast of Mauritania, once laden with the treasures, and lighted with the splendors of commerce, agriculture and the arts, is now the haunt of tigers and the retreat of pirates. Bagdad once the mart of commerce, agriculture and the arts, is now a desolation. The fertile fields and harvest plains of Fez and Morocco, where agriculture smiled in plenty for five centuries, are now deserts and wastes of sand and sterility; and many other instances might be adduced. Agriculture therefore, is the great basis of human subsistence. It is strictly an art of *necessity* — it is the only durable source and foundation of power and plenty; and with every intelligent and patriotic people, should have precedence of the arts of convenience and elegance.

Commerce has been aptly termed the younger sister, always, in every emergency, looking to agriculture for defense and supply. Agriculture doubly repays the husbandman. She yields him *harvest*, “thirty, sixty, and an hundred fold” — and in the mean time, promotes health, vigor, and activity. Dion the historian, has recorded of Romulus, that the only employments he left for freemen, were agriculture and warfare: and throughout Rome, at this period, the agriculturalist and the soldier, met in the same individual. Such was the high repute in which agriculture was held in Greece, that Varro enumerates *fifty* authors, who, in his time, had written on the subject. In Rome, it often happened, that the same hand guided the plow and the helm of state, and erected the standard of her victorious legions! Regulus, in the midst of his conquests in Africa, asked leave of the Roman Senate, to return and cultivate his farm, which had been neglected, during his absence, and attention to battle and arms. Cato, whom Pliny styles the best farmer of his age, says “those

who exercise the art of agriculture, are, of all others, the least addicted to evil thoughts,"—that is, less exposed to temptation. For, to conclude our remarks on this subject, we consider agriculture, as the first and most respectable, of all the arts and sciences.—It is the principal profession of mankind—the most honest, the most useful, and the most respectable *secular* profession, in the world.

Such is a brief outline—a very imperfect survey, of a liberal course of study—and such the advantages resulting from it.

*Liberty* has always been dependent on *intelligence*. *Ignorant* rulers seldom fail to be *tyrants*. The *usual* resort of those who fail to produce *conviction*, is to *oppress* and *punish*. *Freedom* duly balanced and properly regulated, has no bulwark, except in the *intelligence* of the people: and all history informs us, that political and religious *melioration*, must result from the same source.

“Knowledge is power.”—It gave liberty to Greece, and glory to Rome: and their return to barbarism, was owing, in a great measure, to the manner in which their love of *wealth* and *pleasure*, superseded that of Letters. England, Germany, and France, owe their comparatively late improvements, and partial regeneration, to the same and kindred causes.—The principle, however, is most happily illustrated, in the history of the United States. But without entering into detail in relation to this or other countries, we would remark, that it is of the very nature, and properly belongs to the genius of Protestantism, as well as the civil institutions of our country, to impart knowledge to every class of society—to diffuse it through the great mass of the people. All our established *maxims* of legislation and jurisprudence, concede the right of private judgment and liberty of conscience; and hence the importance of informing the mind of the multitude, and promoting *intellectual* in view of *moral* culture.

Visit the classic, but profaned ruins of Athens and Rome — and ask the genius of the place, or the page of history, where is the freedom immortalized by the Philip-pics of Demosthenes, and the orations of Cicero? And the *one* and the *other* will answer — knowledge departed, and liberty was exiled! Polished Greece, therefore, and imperial Rome, owed their distinction to Letters. And what is it knowledge cannot achieve? — It has transformed the ocean into the highway of nations. — Steam, fire, wind, and wave, all minister to the comforts and elegancies of life. The cold and insensible marble speaks and breathes. — The pencil of Raphael gives body and soul to color, light, and shade. — The magnet, the mysterious *polarity* of the loadstone, conducts man over the bosom of the deep, to the islands of the sea — while the glass introduces him to the heavens, and kindles his devotion, amid the grandeur of a thousand worlds!

Splendid indeed are the effects, that the names and productions of a few individuals, have realized to their cotemporaries and posterity. Instance Moses, Homer, Euclid, Columbus, Luther, Bacon, and Newton. The first of these alone, has furnished incalculable millions with the only authentic history of the world for twenty-three hundred years. The second, astonishingly exemplifies the effect of learning; the power of letters — possessed of unbounded invention, the Epic splendor of his works has never been equaled: to *surpass* their beauty and sublimity would be impossible. Although he details the fall of thousands in battle, no two of his heroes are wounded in the same manner. His arrow is ever impatient to be on the wing — and his weapon always thirsts for blood. Every sentence is composed of living words, and teems with life and action! Poets, philosophers, legislators, historians, actors, and heroes, have literally been created by the sovereignty of genius, and

the power of invention, in the history of a solitary individual. From him, Sparta and Macedon derived the love of glory, and of war; and from him, Athens and Egypt selected the models of learning and poetry. In him the historian sought his guide — the philosopher his defense, the poet his fire, the critic his rules — and the hero his tactics: and had Homer never sung, therefore, the republic of letters would have been deprived of much that is valuable in literature. What should we have known of the siege of Troy, and the wanderings of Ulysses. The third produced a work, on the essential elements of Geometry, two thousand years ago, which was never bent to the innovations or improvements of any succeeding age: but to the present day, stands unrivaled, as a work of superior merit and unprecedented perfection.

The discoveries resulting from the nautical skill and daring adventure of Columbus, have issued in the happiness of past, present, and unborn millions. The labors of Luther and his coadjutors under God, led to the emancipation of religion and science, from the accursed toils of ignorance and superstition throughout the world. The Verulamian, or Baconian Philosophy dissipated the imperious mist of intellectual darkness, which had hovered over the nations for ages. While the Newtonian System, laying bare the phenomena of the universe, in the discovery of the principle of universal gravitation, and the composition of light, reclaimed our isolated planet from its unnatural expatriation, and gave it its proper rank and station in the great family of surrounding worlds!

It will be perceived that what we mainly insist upon in this address, is the *value* of learning, of *various* learning, in the formation of character, and its importance in order to the individual happiness of man, as well as the beneficial bearing it has upon the character and prosperity of com-

munities and nations. Its obvious and almost unfailling tendency is to enrich the mind, refine the taste, and improve the heart. It renders communities happy and nations invincible. Had Carthage loved letters in proportion to her ambition for wealth, Rome had never been her historian; and she might have vied with her conquerors on the page of immortality, if indeed she had ever been conquered. Look at Spain, once as *learned*, and until Charles V., as *free* as any of the nations of Europe; what were the causes that contributed to her degradation? They were evidently *moral* causes — implicit submission and passive obedience to the Roman See, and civil despotism, led to a relapse into all her ancient ignorance and servility. Science and peace and plenty no longer adorn the plains of Castile and Arragon, and the classic glory of Sierra Morena, of the Pyrenees and the Asturias has long since departed! What has become of the renowned universities of Cufa and Bassoro? Oppression banished knowledge, and they are buried in the grave of years! Bagdad and Cordova were once the brightest spots in Saracenic story, the flourishing seats of Arabian literature, but their sun has set for ages, in the cheerless gloom of Mohammedan barbarity and savage debasement. Where now are the fundamental resources of individual comfort and social grandeur — the plenitude and the polish of means and morals, enclosed within the walls of ancient Byzantium, as they rose to heaven, and bid defiance to the world upon the Thracian coast of the Propontis — the first city on earth dedicated and appropriated to the service and furtherance of the Christian religion? Alas! they have all found a grave in the *living* sepulchre of modern Constantinople!

Let memory for a moment sketch the desolate map of Greece. Where now are the walks of Genius and the retreats of the Muses, upon the banks of the Illisus, and

the Argora of Athens? Where is the Grove of Plato, the Lyceum of Aristotle, and the Porch of Zeno? We have to repeat, *alas!* Greece is no longer the theater of learning, and Athens is only endeared to us as the *Alma mater* of the literary world!

The influence of Education upon political society has been forcibly exemplified in all ages — inform the mind of the multitude, and they will have discernment to discover their real and best interests; and their own welfare and patriotic feelings will prompt them to seek the good of their country. But when they are ignorant and liable to be misled by every political ignis fatuus, they, always, invariably, become the dupes of misguided zeal, and the property of unprincipled demagogues.

We proceed to notice, the *present prospects of Literature* throughout the world. These fully justify the estimate we have placed upon its value. The prevalence, to an unprecedented extent, of the useful arts throughout the civilized world, and their recent introduction among scores of savage nations, strongly evince the cultivation and growth of science. For the sciences are properly the basis of the arts, although in some instances the arts precede them in the order of time, and lead to their discovery. If we go back to the *origin*, the *genesis* of scientific knowledge, and trace its varied progress amid all its fluctuating fortunes, we shall be astonished at its present extent and perfection. The spirit of enterprise and the ardor of research are abroad in the earth; former discoveries are improved upon, and new paths and fields are exploring — each generation is more active and inquisitive than its predecessor, and the splendid march of mind bids fair greatly to lessen the sum of human evil, and meliorate the condition of the human race. The wide diffusion of knowledge is the characteristic of the age. The aspects of the moral world indicate with encouraging



distinctness, that a new and nobler era in the progress of knowledge, is opening upon mankind. We apply this remark with peculiar pride, to our own country. The literary character of the United States is rapidly improving, its eastern and northern sections are vieing with Europe in the erection and endowment of colleges and universities; and science even in the *valley of the West* can boast her schools and scholars, where but a half century ago, unvisited by the foot of civilized man, the silence of the unbroken wilderness, was only disturbed by the scream of the panther and the yell of the savage.

And we feel a daring consciousness — an almost prophetic persuasion, that should we add to an indulgence in the lofty aims of an imperishable ambition, corresponding vigor and skill of effort, this country is destined, at no distant period, to rise and take its stand among the lettered nations of the old world. Religion and science are, already, taught in one hundred and forty different dialects: — hand in hand, united in immortal wedlock, they are everywhere extending their empire, and multiplying their votaries. The *collective* mind of universal man, seems to have caught the “classic contagion” — and it is diffusing itself, with epidemic energy, over sea and land. We are aware, however, that the progress of knowledge will be opposed. Ignorance, tyranny, and tyrants, have always been opposed to light and knowledge: and as Caligula wished to destroy the works of Homer, Livy, and Virgil, so have these, whether in church or in state, aimed at the defeat of every essay, calculated to inspire a love of liberty, equality, and virtue. It is, indeed, to be regretted, that even in this age of moral illumination and virtuous chivalry, there are the incurious and the careless, who take no interest in the improvement and march of mind — and whose only pleasure appears to be derived from an ignorance of duty. Swayed

in the lower ranks of society, by a love of things present, and in the higher, by the *mania* of property, if they can only "eat, drink, and be merry"—if they can hoard wealth, count the miser's gains, and revel in luxury, it is all they care for. These haters of knowledge—these contemners of wisdom—these drudges of avarice and cupidity, at once the curse and the nuisance of society, could have seen at Alexandria and at Rome, without emotion or a tear, the long regretted monuments of genius and glory, perish in the flames! "Away with your learning!" is an argument with which we are met on every side. And this language of Mecca—this motto of the vatican, comes from an American, a Christian, the father of a group of children, flanking his door and yard, some of whom will probably go from the gallows to the bar of God, or rot in the penitentiary cells of their country, for the want of *that* education, which the *meanness* of an unnatural father, has *murderously* withheld from the "children of his own bowels!"

In proportion, therefore, to the love you bear your children—in proportion to the ardor with which you long for their happiness—by how much you desire them to live respectably and usefully, and hand their names down to posterity, as worthy the brotherhood of man—by so much will you endeavor by day and by night, and by all the means in your power, to furnish their youthful and elastic minds, with the fundamental principles of a good education—of virtue, morality, and religion. In this event, natural talent will evolve—the intellectual faculties and moral powers, rooted in nature and cherished by art, will be brought into successful and beneficial action. If it be asked, then, why we contend for education, and how we account for its present rapid and increasing diffusion—we answer—because it is essential to human happiness—it

is the declared will of God — and is destined, in many important points of view, to harbinge the promised era, the concluding epoch of the world — when the splendid objects of education and religion, shall, everywhere, be realized to man.

A thousand physical and moral causes, are now in successful operation, to produce these grand results : and the intellectual topographer, in casting his eye over the face of the earth, can already see, that the first and fondest feelings of the human heart, in every civilized nation, are co-operating with the designs and arrangements of Providence, in the accomplishment of Heaven's beneficent and unfolding purposes to man. The history, even of our own times, has demonstrated, that the telescope is a more powerful weapon than the cannon — and that knowledge is more triumphant than arms, in the conquest of human pride and passion. The observations of the philosopher, as well as the notices of Scripture, unite in giving assurance to man, that the ultimate regeneration of his race, will depend upon the operation of principles, too sublime and heavenly in their nature and origin, to derive any lustre from the "Altar of Hannibal, or the victor standard of Scipio Africanus!" It would seem, however, that in the moral government of the world, owing to the wickedness of mankind, chastisement is, occasionally, in providential demand ; and sometimes the God of heaven employs the evils of war, as a rod of correction to the human family. War, therefore, with all its horrors, may be good, as an *instrument* and *scourge*, in the hand of God — viewed in any other light, it is to be deprecated as a universal curse, and when the purposes of this world's chastisement, shall have been effected by it, it shall subside forever.

Let freedom and science, virtue and religion, continue their march ; let the deep-rooted and fondly-cherished prin-

ciples of civil and religious liberty, continue to flourish in this country, in the South American Republics, in England, in the German Empire, and in Greece — and the time is not very far remote, when *these* and the *opposing* elements of ignorance and despotism, will meet in some decisive struggle, or a succession of them, and the conflict will be like the meeting of adverse comets — the shock will convulse the world ; but it will prepare the way for its regeneration, at the same time — and the fearful elemental strife, will terminate in the consummation of the wishes of philanthropy and the hopes of religion !

Of the *union of science and religion*, we have, perhaps, already, said enough. It is the design of the *one* and the *other*, to improve the condition of man, and further his happiness. Science will impart more *enlarged* views, of the nature, character, and operations of the Deity. The vast, the stupendous *whole* of his creation, will be presented to the eye of the observer — and the *varieties* of the universe, will, impressively, adumbrate the *grandeur* and the *resources* of the great Father of all. The laws and phenomena of nature, unfold to the eye of science, the constant agency of the Creator — and present us with a thousand proofs, of our entire dependence upon his superior power. Science, by spreading out before us, the unbounded range of being, affords us a corresponding survey of the Empire of Jehovah ; and without a knowledge of the *extent* of His dominions, it is impossible, rightly, to conceive of His character and claims. Science successfully enlarges our views of the plans and operations of Providence — past, present, and to come — in relation to the physical and moral concerns of the world. It produces an expansion of mind, a liberality of sentiment, a generousness of feeling, seldom to be met with in any other connection — in *reference* to the *works* and *ways* of God, and the *opinions* and *actions* of men. It

induces modesty of understanding, humility of heart—furnishes powerful motives to piety, and leads to the love and contemplation of the Creator, a knowledge of whom and whose works, constitutes the *soul* and *sum* of science. The well-instructed pupil of religion and science, walks abroad upon the earth; he surveys the works and the wonders of created and uncreated nature: God is in *all*, and *all* in God; and he listens to the lessons of virtue and piety, published by the all-subduing spectacle—the blended voice of confederated worlds! Such, therefore, is the tranquil grandeur of a well-educated mind: the whole store-house of knowledge lies at the feet of the Christian philosopher—and the fundamental resources of the human understanding, are ever ready to relieve and supply him, in every emergence. He must, and will, in common with others, be subject to the ordinary and allotted evils of life—the ills and depressions incident to humanity; from these, virtue, itself, pleads no exemption; for even, “The Eolian harp, that Heaven’s pure breezes fill, must breathe, *at times*, a *melancholy* strain.” But in every vicissitude of weal or of woe, he stands like ocean’s rock, breasting the rage of the billow, and the wrath of the sky—secure in the possession of a good, worthy indeed of the Giver—which earth, elements, and fortune, are as unable to *destroy* as they were originally to bestow!

A few *concluding remarks*, and we have done. Of our infant seminary, it becomes us to speak with modesty, although authorized to indulge in the language of hope. As it respects the *character* of *Madison college*, called, by permission after the venerable Ex-President Madison, of Virginia; and the *principles* upon which it is established, we have to remark, that it is purely and exclusively, a *literary* institution; we do not, we will not, compound with anything *sectarian* or *selfish*. It is true, the institution has

been established under the patronage of the Pittsburgh Annual Conference, of the Methodist Episcopal Church ; and to that enterprising body, as well as to other sources, we look for fiscal and other aid ; but as the authorized agent and representative of that body, I am instructed to pledge their *public faith*, that the only object we have in view, is to promote the interests of religion and science, upon *broad* and *liberal* principles, and upon a plan, excluding all local, sectional, or party interests. With regard to the course of study, and method of instruction, adopted in this institution, the necessity of *detail*, is, in a great measure, superseded, by the publication of the laws of the college, in which is contained an outline of the system of education intended to be pursued. Our observations, therefore, will be general, and of a miscellaneous character.

In conducting this seminary, we shall adopt no hackneyed original — we shall endeavor to disabuse education of some of its errors and defects — we shall scrupulously avail ourselves of the best ancient models of instruction, as well as the most judicious modern improvements. Some of our maxims, not usual in the literary institutions of this country, have been taken from the Fallenberg, and some from the Pestalozian schools of Switzerland.

Ours is properly the *inductive*—the *analytic* system ; for we deem it a *desideratum* in the history of education, that some plan be adopted by the teacher, for the purpose of rendering the processes of education throughout, an *intellectual labor*, and not a bare effort of memory and imitation, without reflection and analysis. The use of words without proper inquiry into their meaning, is worse than absolute ignorance, for it burdens the mind and memory with *wares* which cannot possibly be of any service to the learner.

In the art of instruction, *simplicity of plan* and *perspicuity of style*, are of great importance. Nothing can be more

detrimental to correct habits of thinking, than the "gothic jargon" of indefinite technicalities, too often employed by the scientific teacher, without sense or meaning; and it often happens that the pupil is longer ascertaining the signification of a single *barbarous* term, than he would have been in mastering the whole connection in which it is found, had it been presented in the language and livery of common sense. We have no hesitation in supposing, that, were the sciences disburdened of their present unnatural and superfluous nomenclature, they would be learned much more readily and in nearly half the time. This remark applies with peculiar force, to almost all the natural sciences. The evils of which we complain, lead moreover, in but too many instances, to pedantry and affectation in the teacher, and to superficial smartness and quackery in his pupils. Sensible teachers charged with the instruction of youth in the present state of literature, will avoid this evil in the best way they can. The maxim of *Lavoisier* is a good one:— "Let the *word* produce the *idea*, and the *idea* be a picture of the *fact*." "Ideas *first* and *then* words," says Rousseau, or rather, in the intellectual creations of education, the word and the idea should co-exist in the mind.—We mean, without any sensible interval in the order of time. If some method of study and instruction could be adopted in our schools, by which a thorough knowledge of valuable learning could be compassed, and at the same time abridge the ordinary drudgery of protracted voluminous reading and application, a great part of which, in many departments of learning, is to little or no purpose, it would certainly be desirable. This, however, appears to be impracticable in the present stage of systematic education; and it remains, therefore, for those who are entrusted with the instruction of youth, to conduct them by as direct methods as possible, to the attainment of the great objects contemplated in a

classical liberal education. Even in the incipient stages of education, the young student should be taught to weigh and estimate as he proceeds, and attend, at least, to some extent, to the structure and anatomy of language, however plain and simple in its forms. No student, in our judgment, should be put to learning the dead languages, without some acquaintance with his own; nor should the grammar of any language be systematically attempted, until the pupil can read it fluently, and has some knowledge of its meaning and general structure. At a subsequent period, the pupil will much more readily acquire a critical knowledge of grammatical construction, and will be infinitely more apt to retain this knowledge, than if acquired at an earlier period. We lay it down therefore, as a maxim in education, that a *general* knowledge of language, ought always to *precede* grammatical analysis. Meanwhile it should not be forgotten, either by the teacher or the student, that even what is called a liberal education, is not intended to perfect the learner in the acquisition either of the languages or the sciences, but only to prepare him to instruct himself, and finish his education subsequently.

On the subject of *discipline* and incentives to *industry* and *good order* in this Institution, we submit one general remark.

In those Institutions where proper attention is not paid to discipline, and where instruction is not imparted with delight and vigor, instead of an effective seminary of learning, we are usually presented with an *infirmary of sickly and debilitated* minds, without any encouraging marks of intellectual culture and unfolding genius. The mind, like the body, requires vigor of discipline, in order to proper expansion — both are slow at arriving at maturity, and rapid in their decays, unless properly managed. In this Institution, we intend to govern by *fixed laws*, known to, and subscribed by the students, at the time of matricu-



lating. In the administration of these laws, we shall be uniform and impartial; and we feel confident that authority, influence and courtesy combined, will secure the affection and fidelity of the students. We intend to avoid extremes. It is not our design to introduce the "pungent girdle" of Paschal, but we shall early and duly apprize our students that they do not enter here, nor shall they remain here, to *play and sin!* Believing that education is important; that its claims are paramount; that it tends greatly to increase the sum of useful enjoyment; persuaded that the masters of education should lead instead of *following* the minds of those entrusted to their care, it shall be our aim and business to create, as far as possible, an insatiable thirst for mental accumulation, in all the progressive stages of liberal study.

As it respects *economy*, it will only be necessary to say, that thoughtless *expenditure* is the ruin of literary institutions. We have, therefore, resolved upon reducing it to its *minimum*—and we shall make our means extend as far, and accomplish as much, as possible. We recommend that this maxim be most scrupulously adhered to, in the fiscal management of the college.

*Gentlemen of the Board of Trustees*—To you, as the corporation of Madison College, we naturally look with confidence and peculiar solicitude. Upon your wisdom, prudence, and management, the success of the institution mainly depends. Having every assurance of your disposition and ability, to govern this infant seat of learning judiciously, and render it respectable in the judgment of your cotemporaries, and in the estimation of posterity—we can only tender you our thanks—ask your assistance, and bid you "God speed."

*To the gentlemen of the Faculty*—Upon whom will devolve more immediately, the *details* of collegiate instruction—we need not name our expectations. Of you,

gentlemen, it will be expected, that you watch over the morals, and budding genius, of those committed to your charge—as Aurelia did, over the infant years of Julius Cæsar, or as the mother of the Gracchii, watched over the juvenile hours of her illustrious sons. To *those* who have presented themselves, on this occasion, as the *Students* of Madison college, we cannot refrain from offering a few remarks.

*Young Gentlemen*—We shall expect from you, *sobriety* and *decorum*, on all occasions. We shall also expect in you all, a *love* of learning. In order to this, diligence will be essential; and a well chosen application of your time, will be imperiously necessary. The circle of fashionable levity and dissipation, must be avoided; or you will occupy the back-ground, among your fellows, in academic attainments; and the finger of public scorn, will be pointed at you, as college loungers, as literary sluggards, as students of idle habits and dwarfish intellect. Let not these things be said of *you*—of *any* who are, hereafter, to be known as the alumni of Madison College. Let the *present* be with you the rival of the *future*. Time hastens on rapid wing, and soon your hours are numbered forever. Occupy your moments, therefore, as they fly—and prepare yourselves for usefulness and for immortality! Education, you will find, to be a self-rewarding toil. You will be introduced to the great and the good, of every age and every clime. Some portions of your study, will fill you with the love of virtue—and other portions, will teach you to abhor vice, as the ruin of your best interests, and the overthrow of your fairest prospects.

Among the classics you will be called upon to study, in this institution, are Ovid, Virgil, Livy, Cicero, Horace, Lucian, Sallust, Homer, Terrence, Tacitus, Quintillian, Longinus, Demosthenes, Herodotus, Xenophon, and Thu-

cydides—the most approved classics of Grecian and Roman antiquity—ordinarily used in modern seminaries. The exceptionable parts of the works of these celebrated models of taste and composition, will be carefully excluded; but you will find much to admire, and much that is worthy of imitation. Even here, you may wander with Homer, upon the banks of the Simois and the Scamander—you may gaze on the beautiful Helen, and enraged Achilles—the chiefs of Greece and Troy, will engage in mortal combat, before you—and you will dissolve in tears, at the meeting of Hector and Andromache. Herodotus will introduce you to the millions of barbarians, following the standard of Xerxes. The brave Leonidas, and his Spartan band, will dispute the passage of Thermopylæ, before your eyes.—*Victory will disgrace Persia, and defeat bring glory to Greece!* Horace and Virgil will introduce you to the Palatine and Capitolium of Rome; they will conduct you along the banks of the Po, adorned on either side, by the meadows of Mantua—and you shall regale and delight yourselves, amid the enchanting groves of Umbria! Go on, then, young gentlemen, and seek a deserved and well merited celebrity; and if you cannot reach the summit of Parnassus, linger at its foot, and imbibe the streams of knowledge and science as they gurgle by!

On the subject of *local facilities* connected with this College, much might be said, but the information is accessible elsewhere. We are aware, that distant only about fifty miles, there are three other respectable Institutions, in many respects of kindred character with our own.—And *long* may they be *sustained*, and *crowded* with the aspiring youth of our country! There is one advantage, however, attending a *reasonable* multiplication of colleges. The localities of habit, of association, of prejudice, and of neighborhood, will always bring students to one institution,

who would never go or be sent to another. By multiplying our schools, a larger number of the youth of the country will be educated; and if they be *educated*, and *well* educated, we care not *where*, or by whom. The members of the corporation of this institution, have been selected from four different states.— There are some of them resident in this state, and some reside in the states of Virginia, Maryland, and Ohio.

The agricultural department is exciting considerable interest, and students have already entered at the distance of several hundred miles. No section of the United States is more healthy, and the country all around is proverbially fine and picturesque. Even the site selected, affords facilities of no ordinary kind; and should the principle of *association* lead any of you at this moment, to reflect upon the *Tusculan villas* of classic memory — the Academy, the Lyceum, the Alban mount, the gardens of Sallust, or even the babbling rill that used to soothe the ear of Cicero, after the toils of the forum — that same principle will direct your attention *here*, to the mountain, the vale, the plain, the heavens, “and the wild cascade with echo undefined.”— In a word, with *scenery*, all of whose diversities are *classic*.

And here, amid the cheerfulness of country, solitude, and village comfort, the student will find himself *shut in* with his book and his study — surrounded by a plain, sensible, and unpretending population, devoted principally to the interests of agriculture and manufactures. He will have but little to tempt him from the duties and studies assigned him. And like the young Agricola at Massilia, he can happily blend in the language of Tacitus, “the refinements of Greece with the sober manners of provincial economy.”

*Here*, then, may *science* come and fix her throne — and long may it be thronged with ardent and aspiring votaries! And as the *muses* once communed with the Aschraen shep-

herd, upon mount Helicon, so may they come and commune with the youth destined to be instructed here !

*Friends and patrons of Madison College* — Let religion, virtue, freedom, and literature, be our motto. Religion shall always have our fond and first regards.— To virtue, let us consecrate the hours of our being. Let the principles and institutions of religious, civil, and social freedom, duly balanced and rightly proportioned, be cherished by vigorous effort, and the plenitude of our resources ; while literature shall extend its mild and improving influence, over all the hours and movements of our existence ! Thus we shall descend to our graves in peace, conscious that we have contributed to the best means and methods of human happiness, and that long before posterity shall realize the final evolution of the plans of Providence, in relation to our fallen world, the beacon fires we have attempted to kindle, in our humble spheres of action, will everywhere be lighted up upon the continents of the earth, and the islands of the ocean, and shall diffuse their rich and mingled radiance over the vast map of the nations !

*[The text in this block is extremely faint and illegible due to the low resolution of the scan. It appears to be a large block of text, possibly a list or a series of entries, but the individual characters and words cannot be discerned.]*

GLANCE

AT THE

Natural History and Philosophy of Agriculture.

AS INDICATING ITS PROBABLE INFLUENCE UPON THE DESTINIES OF THE  
HUMAN RACE.

*Address before the State Agricultural Society of Kentucky,*

JANUARY 9, 1843.

NOTICE

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NOTICE



## Agricultural Address.

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WE cannot repress the feeling that the difficulty and danger of the attempt, well nigh poise the honor of addressing you on this occasion. Without the accuracy of science appropriate to the subject on the one hand, or the aid of practical skill on the other, how, in a formal discourse, can theory and practice be so blended and attempered, as to instruct and interest the kind of audience we have before us? The subject on which we address you, must be regarded as in a state of transition. Heretofore, a practical art only, it is beginning to assume the shape and definitiveness of a science. The process of formation, however, is not completed. The scientific men agree in their data, and practical men *divide* upon the *application* of data. The most we can do, therefore, under the circumstances, will be to offer you, what we consider as most important in science, and available in practice, trusting that the various elements, facts, and relations of the general subject, will soon be found in a state of arrangement and collocation, giving to the subject the exactitude and certainty of scientific and practical demonstration.

The present is distinguished by great effort and activity: the future promises still more; and we have strong confidence, that the result suggested will be fully realized at no distant day. It is an interesting and hopeful characteristic

of modern times, and modern improvement, that in efforts to diffuse science and advance art, and thus multiply the elements and extend the range of human welfare, individuals unite in large numbers and influential masses, upon a plan sufficiently extensive and significant to represent the intelligence and views of entire communities. The existence of such associations furnishes the most conclusive proof of their importance, and may also be received *as proof* of the extent to which they contribute to the objects of their formation. In this way, new and increased interest is given to effort and enterprise; and an influence often exerted, the effects of which, may be prolonged for ages.—An influence affecting not merely the common interests and current pursuits of humanity, but giving character to its higher social and moral destinies.

One who knew well the value of what he said, has remarked, that “it cannot be an unbecoming trial, at *any time*, and in *any way*, to improve the useful arts.” Agriculture had existed for ages as an art, before it was subjected to any thing like scientific arrangement. Viewed as a science, it is but a collection of general truths and principles, deduced from an accurate and extended examination of numerous collated facts, selected from all countries, and during many centuries.—The result, in fact, of the enlarged and careful experience of ages and nations. It is not so much a science, as the application of many sciences;—a group of arts applied in subsidizing the powers of nature to the service of man.

As in the instance of the application of all science and art, so in agriculture especially, the *how* must be deduced from the *why*: and this renders an appeal to the natural history and philosophy of agriculture, indispensable to a proper understanding of the subject. Allow us to hope, therefore, that it will not be unacceptable to you, to look

at the subject in some of its more enlarged extrinsic relations, before we approach it, in view of those tangible forms and practical relations, giving it the character of a business pecuniary interest. We delight to uplift the eye and gaze on the splendid scenery of the heavens. Intense is the intellectual gratification, as the mind essays to grasp and adjust the admirable mechanism!—the elaborate architecture, so impressively displayed in the grand structure of the planetary system, and grander extensions of the stellar universe! How infinitely does such a survey enhance our conceptions of the grandeur of nature—the majesty of creation! Adequate knowledge of the subject leads us to regard our firmament, with all its imposing vastness, as but *one* of unnumbered clusters, of kindred magnitude and interest, constituting the appropriate field, and furnishing the only limitude of astronomical discovery! Whenever we thus, by a glance or more extended observation, chart the heavens, engirting our planet, and of which it is a part, although not included in the survey, the interest felt is as vivid as it is varied. When, however, in addition to this, we proceed to contemplate the laws and relations,—the structural organic purposes, and especially the complicate and expansive arrangements, by which the destinies of the worlds of astronomy are planned and circumscribed, the very sublimity of the conception, exhausts the vigor projecting it, and leaves the mind weary and bewildered, amid the reigning order and adjusted relationships,—the discoveries enriching *the science*, and unrolling *the wonders* of the mighty, the stupendous organization!

Looking upon this grand cortege of unresting worlds, wheeling through space, in obedience to the law of their respective centers,—reflecting upon their exactitude of structure and vastness of extent,—the majestic march of

the visible firmament, from change to change and phase to phase; — in a word, the grandeur and statistics of the heavens — these, so viewed, not only strike and astonish, but give birth alike to curious conjecture and lofty conception! And, returning, what is the *perspective below and about*? What, of *the one of many* planets, which God has made our home and habitation? Are we obliged to make it a mere observatory,—the gate only of the august temple of the universe, and look away beyond for scenes and displays of beauty and magnificence! Is it true, that our earth is a section of the heavens,—that it belongs to the grand unity we have been considering? As one of them, has it existed in companionship with the stars of God,—the hosts of heaven, since the great genesis of creation! If so, *can* it want attraction? While speculation and discovery are intent upon the detection and proof of established analogies between *other* planets and the earth, extending this analogy to structure, constituent parts, motion, surface, atmosphere, general physical phenomena, and even sentient tribes, is there either truth or poetry, in the seeming supposition of many, that *our* planet is *poor* in objects of interest and attraction? Is all on earth little and evanescent? With the small and the fleeting, have we not, side by side, and mingling in endless interlacement, the grand and the enduring? Is there any want of the massive and mighty, in magnitude and extension? Engrossed as you may occasionally be, amid the revelations of the telescope, and the infinitudes of space, returning to earth, is there really any want of the sublime in aspect, or the beautiful in form? Is nature about you at fault in furnishing the complicate in structure — the admirable in mechanism? Crowded and teeming as it is, with organization, life, and intelligence,—its localities instinct with vegetable, animal, and rational life, who can walk this

beauteous earth, and mark its varied, constituent, visible, and sensible phenomena, without feelings very different from those with which we gaze upon the far-off orbs of sky and space?

It will, perhaps, be in place to extend the view of the subject we propose, so as to present the general topic in some additional aspects. Reflect then, for a moment further, upon the astronomical relations of our globe. Take the material constitution of the earth—all its various products, the characteristics of its living tribes, as also, its more distinctive influences, with regard to all organized entities, and it will be found that they *all* result, in greater or less degree, from the presence and supply of solar light. How such supply is connected with the annual succession of the seasons, and the regular vicissitudes of day and night, in view of the planetary arrangements to which we have adverted, preventing oppressive excess on the one hand, and deficient supply on the other, you need not be told. Such allusion to the cosmical arrangements of our planetary system is not uncalled for, as these arrangements confessedly influence nearly all terrestrial phenomena, especially, the growth and functions of plants and animals. The phenomena of the whole vegetable world, (for instance) are conformed to, and regulated by the revolution of the earth around the sun. The well-known periodicity of habit, on the part of trees, shrubs, plants and flowers, depends essentially upon the seasons, as controlled by the celestial arrangements in question. All the cycles of vegetable life are regulated in this way. The vegetable year is conformed to the solar year. Our day, too, measured by the earth's revolution upon its own axis, is an astronomical arrangement, vitally affecting the life and growth, both of plants and animals; and they have diurnal cycles, functions, and changes, exactly corresponding. There is

a perfect coincidence between the adjustments of inert matter, and organic structures. Even the dimensions of the solar system are adapted to the *laws* and *wants* of vegetable life. The physiology of the daisy and snow-drop is intimately connected with astronomical laws and relations. *Lifeless*, is everywhere adapted to *living* nature:—the inorganic, to the organic world. The planetary structure itself, to the powers and wants of the vegetable and animal tribes of earth.

Look at the vital forces of the organic world, the entire vegetable and animal kingdoms, they bear direct, exact proportion to the force of gravity, which is again regulated, in the whole range of its influence, by the mass of the earth. The power of propulsion, or mechanical force, which propels the sap of the vegetable and tree, by a pumping hydraulic process, sometimes to the height of two hundred feet, is indeed surprising, as it evinces a singular adjustment between this organic force, and the law of gravitation, as opposed to the result. You may cut off a luxuriant grape vine at the proper season of the year, and attach to the truncated part, a small tube, (it may be glass, and twenty, or even forty feet in length, if we will,) and such is the vital, vegetative power of the vine, it will force the sap to the top of the tube; thus showing incontestably, that the forces of vegetable life have been mathematically adjusted to the power of gravitation, as determined by the mass of the whole earth. Who would suppose that the jasmin, or honeysuckle, imbibes moisture and nutritive power at the roots, and then propels the sap to the topmost branches and leaves, in a way not only assuming, but by a singular dynamic adaptation, actually measuring the exact force of gravitation? In like manner, the organic structures, and muscular adaptations of animals, are adjusted with unerring exactitude, to the force of gravity, as in the instance of

vegetable organisms. The same adjustment obtains between the crops of your fields, the vegetables and flowers of your gardens, and the size of the ocean. Vegetation, you know, depends in great measure, upon climate, atmospheric conditions, the variations of weather, as wet and dry, and kindred vicissitudes of season ; and of these, to a very great extent at least, the ocean is the grand regulator.

Upon the ocean, by means of evaporation, depend rains, and dews, and moisture. Were the ocean greatly *less* or *larger*, the increase of dryness and heat, or dampness and cold, would destroy vegetable growth and supply, almost entirely. The same is also true of the bulk, or amount of the atmosphere. Assume its size or amount to be doubled, the pressure, winds, and tempests of the atmosphere, would utterly destroy vegetation, as now organized and supported. These organized adaptations of the vegetable kingdom, corresponding with the organic adjustments to which we have asked attention, are indeed surprising, and well worth a preliminary thought, in any essay to understand the philosophy of the earth's culture, in view of the support of its numerous animal tribes, dependent upon such culture. Without, at least, adverting to the laws and mechanism of the planetary system, any *idea* or *impression* we might have, with regard to the nature and phenomena of terrestrial physics, would be partial and defective. The *subjective*, as it regards the *structure* and *relations* of our planet, is in exact correspondence with the *objective*, — the laws and arrangements of the more general system, of which it is a part. If it can be rationally demonstrated, that in all the widely extended generalities of universal nature, the stability, order, and harmony of our world, have been consulted, and that the sustentation and welfare of its living organizations, and more especially, the well-being and pre-eminence of man, in action and enjoyment, have been duly provided for,

it will give to man a tranquillity of hope, an invigoration of confidence, in connection with his earthly destiny, not likely to result from any other view of the subject he can take. It has long been the wont, both of philosophy and religion, to undervalue *man's place* in the universe, as either unworthy of him, or a punitive arrangement on account of his sins. Utterly dissenting from all such views, and believing man should more frequently place in review before him, his original destiny and primeval relations, as a sovereign of the earth, by Divine appointment, and which appointment placed him there, for the purpose, among others, of asserting his dignity and dominion, in ministering to his own wants and gratification, by the cultivation and adornment of earth, we have deemed it proper to make these suggestions. And cannot such views be taken without presuming to place the contents and garniture of earth in rivalry with the spheres and amplitudes of celestial scenery? Let the majesty of creation appear in these mightier masses, let them stand as the synonyme of unapproachable infinitude! Still, can you even glance at the planetary relations of our globe, and especially, the constitution of the earth's surface, the ocean and atmosphere, with their tribes and tenants, their adjustments and adaptations, without being struck with the beauty of design and beneficence of purpose, so manifest throughout the grand frame-work and architecture of the whole? Who does not perceive the effective harmony of adjustment between the greater and the less, the higher and the lower; and perceive also, at the same time, that while the former challenges the admiration of thought, the latter secures the devotion of feeling? We admire, with rapt wonder, the structure, masses, and phenomena of the heavens. The vision is indeed impressive, but it is a vision in which distance and immensity awe and repel. Not so, when we return to *earth*, (but too truly) the home of our hearts and



our hopes, — the theater of interest and endearment. Her forms of beauty and grandeur, thronging on the eye, are loved with a child's affection. Ever, and everywhere, her voice is busy in the heart. With the earth, man feels a community of nature, not only as in proximity and relation with it, — springing from it, and returning to it, but because it is only by means of the earth, he is introduced to an acquaintance with the other divisions of the universe. It is his birth-scene and homestead, and has about it a natal charm and guardian sanctity. It is felt to be the common inheritance of his kind. He is sustained by the feeling of *right* and possession. Nature about him smiles in beauty, and burdened with bounty, is ever prolific of supply. He feels that *his* agency alone is wanting, in order to provision and enjoyment. All his feelings and faculties find counterpart objects in the scenes of nature surrounding him. And the same is true of all the wants and necessities, the relations and duties of his being. In a word, regarded only as the urn of existence, earth becomes endeared to us, beyond all the brilliant masses of the sky. But it will be asked, what has all this to do with the occasion, — the subject ostensibly engrossing us? How are such dreams and fancies to blend with the plow and harrow, — muck and manure? This question, rather formidable, (certainly) will perhaps be best answered by suggesting, that we have several other preliminary matters to attend to, before we shall have any *use* for the plow and harrow, or shall know what to do with muck and manure. Nature is, in strictness, the text and archetype of science; and must we not know what *nature has done*, before we can determine what she has left for *us to do*?

About some of nature's arrangements and pre-adjustments, we have perhaps said enough, — possibly too much. But there are others, less complicated with the general struc-

ture of things, and more directly applicable to the subject in hand, whose introduction may aid us in accomplishing the object we have in view. If it be our aim to ascertain the best means of culture and fertilization as it regards soils, it may save an expenditure of all the means involved, to pay some attention to the composite nature of soils, — the elements and contingencies, the conditions and agencies, necessary to vegetable growth, and especially, enlarged effective agricultural production. The object of science is to ascertain the mode, — the *how* of nature's operations. The means of such ascertainment, must, in every instance, be observation and experiment. In this way, science becomes a classification of general laws, from an induction of particular facts. These facts, in the present inquiry, must be sought in the elementary principles of soil, the atmosphere, the living plant, comprehending all the agencies known to affect the phenomena of vegetation.

Still further then, in order to place our subject in a proper light, it will be necessary to glance at the geological structure, relations, and phenomena of the earth's surface. The matter of our globe must be judged of by the superficial contents of that portion of its crust, accessible to observation. The substances constituent of the solid crust of the globe, are familiarly classified as rocks, earths, minerals, water, air. Geology affects agriculture, only in so far as it shows the true elements, — the proximate principles of earth, and how far these component parts influence the growth of vegetation; and even this service requires the aid of chemistry. So far as rocks are concerned, the affinities found among them, as it regards constituent parts, are so nearly uniform, that the idea of *constitutional identity* is suggested at once. And the supposition that different rocks, or kinds of rock, give character, in any sensible degree, to the soils reposing on them, must be utterly

rejected. In this view of the subject, all soil is very nearly the same ; and no material difference, from geological causes, is allowable in our general estimates of soils. Numerous facts tend to establish this conclusion with the utmost clearness. No greater diversity of production, no greater difference, in kind or quantity, is found connected with soils supported by different classes of rock, than in the instance of soils reposing upon the same specific bed: and it is a curious fact, tested by the most rigid analysis, that soils reposing upon immense beds of limestone, has less of the constituent lime in their composition, than soils beneath which the limestone is entirely absent. How far soil may be affected by the disintegration of rock, reducing it to a state of pulverulence in a long course of ages, and so blending it with soil, is a separate question entirely. Our position, contrary perhaps to the generally received opinion, is, that imbedded rocks exert no known appreciable influence upon the soils by which they are covered ; and should not be relied upon, to any extent, by either the philosopher or the cultivator. The supposition we here oppose has, no doubt, been greatly strengthened by the equally fallacious assumption, that all soil is the product of rocks, subjected to the processes of disintegration ;— a supposition as improbable *apriori*, as it is unallowable on the ground of examined facts. The doctrine that soils are geologically determined by the rocks beneath them, is certainly not susceptible of proof, except in relation to given localities, — limited tracts, which instead of establishing, can only be regarded as exceptions to the general rule. Soils do not take their character from the rocks underlying them: and in all soils will be found all the inorganic elements, such as phosphate and sulphate of lime, the alkalies, and other constituents necessary to the common purposes of production. The only difficulty is, to find them in due proportion, in a state

of proper equivalence in relation to each other, and also to the organic elements composing the gein, or vegetable mold of soils. The soils covering all the principal rock formations of geology, say thirteen, subjected to the most rigid chemical tests, furnish within a very trifling per cent, the same amount of gein, soluble and insoluble, and selected from a district of country nearly equal in territory to the whole State of Kentucky ; and as the earthy and metallic ingredients are seldom or never wanting, and it requires proof that the salts are to any considerable extent, derived from the rock foundations of soil, and gein being essentially organic in origin, it furnishes strong presumption that the *rock-soil* theory does not affect the character of soil, to the extent usually assumed by its supporters.

The principal fact, seemingly opposed to the assumption that rocks do not affect the soils resting on them, is, that the fossiliferous and trappean classes have a small per cent. more of lime and magnesia in them, than the granitic and nonfossiliferous ; and as these are known to influence soils, it may be thought by some, that what we assume is not correct. When, however, it is taken into the account, that the excess of lime and magnesia in the former class, is inconsiderable, and especially, that we have no reason to believe, that in rocks underlying soils, it is detached and eliminated in sufficient quantities to be of any service to the soil, our reasoning remains unaffected by the fact alleged. Other circumstances being equal, all the food-growing plants flourish equally over every class and kind of rock formation known to belong to the crust of the earth.

Take the extended belt of the earth's surface found between twenty and seventy degrees north latitude, exhibiting every variety of rock formation, and yet within the entire range, no where are the cultivated crops affected by

the chemical constitution of different rocks beneath the soil. It is to be feared, that many are inclined to regard geology as throwing more light on the subject of agriculture than facts will warrant. If, for example, it be a fact that soil is not essentially effected by the rock formations subtended beneath, and that it is derived, in very small proportion, from the gradual abrasion, and pulverulent matter of rocks, — if it should turn out, as we have no doubt it will, in the progress of science, that the mineral ingredients found in soil, are only nutritive in combination with other elements and agents, organic and inorganic, and especially the former in the shape of gein, the great supplier of carbon and the gases, it must be seen and felt at once, that we may rely upon the contributions of mineralogy and geology, in connection with practical agriculture, beyond their actual ascertained value. While the value of each is, in some respects, real and important, it is relative and contingent, and must conditionate and determine production much more limitedly than has generally been supposed.

The best soils we have exhibit the following elements, in very nearly the proportions named. In one hundred parts, 60 silica — 15 or 16 alumina — lime 3 — oxide of iron 2 — manganese 7 — soluble gein 4 — insoluble gein 5 — potash 3 — soda 1 — magnesia 1. The salts and gein, you perceive, must be from four to ten per cent., in order to decide fertility; and the question arises, to what extent can the different kinds of subjacent rock, such as granite, gneiss, and limestone, laying at a depth, generally, of from fifteen to one hundred feet beneath the soil, exert any very decided influence upon these ingredients? And especially to what extent are the salts and the gein, (the principal elements of fertility,) affected by the rocks beneath? That salts, in some instances, and to a limited extent, are supplied by rocks, is admitted; but does it follow, or is it

possible to suppose, that they are furnished usually, and in the requisite quantity, by the deeply imbedded strata supporting soils? Must there not be, and is it not known, that there are other and less doubtful sources of supply? In the chemical and mechanical action and reaction going on in successive ages, between the earthy materials of the world's crust and surface, may we not have greatly the larger part of the dust and debris ascribed to the disintegration of rocks? A few specific kinds of earth constitute the inorganic portion of soil. The principal are silex, (sand) alumina, (clay) and limestone. The word lime, is used vaguely to denote all forms of calcareous earthy matter, but its more common and restricted meaning is confined to the artificial product, obtained from the carbonate of lime by burning, such as marble or limestone proper. In nearly all its known states and relations, however, it is supposed to perform important functions. A more general analysis of soils will give the following elements; and in decreased proportion, corresponding with the order in which they are named. Earths, (as above,) water, vegetable mold, decayed animal matter or substances, salts, ores, alkalies, and gases. Ask yourselves now, in what proportion the sands, the clay, the water, the salts, the ores, the alkalies, the gases are derived from rocks? Must not the proportion be inconsiderable? That there is a contribution to some extent, is admitted; but that it is sufficient to determine quality, and give character to soil, is a position unsupported by any evidence we have met with on the subject.

We do not object to a geological classification of soils. It is convenient, and for general purposes proper; and our only motive for introducing the topic, has been to check what we regard, as a prevalent propensity to over estimate the manner in which soils are affected by geological formations in the earth's crust supporting them.

Chemistry admits of a much more extensive application to agriculture, than geology. The rationale of vegetable life must be sought in the elementary principles of vegetable structures. The composite ingredients constituting the fabric of a plant, must be ascertained, and chemical analysis enables the inquirer to reach the desired result. By the aid of chemistry, most important conclusions have been arrived at, affecting the laws of vegetable life. The principal earths found in vegetables are lime, silica, magnesia, and alumina. The principal alkalies are potass, soda, and ammonia, metallic oxides — iron, and manganese. Carbon, oxygen, hydrogen, and nitrogen, viewed as constituent uncombined elements in physical nature, may be said to form the substantial essence of the vegetable world. In this way, chemical analysis lays bare the constituent properties, and unfolds the essential physiology of vegetable organization, and furnishes innumerable data for the guidance of the cultivator of the soil. It explains the nature, elements, and changes of soil, as the source of vegetable production. It teaches us the organic structure of plants, and unfolds the processes of vegetation. It makes us acquainted with the conditions and agencies most essential to the vital functions of vegetable growth, indefinitely enlarging the sphere, and improving the various kinds of production. Among the conditions and agencies essential to the living structure and growth of plants, the most important are soil, air, water, food, gravitation, affinity, light, heat, electricity, and in the instance of agriculture, human agency comes in, as indispensable to the intended result.

A slight acquaintance with the vital functions of plants renders it certain, that both chemical and mechanical laws and tendencies, are resisted by the vital principle, and subordinated to it. — Such as affinity, repulsion, cohesion,

gravitation, &c. All the agents and elements of vegetable production are subjected to the control of the vital principle. Chemical affinity, as met with in vegetable compounds, by which matter of one kind has attraction for matter of an opposite kind, performing offices entirely variant from those of cohesion and gravitation, attracting and holding together, in the same compound, different kinds of matter, until some *third* kind, by the same or some other law, leads to decomposition; and in this way, operating results in the vegetable economy, as important as they are, in many instances, inexplicable, are controlled by the vital action of the plant. The laws of chemical affinity extend alike to organic and inorganic elements and compounds, and are susceptible of indefinite application in the practical pursuits and relations of agriculture. As these affinities all operate by *fixed*, and generally *unalterable* laws, as it regards established proportion, exact relative equivalence, each with the rest in every compound, by means of chemical analysis, the constitution of soils and plants is readily determinable. The most important lesson thus learned affecting the interests of agriculture, is, that the several kinds of soil, and the almost infinite variety of vegetable productions, are invariably compounded of a few simple substances, in nearly given, and always ascertainable proportions. The chemical forces too, of light, heat, and electricity, come in here for a moment's notice; not only operating numerous modifications of the action of affinity itself, but acting directly upon all the vital functions of vegetation. It has been seen that these chemical forces, are held in subjection by what is called the *vital force* of the plant—its living power, especially in connection with the organic and inorganic elements of soil. What this catalysis, or catalytic power of the plant is, we do not attempt to explain; but as its presence in the soil gives birth to otherwise unknown



phenomena, we are obliged to recognize *life* — the vitality in question, as invested with special agency in relation to all the proximate principles of vegetable growth. Organization results *only* from this *living* principle ; and the vital force of which we speak, is phenomenally different from every other known force in nature. The process of the absorption of food by the leaves, and its imbibition by the roots, as the organs of nutrition, proves not only the existence of the vital energy of plants, but its power to resist chemical affinities, gravitation, and the alternations of heat and cold.

The great peculiarity of the living energy of plants, is most strikingly exemplified in the productions of vegetable life. These have *never* been, never *can* be produced by any possible combination of merely chemical or mechanical agents. These formations exist nowhere, never can exist anywhere in nature, however assisted by art, except under the direction of the *living principle* now claiming attention. The great fact to which we now advert, giving birth to a thousand other facts, is most essentially connected with all the processes, and the entire system of tillage. The soil and atmosphere are depositions of food for plants, and also the media of communication to the roots and leaves ; but the food from both soil and atmosphere has to be modified and prepared, in order to reception and assimilation by the plant ; and here, the catalytic force alluded to, is indispensable. The soil and the living plant form a galvanic battery by which the decomposition of soil is effected for the purposes of nutrition, and the vital functions of the plant stimulated and developed. And is it not equally certain, that a similar battery for similar purposes, is in action between the leaves of the plant and the atmosphere ? The principal substances thus eliminated and prepared for food, are carbonic acid, water, (oxygen and hydrogen) ammonia,

the alkalies, alkaline earths, metallic oxides, different kinds of salts, and the several organic substances entering as constituents into the formation of vegetable mold or the gain of soils. Let an example explain what we mean. Look at the electricity of soils. In pure silica or sand, it is wholly negative. In the case of alumina, lime, magnesia, iron, and the alkalies, it is wholly positive; and in either case, absolute barrenness is the result. Nature and art, however, furnish the corrective. Vegetable and animal substances in the soil, are constantly generating acids and alkalies: the former negative, and the latter positive in their electricity. These produce *electric action and currents* in the soil, directly affecting the constituents of soil and the functions of plants, as assumed above. If then, a soil be predominantly acid and negative in its electricity, or alkaline and positive, and of course, in both cases barren, let the farmer, as he can by well-known processes, neutralize the acid and alkaline qualities, so as to balance the electro powers of the soil, and fertility will be the result. Such views, however, cannot be extended.

In an address, more or less miscellaneous in its character, it cannot be expected that we enter very minutely, or at any considerable length, into strictly scientific distinctions. While it may be proper briefly to state, it cannot be expected that we attempt to elaborate the chemical conditions known to be essential to the existence and development of vegetable life. It cannot be looked for that we attempt to explain, in any detailed manner, how the processes of organic nature are subject, primarily, to the operation of chemical laws, and yet afterward superior to them, in the instance of each specific organization. In the instance of each specific vegetable, we have a well-known complexity, an undoubted diversity of parts, variously dependent upon each other, and jointly tending to secure

the same result ; and it is the business of organic chemistry, as applied to vegetation, to detect and illustrate the agencies and conditions essential to the *existence* and reproduction of these living organisms. In each, the parts met with are reciprocally *means* and *ends*. Each depends upon the other, and they mutually subserve the complex purposes of the whole. To understand the constituent elements, therefore, the conditions of growth and development, and the kindred facts of their philosophy, it is necessary to take into the account whatever may serve them as nutriment, the productive supply of substances affording nourishment, together with the *sources* whence these substances are derived, not less than the processes of assimilation, implied in the changes they undergo in becoming the food of organized bodies. Whenever the organic and inorganic divisions of nature, are subjected to examinations in this way, we learn that, primarily, the animal kingdom is dependent upon the vegetable for growth and supply ; and the vegetable, in return, upon the great mass of inorganic substances. Hence, no adequate comprehension of the subject, in its more minute and philosophical relations, is possible, without an extended appeal, not merely to chemistry, but to the kindred sciences of mineralogy, geology, botany and zoology, whose fixed laws are directly connected with the vegetable kingdom ; and either directly or indirectly with the animal, also. The physical should always be distinguished from the chemical properties of soil ; and yet, both studied in connection, as it will often be necessary to consult each class of characteristics, in order to secure the required combination. Thus, soils distinguished as wet and dry, light and heavy, warm and cold, may be more influenced by local physical causes than by their actual chemical constitution, and their cultivation and treatment should vary accordingly.

On the subject of chemical conditions and agencies, it may be proper to add, that in the vegetable economy, carbon performs a most important part. It constitutes from forty to fifty per cent. by weight, of every part of all the plants cultivated for the food of men or animals. Oxygen, tangibly known only in its gaseous form, is the great sustainer of animal life. It constitutes twenty-one per cent. of the bulk of the atmosphere. It forms eight of every nine pounds of water. It constitutes nearly one-half of all the solid rocks, and of the entire crust of our globe, and of all solid substances about us; and in the instance of animal and vegetable substances, *more* than one-half. Its presence and action are essential to vegetable life.

Hydrogen, like oxygen, is only known to the senses in the shape of gas. Of the bulk and weight of animal substances, it forms but a small percentage. Of the weight of water, it constitutes one-ninth. Into the mineral masses of the globe's crust, it does not enter, coal only excepted. It does not exist in nature in a free state; and in such state is not necessary to the life and growth of animals or vegetables. Its adaptation, therefore, to the purposes of vegetable and animal life, is only in combination with other elements and properties. Nitrogen, too, is known only as a gas. It forms seventy-nine per cent. of the bulk of the atmosphere. It is found in some vegetable, and in a large number of animal substances. It is not found in any of the great mineral masses, except occasionally it is detected, in very small quantity, in the vegetable formations of coal, usually ranking among minerals. As an organic element, it is not abundant in nature, and yet is important to the vitality and development of plants and animals; and through the medium of spring-water and rain-water, imbibed from atmospheric air, it reaches and nourishes vegetation.

These elementary bodies form the principal part of all organic substances, and may be regarded as the raw material upon which the chemistry of vegetable life and the animal organism operates, and from which, in the one case and the other, its innumerable constructions are molded. With very few exceptions, all organized bodies consist of the four substances just described. In vegetable substances, however, they are very unequally distributed. In a thousand parts of wheat, for example, we have four hundred and fifty-five of carbon, four hundred and thirty-one of oxygen, sixty-one of hydrogen, forty-two of nitrogen, and the balance in organic matter, say ash. The uses and modifications of these great constituent elements of physical nature, are endlessly varied, throughout all her productions, organic and inorganic. The principal ingredient of water, is also the principal ingredient of rock or stone. The sole constituent of the diamond, sparkling upon the brow of beauty, enters, in the proportion of some fifty per cent. into the composition of a potatoe or cabbage-head. The elementary matter which, *last* season, pointed the thorn and the briar, and prepared the sting of the nettle and thistle, may *this* season, regale your senses in the rose, the grape and the peach. The marble slab, the block of limestone, the loaf of bread, the black lead pencil, the blushing rose, beautiful hand, eloquent and lovely face — all the same — one in substance in nature's laboratory! Part of the finest eye before me, brilliant with the coruscations of thought and feeling, may have been the snuff of a candle, and may yet be cinder!

Such facts and data in the general constitution of nature, give birth to important practical results. Let a single example explain. A vigorous and abundant vegetation is important to health. Excess of carbonic acid gas, is decidedly injurious to animal life; and it is known that its

formation is constantly going on in every instance of combustion, putrefaction, fermentation, and animal respiration, beside many other operations upon the surface of the earth, unceasingly charging the atmosphere with this gas, while the only general operation in nature, by which it is abstracted in necessary quantity from the atmosphere, and neutralized in combination with the soil, is vegetation. Hence, abundance of vegetation is favorable to life and health; and rural scenes and localities decidedly more healthful and invigorating than any other. It was a part of the religion of the ancient Persians to plant trees about their homesteads, and it *ought* to be a part of *your* religion, too!

It has been seen that our world offers us five grand divisions. The aerial, the aqueous, the mineral, the vegetable, and the animal. Man is essentially dependant upon each. Directly, he derives subsistence from the animal and vegetable kingdoms, as animal life can only subsist on what has *had life* before. Indirectly, however, he subsists alike upon the other three; and in the most direct sense, he is dependant upon them for life and habitation. How important, then, that each should be understood, in its proper scientific relations! How intimate is the connection between these several divisions of earth, and the vegetable burdens and animal tribes, which it is the business of tillage and husbandry to provide for the use of man!

Further, the theory of the action of manures can only be understood by an appeal to chemistry. We must first understand the action of the elements of soil upon each other, and *how* vegetation is affected by them, at the same time. No acquaintance, however extensive, with mineralogy, geology, or descriptive botany, can possibly be of any service without a resort to chemistry. Select a fact, important to be known. Carbonic acid, and the carbonates in

soil, let loose — set free the potash, lime, soda, magnesia, and alumina; and with these, the organic parts unite, as gein, and by the union, we have the formation of gein; and these geotes are again transformed by the carbonic acid, from the carbonate of lime, into super geotes, readily dissolvable, and *essential to fertility*; and we thus learn that gein is a principal agent of nature in dissolving the earthy constituents of soil, and preparing food for plants. The alkalies, let loose as above, act upon the insolubility of gein, and in this mutual reaction and introspection, we have one of the grand secrets of fertilization, as it regards soil. Introduce, now, the living plant into the soil, with its well-known powerful catalytic action in changing the relations of the constituents of soil, (organic and inorganic) and you will have a most vivid perception of the galvanic battery we named a short time since. The presence of the plant in soil, separates the elements of the salts, the earthy, or metallic base remains the same, and the acid of the salt, which thus let loose, acts upon the silicates of soil, producing new salts which are constantly repeating the results of the original salt. Thus, a salt containing in itself no nutriment, is found of the utmost importance in soils, because of its chemical results in relation to the otherwise useless ingredients of soils. Hence, a most interesting conclusion — *without salts and gein* we have no vegetable production. The gein *in solution* is essential to fruit, and yet, without the salts, the insolubility of gein would leave the soil barren.

It has been seen, to what extent soil is influenced by its electric tendencies. Dry, sandy soil, is a non-conductor of electricity. A heavy, clayey, aluminous soil, is but a weak, imperfect conductor; while gein, which is positive in its electric affinities, in relation to the other properties of soil, necessarily becomes the principal medium in the

electric circulation, indispensable to the results of effective cultivation. It has also been ascertained that the small per cent. of nitrogen found in plants, and not only favorable, but essential to vegetation, but which is never received and assimilated in its gaseous state, enters through the medium of the vegetable extract of mold or gein, (not from rocks) and tends further to illustrate the importance of this substance, as the prime element of fertility in soils.

We may not have elaborated this topic to the satisfaction of either the philosopher or the man of practice; enough, however, has been submitted, should you regard what has been said as of consequence at all, to challenge careful examination, and the result, we doubt not, will satisfy you, that the great secret of fertility in soils, connects itself with the fact that there must be the presence of matter, which has formed the part of living structures, vegetable or animal, and now blends by chemical action, with the silicates of soil, in the creation of food for vegetation. Take into the account the entire vegetable kingdom, with its hundred thousand tribes, annually coating the earth's surface for six thousand years: include too, if you will, the pre-existing vegetations of geology incorporated with the earth's crust, and the subsoils of (perhaps) every country, and add to these the unnumbered millions of the animal kingdom, in the shape of man, beast, fowl, reptile, and insect, augmenting incalculably the organic accumulations of soil, and you will be able to form some idea of the great constituent of soil, and source of fertility upon which we have been enlarging.

The view we have taken of this subject is practically as old as agriculture itself. It has been taught by experience and practice, for at least, three thousand years. The tiller of the ground, however unskilled in art and science, has looked about him, and disengaged the truth from nature.



He could not fail to perceive the necessity and importance of manuring, as suggested by nature itself, according to whose laws, the annual decays of the vegetable kingdom, and the constant decomposition of animal substances, enrich the soil, in a way obvious to every one. Centuries of experience attest, that all soils require occasional correction and stimulation, by some of the many fertilizing manures, which the experiments of art and science have accredited as efficient agents in the amelioration of poor, and the renovation of reduced soils. It is one of nature's wise appointments, that death in the vegetable world, becomes a source of life, and one of the necessary conditions of renewal.

The moral taught us is, that where soil is not *found*, it can be *created*. Plants must have for food, the substances of which they are known to be composed; and where can you look for the requisite supply of carbon, oxygen, hydrogen, and nitrogen, except in the organic accumulations, in the shape of natural decomposition, composts, manures, &c.;—that is the *gein*, upon which we have been insisting? That these elements are never supplied by rocks, at least to the extent they are needed, is proved, irrefutably, by the fact that without the organic matter in question, as in the instance of deep subsoils, reposing upon rock foundations, the power of fertility is essentially absent.

Upon the real and relative importance of agriculture, we shall not be expected to dilate, except in general terms. Its true *status* in the range of art and science,—in the cycle of productive operations of every age and country,—in the general economies of mankind, and especially, as it regards American husbandry, will appear with sufficient force and clearness by keeping in view the relations between the different parts of the general subject. If science be

brought to the aid of our natural advantages, no limit can be set to the productiveness of our extended territory. Some four thousand different kinds of plants are indigenous to temperate America; to say nothing of exotics, and leaving out of view the thirteen thousand of Equinoctial America. Many of these, hitherto not thought of as possessing value, are being annually appropriated to important domestic and productive uses, such as food, clothing, medicine, and other purposes. We notice the topic here, merely to keep in view the indefinite power of agriculture to improve soil, and increase and multiply its productions. Merely physical causes, such as climate, temperature, &c., must always exert a decided influence on agriculture. Many of the difficulties, however, long regarded as insuperable, are constantly yielding to the arts and appliances of improved culture. Many agricultural products are now nearly universal, such as the annual hay grasses, and the cereal products,—wheat, rye, and barley; corn too, the oat, the potatoe, the pea, the bean, the turnip, millet, and many other valuable agricultural growths, are now produced in great abundance, where formerly it was thought invincible physical causes forbid their cultivation. All tending to show the correctness of the preceding position.

The great object of science, applied to agriculture, is the *improvement of soils*, and the consequent augmentation of their productive power. There is seldom any material defect as it regards the *mineral* ingredients of soil. The principal difficulty relates to organic matter and salts, say gein and salts. By reducing all the elements of soil to three classes, the subject assumes a shape less complex and embarrassing to those not in the habit of making scientific distinctions. Let the classes be, *first*, silicates, that is, silicic acid, in union with the several bases, as in the

instance of simple minerals. *Secondly*, salts, as the sulphates and carbonates generally. *Thirdly*, gein, as including all *organic matter*. Without the two *last*, the *first* class of elements would remain inactive, and their mutual reaction upon each other, is essential to the fertility sought in soils. Even the second could not secure fertility, without the third in due proportion. The gein of soils is undoubtedly, the direct basis of agriculture; and the proportion in which it exists, and ought to exist, is the great problem with the farmer. This view of the subject, you will perceive, throws us back upon a former postulate,—that organic decay, particularly vegetable decomposition, is the great generator of fertility in soils; and will in every country and era, creatively determine the amount of production. The vital power of vegetation must have its appropriate conditions, and the practical tests of experience evince, that what we assume, is essential to its finding them. If the hitherto unexplored laws and causes of fertility, can be satisfactorily delineated, it will be like the resolving power of gravitation in astronomy;—it will decide everything else. And should it be found, that these laws and causes operate mainly by the inorganic elements, the gein of soils, (whose constituents are carbon, oxygen, hydrogen, and nitrogen,) as this substance is inexhaustable in quantity and readily under the control of husbandry, the discovery, vitally affecting the life and comfort of unnumbered millions, is too important to be overlooked, in investigations having for their object the improvement of agriculture. It is almost incredible, to what extent the productive power of soil may be enlarged by the means thus suggested, combined with a proper system of compact and vigorous tillage. The ordinary capacity of the field is compressed within the limits of the garden. Too many think an acre of ground not worth inclosing, and yet it contains forty-three thousand

five hundred and sixty square feet, and may yield an annual product worth several hundred dollars. In our *neglect* of the means of fertilization, and proverbial inattention to compressed tillage, we meet with the *principia malorum*,—the essential evils of our agricultural system.

The improvement suggested is variously desiderated as most important. It decides the question of *food* or *no food*.—Whether manufactures shall be supplied with the raw material, or perish. It is always matter of instant and urgent importance; and alike so, with producer and consumer. It is absolutely essential to the common weal of all concerned. Agriculture keeping pace with population and want, is the life-blood of the state. It presents the more cohesive elements of the civic organizations of every country. It is the living source and symbol of comfort, quiet, and sufficiency. It must always furnish the substantial elements of gratification. Whatever other evils may exist, it throws up a mound against the possible invasion of want and suffering. On this subject we have the evidence of the world's history. In view of these facts, how grateful must it be to know, that invariably, the *useful* in agriculture and horticulture, follows improved cultivation over the face of the world. The vine followed the Greeks into Europe. Wheat, the Romans: cotton, the Arabs. The maize or corn, and potatoe, the first emigrations to Southern America. And similar demonstrations are going on every day, over the face of the world. In this way, the extension of agriculture over the entire surface of the cultivable earth, would, no doubt, greatly, almost infinitely, reduce the number and intensity of the physical, and consequent social and moral evils, now assailing humanity, connected with climate, temperature, causes of disease, want and suffering; and the reasoning applies as truly to a *single* country (say our own) as to the earth at large.

Indigence is the greatest evil of every social system; *vice*, alone, excepted. And *where* can the adequate remedy be found, except in *increased cultivation*, as the only basis of increase in the other departments of industry? It is *here* we have manifest the maximum of human interest, in every sound aspect.—The *art of arts* by which we live, time has settled and sanctioned the supreme importance of agriculture, and shown how all others are nourished at her table!

No limit can be set, no prediction offered as it regards the possible amount of production, while the great *basis* of production is kept properly in view. But blot out from the map of industrial enterprise the pursuits, and gradually enlarging power of agriculture, and *then* look at the sequent extinction of other productive operations! Said a homely poet, —

“If sun-light from the dial be,  
But for a moment banished,  
Turn to the silenced plate, and see!  
The hours themselves are vanished.”

All productive industry may be reduced to a very simple classification.—The necessaries, the conveniences, the ornaments, and the luxuries of life. This classification seems to exhaust the aims and purposes of production; and yet how essentially are *all* these traceable to agriculture! Assume the population of the earth to be ten hundred millions. Say each inhabitant, upon an average estimate, required only ten pounds sterling worth of food, for annual subsistence; then, the annual production of the globe, all having a vegetable basis, would amount to ten billions pounds sterling each year, in the article of food only! You can readily deduce the necessary inference as to the future. The landed surface of the globe presents an area of forty-nine millions of square miles. Were this entire area peopled everywhere, as densely as in England, and the

average cultivation equal, it would support a population some fourteen times greater than that of the whole world at present. That is, the average agriculture of the earth's surface, being equal to that of England, it would sustain a population of about fourteen thousand millions! Such estimates may help us to form some idea of what the power of agriculture *might* become, by means of the application of science and art. As it regards our own section of the globe, — our country proper, with a territory extending through some thirty degrees of latitude, and double the number of longitude; — with an area of about two millions two hundred thousand square miles, — with every variety of soil and climate, — unrivalled in geographical and physical advantages, (infinite in number and variety) as a productive nation, we have the advantage of every other on the world's surface, and are capable of becoming whatever we choose to be; and how Kentucky, as a section, will compare with the balance of the territory, it is not necessary to tell you.

Although agriculture be an essential element of civilization, yet it is equally true, that it will always be greatly influenced by the state of society, and especially of science, in any country. Diffused scientific information is essential to perfection and finish. Multiply common schools, high schools, and colleges in a country, let natural philosophy, chemistry, and physiology be taught extensively and thoroughly, in connection with studies usually receiving a larger share of attention, and it will not be long until agriculture will feel the impulse. This reciprocity of influence, and intro-susception of elements, will be obvious to all. Viewed in different aspects and relations, agriculture is both cause and effect, as it regards civilization. It always precedes, and yet is always improved and perfected by it. Agriculture, meaning earth's culture, including

field, forest, garden and landscape, combines the *utile dulci*. It involves the elements of order, taste, and beauty; forcibly reminding us of the classic traditions, — that the leaves of the acanthus growing round a basket accidentally left among them, suggested, from the fineness of the effect, the first idea of the Corinthian entablature; and that the interlacing, higher branches of a majestic grove, originated the columns and arches of the grand Gothic cathedral! Nor is it at all unlikely that our taste for proportion, order, elegance, and beauty, has been almost entirely excited and formed, from the unconscious observation of the appearances, figures, and constructions, found in the vegetable world about us. Let those who choose to look upon agriculture as one of the homlier arts, do so; meanwhile, those who are better informed, will not fail to perceive the *belle alliance* between it and the arts of design and ornament generally. Even the inspired similitudes, by which, in the revelations of Christianity, the glory of her triumph upon earth, and the consummation of her hopes in heaven, are imaged to human conception, are selected from the scenes and interests of vegetable life, and the laws and relations of rural economy.

What truth, by its self-evidence, is more obviously above reasoning, than that the study of nature tends to enlarge, soothe, and purify the mind? What passage in the volume of nature can be read without interest? Amid rural scenes and occupations, what significance of purpose, and grandeur of proportion, arrest and entrance! Man is in more direct communion with nature, and his mental habitudes, the affections, and the tendencies of his nature, develop more equally, and with less of impulse and passion, when engaged in agricultural pursuits, than amid other scenes of secular and social activity. The mind, in constant

of vegetation, must be insensibly influenced by it, in everything relating to taste, and the gentler sensitivities of our nature. The fair and the beautiful, the uniform and abiding in nature above, must be prolific of the gentler influences, and favorable to all the kindlier virtues, and more endearing sympathies. Nature unperceived, exerts a chief,— a foremost influence. Man finds himself breathing an atmosphere of vigorous thought. Unobtrusive it may be, but always ennobling is this fellowship with nature. The starry vigil, the stilly dew, the stirless, brooding rest of atmosphere, forest, and *all*, as if hushed by the angel of repose,— the tender and chastened alternations of light and gloom, must give an elastic evenness of pulse, a springy quietude of emotion, favorable to health and virtue. The whole living panorama of nature gives its impulse and inspiration. Amid expansions of vernal luxuriance, unfolding their vigor and beauty to the eye, soothed by the music of the breeze, the whisper of the zephyr, the chirp in the grass, the hum in the flowers, the sonorous sounds, and sunny aspects of nature, blending with the colors of the landscape and the azure of heaven,— he who does not imbibe pleasure and instruction, must be a miserable effigy of the image, whether of God or man! Who does not realize a rejuvenescence of his whole nature at the approach of Spring, and under the reviving influence of rural veneration? Who does not feel the freshness of the mountain, and the gladness of the rill! The life and revelry of wood and bower! The grand and picturesque of nature's drapery! Such a scene must leave itself upon the mind. What kind of a heart is that, upon which the music of nature, the toned gladness of hill and dale, the æolian murmur of grove and forest, are thrown away! Have the beauty and bounteousness of nature been lavished without meaning or moral! Why this waste of loveliness;



such grandeur unenjoyed ! Existing in natural fellowship with earth, air, and ocean, and in constant intercourse with the multitudinous forms of magnificence, beauty and life, activity, passion and enjoyment, man has revealed to him, whether he imbibe it or not, the true poetry of nature. Here, he meets too with the primal sources of intelligence, and *all* about him becomes the alphabet of useful knowledge. Who can be ignorant of the fact, that the physiological structure, and pathological habitudes and affections of our physical nature, affect the character and destinies of mind ; and yet how vastly, although it may be imperceptibly, are *these* influenced by the inorganic, animal, and vegetable worlds about us ? And why should it be regarded, by many, as strange ? A sylvan, intended as God himself declared, to be an agricultural scene, with all the attraction of vegetable supply and vernal beauty, was the theater of man's creation, and the index of his earthly destiny ; and would not a beneficent Creator pre-adapt his nature to the aspects and phenomena of the physical world about him ?

With the history of agriculture, as a simple registry of facts, you are too familiar to allow its introduction. Its natural history and philosophy are more important here. It is the first, the oldest, and the broadest of all the fields of human activity. It has always given direction to the course of human destiny. It is the great foundation interest of human society. It has always existed, a fundamental arrangement in the economy of human life. It appears in the first, and every subsequent era of human history, as the great sustaining basis of supply and sufficiency as it regards both want and gratification. It is a grand primeval interest, vitally affecting the very existence of the living millions of each successive generation. *It alone* meets the first great want of man. It is a singular fact, that in the only history

we have of man's creation, one of the final causes, — a grand primal reason for his creation, is connected with the culture of the earth. When God saw there was not a man to till the ground, he proceeded to create man, and placed him in the garden, "to dress and keep it." Before sin had entered our world, before death had become a part of the physiology of man, Divine appointment had connected his physical and social destiny with the cultivation of the soil. Agriculture, thus coeval with man's existence, and connatural with his being, has furnished not merely the antecedents of important events in history, but of great historical eras. It claims an originality, combination, and permanence of relation, to which no other art or pursuit of man, can lay claim. It may be depressed in a thousand ways, but can only be destroyed by the extinction of our race! As the central point of unity in the whole field of production, vitally affecting the internal economy of society, it must be received as the *genus*, with regard to every species of productive labor. To every man, it is nature's first mandate, and obedience always practicable. It marked the dawn, has distinguished the progress, and is destined to crown the last stage of human improvement. It has ever been the grand school of invention, the birthplace of all the *useful*, and nearly all the other arts. It is the great regulating principle of vitality in the growth of nations, and the expansion of civic improvement. All history shows it to be the true, and only universal nursery of civilization; and in every respect, the most fundamental arrangement in the economy of human life.

In agriculture, we find the elements of duration and increase as it regards all production. Even change gives stability, and strength is derived from decline, in the ever varying vicissitudes of fortune and trial, marking its history. In the whole drama of national story, the truth obtrudes

itself upon our notice, in all countries and every era, that the basis of physical improvement is to be sought in agriculture; and as intellectual improvement can only keep pace with physical, it must be seen at once, that the intellectual and moral character of a people, must be largely determined by the relative state of this great economic interest. You point us to commerce and manufactures, trade and exchange, the productiveness of the arts, professional skill, and all the thousand *etceteras*, to which the hopeful industry, or designing cupidity of man has given birth; but did you ever reflect how exactly *all* these, especially the principal,—manufactures and commerce, co-ordinate with the *amount* of agricultural production? What did Babylon, Tyre, and Carthage know of commerce, for example, until the plains of Messopotamia, and the valley of the Euphrates, the fertile districts of Phenicia at the eastern head of the Mediterranean, the rich fields of Fez and Morocco, and the whole northern coast of Africa, were burdened with the varied products of agriculture? In all their conventional aspects, there exists the most intimate affinity, (shall we call it appetency?) between manufactures and commerce, on the one hand, and agriculture, on the other. And by extending the examination, you find agriculture in close and almost vital conjugation with all the arts and sciences of life. All the arts of human subsistence and comfort, are essentially incidental to agriculture. The primary interests of production must always be connected with the soil, and all other forms must be lateral and subordinate, or want of harmony, and unhealthy action, will be the result. Commerce, manufactures, and the arts, flourish best when they turn to agriculture, as the common replenisher of the whole field of life.

We wish the subject of agriculture not only to be looked at, but carefully examined *in situ*, in the relation it sustains

to all the departments, subdivisions, and more minute means and methods of production. We can only glance, however, at a few, and often unrelated particulars. When Greece and Rome, in their better days, were found in the field, amid the scenes, and devoted to the pursuits of husbandry, wedded to the farm, the vineyard, the garden, the rural homestead, they were free, virtuous, and invincible. But when Greece and Rome were afterward found in crowded cities, and luxurious capitals, they began to degenerate; and in the instance of both, a single capital became the grave of Empire! Take the mythology only of Phœnicia, Egypt, India, Greece, and Rome, and regarding it as the exponent of the intellectual character of a people, it may be seen at once, to what extent agriculture gave character to their fortunes and destinies. The finest forms of civilization known to history, found among the Celtic and Teutonic races, have always been essentially rural. The pioneers and missionaries, alike of civilization and Christianity, have never, in any age or part of the world, been able to affect the civic improvement or Christianization of savage and nomadic tribes, until they first succeeded in attaching them to the soil, as fixed rural cultivators. Where is patriotism likely to be so strong and vigorous, as in the country where the homes of the population are surrounded by the comforts and elegancies of rural cultivation, creating the most enduring local attachments?

Were agriculture allowed its proper place, and permitted to fulfill its purposes, it would, in every country, affect the entire civic organization in some of its most important features. Take the case of the learned professions so called, as law, medicine, and the pulpit, not only burdened by supernumerary thousands, embracing them for a livelihood, but suffering disreputation and inevitable disgrace, by a thronging multitude of mediocre aspirants, who, under

a different state of things, would have added dignity and sufficiency to place and station, in a sphere of application where they might have excelled, and surrounding themselves with the attractions of taste and utility, might have maintained an enviable position in the social scene. If not proudly high, at least, not meanly low.

The facts we adduce, although not, in many instances related among themselves, bear, nevertheless, upon the staple discussion — how far science and art may increase the capacity of agriculture to produce? And it is time, perhaps, we were making the application of general data and reasoning, to American, and particularly Kentucky agriculture. Assume the wheat crop of the United States to average twenty bushels to the acre; the corn, the rye, and the oat crops, thirty; — the potato crop, two hundred. Take now, the present aggregate of production, at current average prices; then assume further, that improved soil, and methods of production, shall increase the average grain crop, only six bushels to the acre, and the potato crop, but twenty-five bushels, and these items alone, would add to the annual aggregate income, about a hundred millions of dollars!

Apply similar data and reasoning to the entire hay and root culture of the United States; the tobacco, hemp, rice, cotton, sugar, and other valuable products, and you have at least fifty millions more. Let it be borne in mind now, that this one hundred and fifty millions, is simply the *interest* upon the additional capital created by the increased productiveness of land and labor, by the method we have been recommending. The *capital*, you can calculate at your leisure. This is not poetry, nor yet a South Sea dream. It is a plain question of facts and figures. Can the average grain crop throughout the United States, be increased six bushels per acre? The potato crop, twenty-

five? And other items of agricultural production, in proportion? If so, on the ordinary principles of political economy, the result is mathematically demonstrable.

Still further, take the several States of the nation, the character and productive power of the soil in each, the kinds of production, &c., and in striking the dividend, say what portion of the one hundred and fifty millions would fall to the share of Kentucky? Reduce our estimate, even one half, and yet, how incalculably would the State be enriched! Kentucky is essentially an agricultural State; and as a State, can never be anything else. And *as a State*, she must adopt a plan, (and there is no time to be lost)—a plan, comprehensive, stable, and effective; the results of which, will be, to cherish and develop her agricultural resources; or she must tamely submit to become but a third rate member of the great family of South Western States. As things now are, a large proportion of our cultivators, for want of proper stimulus, ambition, and encouragement about them, instead of enriching, and so cultivating one acre as to render its production equal to two or three, are annually leaving the State by emigration; seeking elsewhere, what they despair of finding here.

In relation to agricultural improvement among us, the majority, perhaps, are ready to approve and applaud; but this does not meet the emergency. Mere otiose assent will not do. *Action*, prompt and decisive, is called for. We have been amateur theorists, and holiday patrons long enough! That Kentucky should do something for agriculture, and do it soon, seems to be admitted by all. Conviction and feeling to this effect, are strong and prevalent throughout the State. The obvious, urgent necessity, of a rigidly scientific—geological survey of the State, developing its natural resources, for productive purposes,

has been so often and so ably presented to the notice of the legislature of Kentucky, I despair investing the topic with any additional interest or urgency, by anything I could add on the subject. The light that would thus be thrown upon our natural resources, in relation particularly to the iron and coal, imbedded as we know, in inexhaustible quantities, beneath a large portion of our territorial surface, and also in reference to kindred mineral treasures, the varieties of soil in different sectional localities, together with the means and methods by which both — all, might be turned to most effective account, would soon, not only indemnify the State on the score of expense, but augment her productive power, almost incalculably. Let a thorough and skillful survey of this kind be instituted by the legislature, and prosecuted by a competent corps of engineers and scientific persons, for minute, accurate investigation and report. Let the survey proceed under the supervision of an enlightened board of commissioners, constituting a regular, scientific bureau, at the seat of government, receiving quarterly reports from the corps of survey, and reporting (themselves) annually to the legislature. Let such a policy be adopted, and vigorously acted upon, and before the survey is completed, the entire system of production in the State, will assume a new aspect. New sources of wealth will be brought to light. New channels of productive industry will be opened. Extensive demand will be immediately created for skillful voluntary labor, without which, no improvement can take place, and the state must always labor under a dead palsy. The feudal policy, as found in Kentucky, in the satrapies and principalities of landed lordship, by which production and consumption, are now so fatally obstructed and impoverished, would yield to a more natural state of things. The unmeaning madness by which half the best lands of the state, are

rendered, not only utterly unproductive, but a constant source of pauperism *within*, and banishment of the best class of laborers, *beyond the limits* of the state, would be too well understood to produce further mischief. The sagacity of self-interest would soon teach the lesson,—that land is only valuable in the ratio of its actual contribution to the sum and purposes of production. Who can estimate the effect of a survey, such as we propose, upon the eastern division of the state? This whole division, from the Ohio river south to the Tennessee line, would soon become a rich agricultural and manufacturing region. The coal, the iron, the salt, the copperas, the nitre, and other mineral treasures of this entire region, together with fine soil, fine timber, abundance of water, and all their kindred etceteras, are destined to render it one of the most productive divisions of the state. In the articles of iron and coal, no limit can be fixed to the natural wealth of the state. With the finest geographical advantages — a soil not surpassed by that of Tuscany or Andalusia two thousand years ago,—with a territory of forty thousand five hundred square miles — forty thousand of which may be cultivated to advantage — with a population of eight hundred thousand — with credit and character at home and abroad, as managing your affairs with economy, and maintaining honor and good faith in all your relations — with such advantages properly improved, what may you not become, as a state?

The two great topics, with regard to which we are most deficient, are education and agriculture: (for hitherto, you have not recognized the former as including the latter.) Much has recently been done for both,— For education, by the State. For Agriculture, by the Association I have the honor of representing on this occasion; and by fractional portions of the people; but much remains to be done. Our system of popular education is greatly deficient, and as yet,



has not the suffrage of popular feeling in the state. Agriculture has derived no practical encouragement from the state at all. That something should be done for the latter, and something further for the former, is felt, it is believed, by all, and questioned by none. In view of the common welfare, these topics present themselves as desiderata, requiring the most mature — the gravest consideration. I ask attention to this whole subject, suggestively. I have nothing formal to propose. As the organ of the State Agricultural Society of Kentucky, I have been left perfectly free, to offer opinion, or avow conviction, as I might think proper. It is almost a matter of course, that a variety of plans should have been offered for the action of the state, should the legislature be inclined to entertain the question in any form. Among these, it has been proposed to establish an independent school or college, as an institute of Agriculture, endowed by the state, and under its control, and the project, I believe, has numerous able advocates, in different sections of the state. Another plan has been, for the state to endow professorships of agriculture, in the colleges of the state generally, with a view to scientific instruction in this department of knowledge. Others have suggested, the endowment by the state of a single professorship in some one of our colleges. If the state is prepared for it, the first plan — the establishment of an agricultural college, where the whole range of instruction — the several departments of natural science especially, shall be brought to bear upon the subject of agriculture, is no doubt the best. The second plan, might undoubtedly be rendered extensively available, should the bounty of the state, be so extended to the several colleges of the state. Or finally, much might be effected for the interests of agriculture by the endowment of a single professorship, in some one of our colleges. The utility of either project

would depend almost entirely upon its constitution and management. Unless well constructed and managed, failure would, no doubt, mark the result. On the other hand, rightly constructed, and well conducted, an independent college, or a single department in one or more of the colleges of the state, would, there is every reason to believe, secure the object aimed at. Should the establishment of a professorship, in some one, or several of our colleges, be preferred to a separate institute, it will be well worth while to inquire, whether a *single* professorship of agriculture, as commonly understood, would meet the wants of the people of Kentucky? Are we sufficiently advanced for this? Is sufficient interest felt in the state to justify an attempt to reach the first object, without intermediate preliminary steps? Would not a professorship of geology, chemistry, and agriculture, be preferable, as an initiatory step? Whether the professorship be in *all*, or *one* of your colleges, should not its organization aim first, at the study of geology and chemistry, as applicable to agriculture, and when the advanced state of information on the general subject, the resort of pupils in sufficient numbers, and the popular interest felt, shall require it, *then*, let agriculture be erected into a separate, substantive department.

Long before the agitation of this subject in Kentucky, or perhaps, in any other section of our country, to any considerable extent, my attention was practically directed to the subject, in all its more important details, at least. During my connection with a college in Western Pennsylvania, some years since, I succeeded in the establishment of an agricultural professorship in the institution — the first attempt of the kind, I believe, ever made in this country. The legislature of Pennsylvania was so favorably impressed, as to grant a donation of five thousand dollars; and I

received numerous letters from some of the most distinguished men in the United States, warmly expressing interest and approval, with regard to this, *then* novel experiment. In a letter addressed me by Ex-President Madison, he says, — “It gives me pleasure to find that the trustees are about to attach to the institution, an agricultural department,—an improvement well meriting a place among *the practical ones*, which the lights of the age, and the genius of our country, are adding to the ordinary course of public instruction. I wish I could give value to my commendation, by pointing out the *best mode* of adapting the experiment to its useful object.” The venerable Charles Carroll of Carrolton, wrote me on the occasion, as follows, alluding to the fact, that the professorship had received *his* name, as the “Carroll Institute of Agriculture,” he remarks, — “I consider it a distinguished honor conferred upon me, and it is indeed surprising, that *your* college should be the first to establish a professorship, for teaching and diffusing the science of agriculture, so essential to the welfare of every country, particularly the United States. Great advantages will undoubtedly be derived from the institution. That such may be reaped, and the example you have set, be followed by other colleges, are my ardent wishes.” In a letter addressed me by Chief Justice Marshall, he says, “That agriculture is a science, in which society is deeply interested, no man will deny, and that it may be greatly improved by scientific researches, will, I presume, be generally admitted. A student may certainly derive advantages from such a department. It seems to me to be connected with the department of chemistry. Such a professorship may, I should think, furnish valuable information to the public.” In a letter from John Quincy Adams, he remarks, “The institution of a professorship of agriculture in your college, I believe, will be

attended with salutary effects, and a similar professorship, at other colleges in our country, would constitute an improvement of the system of education pursued in their halls." In a letter addressed me by De Witt Clinton, and only a short time before his death, he expresses the opinion, "That a complete course of agricultural education should be taught, developing the principles of the science, illustrating the practice of the art, and restoring the first and best pursuit of man, to that intellectual rank which it ought to occupy in the scale of human estimation. As agriculture is a science as well as an art, the benefit of such an institution must be great and extensive." Mr. Clay, of our own state, in a letter I received from him on the subject, observes, (writing from Washington city,) "I think such a professorship, properly filled, and its duties performed with zeal and industry, would be productive of much benefit, and it would be no where better situated, than in the fertile regions beyond the mountains. It should be the leading object to teach the practical application of chemistry to agriculture."

I have quoted from the letters of these distinguished scholars, statesmen, and public economists, only those portions which relate directly to the abstract propriety, and probable utility, of agricultural professorships in colleges. Abstractly, you perceive, all are in favor of the policy. The *when*, the *where*, and the *how*, would, of course, have been made a separate question by each of the writers; and will be separately considered by you. Supposing the state of Kentucky inclined to do anything in the premises, I have no personal preferences as to locality, or mode of operation; and the only conviction I feel any interest in avowing is, that in the present state of the science and art among us, any attempt at scientific instruction, should aim, principally, at the application of chemistry

to agriculture, as the best means of diffusing available information on the subject. The relation and application of geology and mineralogy, would, of course, be included. With these remarks I have no more to say on the subject, here or elsewhere, and shall cheerfully submit to the decision of public opinion.

One other chief item, and we are done. It is to be feared that many of us are in the habit of deferring to opinions and prejudices adverse to labor, and but too prevalent in most of our circles,—looking upon labor as unworthy the dignity and hopes of social cultivation, except in particular classes of general society; and who, on this very account, are regarded as existing in a state of relative serfhood, in relation to the other classes. Deference, we say, to such prejudices, existing only in the vulgar inferiority of paraded wealth, and the vagrancy of sentimental idlers, it is to be feared, exerts no small influence, in withholding many from proper action and effort, in relation to the great economic interest we have been advocating. Let us not, however, be discouraged. God and nature, truth and history, all point to labor, as that without which, the requirements of human destiny can never be fulfilled.

Labor is the great law of human improvement. It alone gives man his proper place in the world. God intended our world as the school of industry. Life, with man, is a dispensation of labor. Whether physically or intellectually considered, labor is the great functional vocation of man. It has always been the scepter of power and influence upon the face of our planet. It connects itself with the secular resources, and moral feelings of every country. It is not only man's terrestrial destiny, but is, as we have seen, in direct harmony with his heavenly relations—the final purposes of his being. What is all history, but the record of labor? What historic antiquity, but its ruins? What is

there in it, ennobling our world, not the fruit of labor? What, but labor, has stamped upon the face of the earth, the impress of man's intelligence? It is by the ministry of labor, *men* are made. It is only by labor, the laws of character are determined. Its tendency is, to invigorate, enlarge, and elevate the whole man. Who so likely to feel an interest in the order and welfare of society, as those who create and sustain, the one and the other, by labor? An honest laborer is indefeasibly noble, and we trust him involuntarily. The man who toils for daily bread, and the man who toils for the light and guidance of mind, we *revere*. While on the other hand, the man who earns nothing, having it in his power to do so, cannot in the eye of sound philosophy, be considered, as either virtuous or respectable.—He is neither. The man who habitually violates the law of industry, is unworthy of being trusted. Life, by God's own appointment, is a ministration of toil and endeavor, and he who declines the probation, and resorts to other expedients, as the means of subsistence, outlaws himself from the pale of worth and virtue, and society is called upon by his own challenge, to treat him accordingly! The true dignity of labor is admitted—is felt by every well-ordered mind, in every social scene. Where do you look for manly energy, lofty talent, and unbending virtue, the nobler endeavors, and higher efforts of human achievement? *Who*, but fulfill the conditions of human welfare? Where do you expect high-minded resolve, and moral elevation, force of character, and rugged manhood of purpose and intellect? Upon whom would you rely, to further the progress, and advance the well-being of society? Would you look among those who have spent life without care or occupation? Would you look to the schools of ease and self-indulgence? Would you appeal to the leisured opulence, or unchallenged indolence,

with which our world abounds? *Rather*, would you not look to those, and those only, who by labor, have made the earth ours?—The theater and means of enjoyment and usefulness. Would not your appeal be to those, who by the ministry of labor, supply alike the highest and the lowest wants of humanity — constantly achieving individual and social good,—the good both of body and mind;—diffusing the elements of happiness everywhere, and by all means; and thus gathering about themselves the only veritable distinctions and signatures of manly worth and moral virtue? In conclusion, how forcibly does such a view of the subject, remind us of a maxim of Revelation, the relevancy of which, no one will question!—It is, “that if any man will not work, neither shall he eat.” A truth not more certainly proclaimed from heaven, than it is sure to find an echo in every honest heart!





# CENTENARY OF METHODISM.

BRIEF ADDRESS

DECEMBER 25, 1839.



## Centenary of Methodism.

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THE object of our meeting this morning is special and peculiar. It is in commemoration of the past, and at the same time, with no less reference to the future. One hundred years since, in 1739, the great Methodist body had its first organization, among a *select few* of the *alumni*, and amid the academic halls and groves of the mother-university of England. This then, is the first centennial year of our existence, and we would cherish and distinguish it accordingly. Again, on this day fifty-five years ago, the Methodist Episcopal Church in the United States, was organized in the city of Baltimore, by an authorized deputation from Mr. Wesley, and the European body in connection with him; and hence, we have deemed this day of the year peculiarly appropriate for our celebration.

We repeat, therefore, we meet in commemoration of the Origin of Wesleyan Methodism. And in doing so, we unite with our trans-Atlantic brethren of the great Methodist family, and all other divisions of it throughout the world. In order, however, that the *heart* may engage in the celebration upon which we are entering, it is necessary that the *judgment* approve. And that this may be so, it is further necessary, that we be definitely informed of the objects and interests involved. And to effect this, so far as any present may need information, we submit a brief

statement; glancing, comprehensively, at the whole subject. Not indeed, in the shape of a formal address — not with anything like the formality of a *speech*, but with the brevity of narration and argument belonging to a mere preface or introduction, to be followed by appeals of a somewhat different character, but perhaps, much more interesting to your feelings.

That the centennial year of our denominational existence, should become memorable in our calendar, is, to say the least, natural and befitting. Events infinitely less useful and illustrious than the birth of Wesleyan Methodism, annually become the subjects of periodical or occasional celebration, in this, and every other country; and the effect may be considered as decidedly beneficial, and worthy of commendation. Numerous examples and precedents of Divine appointment, as well as secular ones, originating in the prudential discernment of the wise and good, might be instanced, but the limits of a sketch forbid. The Jubilee-reverence of a great event—the birth of a great people—the hundredth birth-day anniversary of the great Wesleyan family, now spread out upon the length and breadth of the earth, cannot fail to exert a salutary influence upon the character and fortunes of the disciples and friends of a system that can never be reviewed without admiration, and that we are anxious to perpetuate by all the means in our power. We take it for granted, that your views and feelings have already done the subject justice, in the main, if not in detail. Bear in mind then, that we meet to discharge a debt, both of *gratitude* and *service*. We would erect a monument for the past, and an altar for the future! It is a covenant dedication, by which we consecrate ourselves to the cause of God and virtue, personal and relative, including *person, substance, and influence, now and forever*. The question presented by

the occasion is, "What has Methodism effected for us?" And another question, coincidentally, yet irresistibly suggested, at the same time, is,—What in return should we do for Methodism? The principle of appeal, is that of relative justice. If *nothing* has been done for you, you *owe* nothing, nor do we *ask* it of you. But on the other hand, if *much* has been done for you, we ask for a corresponding return. Even Judaism annually tithed *one-tenth* for the benefit of others. Methodism is a system of unsalaried, gratuitous labor. Its founder gave away his entire income for sixty years; and it remains to be seen, what *we* intend to do in the premises. The pecuniary bounty bestowed by the Methodists, in this great centennial solemnity, has been, and is to be presented by the donors, as a thank-offering to the Great Head of the church, for the benefit of every kindred, through the instrumentality of Wesleyan Methodism, as the distinctive denomination of the faith and practice of the body. We acknowledge a debt of gratitude, and we would discharge it, not only by thankfulness for the glory of the past, but by the contribution of means to augment the glory of the future, that we may secure to those who succeed us, the blessings and advantages bequeathed us by our predecessors.

Methodism is to be regarded as a modification of Christianity. In substance, exhibiting nothing new, or diverse from it; and only to be looked upon as a distinct system, in view of its model manifestation as an organic economy, wielded solely for the moral welfare of mankind; and only operating other results, as subservient to this. It is a revival,—(at least, we so regard it,) a restoration of primitive Christianity, disabused of a cumbrous load of surreptitious accompaniment and machinery, not belonging to its nature, and immensely detrimental to its interests. It is to be looked upon, simply, as an exposition, and

practical illustration of the religion of the Bible. All its authority, sanctity, and usefulness is derived thence. There is no system, of government, legislation, law, policy or philosophy, with which it symbolizes. The Bible, and the salvation of men, the Christian revelation, and the present and immortal welfare of those to whom it is addressed, constitute its point of departure, and the goal of its termination. It has never confederated—it has never been embroiled with any other system. Take the two great bodies—British and American—the one will be found loyal, and the other patriotic. And take the representatives of these bodies in every part of the world, and you will find them neutral in every thing affecting “the rights of Cæsar.” They have been in the English Parliament, and American Congress, for fifty years, without ever attempting to influence legislation or policy, in anything affecting themselves. We only ask, for the system, that it may be judged by its fruits.

Conceiving of Methodism as a revival of Christianity, in its primitive power and simplicity, the time of its introduction was both remarkable and appropriate; as a revolution of the kind was never more needed, in the history of the church or world. The former was corrupt and sensual in its ministers and members, beyond all Protestant example. With a few honorable exceptions, (comparatively) a licentious priesthood mingled with the mass of vicious population about them, in all the overt excesses of immoral indulgence, such as gaming, profaneness, sports of the turf and chase, and other kindred irregularities, equally debasing. The world, as distinguished from the church, in England of which we are speaking particularly, was every where hastening to cast off the restraints of religion and morality, and holding up their sanctions as objects of derision, or vulgar contempt. And to facilitate such a result, the

godless philosophy and infidel speculations of Hobbes, Tindal, Toland, Collins, Woolston, Chubb, Blunt, Morgan, Shaftsbury, and Mandeville — followed by Bolingbroke and Voltaire, and a host of infidels upon the continent, had flooded the nation with opinions and parties, utterly subversive of every thing valuable in religion, or wholesome in morals. But at the very moment when this state of things was at the acme of its ripeness and virulence, John Wesley, descended of a long line of worthy ancestors, was in course of training at Epworth and Oxford, as if brought forward by special Divine interference to arrest and counteract the abuse of Christianity *within* the Church, and its denial *without*. And thus, the providence and grace of God synchronized with events—the moral wants and necessities of the times, in producing the revolution we are met to celebrate in this day's exercises.

Methodism had its birth on classic ground—in a university, *then* as *now*, the first in the world, at the very meridian of the Elizabethan — the Augustan age of English literature, and intellectual distinction. Our providential leader was no obscure fanatic, appealing to the lower passions, and baser interests of mankind. A distinguished scholar of the ripest attainments—a clergyman of the English Establishment—a bold and fearless defender of the rights of private judgment—a severe and masterly disputant—indefatigable in labor, and reproachless in character, he presented himself in the attitude of a liberal, but unyielding reformer—the builder up of a new order of things. It was “Athanasius against the world!” The field of battle was a fair one, and long and perseveringly was it fought. Wesley, however, under God, was destined to triumph, and become the father of a great people, of which we form an integral part, and here present ourselves as witnesses.

What the world has long agreed to call Methodism, viewed as a structure, is of providential origin and growth. In its founder, as a whole, it was not the result of design; but, as is often the case, accidental development carried with it more than the force of design, and no preconceived plan, under the circumstances, could have succeeded so well. All this was seen by those interested, if not by others, and (regarded as Providential) was readily and gladly submitted to. In this way, it not unfrequently happens, that a single occurrence or event decides and forms a character, and a single character subdues or controls a nation or kingdom. Often, in this way, has a single voice or pen shaken dynasties, and moulded the fortunes of empire. And of this class in the moral world, were Luther and Wesley. And the revolution effected by the one, in relation to papal Rome, was scarcely greater than that effected by the other, in relation to modern Protestant Christendom. Both were distinguished reformers, and the leaders in great moral revolutions, unique in kind, and unprecedented in the history of the world. Popery attempted to counteract the reformation, by the institution of the order of Jesuits, but with what signal want of success, we need not say. Protestant establishments, at first, essayed the overthrow of Methodism, by the hue and cry of disparagement, and by persecution, — but failing in this, are now rather tamely attempting to rival her, by imitating her plans and modes of operation, under various names and guises. The struggle was fearful and protracted, involving grave and important elements and interests. As Tertullian says, it was a controversy in which “no wind blew, but what was cold and keen.” But finally, the energies and developments of the system, successively broke upon the lethargy of an enslaved church and sensual world, with a momentum not to be resisted.



One of the great and most obvious distinctions of Methodism, as such, and which distinguishes it from every other church and polity, is, that it has from the first assumed, that to be reformed and saved, men must be sought. In this respect, it is to all intents and purposes aggressive. Not waiting (as is the wont of others) for men, places, and localities, to *call*, and *invite*,—but to *go*, *see*, and *inquire*. The “waste and the solitary places,” as well as “the city full,” are startled by its trumpet notes, without any previous negotiation or understanding, and in this respect, at least, we have a revival of apostolic practice, not to be met with, unless in excepted cases, in any other church. The effect has been unrivaled success. Success without a parallel, except in the instance of their great prototypes,—the apostles themselves. Nearly eight hundred thousand living converts, and more than three millions of stated hearers, in this country alone, beside those who have died and gone to their final account, will explain our meaning. Wesley and his coadjutors were first styled Methodists. And subsequently, all his societies, as raised and organized by him, were called the “United Societies.” He gave them an absolutely connectional, instead of a congregational character, both as it regards organic form, and modes of operation. And with very slight modification, this grand feature distinguishes the whole body to the present day. They are *emphatically* ONE, with the great Wesleyan features indelibly impressed upon them, the world over.

We have spoken of your indebtedness to Methodism. Do any doubt their obligations, but let them review their whole lives, and especially, their contact with Methodism. What knowledge, what varied information have they gained from the pulpits, the presses, and complicated labors and instrumentalities of Methodism! What moral impressions, religious views, sentiments, and feelings, have they imbibed

and received from the same prolific source ! What vices have been restrained, what follies checked, what aspirations and ambition awakened and excited ! What healthful hopes, and salient fears has it given birth to ! What share of time and attention has been called off from vicious and degrading pursuits, while worthier thoughts and actions have been the result ! What might, what would you have been, but for all these ? If not directly, and immeasurably benefited yourselves, look at the influence of the system upon others nearly allied to you, and in whom you are deeply interested ! See them reformed, and elevated, as it regards character and rank in society, and now ministering to the happiness of those they formerly injured and disgraced ! Look about you in the world, and see the amount of ignorance and vice, bigotry and illiberality, general dissoluteness of morals, and inattention to religion, everywhere removed or reduced, by the aggressive movements, and moral revolutions effected by Methodism ! Look at all this, and if you see not grounds of obligation, then, with *you* — with *such*, we have nothing to do, and we gladly turn to others. Take our own country for illustration, and let it be at once deprived of nine thousand ministers, with more than half a million of members, throw down and abandon more than thirty thousand churches, chapels, and preaching houses, let twenty effective presses be destroyed, demolish as many colleges and universities, and then say what the effect would be ! And in the proportion that moral desolation would ensue, you are bound to admit your obligations to that form of Christianity we are now considering.

We have seen that it is to Mr. Wesley we are indebted for that peculiar and admirable form of Christianity, which we meet to distinguish, both by religious acknowledgments, offered to Heaven, and benevolent demonstrations, in rela-

tion to man. Upon the character of Wesley, we can barely touch. Brought up at the feet of a female Gamaliel, never, perhaps, excelled among the daughters of Eve, admirably trained and drilled by the talent and example of the Father, and the masterly tact and discretion of the Mother, early placed at school with the best of masters, passing his university course, not only with credit, but distinction,—from his Alma Mater, especially, as the best Grecian in it, early brought to a knowledge of the truth, and burning with zeal for the salvation of others — of *all*,—refusing a local cure, and the trammels of an exclusive establishment, and jealous hierarchy, he is thrown by Providence, upon the bosom of the world, to battle with his enemies, and champion his own cause, as best he may! Trusting in God, and relying upon moral resources alone, he went forward, not knowing whither he was going, or what awaited him! Thousands, however, soon flocked about him, reformed in morals, and devout in life. And in this way, most unexpectedly, Wesley became the leader of a Christian Israel, of which *we* now rejoice to form a part. Deeply imbued with the literature of all ages and languages, profoundly versed in the schools of classic and ecclesiastical antiquity, and his labors and efforts signally crowned with the extraordinary blessing of God, every year marked the increase of his success, and attested the impotence of opposition. With the Bible always before him, he was emphatically, *homo unius libri* — a man of one book. All his steps and all his studies, tended to this, and evinced the truth of his profession.

As it regards his talent and fitness for government and control, as the father and founder of a numerous people, he seemed born to command and govern, both by ascendancy of intellect, and the moral force and grandeur, both of character and action. Thus armed and furnished—

with means and weapons sanctioned by Heaven, without the fierceness of Luther, or the ferocity of Knox, but rather the learning of Erastus, and the mildness of Melancthon, he addressed himself to the comprehensive purpose of evangelizing the world. In his search after primitive Christianity, he disdained no aids, however humble and unimposing. For his first correct views on this subject, he was providentially indebted to the mountains and forests of Moravia, from whence he met with Christian teachers, on his way to America. About this time it was, that he anxiously felt after, and haply found what he had so long been in search of—personal assurances of justification by faith, and the renewal of the heart in the image of God. The entireness of his consecration to God, and the service of mankind, subsequently, has been matter of commendation, in the better part of the church of God, for the last hundred years. On the subject of the variety of his labors, the rapidity of his movements, and his matchless skill as leader, all may be said in one word—he was the Napoleon of the church. For thus viewed, he belonged to *the Church* and the *world*, and not to a party. This, however, was but a general right of property in him, and it is pre-eminently true, that he has bequeathed an eternal inheritance to those who follow in his steps,—to *you*; and it is this fact we would, if possible, bring before you in living picture.

There is another topic not to be overlooked, although we can give it but a single glance. It is the organic construction of the principal division of the Wesleyan ministry;—not as *local*, but *traveling*, combining, at the same time, the functions both of the missionary and the pastor. It was the plan of the apostles and evangelists. This itinerant system is a moral lever, annually achieving results produced by no other means in Christendom. It is now no longer an

experiment. Its capabilities are unprecedented, bearing upon all men and all means, wherever it has been subjected to trial. We appeal to past history. What was Methodism one hundred years ago? Seventy-five? Fifty? Twenty-five? What is it now? Look at it, existing in the meditations of a *single mind*; then in the concurrent opinions of *a few*! Look at the classic band at Oxford!—The first group of penitents at Fetter Lane! Another and another appears! We may not note them! Finally, Methodism finds its first temple in Moorfield foundery; erected for the destruction of men's bodies, but now consecrated to the salvation of their souls. The next appears in Bristol; but here we pause.—The kingdom was soon dotted with them. They multiplied in every direction; and were crowded with worshipers, until "one became a thousand," and "a little one a nation!" So that the celebrated Dr. Southey said, twenty years ago, that they were in England, even at that time, "*imperium in imperio*,"—a distinct and independent people. And since that period they have more than doubled their numbers, and especially their means of influence and usefulness.

Within the comprehension of its range, Methodism includes all the elements, the means and appliances which can be brought to bear upon the welfare of the human mind, whether in its moral or civic relations. It covers the entire ground of religion and morals: of social order and various accomplishment. It is applicable to all men, and all their sin and folly, as well as virtue and worth. It appeals to all human interests, whether of time or eternity. Looking upon it as the most effective dispensation of truth, committed by the Great Head to any section of the church, we cannot but regard its destinies as transcendent in interest, and well worthy the *Centennial Monument*, to which the attention of the church has been so generally

attracted. The diffusion of Christianity, and the consequent extension of holiness and happiness, is the grand function of Methodism; and has been from the beginning: and in this respect it continues to unfold its energies with unre-  
laxed vigor and force. At this very moment it is preaching the gospel in thirty different languages, with nearly a dozen presses employed in heathen lands in the circulation of the Scriptures, and tracts, and publications expository of their more obvious and important contents. Take into the account too, that in all the countries, centers, and capitals of civilization and taste, where the English language is spoken, she is exerting her share of influence, as well as in heathen lands, and at every annual numbering, is seen marshaling her militant hosts upon a thousand different shores! Allow us to add, by the way, that a large portion of the grand moral machinery of Christendom, has been put in motion *since* the great Wesleyan reformation;—such as Bible, Missionary, and Tract societies. How far traceable, under God, to this cause, let all judge for themselves. George the Third of England, gave it as his deliberate opinion, that Wesley and his coadjutors had done more for the interests of religion and morals, than all the other subjects of the establishment in his kingdom put together. A distinguished prelate of the church of England said that Baxter's "Reformed Pastor," was a book no clergyman in the kingdom could read without blushing, *save one*—and that was John Wesley! And this general result connected with Wesley and his associates, has, no doubt, been mainly owing to the fervor and simplicity—the force of thought and eloquence of feeling, with which they have insisted upon the great practical truths and doctrines of the Bible; everywhere giving to the world, in the language of Dr. Chalmers, "the Methodism of its actual contents." Most of the facts to which we have

asked your attention, are matters of public notoriety, and are rapidly becoming incorporated with our common history and literature. Methodism has done nothing in a corner. No bushel has concealed her light. Nothing hidden or exclusive belongs to the system. She has been examined by the ablest censors; she has been questioned by torture. Talent and abuse, sneer and banter have been arrayed against her! She has been arraigned by hierarchies, and kings have been her jurors! How she has passed the ordeal, you can all judge for yourselves. Wherever she is found, she holds herself accountable to the country, the age and the world.

With the origin, character, toils, and struggles, you should connect the triumphs of Methodism. More than a million of disciples within her fold, tells the tale, in brief. But with a membership numbering one million and more, we are to include friends and adherents, amounting to at least six millions in addition. So that, at least, seven millions, to classify them as we do society in general, among the most enlightened and influential of the civilized world, may be regarded as *in the interest*, and promoting the objects of that peculiar modification of Christianity, called Methodism. These are all, in their spheres and places, contributing their dividend to the grand moral result.—But especially, the ministry, annually appointed and removable, by the executive organs of the church. And while we would not disparage others, we look upon them as the moral engineers of the world, found upon the highways of truth and duty, leading from earth to heaven. They are found in either hemisphere — every zone, and nearly every degree of latitude and longitude throughout the circling earth, in all its length and breadth. We find them upon the Thames and the Gambia — in the West India Archipelago and South America — in New Zealand

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and Botany Bay — at Calcutta and the Cape of Good Hope — at Madras and Malta — Ceylon and Madagascar. At Feejee and Vavow, and throughout the Polynesian Isles. You will find them throughout all the densely populated kingdoms of Europe, from the Island-Mother of our own country, to where once stood the primeval forests of the Goth and the Vandal! They are found alike in the palaces of kings, the halls of legislation, and the temples of science; — in the homesteads of competence and industry, and in the huts and hovels of the poor and the lowly!

But let us not lose sight of ourselves. We have seen the obligations of *others*, what are *ours*? What has been accomplished in this country in seventy years? We need not be minute. They have spread from the Atlantic border to the shores of the Pacific — from the Bay of Hudson to the Capes of Florida; and from the Gulf of the St. Lawrence to the mouth of the Mississippi! The American branch, like the European, is annually numbering its increase by thousands. The present year, will give us a net increase of some fifty thousand members. But let us look at the West, particularly. Select ten points, upon any section of western territory, and *who first* carried the gospel to *those*? An average moderate estimate is, that in nine instances in ten, throughout the whole West, it was done by the Methodists. With very few exceptions, they have pioneered the whole evangelization of this entire country. — And do you owe them nothing in return? Do you owe the cause nothing? Will you not contribute your influence and your bounty, to enhance and extend instrumentalities, which by the blessing of God, have been rendered so subservient, not only to *your* earthly and eternal interests, but to those of thousands beside, to say nothing of the common welfare — the hope and promise of your rising country!



You have the premises, in outline. What conclusions shall we reach? I know of no logic that would make these plainer, or give them additional force. I leave it to your conscience and convictions, and the record must tell the rest. When our descendants shall inquire, in 1939, what example we set them, I cannot now say with what emotions, whether of joy or shame, they will turn from the record, which the church has ordered to be preserved among its archives, and thus handed down to posterity!

One word more and we have done. The pecuniary contributions connected with the centenary are all sacredly applied to religious purposes. The objects proposed by the Kentucky conference, are *first*, Missions, — *secondly*, Education — *thirdly*, a permanent fund for the support of those ministers of the church, (their wives, widows, and children) who have worn themselves out in its service, and either rest in their graves, or are the subjects of physical disability and superannuation. Such then, are the purposes to be met and answered by the centennial thank-offerings of the church.

We have seen that Methodism is essentially missionary in origin, constitution, and action. One hundred and five years since, Wesley himself was a foreign missionary among the aborigines of this country. It belongs to the very genius of Methodism, when the gospel is to be taken to any point, domestic or foreign, for its ministers not to inquire, by whom it can be sent? But to be *themselves* ready to take it. Their practical motto is, not to *send*, but *go themselves*. And this is absolutely true of the whole itinerant college — the advanced militant corps of the church, in every age and division of its organization. But in addition to this, our regular missions, in the common acceptance of the term, are more numerous, more expansive as it regards territory, and return a much larger

number of converts, than those of any other religious body in the world; and it is to the support of these, we appropriate one-third of the centennial fund.

Education is an interest about which we need not enlarge. Our academies, colleges, and universities, are the objects of appropriation. And as it regards *us*, our *own college* is the *only* object. The several dividends are to be funded, and the *interest* only used. If, as a church, we would keep up with the advance of the age, we must sustain a competent number of effective literary institutions, elevating their character, and multiplying their number from time to time. Three or four millions of the rising generation have been handed over to us, by providence, to educate and train for life and usefulness, and if we fail to perform the duty, the loss and injury of the church must be irretrievable. If other interests have so much engaged us, heretofore, as to lead us to neglect this great collateral one, it behooves us to make the necessary atonement, by showing the world that we were only waiting until we became able and ready. Now it behooves us to organize formidably, and proceed to action. It is as difficult to retain as to make conquests, and this is strikingly applicable to us, in our peculiar position as a church and people. The literature of a highly civilized country, wields an immeasurable influence; and unless it be found, in due proportion, in the hands of a church, that church instantly loses its influence, in the ratio of such deficiency. To keep, even our present ground,—to retain our present conquests, it is indispensable that the interests of education be duly consulted.

In England and this country, contributions have been made by individuals, in behalf of themselves and families, of from one to fourteen thousand dollars! Largely over a million of dollars has been contributed in the British connection, and although *we* are to be *distanced*, we trust we

shall not be *beggared* by the comparison. Several hundred thousand dollars have been already contributed, and we trust much more is yet to be ; and that at the *next* centennial meeting of the church, our children's children will have occasion to speak well of what their fathers did at *this* !

The subject is now before you. We have spoken plainly, but we trust not arrogantly. We glory in the subject of this celebration, but we would not boast. We would not detract from the claims of others. They are doing much good, and we bid them "God speed." Sincerely do we wish how much good they may do. It will be seen by all, however, that our business connects us with a review of Methodism, not other forms of Christianity, however respectable, or extensively useful they may be. To return then, and in conclusion we take the economy and the effects of Methodism, and we are perfectly satisfied beyond all speculation, that no merely human cause or causes, can be regarded as adequate to the production of such results. The induction leads us to seek a higher agency ; and we are compelled to refer the propagation and success, not less than the origin of Methodism, to the grace and providence of God. The first century of Methodism is gone by, and we have to ask ourselves, "What hath God wrought?" This, we have seen. Now let us ask, what he intends to effect, probably, by our instrumentality, if we meet our own obligations, and the claims of others ? We conjure you by the mercies of God, and the wants of your kind, not to wrong yourselves ! Let not the curse of the needy rest upon your habitations, give your memory to scorn, or fall like blight upon your graves ! Yet again, look at the living hosts of Methodism, congregated on occasion of the first centenary of our ecclesiastical existence, and emulously hasten to identify yourselves with them in the noble sacrifice of doing good.

The term of human life allows us to celebrate but one centennial meeting. If we have anything to do then, specially identifying ourselves with the centenary of Methodism, it must be done *now or never!* The centennial altar is before you, hallowed by a thousand clustering, endearing recollections! Approach it with adoring gratitude for the past, unrestricted consecration as it regards the present, and with delighted, believing anticipation connected with the future! Let us suitably commemorate the Divine goodness, now and heretofore extended to us, and trust *that* goodness in all time to come! Let us *do*, and having done our duty, address ourselves with deeper care and higher joy, to the widening interests and anxieties of coming life! Let the heart's ambition rejoice in the friendship of Heaven and the welfare of others, and be satisfied! And in this way, a life of vicissitude and toil, will close in the hopes of a tranquil death, and the promised rewards of immortality! But should we fail to do our duty, and prove faithless to the high trust reposed in us, the work we celebrate will still go on, and the cause we plead, continue to advance in unobstructed triumph! And when summoned to our final audit, when the lightning of heaven shall scorch the world, and its thunder rock it into ruins, the book of God's remembrance, containing the registry, shall show that *that which we refused to do*, had been done by others!

CLAIMS OF AFRICA;

OR

AN ADDRESS

IN BEHALF OF

THE AMERICAN COLONIZATION SOCIETY

*Delivered in Wilmington, Del., April 2, 1832;— in Dover, Del.,  
April 6, 1832; in St. Louis, Mo., March 4, 1833; in  
Louisville, Ky., March 17, 1833. And in  
various other places at different times.*



## Claims of Africa.

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TRUTH, virtue, and happiness, are the Heaven-intended, heritage of man: and their ultimate triumph over the broad surface of the moral world is the *promise* of the Bible. This maxim is the great basis of all the active charities of every Christian community. God has laid the universe under contribution to promote the happiness of man; and where untoward circumstances have withheld from man facilities allowed him by Heaven, you are called upon by the great "Father of all," to correct the evils, if you have it in your power to do so, by supplying the deficiency. — "It is what the happy to the unhappy owe." It is not a pleasant task to urge you to this. — It is in many respects an ungrateful one. But as the representative of a hundred thousand of the first citizens of the United States, and a hundred millions of the colored children of Ham, I must not, I *will* not shrink. I will do my duty, if you refuse to do yours, and leave me a good conscience as my only indemnity — asking God for his blessing, and claiming an interest in the prayers of piety, and the wishes of philanthropy.

The intuitions of good sense, and the doctrines of the gospel, unite in furnishing a principle of estimation, in view of which, the intrinsic value of action, the essential magnanimity of conduct, the absolute grandeur of all exploit

are made to depend exclusively upon their moral character, and relative bearings. It is the wise and the good alone who can discern and relish the discriminating traits and lofty achievements, the genuine actings and moral triumphs of heroic virtue. It is to *such*, and upon *such grounds* we make our appeal on this occasion. In the present age of begging and beggary, in the derisive language of the worldly minded million, it is a difficult and a delicate task, and we feel it such, for a man to appear before an audience with only the poor, — the oppressed for his clients, and a call for fiscal and other relevant aid, the alleged ultimatum of his plea. Deputed, however, to represent the views and wishes of a hundred thousand of the first citizens of the United States, the wants of a hundred millions of the human race beside, and ask your assistance in relieving them, I may *falter*, but it does not become me to *temporize*, nor shall I do it. I may fail, but even failure will leave me the consciousness of having essayed to do my duty. Be this then as it may, and whether of the twain, I hasten to lay before you, however inadequately, the objects and claims of an enterprize, involving the elements of every other charity in the wide range of human benevolence, which may, from time to time, solicit your succor, or challenge your admiration.— An enterprize which commends itself to the understanding and heart of all, as a ministration of blessing and prosperity to this country, and of hope and salvation to an entire continent beside !

I. *We base our plea for African colonization FIRST, upon the general question and benevolence of the object.* We make our appeal to the upright and humane, and our cause is rendered peculiarly interesting,— is hallowed by its alliance with the image of God, on the one hand, and the rights of man, on the other. And in the same proportion that you regard these, you will heed the claims



of those we propose as the much injured beneficiaries of our liberality.

The American Colonization Society was projected and gotten up by the friends of humanity, some fourteen or fifteen years since. Its one great, engrossing, and exclusive object, as shown by its constitution, and the record of its operations, accessible to all, is, to colonize and settle comfortably upon the Western coast of Africa, the free people of color in the United States, who may be disposed to go. No compulsion is used.—None is allowed.—All is voluntary:—is matter of reflection, counsel, and choice, from first to last, in relation to all concerned. With the subject and system of domestic slavery, as they exist in this country, sanctioned by law, we have nothing to do in any *direct* form. In view of all the aggressive efforts and provisional relations of the society, slaves and their masters are apart from our enterprise altogether. We are confidently assured, however, nor can it be disguised from the discernment of common sense, that the successful operations of the society whose cause we plead, will in all moral likelihood, have a serious, and we hope, a redeeming reflex bearing upon this very delicate, much contested question of American, or rather local policy. And the remedy we propose is, perhaps, the only discovered hope of the country on this subject, as it consults the rights and promotes the interests of every portion of the Union. It is alike advantageous to the free, and the slave-holding states.

We have in the United States at this time, exceeding three hundred thousand free persons of color. They exist here a separate caste,—an anomalous, alien portion of society, necessarily subjected to legal disabilities, and social degradation. Our object is to give them a home,—a comfortable, an independent, a veritable home. Such as

they have not, and judging the future from the past, cannot have among us. Africa, the country Heaven has assigned them, and from whence, by the way, they had never been exiled, but for the avaricious cupidity of their stronger neighbors, offers to receive them, with the necessary resources and facilities to render them a prosperous and happy people. Many of them are willing and anxious to go. We confidently believe it would be best for them to go. We are able to send them. We owe them the assistance asked. It is due to consistency, to the common weal, to our country's reputation, to the expectations of Christendom, and the hopes of posterity! And we take signal pleasure and pride in saying, it is the sole aim of the Colonization Society, in the furtherance of whose objects we labor, to promote this grand national charity.— An enterprise destined, in our judgment, to bless largely and illimitably, both the continents concerned, — Africa and America.— The descendants alike of Ham, and of Japheth.

More of this description of population tender themselves for transportation, from time to time, than we have the means of sending, and the truth of this remark has been confirmed by the experience of every month for the last ten years. And as the objects of the society become developed, and the knowledge of its operations and success more extensively diffused, the ratio of applicants for transportation will be greatly increased. The presumption we think is not visionary, that in something like the third of a century, the larger and more enterprising part, if not the whole, with but few exceptions comparatively, will consent to go. And the numerous descendants of unfortunate Ham, thus removed to Africa, may be free and happy in their own country. Possessed of the soil of their ancestors, and of the society of their fellows, they may be what the declaration of our

nation's independence broadly avouches *all men* have a right to be, — the subjects of a government of their own choice and ordination! — without which no man is free, but stands criminally abridged in the manifest rights of his being.

II. *The obvious and entire practicability of the scheme.* The proof on this point is easy of access, and amounts to the most stubborn kind of demonstration. We already have a colony upon the Western coast of Africa, possessed of a constitutional government, laws, and liberty, based upon the model of the civil institutions of this country, far as circumstances would admit, in the infant state of the colony, and duly adopted, and conventionally ratified by the colonists themselves.

This new Americo-African settlement is rapidly assuming a national aspect, and proudly and permanently rising into political consequence. A colony with its territory, commerce, and manufactures, — its treaties and negotiations, — its laws and arms, — its domestic and foreign relations, — claiming public faith and diplomatic credit, — declaring war and making peace. — Law and justice have their tribunals, judges, and advocates. — Education her friends, schools and scholars. — Religion her temples, ministers, and ceremonies; and contemplating all the varied interests of society, here is a wide and imposing field for laudable ambition and growing emulation. In a word, we have a settlement in African Liberia that presents all the grand elements and energies of national glory and independence. Active and adequate effort on the part of the United States, is all that is wanting to render this project a source of everlasting good to the degraded race of Africans.

Why do we assume the impracticability of colonization in Africa, by the free people of color in the United States, constitutionally adapted to residence in a tropical climate,

as we know them to be, when it is known that European colonies, formed of emigrants from nearly the same parallels of latitude, or rather from more northern latitudes, have succeeded, even in the most southern divisions of Africa?

The French, the Portuguese, the Danes, the Dutch, the English, all have colonies there with from ten to twenty thousand colonists. The French go with a more northern constitution than ours, by several degrees. The Portuguese, from nearly the same latitude. The Danes, from fifteen to twenty degrees farther north — quoting the latitudes of Albany and Copenhagen. The Dutch, ten degrees. The English, from ten to fifteen. The site of our colony is between the sixth and seventh degrees of north latitude, and the tenth and eleventh west longitude; and do not North Americans, after the most satisfactory experiment, enjoy perfect health at the Isthmus of Panama, in the vale of Quito, at Guyaquil, and at Cayenne? Do not Europeans, from the fifty-fifth to the sixty-fifth degrees of north latitude, enjoy perfect health in the island of Ceylon, in the Bay of Bengal; also at Sumatra, Batavia, and Java, in the East Indies, between the sixth and seventh degrees of north latitude? And if so, other circumstances equal, as they can be shown to be, upon an average, why not in Western Africa?

From all which, and other facts and considerations that might be adduced, it is entirely clear, (and the moral convictions of the nation are with us,) that nature and Providence have erected no barrier to the accomplishment of our wishes. Climate and constitution cannot be made to place their negative upon the proposed project; nor can it be found in the want of means on our part; but if found at all, it must be sought for in the want of disposition. And this at last turns out to be the only element into which we can consistently resolve the impracticability of African Colonization!!

III. *The judicious and discerning in this country and even in Europe, have been looking forward to a project of this kind from the foundation of our Republic.* Such a measure was proposed by Granville Sharp, the friend of the negro, in 1783. — By Dr. Fothergill, the great apostle of philanthropy, in 1784. By Dr. Thornton, in this country, in 1787. By Dr. Hopkins, of New England, in 1789. By Mr. Fairfax, of Virginia, in 1790. By the Virginia Legislature, in 1802. Thirty years since, Mr. Monroe, then governor of Virginia, was directed by the Legislature to request Mr. Jefferson, then President of the United States, to correspond with the British company of Sierra Leone, and also with the Portuguese government, on the subject of a suitable site in Africa for such a colony. The proposition was renewed by the Virginia legislature in 1816. It was also renewed by Mr. Jefferson in 1811, who approved a measure proposed by the Society of Friends of Pennsylvania and North Carolina, to have a colony on the Western coast of Africa. Nothing decisive, however, was effected in favor of our cause, except that the friends of African Colonization continued to increase, until December 1816, when by the exertions of Dr. Finley, of New Jersey, a public meeting was had in Washington City, to deliberate upon this subject, which meeting resolved upon the formation of the American Colonization Society. A short time after, a second meeting was had, sustained, principally, by the zeal and efforts of Mr. Caldwell, late Clerk of the Supreme Court of the United States; and the Society was accordingly organized. But no colonial establishment took place upon the Western coast of Africa, till 1821, when eighty emigrants arrived there, and commenced their operations. Since that time forts, batteries, fortifications, manufactories, churches, court-houses, schools, a hospital, infirmary, a printing establish-

ment, and kindred buildings and improvements have sprung up, as though produced by magic,—by the wand of an enchanter! Among some scores of native Liberians we have there, a child cannot be found five years old, but what can read.—And this is not true of every village in the United States, or Kingdom of Great Britain, of the size of Monrovia.

After thirty years experiment, the first colonies of Virginia, New England, and Maryland were not as prosperous as ours, only ten years old! We have better health, more wealth, and a larger share of contentment. No system of credit is allowed in the colony, and ardent spirits are prohibited by the law; we shall not, therefore, be annoyed by bankruptcy and drunkenness.

#### IV. *The Political Consistency of the measure.*

The depression and degradation of this description of population in the United States, have been, on *their* part, involuntary and unavoidable. On *ours*, it was originally the result of aggressive oppression, and since, of withheld justice. A refusal, therefore, on our part, to assist a people we have thus deliberately injured, is a direct implication of the national honor, and a practical falsification of our high pretensions to the love of man and liberty. These pretensions, known and read of all men, have virtually, have in all good faith, committed us, in the eye of every civilized nation, to the result we propose, be the means of its accomplishment what they may. And to us it is entirely clear, that a majority of the national legislature have thought and felt pretty much as we do on this subject. The Acts of Congress of the third of March, 1819, and the fifteenth of May, 1820, direct the President of the United States to station public armed vessels, and appoint resident agents upon the Western coast of Africa, whose duty it should be to carry into effect the laws of Congress, for the suppression

of the slave trade. This trade is pronounced piracy, and death is fixed as its punishment. It is made the duty of these vessels to recapture all the slaves they can, and of these agents to receive, settle, and colonize them upon the Western coast of Africa, at the expense of the United States.

At the date of these acts of Congress it was presumed that there existed upon the Western coast of Africa, a regularly organized government to receive and recognize such agents, and they were accordingly instructed not to do anything upon the principles of colonization. But when it was ascertained that no such government existed there, they were directed to colonize and protect them independently. We mention these facts to show that the designs of the American Colonization Society, involve no object but what has already received, indirectly, the sanction of the General Government. If it be constitutional and in character, for the General Government to recapture slaves, and return them to Africa; and not only those brought away under the American flag, but under the flags of other nations, with whom we are in alliance, and have a diplomatic understanding on this subject, can it be unconstitutional, and out of character, to restore those, or their descendants, who were originally brought here by the public sanction of American law?

A few facts connected with the history of our colony will further evince that the policy of the General Government is in accordance with ours on this subject. Lt. Stockton, of the United States Navy, assisted the colonists with all his force, in their first settlement of Liberia. He was one of the signers of the treaty, ceding the territory from the natives to the American Colonization Society. The General Government, however, is not committed to us by any terms of stipulation, nor are we in co-operation with the government, except in conviction and feeling.

We cannot refrain, however, from expressing the hope that we soon shall be ;—and why not, should the source of power, the people at large, say to their representatives in Congress, that this is their will? Be this as it may, the state legislatures will espouse the cause of the Society, and the work will be accomplished. Several legislatures have already declared in favor of it by public resolution, and others will soon follow the example. What we propose is plainly for the general welfare and prosperity, in view of the common defense of our country. And does the constitution of the country point its warning finger at the impending danger, in *one* clause, and in *another* deny us the rights and the means of averting the ruin !

If it be right to appropriate several hundred thousand dollars, as has been done by this government, to purchase the good will of the pirates and vagabonds of Algiers and Tripoli on the *Northern* coast of Africa, can it be unconstitutional to appropriate for those who have cultivated the soil, and increased the wealth of this country, and now wish to remove to its *Western* coast? If it be constitutional to appropriate money for those who fought the battles of this country, can it be unconstitutional to give those something who raised bread to support them while they were doing it? Is it constitutional to avenge, in behalf of Africa, the wrongs of *other* nations, but unconstitutional to repair the injury we have done her *ourselves*? If Congress may appropriate money to the individuals and corporation of a city, to repair a loss sustained by the accidental ravages of fire, (a thing that has been done by the American Congress,) by what law will you preclude the free people of color from a share in the national bounty? If Congress may appropriate money for the relief and removal of the *Indians*, why not for the relief and removal of the *Negroes*? If for the suppression of the slave trade,



why not for the benefit of those who have been cursed and ruined by it? If for the relief of recaptured slaves, why not for the relief of emancipated slaves, or those whose condition has been rendered intolerable by the system of slavery in this country? If it was constitutional to appropriate money for the relief of the distressed inhabitants of a town in South America, is it not strange reasoning to suppose it unconstitutional to appropriate money for the relief of our own citizens? If it was no violation (and certainly it was not,) of our constitutional charter, to appropriate a large sum of money as a debt of gratitude to a foreigner,—I mean the noble Lafayette, surely it cannot be considered such, to pay a debt of common justice to a portion of our own population!

It will be said, however, that if we plant a colony there, we must protect it;—and further, that it would be a capital blunder in the policy of a republic, to aid in the establishment of a foreign colony. In reply, we remark, it is not intended that Liberia shall ever exist in colonial subjection to this country. We do not ask you to plant, we simply ask you to assist them that they may plant themselves. We only propose assisting the free people of color, until they are able to take care of themselves, and like ourselves, become an independent republic: and in doing so, we have the example of the most distinguished republics of antiquity,—Greece and Rome. Greece had her independent, as well as tributary colonies in Italy and elsewhere. Rome had her legion of colonies, as one of her historians expresses it, in Europe, Asia, and Africa, and many of them upon the same principles. The Greeks also had large and flourishing colonies in Africa, upon its Libyan coast; and the Adyrmachidae and Nasamones of Herodotus, upon this coast, afterwards removed into the inland parts, occupying the vast region of Libya, between

Egypt and Fezzan, in one of the oases of which rose the imperial temple of Jupiter Ammon, against which Cambyses, king of Persia, sent an army of fifty thousand men, not one of whom, according to Herodotus, ever saw Persia after entering the African kingdom of Barca! The first head of the objection, therefore falls, because it does not apply to us, and the second is premature, and contradicted by the examples of Greece and Rome.

*V. The impracticability of colonization in this country, or any of the neighboring islands.*

In fifty years we shall have millions to remove somewhere. Where can these be accommodated in this country! Or in which of the western islands will you dispose of them? Will you place them between the base of the Rocky Mountains and the shores of the Pacific? The only part of this region that can be assigned them, cannot subsist them, for the whole of it, except fractional parts, is a comparatively barren rocky desert, unproductive of any of the necessaries of life. Again, the difficulties of removal would be infinite. The distance is greater than to Liberia. If you send them by land or sea, the cost of transportation would be ten-fold. If sent by land, it is likely the fatigue, privations, and distance of the journey would kill one-half of them. If by water, increased distance and danger would be added to the expense. The voyage would be nearly equal to the circumnavigation of the globe. And if colonized here, what relation will they sustain to us? Will you hold them in colonial subjection? Will you tax them without representation? Will you rule them by a new set of masters?—and thus commute domestic slavery for a system of wholesale oppression? Or will you admit them into the American confederation of states?—This is too palpably improbable to admit of discussion. Or, finally, shall they exist a separate and independent nation? If so,

will they not recollect the wrongs, and distrust the justice of this government? Will they not, as they rapidly increase in a poor and unproductive country, be incessantly disputing with the whites for territory, and other colonial advantages? Or presuming that the present state of things (which God forbid!) is to continue, will not the slaves be incessantly escaping from the slave-holding states, and winding and worming their way, finally take refuge in the colony? Will not these states demand the refugees? And will not the sympathies and policy of the colony refuse to give them up? The next step will be a resort to arms, and war, bloodshed, and revolution will be the appalling issue! And recollect, you have upon the Western Continent and in its islands, at this time, nine millions three hundred and fifty thousand negroes. — South America two millions, West India Islands two millions, Mexico two millions, the United States three millions, and Canada fifty thousand. Select which alternative you may, infinite mischief is likely to accrue. If this remark shall have excited a smile of contempt in any, let the bloody placers and sanguinary fields of St. Domingo tell our paper politicians what the negro can do, when roused to action and battle by the impulse of desperation! Let the troops of Napoleon, the world's imperial master, who were triumphantly vanquished by undisciplined negroes, say whether they can fight! If such a victory had been obtained over the forces of France by some nation of distinction, it would have been enrolled in the archives of the earth, and the bureau of war as the humiliation of Bonaparte! But because, forsooth, it was done by slaves, we could hardly get any body to print it!

The Haytian project next claims attention. It is said our colored population can take refuge here, as members of a growing republic; and that the government of Hayti will

pay the expense of transportation. On this subject a few remarks must suffice. To say nothing of the grossly violated faith of the Haytian government, in relation to six or eight thousand emigrants that went there a few years since, and the larger share were compelled to return, it must not be forgotten, that comparatively few can be accommodated there. We shall soon have millions for transportation; and Hayti will, in a short time, be overstocked with her own population. This Republic of St. Domingo, of which we hear so much, does not possess a single foot of territory, except the little island of Hispaniola, of not more than forty thousand square miles, with a population of more than a million already. From the nature of the soil and climate, the former will always be owned by an aristocracy of rich planters, and the poorer classes, so far as the laws of property operate, must be vassals. Owing to the semi-barbarian character of the population, the affairs of the Republic must, for a long time, remain in a very unsettled state. No religion is known in the island, except a loose kind of mongrel Papacy. The Protestant religion is without a pulpit in the island. They have no regular schools: no systematic education whatever. The institution of marriage is seldom heard of, and its rights, with few exceptions, held in universal contempt. It seems, therefore, but a refinement upon our former cruelty to send them to Hayti. Indeed, in the deluge of oppression that surrounds the man of color, Africa is his only home—his only resting place: and *here* we may successfully plant, and triumphantly rear a young colored America on the shores of Africa, and no reasonable objection can be urged from any quarter! Those who think that we *wrong* them by sending them to Africa, seem to be better informed on this subject than God and nature, for the finger of the one, and the indications of the other, point to Africa, as their only appropriate domicile,

chosen by him who made of one blood all nations of the earth, and fixed the bounds of their habitation.

VI. *The moral and relative advantages presented in Africa.*

We need not tell you, that Africa is a peninsular continent, of prodigious extent, ten-thirteenths of which is found between the tropics. From its more northern extremity to its southern angle, at the Cape of Good Hope, is five thousand miles. And from Cape Verd to Cape Guardafui, it is about four thousand miles. An immense territory! What a field for exploration and improvement! Paganism reigns from the mountains of Good Hope to the tropic of Cancer; and is disputing with Mohammedanism and Christianity for Egypt, Barbary, Zohara, Negroland, Guinea, Nubia, Congo, Abyssinia, and Caffraria. This vast field everywhere whitens for the harvest of civilization and the gospel. The great central division of Africa from east to west, is drawn by the Niger, and Senegal, and the Mountains of the Moon. Throughout the whole northern division, a kind of semi-civilization obtains, and the country is generally fertile and productive. Liberia is on the western shore of Africa, nearly in the center of the vast extent of coast stretching from the straits of Gibraltar to the Cape of Good Hope. And it therefore possesses, in point of locality, the key of influence over both the great geographical divisions of Africa. The depth of the territorial purchase into the interior, is such as to extend the trade and influence of the colony, several hundred miles from the ocean; and a communication has already been opened to the central cities of Africa.

The tract of country purchased, as the site of the colony, lies at the mouth of the river Montserrado. To this, additional territory has been added by subsequent purchase. The Montserrado is between three and four hundred miles

in length, penetrating directly into the interior, and emptying into the Atlantic. It is the largest river, except the St. Paul's, between the Rio Grande of the North, and the Congo of the South. The cape or promontory at the mouth extends into the sea about four miles, and forms an admirable Bay or Road for vessels, where a whole fleet may anchor near the shore, in ten fathoms water. The soil is immensely fertile, equal to any in the world. The forests are lofty, and the rivers numerous — the pride of the African race. The springs abundant and perennial. The whole coast and interior are stocked with cattle, and vast herds of useful animals, of every kind proper for food and labor. There we find the cow, the ox, the mule, the stag, and the buffalo. Add to these the elephant, the zebra, and the majestic giraffe.

Among the productions of the soil are sugar-cane, cotton, indigo, coffee, rice, tobacco, camwood, palm, sandalwood, and every variety of dyestuffs, spices, and tropical growths of various descriptions, embracing the luxuries of the East and West Indies. The corn, the millet, and the holcus yielding two hundred fold. The oats, the cocoanut, and the bread-fruit, pepper, ginger, nutmeg, and ebony; the fig, the pine-apple, the tamarind, the bananna — gums, fruits, and flowers of greatest variety and abundance.

Again, Africa is the source of nearly all the gold of the continent; also its ivory and tortoise-shell, copper and precious stones. In a word, the sources of wealth and comfort are as abundant here, as in any other part of the world.

Nor is it as unhealthy as many represent it to be. Some portions of it are certainly not healthy, as is the case in every country. The Bay of St. George, for example, where the Sierra Leone colony is located. But the general healthiness of *Western Africa* is proverbial, compared with

other parts of it. The heat, at our colonies is far from being excessive. The thermometer seldom rises above eighty degrees, rarely sinks below sixty, Fahrenheit. The breath of Zohara, the burning sands of the desert, the hot sirocco, and the deadly malaria are not known here. No sickness has prevailed in the colony, except among emigrants arriving during the rainy season; and it is confidently believed, that as the forests retreat, and the country opens before the busy hand of industry, the unhealthiness, even of this season, will disappear, as it is almost exclusively owing to vegetable putrefaction. The boundless luxuriance of vegetation, and the length of the rainy season, being circumstances favorable to such a conclusion. But when proper care is taken to become acclimated, it is entirely certain, that our colored people hold life by a stronger tenure there, than in the southern parts of the United States. Many of the colonists who went there sickly and debilitated, are now healthy and vigorous. Some who went there without a dollar, are now worth from five to twenty-five thousand.

VII. *On the ground of its congruity with the movements of civilization and social improvement, throughout the world, and during every period of its history.*

If we turn to the history of nations, and consult the progress of empire, as developed in the interesting records of past ages, we shall find that colonization has invariably opened and applaind the way, for the improvement of the barbarian state, and the transition from a savage to a cultivated condition of society. Look at the polished nations of antiquity, and the proud monuments of modern refinement! Egypt was civilized by a colony from Mesopotamia.—Greece, by colonies from Egypt and other parts of Africa.—Italy and Rome, by colonies from Greece.—Europe by colonies from Rome.—And America, North and South, by colonies from Europe.—And fallen Africa,

amid the sad fortunes of her long degradation must be civilized and Christianized in the same way. And if we go to work in a proper manner, Montserrado will soon be to Africa, what Plymouth and Jamestown are to the United States.—Sacred to the recollections of freedom and glory!—The birthplace of national independence!

VIII. *The Necessity of such a measure.—The Policy of its speedy adoption, and gradual accomplishment.*

1. It would be to the United States a measure of economy, in view of its wealth and revenue. In Massachusetts, Connecticut, and New York, the free colored population amounts to less than sixty thousand. Of this number, a sufficient proportion, (say one-third of all the convicts,) is found in the state prisons and penitentiaries, to cost these three states, in the short time of ten years, the enormous sum of one hundred and sixty-five thousand dollars. Now, this sum, expended every ten years, for the term of thirty years, would send every person of color in these states to Liberia; and then they would be rid of the evil, and rid of it forever. As it is, it is only increasing on their hands, and will continue to do so. The same is true, in some proportion, of every state in the Union. There is not a state in the Union, that does not pay enough every year, for the correction of the *crimes* of its free colored population, to send the yearly increase to Africa. We pay more money to *keep them*, than is necessary to *send them away*; and yet, we say we are not able to transport them!

But look at this evil a few generations to come. At present, you estimate the population of this country, at thirteen millions. Three millions of these, equal to the whole population of the United States fifty years ago, are Africans. The number will double in about one-third of a century; and the increase of the blacks will considerably exceed that of the whites. This excess of increase will be



from seven to fifteen per cent. Now, prevent the *total* increase of the colored population, and you have nothing to fear, even if you stop here. At the first period of duplication, you will have twenty millions of whites, and only three millions of blacks. At the second, forty millions of whites, and only three millions of blacks. At the third, eighty millions of whites, and still, but three millions of blacks. But let the present state of things continue,— shut your eyes, close your ears, lock your coffers, and resolve that you will do nothing, and you have everything to fear! When you have twenty millions, the blacks will have seven millions; when you have forty millions, they will have fifteen millions; when you have eighty millions, they will have thirty-five millions! Where will they be found? What will they be about? Whose epitaph will tell the rest! Thirty-five millions of oppressed human beings, goaded to madness by the aggressions of tyranny, can never be removed from this, or any other country, except by law, and with their own consent.

The annual increase of the free colored population of this country, is about seven thousand. The transportation of these would cost about one hundred and thirty thousand dollars, and require about eight or nine thousand tonnage of our shipping, calculating two persons to every five tons, (which is the provision, I believe, of existing law in the marine department,) and estimating that each vessel could accomplish two trips in the year, which can be easily done, as the distance is not greater than from here to Liverpool, — say thirty days sail, more or less. But as our mercantile and military marine might be occasionally employed upon this collateral service, it would operate an abatement of tonnage, and reduce the expense to something like one hundred thousand dollars. Strike the dividend then, and it is less than five thousand dollars to each state. In fact,

we have vessels enough upon pay, doing nothing, that might be thus employed without any additional expense to the United States. The increase of colored population, free and slaves, is from fifty-five to sixty thousand annually; and agreeably to the preceding data, the cost of transportation would be one million, fifty or sixty thousand dollars: and if the evil we propose to remedy were removed, every dollar of it would return to the public treasury, with interest, in less than fifteen years. This measure would call for seventy or eighty thousand tonnage of our shipping, and what is this!—Not more than one-fifteenth or sixteenth part of our mercantile, to say nothing of our military marine!

Look at the amount of money expended in this country every year, upon a long catalogue of useless items, that might advantageously be dispensed with.—The petitmaitreism of high life,—The exclusiveness and insularism of privileged orders,—a kind of mushroom noblesse, rising up among us; upon cockney clubs and reading rooms,—the coffee house, the park, and the levee;—the village dance, the palace route, and the reign of revelry;—the publications, conventions and subscriptions of demagogues and office hunters;—the money-loving lazaroni of the church and pulpit;—languid and fashionable wealth, interest, intrigue, and gallantry, on pilgrimages to our watering places, where the elegant extract of society meet to bathe and bibe, and tattle and promenade! Now, let vanity and self-love compound with philanthropy, and turn over a part of this expenditure to our enterprise, and we will blacken the Ethiopian sea with the returning children of Africa! Look at the one hundred thousand tobacco consumers in each state. One-tenth the amount of money thrown away on this worthless weed, would send to Africa the whole free colored population in the Union!

For a term of some fifty years, you brought from Africa here fifty or sixty thousand colored persons annually. The nation is now worth at least ten times as much as it was then, and when we ask you to send only six or seven thousand, you tell us you are not able, piteously bewail your want of means and money, and *beg beggars* not to *beggar* you! How is this? With one dollar, by the law of proportion, you bought sixty, but with ten dollars you are unable to send six! What kind of logic, what kind of arithmetic is this? Or is it your religion that has penned this singular scale of calculation! But I check myself, I now appeal to interest, not conscience!

Look at the Brazilians, shall they be able to import from Africa fifty thousand every year, and you, with all your wealth, not able to send a few thousand? In the years '26 and '27, in the single port of Rio Janeiro, seventy-seven thousand slaves were landed from Africa, and driven before the lash to the fields and mines of their brutal masters.

The little island of Cuba brings twenty-five thousand from Africa, annually, and cannot you send six thousand? At one period, from twelve to fifteen thousand were annually smuggled into these United States, and yet, you cannot send half the number away! Shall the treasonous cupidity of a few southern and northern pirates, be able to do more than the energy and benevolence of the whole United States! Is it not a libel on human nature, to say that fraud and violence and crime, can do more than justice humanity and religion?

Only give us one-fourth the amount of money expended in this country, in forging chains and irons, and fitting out slave vessels for Africa, and we will remove, every year, the net increase of free colored population in the United States!

Only give us a small part of the wealth, and revenue

accruing to the country, upon a single article of consumption and commerce, an article that bids fair soon to present us with a nation of drunkards, and we will accomplish the object we have in view ! Forty millions would send every person of color in the United States to Africa, and yet, treble this amount was paid on account of the late war, and yet no one tolled of the insolvency of the nation ! And more than this amount is paid annually — what for ? Why, for the exquisite, inimitable pleasure, the dignified, the ennobling luxury of getting drunk !—In making this estimate, we allow fifty millions for temperate drinking, as it is pertly misnomered.

We have said, five thousand dollars expended annually by each state, would send the net increase of this people to Africa. And need I say, that quadruple this amount is paid in each state every year, for the support of the theater, the circus, the quadrille, the gaming table, sports of the turf, and political intrigue ? where thousands meet to give away character, and sell their souls, sometimes for a penny, and sometimes for a place ; where in but too many instances, impurity presides and corruption gilds the entertainment : where the polished and the gallant—the refined exquisites of the age purchase amusement, and witness with rapture conduct that would make a modest pagan blush !

The move for temperance in this country, has saved to the nation more than two millions of dollars, the last two years, and this sum would transport to Africa ninety-five thousand free persons of color. Let then, a half million of drunkards in the United States, crawl out of the sty, and turn to men, as once they crawled in and bristled into swine, and let each give us the price of his annual degradation, and we will place in Liberia a half million of souls every year ! What note will the accusing angel take of this in the day of retribution !

IX. *We urge our plea further : — On the score of Obligations and Gratitude, in view of the advantages derived from the ancestry of Africa.*

Africa claims a high and an early origin, in the scale of empire. On this subject, we know not where to begin, or how to express ourselves. The recollections of history for four thousand years crowd upon us, and we shall not hesitate to avail ourselves of the views and language of philosophers and historians, moralists and poets, jurists and divines, from Herodotus and Homer down to Wilberforce and Watson, casting and coloring all, however, in the mold of our own reflections and feelings, and representing a whole for which we alone are responsible. When Asia was a land of tents and shepherds, Greece a waste, Rome a desert, and the Western continent unknown in song or story, Africa rose the proud mother of nations, and the central source of civilization and social refinement!

It was once said, that “no good thing can come out of Nazareth :” and it is now thought, that the mere *color* of the African, places him under the general ban of nations, and renders preposterous and absurd the idea, that this race ever could have occupied a position of dignity, or contributed to the general advancement of the world. If external aspect, (and the assumption admits of triumphant vindication), is considered a mere *accident* of being, how can it render nugatory all contravening evidence? If so, then reason is a cheat, and Bacon and Newton were sophists! Why the African is black, I know not, nor do I pause to inquire, any more than why you are white. One is as great a mystery to me as the other. It may be the effect of climate and condition; or, which is much more likely, it may be a merciful arrangement of Heaven and nature, to prepare them for residence and suffering in the hot inter-tropical regions assigned them, as the bounds of their

habitation. I do not profess to be an adept in the science of climatology, nor can I fathom the deep designs of Providence. I leave both to be comprehended and explained by others. But certainly, if the mere extrinsic circumstance, the adventitious adjunct of color, is to expel the African from the pale of humanity, of which we deem ourselves such fair specimens, the decision reflects but too injuriously upon the magnanimity of earth, and the justice of Heaven! If more than a hundred millions of negroes are to be disfranchised of the rights of brotherhood in this way, what will you say of nearly five hundred millions of the copper colored, the olive, and the tawny, millions of whom resemble yourselves as little, and myriads less than the negro, and thousands of whom are as ugly and hateful to the eye of a polished European, as the impersonations of Scandinavian mythology? Will you reject these too? And suppose, on the other hand, that this overwhelming plurality of the great family of man, shall turn on the high pretenders, and expel them by way of recrimination? How is the question to be settled? The result of the whole is, that they possess all the essential distinguishing elements of our common nature,—the physical and moral constitution of man.

But we return to glance at the African history. This race can boast an ancestry as bright as any of her oppressors; we care not where you look for them. Of whom, for example, have we descended?—Of the European Goths and Vandals. And what was their ancestry? Not to be compared with that of Africa, but infinitely inferior. Adopting the language and sentiment of the sagacious and philanthropic Richard Watson, we affirm, that “the contemned race of Africa, as to intellect and genius, can exhibit a brighter ancestry than our own. They are the off-shoots—wild and untrained, it is true, but still the

off-shoots — of a stem which was once proudly luxuriant in the fruits of learning and taste ; while that from which the Goths, their calumniators, have sprung, remained hard, and knotted, and barren!" Africa could boast her heraldry of science and of fame with any kingdom found upon the vast map of nations. "The only probable account," the same author remarks, "which can be given of the negro tribes is, that, as Africa was peopled, through Egypt, by three of the descendants of Ham, they are the offspring of Cush, Misraim, and Phut. They found Egypt a morass and converted it into the most fertile country of the world ; they reared its pyramids, invented its hieroglyphics, gave letters to Greece and Rome, and through them, to us!" If it be objected that we received letters from Phenicia, we reply, Phenicia was an Africo-Egyptian colony, and Cadmus himself, a Cushite, and one of the ancestors of the African race. The descendants of Cush first settled between the Euphrates and Tigris, and the region was styled, the country of the Cushdim, also Chaldea, and the land of Shinar ; and Nimrod, a son of Cush, erected here the first kingdom on earth.

Ethiopia proper, lying on the south of Egypt, in Africa, was also settled by a colony of Cushites, together with an admixture of the descendants of Misraim ; and to these we must trace the present Ethiopian race. As the Cushites in Asia gradually became lost in other names and nations, these alone, therefore, are to be viewed as the ancestry and representatives of the vast negro family, of whom it is said, "Ethiopia shall stretch out her hands ;" which prophecy was incipiently fulfilled in the conversion of the Ethiopian Eunuch, and the introduction of Christianity into Nubia, Carthage, and Abyssinia, in Apostolic times. The Cushites are evidently the origin, and stand in history as the *face* of the great negro world. They are the *only* branch of

Ham's posterity that are black. And that they were black twenty-five centuries ago, is affirmed by Jeremiah ; and that they were so, ages before this, is the testimony of Sockman the Arabian, and other historians. For a thousand years, the Cushites, except in the article of religion, were the most distinguished nation upon earth. They founded the first kingdom ; they instituted the first national police known in history, they constituted the priesthood and literati of Egypt and Chaldea, and were, in fact, the first abode of the arts and sciences. They originated the worship of departed heroes. They were the first authors of all that complicated machinery of gods and goddesses, which has come down to us in classic story. For ten successive centuries, they lifted *alone* the torch of science to a darkened globe, and philosophy traveled, an awe-struck pilgrim, to learn the wisdom of their obelisks and temples ! Nor is this all, the everlasting architecture of Africa, resisting alike the exhumations of time and the ravages of barbarism, exists to this day ; — though in ruins, the wonder of the world ! Witness the pyramids of Egypt, the ruins of Thebes and Hermopolis, of Alexandria and Jupiter Ammon ! Look at the palace of the Ptolemies — the catacombs of Sycopolis — the ancient capitol of Abyssinia, where forty pillars, and one hundred and thirty pedestals of granite are still standing in gloomy magnificence to tell you what Africa once was ! “Her mighty kingdoms have yet their record in history,” and live in the breathings of song !

“She has poured forth her heroes on the field.” Look at the mighty Shishak, the great Sestostris, the victorious Hannibal, before whose martial step the majesty of Rome trembled upon the Alpine battlements ! She has “given Bishops to the church.” Ecclesiastical history enumerates seven hundred of them, that met in council in Africa to



deliberate upon the fortunes of the Church of God. She has given "her martyrs to the fire," where they shouted the hopes of glory amid the flames, that burnt them up! And if this is not enough, let those who affect to think that negro physiognomy shuts out the light of intellect, visit the capital of the British empire, and there "contemplate the features of the colossal head of Memnon, and the statues of the divinities on which the ancient Africans impressed their own forms, and see, in close resemblance to the negro feature, the mould of those countenances which once beheld, as the creations of their own immortal genius, the noblest and most stupendous monuments of human skill, and taste, and grandeur! In the imperishable porphyry and granite, is the unfounded and pitiful slander publicly, and before all the world, refuted!" Look at the world-astonishing coruscations of the genius of Africa, which so splendidly illustrated the morning of her bright and bold career! Her glory commences in the depths of a remote antiquity, and holds the unbroken tenor of its way over the ruins of fifty generations, until we are presented with its consummation in the most polished of the three grand divisions of the ancient world! Africa has furnished her "generals, physicians, philosophers, linguists, poets, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honorable in character." But I see the smile of disdain curling upon the lip of a pragmatic politician, and he points me to the intellect of modern Africa. This is a most unfortunate reference, and one that should crimson the national cheek with shame! What could be expected from the intellect of modern Africa, when it is known that despair, ages since, sat down upon the same throne with reason, and disputed for empire? Hushed has been the voice of hope, and the dream of fame; and even memory, among her children, bought and sold, whipped

and brutalized, lingered only to survey the desolation, and to let fall a tear over the mighty ruin, and tell them all was lost! Yet the celebrated Blumenback, the father of German naturalists, has a large library, exclusively the production of negroes; and he affirms, proudly and fearlessly, that there is no branch of science or literature, in which they have not excelled, have not distinguished themselves! And Gregoria, ex-bishop of Blois, in France, has a large glass case filled with the works of negro authors, exclusively, to which he points with exulting pride, as a refutation of all that can be said against the mental claims of Africa. Read her history, and you will find it a *thinking* story! You will meet with the studious and the brave; the masters of arts and of arms, and the heroes of many a tale of danger and of glory. Even now, in her mysterious records and mouldering greatness, Africa stands, like her own Egyptian Iris, dark and impenetrable, shrouded in the mystic drapery, which ages, long neglected, have let fall upon her gigantic wonders!

X. *The involuntary Degradation and Misery of Africa.*

These, by many, have been resolved into the purposes and plans of heaven; and her baptized oppressors even lay their finger, with an air of triumph, on the very prophecy which is said to legitimate the slavery of Africa. The reference is to the curse of Noah. This, however, was exclusively confined, by the very terms in which it was uttered, to the descendants of Canaan; and these never entered Africa, except a few on the coast of Barbary, which never belonged to the land of negroes; and where they soon became extinct. Of course, the curse did not affect Africa, but had its consummation in the destruction of the seven Canaanitish nations. The fact is, Africa has been without provocation, unceremoniously plundered of her blood and treasure for near two thousand years! European

avarice alone, since the commencement of the slave-trade, has murdered at least one hundred millions of her children. Merciful God! what a hecatomb offered at the shrine of blood and murder!!

During all this murderous term, she has bowed a suppliant to every nation, Christian, infidel, and Pagan, and humbly sued for redress; but the prayer has been answered by the clanking of additional chains, and the ear of God and solitude has listened to the story of her wrongs, told only in curses and in sighs!!

As said by the eloquent Watson, "ages which have produced revolutions in favor of other countries, have left Africa still the common plunder of every invader who has had hardihood enough to obdurate his heart against humanity, to drag his lengthened lines of enchained captives through the desert, or to suffocate them in the holds of vessels destined to carry them away into hopeless, foreign, and interminable captivity! It has been calculated that Africa has been annually robbed of one hundred and fifty thousand of her children. Multiply this number by the ages through which the injury has been protracted, and the amount appalls and rends the heart! What an accumulation of misery and wrong! Which of the sands of her deserts has not been steeped in tears, wrung out by the pang of separation from kindred and country? What wind has passed over her plains without catching up the sighs of bleeding or broken hearts?" The children of Africa have been the most unhappy of all the family of man. More oppressed, and more abused;—*I do not, I will not* meddle with the question of domestic slavery, as sanctioned by law in this country. I speak of the oppression of Africa as a country;—as a member of the great family of nations. I speak of the slave trade, in all the extent and malignity of its hateful and hated visitations. And among all the

national obliquities that the recording angel, in the councils of eternity, has ever reluctantly traced upon the damning page of Heaven's black register, is there any to equal this oppression? What can you think of the infernal man-stealer, the hell-incited kidnapper that would take by force, and drive a human horde from motives of sheer cupidity? Is he not an outlaw, alike from the reach of humanity, and the mercy of Heaven! Is there a virtuous intelligence in God's universe, or even a devil in hell, that would not blush to claim kindred with him! Pardon me, my friends, I cannot disguise my feelings, sincerely, I cannot think of the woe-worn world of Africa,—that once flourishing, but now desolate continent. without exclaiming, a thousand times accursed be the oppressor, that has withered the verdure of her banks and fields, and spread sterility over her soils! As the voice of God, conscience, and duty cannot affect him, as he cannot be arrested by national, or municipal law,—as the claims of Heaven, the fear of hell, and the interests of eternity, are recklessly blotted from his ledger of blood and murder, and he remains uninfluenced, even by the last hope of the depraved,—a sense of shame, he deserves, and should receive at once, the execration of his species! The indignant scorn, the unleavened, undying hate of humanity, should drive him out with the mule, to feed upon the thistle, and when he dies, the burial of an ass should give immortality to his infamy!

Two considerations must furnish our justification in using such language on this subject. First, the truly execrable elements and features of this infernal scourge of humanity, into the details of which, we will not now enter. The bare recital would be torture. It would make the nerves of a savage quail, and curdle the blood of a cannibal, whatever its effect might be on a Christian audience! And secondly, the warrant we have, in the history of the past and present,

and especially in the Word of God, that the time is rapidly nearing, when the dark and lurid torch of slavery in all its forms, a torch, fueled with the image of God, and the rights of man, and lit up at the flames of hell, shall be seen flickering in its socket to go out in darkness, deep and utter, dense and enduring! The children of Africa shall not always be treated as things and chattels; shall not always be sorted with the monkey and ourang-outang.— Shall not always be outlawed from the circle of human beings by the slave-monger, as a horde of tattling babboons! No, the tone of humanity shall be elevated there, the rights of man shall be asserted, the justice of God shall interpose a defense, and every attribute of his nature shall be active, in throwing over that country, and the oppressed of every other, a canopy of protection. Upon the coasts and deserts of Africa, upon the banks of the Antilles and Mississippi, the savannas of Georgia and the plains of the Carolinas, the sun shall rise on freemen and Christians, and shall never again go down on serfs and slaves! Enslaved and tributary man is everywhere beginning to look up, and ere it be long, the life-blood of an injured world will collect at the heart, and by one convulsive effort throw off the load that oppressed it for ages! Already, the beacon-fires of moral, political, and religious improvement, are everywhere upon the continents of the earth and islands of the ocean, rising into brilliance, and soon human tyranny and degradation shall perish in the blaze, and all nations revel in the splendor of the illumination! Fancy almost becomes reality while the mind luxuriates amid the magnificence of the vision!

“Take, Freedom, take thy radiant round,  
When dimmed, revive—when lost, return,  
Till not a shrine on earth be found,  
In which thy glories will not burn.”

XI. *The good that is to come to Africa.*

The prospect already affords direct encouragement. Civil and religious liberty, may be hereby given to an entire continent; together with a reversion to national consequence, glory, and grandeur. All the arts of civilized life, all the means of religious instruction, will go with the colonists. It will be of signal advantage to those who *go*, as well as the *native* African. It will inspire them with ambition and enterprise, when they find that they are free, without legal disabilities and public degradation — as is the case in this and every slave-holding country. It will especially have a tendency to prevent the slave-trade upon the coasts, and in the interior. Africa has ten thousand miles of exposed coast, and the only way to prevent the ravages of this godless traffic, is to flank her coasts, at convenient intervals, with a circumvallation of colonies; and thus, enlighten her tribes, and then the trade is at an end. It is now contraband, by the laws of all the most powerful nations of the old and new world; and is only carried on by a confederation of pirates. They are, therefore, not strong, and may be resisted. In the Sierro Leone colony, it is banished from five thousand square miles, from which twenty thousand slaves used to be taken every year. It is also banished from three hundred miles of coast, right and left of Monrovia.

And if such a system were adopted as the one we recommend, if the man-stealer, a quarter of a century hence, were to go there to try his infernal experiments, Africa would treat with him, in a language he would have to read while he was *running!* He would find her shores bristling with spears, her heavens darkened with arrows, and the death-dealing roar of her cannon, pealing the thunder of African independence, and the brute, with his “floating hell,” his minions and his chains, would be

driven back into the ocean, to curse his stars, (in his own language,) and try his luck again!

Liberia is even now a Pharos of light to Western Africa, and points the hopes of philanthropy to her approaching enfranchisement and civilization; which are to be viewed as an event of more general importance than anything that has occurred during the last century, except the universal emancipation of the Western Continent.

XII. *It may prevent incalculable mischief and ruin to this country, and finally save it from premature decay and ultimate overthrow, or at least from internal civil dissensions.*

Our free people of color are mocked, when we call them citizens. We disown them as our fellows and peers; and yet, refuse them the protection afforded to slaves. In the true spirit of Egyptian slavery, we curse them for not making brick, but are careful at the same time, to withhold from them the only materials with which it *could* be made. They are *natives*, but still *strangers* and *aliens*! We brutalize them, and then urge this brutality in bar to the grant of their rights! This state of things has rendered this portion of our population, a *cancer*, in the body politic;—a living contagious pestilence! Virtue and enterprise are left without motive, because in this country, they can have no reward. And hence this unhappy people, (the misfortune is *theirs*,—the crime is *ours*) are rapidly spreading a fearful taint,—an alarming virus, through all the relations of general society. This taint, this virus, not only affecting the morals, but even the blood,—the genealogy of the nations. O my country! where is thy blush! Can it only be found upon the cards of our ministers in foreign courts!

XIII. *On the ground of laudable co-operation with all the most distinguished philanthropists of modern times.*

Who would not wish to be identified, in this labor of love, with such men as Penn, Wilberforce, Howard, Sharp,

Clarkson, Pitt, Fox, Buxton, Brougham, Stephen, Roscoe, Watson, Rush, Finley and Caldwell?—Names, destined in their connection with Africa, to sparkle with immortal splendor on the rolls of worth and fame!—Names that will live in a thousand languages as long as the majestic Niger, the father of rivers in the land of the negro, shall roll his thundering tide to the bight of Benin, or the bosom of the ocean!—Names, that shall be handed down to posterity, in characters of endearing remembrance!

XIV. *We urge it on the score of Duty.*

You owe it to yourselves, to your country, to humanity and religion. God requires it in every language earth can understand. The Jews were required to recollect that they had been slaves in Egypt; but they refused to do so. When they saw their thrifty, gain-loving thousands distributed over the hills and valleys of Judea, when they saw the glistening skies of the eternal city, and the heaven-impaling dome of their God-hallowed temple, they forgot the slavery of Egypt; and a long captivity in Babylon, was necessary to remind them of it! And Heaven will deal with you in the same way, unless you do your duty. You are directed to “look unto the rock whence you were hewn.” Polished as you are now, the quarry that produced you was rough enough! Also, to “look to the hole of the pit whence you have been digged.” Although you may *now* stand in a place of generous enlargement, recollect the mire of the pit once held your feet! In the figurative language of the Bible, recollect that your “father was an Ammonite, and your mother a Hittite!” How many there are in our world who avail themselves of a recent whim of fortune to tell us what they have long been, as to family distinction, prating and swelling about ancestry, tracing its labyrinths with peculiar certainty, when perhaps, *in fact*, if the truth were known, their blood has been coursing



through slaves and vassals ever since the flood! And it now lies puddled in the veins of children worthy of their sires! Reflect then upon the humility of your origin.

You are required to do to others as you would that they should do to you. Now place yourselves in the condition of my clients, and let them take your place. In a change of circumstances, what would you want them to do for you? Assist you in bettering your condition? Certainly. Well, this you must, therefore, do for them, or you have no claims to piety: for on this maxim “hang all the law and the prophets.”

XV. *On the ground of Brotherhood.*

God has made of one blood all nations of the earth.— That is, one man of his creation, is the common father of us all. If any difference exists, affecting the rights of humanity, he disavows the distinction. We are all alike descended from Adam and Noah in the same line, the same unbroken succession of posterity. We are all children of the same father. One God has made us all. So says the Bible. Our nature and physiology, our aptitudes and inclinations are the same. Jesus Christ, by the assumption of our nature, became brother to every human being. Of course, to the African. He tasted death “for every man.” Africa, therefore, is the purchase of his blood, and is included in the covenant grant of his promise. We think, therefore, that you must be prepared to admit the indefensibility of the position we oppose. If then, we refuse to assist them, we sin against our own nature, and insult the Author of our redemption, in the bargain! As you hope, therefore, for the succor of humanity, and the mercy of Heaven, you are bound to yield us the co-operation asked!

XVI. *We urge our plea on the ground of Benevolence.*

This is the distinguishing property of the Divine Nature. “God is love.”—It is the pervading principle, the most

prominent feature of his administration; and until you resemble him in this respect, you are not his children. He has decided that it is "more blessed to give, than to receive." But where is the man who forms his character upon this maxim? Where is the man who would not rather *receive*, even in the proportion of *one*, than *give* in that of *ten*? Do you know him? Who would not rather *receive*, even a *small* estate, than *give* a *large* one? And yet, the arithmetic of doing and receiving good, conducts to a directly different conclusion. If you see your brother need and close your bowels of compassion against him, the love of God is not in you. You might as well look for heaven and hell in embrace, as to meet a man wantonly oppressing his brother, or refusing to assist him possessed of the religion of Jesus Christ! What confidence can I have in the benevolence of a man, having it in his power to assist me, when misfortune entitles me to aid, and refusing to do so? Still less, when by acts of aggression, he proceeds to oppress me; and none at all, when he seeks to deprive me of personal liberty. No! my *soul* is my *self*, and my *body* is my *own*! This compound of bone and muscle, belongs to *me*, and he who would deprive me of it, for purposes of gain, would do anything else, for the same purpose that law and custom would seem to sanction. He would rifle the tomb of his father!— he would light the grave yard thief, torch in hand, to the tomb of her that bore him! he would plunder the tree of life, and damn the nations by the sale of its fruit, if he could make money by it, and secure the gratification of his passions!

XVII. *I appeal to you as American Citizens.*

I appeal to the sacred charter of your freedom; that hallowed scroll, which once redressed the wrongs of this country, and we trust, is yet to redress the wrongs of Africa. I *only* ask you to give *her*, what that instrument

says, *belongs* to her inalienably. While gratitude is rising to Heaven, in one vast exhalation, from the hearts of ten millions of freemen, for your own liberty! convened and rejoicing here, in all the vigor and manhood of national independence, will you despise the day of small things, and say to Africa, as the world lately said to the land of Homer and Achilles, "help yourselves!" Rather does not this occur most opportunely, as an occasion on which you are to give tone to the freedom and rights of man? Away then, with every avaricious feeling, and pour your charities into the lap of Africa! She will bedew your offerings with the tears of her gratitude; and what eloquence could better tell you, "it is *all* she *has* to give!" But if you refuse to assist her in this, or in some equally adequate way, will not your conduct be a burning satire upon your hollow and hypocritical professions? Will not posterity laugh at the cheat, and nations yet unborn ridicule the farce? And with infinite justice too!

It remains for you, therefore, to exert yourselves in wiping away the most defacing stain,—that of slavery,—that is seen lingering in the azure heaven of your country's reputation. I appeal to you in the name, and invoke you by the sanctity of the day and the occasion, lay not the flattering unction to your soul, that all is well! The volcano is sleeping we know, but the fire is burning in its depths! Your altars are fuming with the offerings of liberty,—your annual harangues glow with the scorn of servitude; every crowd you see is inflated with the boasted disdain of a *master*; but in the midst of all, the hated perpetual chain clanks the chorus of the song; and the eye rests but a moment upon the temple of liberty, until the ear catches the echoes of the groans and hot dungeon beneath!

XVIII. *We appeal to the generous feelings, — the redeeming sympathies of the human heart.*

In contrasting Africa *now*, with what she *has been*, will it be possible to name her sunburnt plains and blood-stained shores, without exciting commiseration? Look at her once illustrious, but now deeply desolate plains! Look at her — crippled and cursed by the devastations of ages, casting on her oppressors an imploring look, and in accents of agony, that would move the thrones of heaven with pity, and inspire compassion, even in the bosom of the damned, saying, spare, O spare my curse-devoted children, and leave me a remnant! And this prayer, from a nation that originally produced, not solitary examples, but races of heroes! Eighteen Ethiopians were, at different times, reigning monarchs in Egypt! Abyssinia alone could, at one time, bring a hundred thousand horse, and as many camels into the field at once! Ethiopia, in the days of Asa, king of Israel, mustered a million of men for the field of battle! History records twenty thousand African cities existing contemporaneously! Two of the Popes of Rome, in the reputed regular episcopal succession, were Africans! Africans taught letters and the arts in the language of the Pharaohs! And even now, in confirmation of all this, large portions of ancient Africa are strewn with the ruins of cities, pyramids, and temples! And does all this excite no commiseration? No fellow-feeling for the wretched? Must additional seas of blood be shed by Christian capital, before we will consent to sympathize with this country? Do we still hope, in the language of the whip and scourge, to educate them in a love of tyranny and oppression?

XIX. *Ladies, I appeal to you.*

Permit me to remind *you*, that Africa has given to the world many distinguished females. The renowned queen of Sheba, of Scripture memory, was an African. Candace,

queen of Ethiopia, mentioned in the New Testament, was an African; and her name was common to several successive queens of Ethiopia, whose history reminds us of the Cæsars of Rome, and the Ptolemies of Egypt, one of whom, in the days of Nero, met, repulsed, and vanquished the victorious legions of Rome. The princess of Meroe, who swayed the scepter of Ethiopia, and once dictated terms of peace to Augustus Cæsar, was an African!—Cleopatra, whose beauty was a shrine, before which rival kings knelt in madness, was a daughter of African Egypt! Several African females swayed successively, the Abyssinian scepter. The maternal parent of St. Cyprian was an African. Augustine, Tertullian, and Terrence the classic poet, were the sons of African females. The wife of Moses was a Cushite. The immortal mother of Hannibal,—Hannibal, whose armies hung, like the tempests of heaven, on the declivities of the Alps, was an African!

Again, we ask you to look at suffering humanity in the shape of woman, all over the wilds of Africa, and lend us your aid, in helping them to dash from their recoiling lips forever, the empoisoned cup of hopeless degradation! Look at fifty thousand African wives and mothers, who love as fondly, and feel as tenderly as you do, annually robbed and plundered of husband and children, and all those nameless felicities that create the heaven of love and of home! I invoke you by the spectacle of ten millions of females, having the same physiology with yourselves, doomed to be beasts of burden, and strangely, *strangely* doomed to purposes, disavowed by the sacred character of womanhood! I conjure you, by the outraged dignity and violated sanctity of your kind, to rise and alleviate the sufferings of those who were created to be as free and as happy as yourselves!

Many of you will be able to do but little; some of you

nothing ; but *she* who does not send to Heaven, a wish for the success of our cause, in this respect at least, is not a woman, and ought to be known by some other name ! Tell us not that woman cannot be elevated in Africa ! Woman, like man, can be elevated anywhere. Look at Iceland,—the Cain of inanimate nature, the very Nod of all God's earth beside,—a land *here* bound by frost and *there* heaving with fire,—a country which seems to have incurred the wrath of all the elements at once,—yet, even *here*, woman is dignified ; nor can she marry, until she is acquainted with the literature, and especially the history and poetry of her country !

And finally, let it not be assumed that you can do nothing worthy of effort ; you can accomplish much if you *will* to do it. Take an instance from history.—During the civil wars long protracted in England, three hundred patriotic females went in solid column to the British house of parliament, and *demande*d *peace*, in the name of God and an outraged nation, and their voice was heard ! It was more than the efforts of senates and armed legions. “Go, and do you likewise.” Then leave the event to God, and history will take care of your names !

XX. *In view of the recompenses of eternity.*

The day of reckoning is approaching. Soon you will be summoned to your final audit ; and what will the day of the manifestations of consciences reveal, on this awful, this most momentuous subject ? God of mankind ! what a fearful array, what an overwhelming accumulation of anger and destiny will then arrest you ! If you have wronged your brother, if you have refused to assist him, when his condition obviously indicated the duty of doing so—the maxim upon which judgment shall proceed in Heaven's chancery, is,—“He shall have judgment without mercy, who hath shown no mercy ” I dare not think,

*especially*, of the robbers, the plunderers, and the oppressors of Africa in that day! How appalling the account! How confounding the liquidation! The souls of a thousand ages, ruined by the curse of involuntary captivity and exile, shall accuse them before the throne of ultimate appeal! Almighty God has not a single attribute in his nature, that can take sides with them in such an adjustment as this! Will their tears avail? Alas! the bottles of Heaven witness that Africa has shed a thousand to their one, wrung by *their* injustice! Will their prayers avail? No! the groans of Africa will drown them in the ear of God, and they will not be heard! But I leave the picture unfinished,—a few fleeting years, and then—would to God it were not so!—the wormwood and gall of the damned must tell the rest, and finish a story, for the utterance of which I have no organs!

XXI. *Once more and finally, we base our plea upon the Prophetic Assurances of the Bible*; and urge it upon Christian and Missionary principles, in hope of the world's conversion.

God is interested in our cause. Messiah is engaged for the success of our enterprise, and the Holy Spirit will cooperate with our efforts. Address yourselves then to the task, and let your eye, penetrating the future, roll ardent over the gladdening scene of a regenerated continent: for, in the certainty of prophetic vision, it is done! Ethiopia, from the rock-bound shores of the Mediterranean, to the mountains of Good Hope, is “stretching out her hands to God.” Africa is redeemed, her deserts are blooming, her hamlets and cities are rising, the seats of science and the temples of piety adorn her Congo and her Senegal, while the Niger and Gambia are everywhere wafting the floating monuments of her commerce! We see, and O God! what a vision! the captive mother of a thousand generations,

bought and sold at the caprice of fortune, casting away from her the blood-encrusted fetters of slavery, and the tattered insignia of pauperism, and *once* more linking herself in confederation with her Maker!—God is in her midst with a shout!—she joins the family of the first born, and takes her rank, her elevated rank, among the Nations of the earth! Come forward then, in the name of God, every one of you,—man, woman, and child, and pour your patriotic and pious offerings into Heaven's exchequer for the relief of humanity, and having done so, draw your bills on futurity, and we pledge the truth of all history, and the veracity of Heaven, your drafts shall be honored; and you, instead of disappointment, shall repose in the consummation of your wishes!



USE AND ABUSE  
OF  
LETTERED ATTAINMENT.

ADDRESS AT COMMENCEMENT

TRANSYLVANIA UNIVERSITY,

AUGUST, 1845.

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## Lettered Attainment.

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HAVING finished your collegiate course and academic studies in this institution, you will soon have permission to retire from the scenes and interests of these halls, to the intercourse of home, family, and friends, for the purposes of relaxation, and more formal preparation for the active duties of life. We cannot dismiss you, however, from under our care, without submitting some suggestions, and offering you a few remarks, by way of advice and admonition. The brief time allowed us will necessarily confine us to a concise classification of hints, suggestive it may be, of important principles and rules of action. Allow us to suggest, then, that whatever may be your destination in life, important duties will devolve upon you, and serious difficulties and dangers will beset your path. And particularly will this remark be signally verified in the history of every one of you, if we assume that you are to become men of letters, or aim at distinction in professional life.

I need hardly remind you of the maxim of antiquity, that "to be idle is to be vicious." This truthful and pithy aphorism will apply with equal point and force to every department, and all the varieties of human avocation; and to none more aptly, than the field in which we meet the intellectual producers. Without industry and application, as well as proper economy in the redemption and use of

time, you never can excel in the acquisition of knowledge, or its application to useful purposes; nor will it be possible for you to become respectable in the walks of literature, or the enterprise of professional adventure. Would you become familiar with classic ground, and imbibe the inspiration of its primeval haunts, would you habituate yourselves to the rigor and abstraction of scientific study, and the retreats of the muses, expatriation from the common concerns of life, and the usual enjoyments of society, will, to a great extent, be found indispensable. It is the price you must pay for literary or professional distinction; and without making the sacrifice, the eminence you ostensibly emulate, but in part decline, can never be attained. To be truly learned or great, is an elevation reached by comparatively few. The ascent is steep and difficult, but must be essayed and overcome, at whatever cost, in order to the repose of the summit.

It will always rank among the relative duties devolving on you, that in all your intellectual associations and relations, you steadily assume and preserve the habits of the student. All dissipation and frivolity, should be scrupulously avoided, as leading to vagrancy of thought, and looseness of habit. Whatever may be your station or condition of life, every scene or sally of dissipation in which you indulge, will operate upon your energies and prospects, as an accursed mildew, and will prepare you for the repetition of it, by reducing your voluntary power to resist. Dissipation is the tyrant of modern society. It is a vice which reigns triumphant over the human mind in every part of the globe, excepting only those instances in which the expulsive power of a nobler intravening passion operates to produce a contrary result. The same remark will apply to the cultivated nations of antiquity. The civilization of the world, ancient and modern, has been marked by the fatal

prevalence of this ruinous vice. To exemplify the truth of the assumption, without referring to other instances, you need only turn to the page of history, stained with the story, among a thousand kindred ones, of the haughty Nero. Of this imperial monster it is recorded, that in early life, a discreet sobriety, and devotion to the business and interests of his station, were among the many characteristics of his rising merits; but rank and station affording and suggesting the means and appliances of dissipation, he lost the strength and virtue of early habit, and so abandoned himself to its sway, that before the noon of life, with avowed recklessness, he neglected the affairs of his empire, and opportunities of almost boundless usefulness, to *roll* in his chariot and *play* on his fiddle!

Dissipation invariably introduces self-anarchy and internal misrule. It is the bane and curse of all mental and moral improvement. It will lead you to the practice of every species of vice, and terminate in incalculable mischief to all your best interests. Practise the self-denial we recommend, and you will never regret your partial sequestration from the gay and giddy world in which you live. The student who finds himself imbued with the love of letters, would much rather follow Aristides in his exile from Athens, and Cato in his retreat at Utica, than to mingle with the crowd, and listen to the prate and prattle of fools and sciolists! Let it be a maxim with every one of you, that in literary attainment, he who does not know many things, knows nothing well. Knowledge is not derived from nature or chance. It is the reward of application — the rich recompense of pains-taking laborious industry. We therefore urge upon you all to study *conduct*, as it respects yourselves; giving it all the distinctive importance of a separate topic. Pliny has somewhere said, with his usual force and felicity of expression, that “the perfection of behavior is, for a

man to retain and evidence his own dignity, without infringing upon the claims and liberty of others."

Purity and integrity of purpose, connected with the pursuits of literary and professional application, will be found equally necessary. You should become learned, not because others about you desire it, but because you esteem and appreciate the distinction yourselves. No young man is fit to graduate in any respectable institution, who would not prefer association with an enlightened and virtuous few, to connection with even the mightiest empire of the world, distinguished only by its vastness! The slightest attention to the history of human destiny and earthly grandeur, will satisfy you of the justness of this estimate. What do we know of the internal history and fortunes of the unlettered empires of the East? And of the unrecorded scenes of blood and carnage, amid which they rose, and stood, and fell? The far-extended conquests of the Assyrian monarchy, and the rival dynasties of olden time, detain us scarcely a moment in the annals of the world; while the little state of Athens will ever prove the delight of the historian, and the pride of letters. Where is the student who would not have considered it infinitely more honorable to have been a citizen of the lettered republics of Florence and Geneva, than to have wandered a prince, amid the vast dominions of the Russian Czar! Who would not prefer the talents and learning, the mental energy and intellectual fame of Cicero, to all the splendid magnificence of Heliogabalus, or the luxurious elegance of the accomplished Lucullus! I need not pause for your answer.

With you then, young gentlemen, solid learning, and extensive usefulness, should constitute the great object — the redeeming motive of all your toil. Seek to acquire an expansion of intellect, a comprehensiveness of understanding, and these will naturally detach you from the

less valuable engrossments and calculations of time and sense.

Self-examination, and a proper estimate of your present attainments, is a topic replete with practical utility. This will teach you how little you know, and how much you have to learn. It will withhold you from the senseless folly of pluming yourselves upon your superiority over others, without reflecting that you too have your superiors, in every department of human accomplishment. Self-examination will promote humility, without which there is no real greatness. It will chasten the imagination, and improve the judgment. It will lead you to reflect that all you *have*, should be looked upon, as only furnishing facilities for the attainment of that which you *have not*. It will induce you to distrust yourselves, at the same time that it inspires you with increased confidence in the cause you seek to advance. Every honest man will find frequent occasion to accuse himself. The pangs of remorse and emotions of regret will, ever and anon, admonish him that he is a child of imperfection; and that his frailties plead for indulgence from heaven and earth. By turning an inverted eye within,—by sojourning occasionally in the solitude of your own bosom, you will perceive that happiness is not the destination of man on earth. The present state is a scene of *sacrifice*, not *enjoyment*; and the most we can effect this side the grave, is an advance toward moral perfection.

The practice of *sound morality*,—*unwavering rectitude* of conduct, is imperiously requisite, in order to healthy, vigorous habit, whether of soul or body. All vice is enervating in its tendencies, and if persevered in, will fatally determine every other function of your nature, to premature decline, and final inactivity. It is the great enemy of all improvement. All intellectual effort especially, is retarded by its intrusion. All the finer, kindly feelings

of the heart are blunted and blighted, and mental and moral gloom, dark and enduring, settles over all the prospects of the soul. The future is spread out before you, a land of dimness, doubt, and mystery; and in the same ratio that the path of your pilgrimage lengthens, the light and buoyancy of life and hope will be found to retire, until by Heaven's ordination, based upon the abuse of your own endowments, and connected with the regular operation of moral causes, you successively, one after another, mingle with the dead, and lay down with the damned! We cannot, therefore, insist too strongly upon your attention to the duties of morality and religion. Without such esteem, you will soon lose the esteem of those who know you. You will incur the contempt of society, and lose your reputation, both as students and as men. In the instance of the educated, vice is tolerated in the public mind, with less extenuation, than in any other portion of community. In your attention, therefore, to these cardinal obligations — these great, primary, paramount principles of action, your safety and happiness will mainly consist. Amid all the windings and doublings of society, you should never feel at liberty to depart from the purest rectitude of principle and action; for without such moral excellence, no man can be really good, or truly great.

We may further suggest, that the attainment of *truth*, and conformity to its laws, in every department of inquiry, in the whole range of human study, should be the supreme object of your ambition. With an honest mind, truth cannot be an object of fear or aversion. Truth, in the universal sense in which we use it here, is alike an attribute of Deity, and an essential element of all excellence, in any way implying a knowledge of God — of nature, or of man; the impress and love of which, as an element of character, ought to control every thought and wish of the heart. The



search for truth is the noblest of employments, and its promulgation the duty of every human being. Not to seek after truth, and publish it when found, is to stamp the signature of value upon ignorance, and avow the love of error, if not falsehood. "He who hateth the truth," in the burning language of one of the finest poets in our calendar, "shall believe a lie, and delusion, strong as hell, shall bind him fast." Truth is the distinguishing characteristic of human and heavenly worth. The want of it, introduces disorder into the Divine kingdom, and disturbs the harmony of the universe. It dissolves the connection between heaven and earth : angels become devils, and men are found to be their minions. In every vicissitude of life, you will, therefore, guard with angel-vigilance against any the least departure from truth and sincerity, always cherishing the conviction, that the straightest line is the shortest line, as well in morals as in geometry.

Among the difficulties and dangers to which men of letters are subject, those arising from *vanity* and *presumption* are by no means the least. "Knowledge," in the instance of but too many, "puffeth up." It is the misfortune of some students, reputed scholars, that when they have plucked a few flowers, and some early fruit, it may be, in the garden or fields of literature, they imagine they are really learned, and have nothing to do, but to revel amid the fancied creations of excellence with which they find themselves surrounded. Knowledge with them, instead of being made subservient to the practical purposes of life, is converted into a mere idol, and worshiped accordingly ; and thus becomes the tutelary divinity, the presiding genius of life and fortune. And when these effeminate devotees of taste and sentiment, of Numa and the muses, are called upon to take their share in the duties and activities of useful life, they plead their exemption, and furnish their apology, by

pointing us to the summits of Parnassus, and the far-off windings of the Castalian brook! A life of retirement, and sedentary seclusion, very naturally generates the idea of innocence and moral security; and this self-gratulation, in its practical issues, often leads the individual devotee to the isolated object of his own contemplation and complacency. A literary pedant recluse of this description, reminds one of a palace of ice in the regions of the North, lighted up with artificial lustre and beauty, but cold, useless, and uninhabited! The student, the scholar should always recollect, that simple unprofitableness, by a law of God's own appointment, is crime in any man. The pressure of the gentle sloth, so often felt by the lover of books and poetical reveries, should be resisted. Under the impulse of virtuous resolution, you should endeavor to become useful members of society, at the same time that you are engaged in the cultivation of the various provinces of letters and science. And as a question of the utmost moral magnitude, you ought never to forget, that after all, a knowledge of nature — of language, and of calculation, can only be viewed, as means to an end; and especially, can never bring you to an approving acquaintance with the Creator. Would you learn *his* nature, *his* plans, and *his* purposes, you must repair to the only Book of which *he* is the author; and receive the message of his word, as an exclusive exhibition of the way of life, and science of salvation.

Another evil against which we would warn you, is *literary envy* — an alienation of affection from men of kindred pretensions with yourselves. Of all “the pedant humors of learning,” as Bacon says, none perhaps are more common than this. We need not dwell upon the love of singularity, the literary vanity, the endemic pedantry, the writhing, furtive sensibility, and especially, the proverbial “*odium theologicum*,” connected with this unhappy

infirmity of literary men. It will be sufficient merely to refer you to Milton and Salmasius, and particularly to Newton and Leibnitz. These immortal geniuses wrangled for years about the *differential calculus*, as though the destinies of immortality had been staked upon the issue ! Strange infatuation ! One might almost as soon expect a collision in the celestial spheres, they were in the habit of contemplating, as to have looked for it between these illustrious pupils of the heavens ! We are obliged to add, however, that a great portion of the whole literary calendar is blotted, blurred, and defaced with similar instances of ill-nature, and mutual recrimination. Scholars, certainly, not less than others, should bear in mind, that to accuse, malign, and oppress, is a hateful feature in the character of man ; and that those who pursue such a course, will find, at least in many instances, that they are not only inferior to those they attempt to destroy, but really less deserving than those they would immolate ! Envy, of whatever kind, is a debased and degrading passion, that feeds upon itself, and is haunted only by the image that conjures up its torture ! It is a passion unworthy of man, and ought only to burrow in the bosom of fiends !

As somewhat connected with the last item, allow us to warn you against the seducing appeals of *political faction*. The temptations to engage in the local, or more general politics of the times, will always be strong and imposing. The ardor too of youthful feeling will render you an easy prey to the exciting tactics, and inflammatory productions of the wily demagogue. In this way your literary growth and credit will be likely to be repressed and impaired, if not entirely destroyed ; and unless you are exceedingly cautious your best days and powers, like those of Alcibiades and the Gracchii, will be lost to every thing, except sheer political faction. When you become scholars, ripe and confirmed,

assuming that you intend to be such, then we would advise you, by all means, to study the profound masters of political wisdom, in this and other nations. But until then, we advise you to rest satisfied with having carefully formed your political opinions, and the firm, but prudent expression of them, in the open and manly assertion and exercise of your undoubted rights. Examples from history are not wanting, to show that the most consummate statesmen and warriors, in any literary age, or cultivated part of the world, have been men of letters and study ; and were not less devoted to science, than to government and arms. We need scarcely name Alexander, the accomplished pupil of Aristotle ; Xenophon, the glory of the school of Socrates, the immortal leader of the retreat of the "ten thousand Greeks," and author of the expedition of Cyrus ; Cæsar, at the head of Roman literature, who recorded his thousand battles, with an elegance, only equaled by the vigor and skill with which he fought them ; Charlemagne, master of all the science of the age in which he lived ; the great Alfred, the laborious and philosophical translator of Boethius ; and finally, Frederic, of Prussia, who gathered around him all the great men of the age, not so much to patronize, as to dispute and compete with them, in literary disquisitions, and philosophical ingenuity.

There is another, and an opposite temptation, to which you will find yourselves exposed. The grossness of the common concerns and occupations of life, may disgust you ; and induce you, like Atticus, to relinquish its active duties for the luxurious ease of retirement and study. Enamored of literature, you may wish to pass your time among the muses. Should you be led into temptation in this way, your learning will become effeminate, and your lives useless. Learning is only valuable as it tends to render you useful and happy. But where is the man who

can be happy, when he knows himself to be of no use to society? When he spends his life "sporting," as thousands of our literary abortions do, as Horace says, "with Amaryllis in the shade, and playing with the tangles of Neæra's hair!" Rather, we would say, act the part of Cicero, in contrast with Atticus, be active and persevering in making a good use of the treasures of knowledge, with which you have been providentially furnished. You must, therefore, deny yourselves the mild delirium of literary leisure, the tasteful repose of the library, and awake to action and to usefulness. Let each look upon himself as one of the numerous moral combinations of the universe; and remember, unless you answer the end of your creation, it would have been better for you never to have been born.—Life becomes the pander of crime, and immortality a curse!

Another infirmity, incident to scholars, against which you should always be on your guard, is, an ill-adjusted, indiscriminate *imitation* of the eminent. The evil of which we now complain, is as common and contagious, as it is dangerous and disreputable. It cannot be disguised, that many exhibit affectation of absence and irregularity, merely that they may appear to be philosophers and deep thinkers. Some would be thought *fine spirits*, and imitators of Horace and Lucretius, because forsooth, they can *roar a catch*, or empty a cask of falernian! One copies after Tully, with nothing to show but his wart. Another after Demosthenes, with nothing but his stammering. The satirist furnishes us with nothing of Juvenal and Dryden, but their vulgarity; and nothing of Churchhill and Byron, but their malice. One allows himself to get drunk, because Addison was not always sober; and another affects to be smart and witty, in imitation of the liquorish nonsense of Sterne and Swift. And it is in this way, we regret to add, that many literary men present us with all the "contortions of the sybil,

without any of her inspiration." This plagiarism — this poaching among the labors of the learned, for the unworthy purpose of literary stealth, is too disgraceful to be further exposed. It reminds one of the amateur, who walking through a gallery of antiques, gazed upon the statues of Apollo and Venus, and went away with his imagination impressed, and his thoughts occupied with nothing, but the recollection that they were naked! A fit representation this, of the worthless dilettante of modern literature!

I need not adduce proof to convince you, that as students, you are in danger of mental gloom; — of acquiring an habitual temperament of melancholy. Your isolation from society, devotion to study, and a continuity of research, will naturally, almost necessarily, alienate you from the invigorating relaxations and amusements of social life. When the mind becomes thoroughly tinctured with this mild and imposing passion, all the decisions of Providence, and the details of our earthly lot, seem to cherish its growth and continuance, and with a mind of acute sensibility, it presents itself almost as the result of destiny. In relation to this subject, great caution, and wary effort will be necessary; and at the same time that you renounce the vicious, polluting levities of a world, fallen off from God, and lying in wickedness, endeavor, by all possible means, to avoid the fatal result, of sinking under the deceptive pressure of intellectual despondency.

Again, it may be remarked, that literary men are prone to be led into philosophical and religious error; trusting, perhaps, too much to themselves, in the exploration of the fields of knowledge, and relying too little upon historical fact, the developments of experience, and the testimony of Divine revelation, they have frequently been found, without any turpitude of intention, to diverge from the most

obvious, common-sense truths, both in philosophy and religion. This is an evil deeply to be deplored; and is peculiarly worthy your candid consideration. You should always recollect, that no amount of learning can consecrate error, or excuse vice. And it may not be amiss here to remark, that the errors and hallucinations of men of learning, have a singular effect upon the lower orders of society, in the light of example and authority; for Aristotle is right when he says, that "the defects of great men furnish the principal, and almost the only consolation of dunces."

Such, very briefly, are the duties and dangers of men of letters. Do you, young gentlemen, intend to become such? Do you steadily aim at the enviable, but dangerous distinction? If so, discharge the duties enforced, and avoid the dangers we have pointed out. A few fleeting seasons, at most, will place you all, noticeably, upon the theater of life; and here, we wish you to act the part of men, fearing God, and useful to your fellows. We wish you to present, not the factitious images, but the substantial realities of moral and Christian virtue. We wish integrity and principle, as the substratum of conduct, to be storied and characterized in all your actions, sufferings, and intercourse through life. What your destination in life may be, we are, of course, unable to say, but we should wrong ourselves, were we not to hope, (and on this occasion, especially, send to Heaven our wishes to this effect,) that you will aspire to eminence and usefulness. Are you destined to be philosophers, we trust you will leave to posterity, at least, germs of future discovery. If poets, that you will not only occupy a *niche* in the temple of fame, but that you will inflame your contemporaries and future generations, with the love of moral excellence! If historians, may all that is great and good give value to your pages! If statesmen, may you stem the torrent of corrup-

tion, and direct the rising virtue of an indignant people! If ministers, with Paley, may you make truth intelligible, and with Fenelon, invest it with the charms of resistless persuasion! Are you jurists, with Mansfield, may you luminously contribute to the perfect and effective administration of justice! And if moralists, like Johnson, give "ardor to virtue, and confidence to truth!" Recollect that literature, whether it be her pride or her misfortune, will disdain to divide the empire of your heart. She will scorn to enter into partnership with the love of money, or the ambition of noisy distinction, or any other inordinate, earth-born affection! Hardly, indeed, will she submit to be encumbered with the ordinary anxieties of the world, much less, to follow in the train of venality and corruption!

Once more, and in conclusion, young gentlemen, you who have just received the credentials of graduation in this institution, only pursue the course we have recommended, and genius, in spite of adverse fate, will plant his standard upon Parnassus, of classic memory, and give your names to immortality! Go then, in the name of God, and when called upon, enter upon the manly duties of life and meet its dangers, you have nothing to fear! Time will become tributary to your virtuous fame, and death itself will subscribe to the glory of your efforts!



ADDRESS ON TEMPERANCE.

PUBLISHED BY ORDER OF

THE GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH.

PHILADELPHIA, MAY, 1832.



## Address on Temperance.

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THE delegates from the several annual conferences of the Methodist Episcopal Church, in General Conference assembled at Philadelphia, May, 1832, after due inquiry and deliberation, have deemed it necessary to submit to the consideration of the ministry and membership of the church throughout the United States the following remarks and advice on the subject of *temperance*, viewed as a question of intense and growing interest, now extensively occupying the attention of the religious public and the American people in general.

The duty and necessity of strict and exemplary abstinence from indulgence in the use of ardent spirits and intoxicating liquors of every sort, will be found to have been a part of the moral discipline of our church from the earliest date of its existence and operations; and it is known to those who are at all familiar with our history, that we have accomplished much in preserving those immediately under our charge proverbially pure from the stain, and free from the curse, of intemperance. Nevertheless, our success has not been entire, and much remains to be done before we can realize our wishes and the great object of our long continued efforts in this very interesting department of Christian morals. And it is in order to effect this, we now address you, as the public servants of the church, and

officially entrusted with the administration of its discipline. We have too much confidence in the intelligence and piety of the persons addressed — the great body of our charge — to suppose for a moment that any apology is necessary for offering you the reflections and advice we propose, believing, as we do, that the intemperance we discourage, and would banish from the church and the world, is alike unworthy and unbecoming all who bear the Christian name, or would be considered useful and reputable members of society in general. The vice of which we complain, and against indulgence in which we would urgently and affectionately remonstrate, is broadly and unsparingly condemned in the Scriptures of the Old and New Testaments, as directly inconsistent with Christian character, and fatally contravening all the hopes and claims of moral excellence. As Christians, we bow to the authority of inspiration; and its language is too explicit and solemn on this subject to be misunderstood, or waived, by any who are not utterly reckless both of the welfare of this life and the more weighty interests of immortality in another.

In the language of the Bible on this subject there is nothing deficient or equivocal; and although we do not propose an enlarged discussion, yet we cannot refrain from asking your attention to its fearful and varied testimony against the sin of intemperance, the condemnation of which is uttered in every variety of form and phrase. “Be not drunk with wine—wine and new wine take away the heart—wine is a mocker—strong drink is raging—he transgresseth by wine—they have erred through wine, and through strong drink are out of the way—the priest and the people have erred through strong drink—woe to them that rise up early to follow strong drink, and continue till wine inflame them: *therefore* hell hath enlarged herself, and opened her mouth without measure — woe to them that

drink wine in bowls — be not among wine-bibbers — who hath woe, sorrow, contentions, and babblings? they that continue long at the wine; they that go to seek mixed wine — woe to them that are mighty to drink wine, and men of strength to mingle strong drink — he is a drunkard, and all the men of the city shall stone him with stones, that he die — it is not for kings to drink wine, nor princes strong drink — he who shall add drunkenness to thirst, the Lord shall blot out his name from under heaven — woe to the drunkards of Ephraim: they shall be trodden under foot — while they are drunken they shall be destroyed as stubble full dry — blessed art thou, O Lord, when thy princes eat and drink for strength, and not for drunkenness — woe to him that giveth his neighbor drink, that putteth the bottle to his mouth, and maketh him drunken!” A statute of perpetual obligation, throughout all generations of the priesthood, was, that they were not to “drink wine or strong drink” while engaged in the service of the tabernacle; and in another connection the obligation is made equally binding: “Neither shall the priests drink wine when they enter into the inner court.” The drunkenness of Noah, Lot, Nadab, Abihu, and Nabal, incurred the displeasure of Heaven, while the vow of the humble Rechabites, “We will drink no wine,” is commemorated by the special and public approval of Jehovah; and to these we might add the examples of the wife of Manoah, Hannah, Samuel, and the Nazarites, as securing the sanction of Divine commendation. We need scarcely add that these solemn and admonitory lessons of the Jewish Scriptures on the subject of intemperance are enforced in the language of persuasion, as well as the most fearful denunciation.

And the language and warnings of the New Testament are equally decisive and uncompromising in the utter condemnation of the vice of intemperance in all its forms:

“Drunkards shall not inherit the kingdom of God,” Drunkenness is ranked among “the works of the flesh,” and is expressly said to exclude the delinquent from the kingdom of heaven. “If any man be a drunkard, with such a one, no, not to eat.” Excess of wine is classed with the enormities of “lasciviousness, revelings, and banquetings.” It is the offspring of darkness: “They that are drunken are drunken in the night;” “Take heed that your hearts be not overcharged with drunkenness;” “Let us walk honestly, not in drunkenness — be not drunk with wine — the evil servant who drinks with the drunken shall be cut asunder and have his portion with hypocrites and unbelievers.” The Pharisees thought they could not more effectually reproach our Lord than to style him “a wine-bibber!” St. Paul ranks it among the virtues of Christian bishops and deacons, that they “be not given to wine.” Look also at the example of John the Baptist, “and a greater than he.” The stern and unyielding purity of the former in *this* as well as in other particulars is held up to the notice and imitation of all “who name the name of Christ.” And when the intoxicating cup usually tendered to suffering malefactors, to procure insensibility to pain and lessen the agony of death, was by the courtesy of Jewish and Roman cruelty tendered our Lord, the illustrious sufferer disdained the unholy succor, and trod the winepress of the wrath of his Father without the dishonorable resort of accepting unworthy means to sustain him in the conflict. Would to God that *we*, that all Christians, in affliction and trial, might do as he did, in the hope of overcoming with him! And allow us to add here, that such are the criminal and fatal effects of this species of intemperance thus forcibly portrayed and denounced in the Bible, that wine, used as a generic term, denoting strong intoxicating drinks of every kind, and confining the remark to its abuse, is made

to symbolize the wrath of God and the misery of the damned in a future state of retribution ! It follows, therefore, that no person of ordinary intelligence can consult the pages of inspiration without perceiving at once that the common use of alcoholic intoxicating liquors, of whatever kind, is strictly and unequivocally forbidden in the Scriptures, as plainly and fatally injurious to the best interests of man, in time and in eternity ; and as in other instances, so in this, the beneficent Author of our being has unalterably conformed the constitution and laws of our nature to the pre-existing purpose of his will in relation to the immutable principles of right and wrong, and accordingly all our physical aptitudes and moral instincts resist the allurements and motives to a course of intemperate indulgence, until a series of vicious experiment and training, offering rebellion to the best feelings of our nature, and grossly violative of every principle of duty and moral obligation, shall have prepared the victims of intemperance for all that is monstrous in folly or hateful in crime.

God, who is the Author of nature, no less than of revelation, has abundantly provided for the essential happiness and relative usefulness of mankind ; but the experience of all ages and nations has furnished the most indubitable proof that the use of ardent spirits is totally inconsistent with *either*, and thus opposed to the benevolent intentions of Heaven and provisions of nature, must be considered as a transgression of the will of God.

And this view of the subject becomes the more convincing and striking when we attend to the *peculiar nature and properties* of all intoxicating drinks. In all these *alcohol* is the principle of all intoxication, and it has been clearly demonstrated by the researches and experiments of chemistry and pharmacy, in connection with the structure and pathology of the human frame, that alcohol is an *essentially*

*active poison*, and that the constant use of it, in any shape, must necessarily injure health, and finally destroy life itself.

The mischievous *principle* of inebriety, of which we now speak, cannot be made to nourish and invigorate the body. It is by the appointment of Heaven and the constitution of our common nature rendered *incapable* of producing such a result. Its conversion into *chyle*, after being received into the stomach, and its subsequent appropriation by means of the blood-vessels, for the purpose of renewing and invigorating the body, are known to be impossible. No alcoholic substance can be controlled, digested, or appropriated by the stomach. When received there it immediately diffuses itself throughout the whole system — it penetrates the very substance of the body, the brain, the nerves and the blood-vessels. All become excited and inflamed; the functions of the entire system become deranged; its action irregular, and the well-adjusted play of its parts and mechanism disturbed and disordered; often deranging not only the functions of the body, but even its organic structure; and in whatever assignable measure alcohol, found in all *spirituous* liquors, and in most of our *wines* and *malt* drinks, may be drunk, these effects must necessarily follow, in a proportionate degree. And hence the wisdom and kindness of our Creator, manifestly shown in the fact that the appetite for this popular but mischievous poison is unnatural, artificially acquired, and a perversion of the dictates and provisions of nature. And in our judgment, this view of the subject furnishes us with a strong additional argument in favor of the utter rejection of alcoholic drinks, except as a medicine, when the want of proper skill, or other adequate means, may authorize, in rare instances, an exception to the general rule of *total abstinence*.

We are the more disposed to press the necessity of



*entire abstinence*, because there seems to be no safe line of distinction between the *moderate* and *immoderate* use of intoxicating drinks, — the transition from a temperate to an intemperate use of them is almost as certain as it is insensible; indeed, with us *it is a question of great moral interest, whether a man can indulge in their use at all, and be considered temperate.* We have seen that the natural, unperverted appetite of man does not ask for them, and the only motive that can possibly determine such an indulgence, is to obtain from them a vivid impression upon the nerves, more or less agreeable at the time, but utterly oblivious of better, because more salutary feelings. This result is unnatural, and of course it offers violence to the constitutional order and functionary uniformity of nature, and we respectfully submit whether the means therefore must not be sinful.

It has been already remarked, that the essential constituent in all intoxicating liquors, producing inebriety, is alcohol, and that this is found, in large proportions, not only in the different kinds of distilled liquors, but also in most of the wines, and vinous, as well as malt preparations drunk in this country. Who is not alarmed, not to say confounded, when he reflects upon the amount of this bewitching poison which is found in all our fashionable drinks! How can a Christian account to his conscience and his God for swallowing daily an amount of *carbon, oxygen, and hydrogen*, of which alcohol is compounded, and which, if taken separately from other neutralizing ingredients, would deprive him of life perhaps in a few hours! In a bottle of brandy, for example, (we are guided in the estimate by Saussure and Brande,) there is more alcohol, by actual measurement, than water; — in *our* best wines, say Port and Madeira, as received and used in this country, nearly one half is alcohol; about six ounces of

this poison will be found in a quart of strong cider, and little less than four in a bottle of porter or ale ! In a brief address, however, we can only bring these facts into view in a summary way. We propose them for examination and reflection, and we implore the thousands under our charge to bestow upon the whole subject the attention it so obviously and pressingly deserves and demands.

The great and increasing interest, the deep and lasting stake we must always have, as a church, in preventing and curing the evils of intemperance, will furnish an obvious and commanding vindication of the course we have adopted, in making this appeal to the good sense and enlightened piety of the Methodist Episcopal Church. We consider all intemperance, whether in its incipient or more advanced stages, as an abuse of the physical force and vigor of man, and seriously deducting from the integrity of his mental powers and moral purposes ; and we therefore invoke the aid of our people in an attempt to banish the evil from our church altogether.

We would remark here, also, that the immorality and curse of intemperance are most fearfully evinced, not only in its immediate and incipient, but in its final effects and relative bearings upon the *confirmed* intemperate, and others found in necessary connection or casual contact with them ; impiety and worthlessness, disease and death, are its necessary attendants. God and nature have so disowned and frowned upon it, as to stamp it with the character of unmingled evil. There is no one redeeming element or aspect about it. In its best and most imposing forms it offers nothing but plague and pollution. God forbids it ; it is the object of nature's abhorrence, and its uniform effects demonstrate that to persist in its practice is to renounce the friendship of Heaven, and claim kindred, not with brutes, but infernals. All, therefore, must look

upon it as an evil unhallowed by any, the smallest good. We have seen that it invariably undermines health and leads to death, and, in most instances, death untimely and disgraceful. However insidious in its progress, it is fatal in its issue. We need not ask you to look at the brutal, the polluted, and demoralizing victim himself, — a curse and a nuisance, whatever his name, or wherever found. We need not quote his beggared family and heart-broken connections. We need not cite you to the wretched thousands found as criminals in your penitentiaries, patients in your hospitals, lunatics in your asylums, and vagabonds in your streets! Few, perhaps are aware of the extent, the secret and insidious spread of the evil we would arrest. Its destructive influence is felt in every department of business, duty, and society: in our legislative halls; at the bar of justice; upon the judicial bench, and even in the pulpit. A large portion, we fear, of the most important and responsible business of the nation, is often transacted under the influence, in a greater or less degree, of alcoholic excitement; and can those be innocent who contribute to *secure* such a result, whether by the pestilential example of temperate drinking, as it is called, or the still more criminal means of furnishing the poisonous preparation by manufacture and traffic for the degradation and ruin of others?

The man who drinks intemperately ruins himself, and is the cause of much discomfort and inquietude, and perhaps actual misery, in the social scene in which he moves; but the manufacturer, and those who are engaged in the traffic of ardent spirits and other intoxicating liquors, do the work of death by wholesale; they are devoted by misguided enterprise to the *ruin of human kind*, and become directly accessory, although not intended by them, to the present shame and final destruction of hundreds and thousands.

And we gravely ask, with no common solicitude, can God, who is just, as well as good, hold that church innocent which is found cherishing in her bosom so awful and universal an evil? We have seen this evil broadly and unequivocally denounced in the Scriptures, as an utter curse, and big with ruin to the best hopes of man. Nature and Providence unite their testimony, and award to it the same condemnation. Our church has long borne a similar testimony, and this is especially true of the father and founder of Methodism.

He says, of ardent spirits *in general*, "First of all sacredly abstain from all spirituous liquors; touch them not on any pretense whatever." On their *manufacture* and *sale* he remarks: "It is amazing that the preparation or selling of this poison should be permitted, I will not say in any Christian country, but in any civilized state!" He pronounces the *gain* of the trafficker in ardent spirits, "the price of blood," and adds, emphatically: "Let not any lover of virtue and truth say one word in favor of this monster. Let no lover of mankind open his mouth to extenuate the guilt of it. Oppose it as you would oppose the devil, whose offspring and likeness it is." Of *grocers*, in this traffic, he affirms: "They murder mankind by wholesale, and drive them to hell like sheep." He denounces both the manufacture and the sale of spirituous liquors, except for mechanical and medicinal purposes, as a gross immorality; declaring: "None can gain in this way, by swallowing up his neighbor's substance, without gaining the damnation of hell!" And hence one of the original rules of the Methodist societies, as drawn up by John and Charles Wesley, precluded "drunkenness, buying or selling spirituous liquors, or drinking them, *except* in cases of *extreme* necessity." And we cannot but fear that the alteration of this rule by the American Methodists, and the

substitution of another less unequivocal in its character, since 1790, have been attended with but little good to *any*, and perhaps with *direct injury* to thousands. And now that the engrossing question of total abstinence is arresting the attention of most evangelical churches in the United States, and in many of them becoming a term of membership, we are fully convinced it would be criminal in us to remain silent, and not lend our aid and co-operation in purging the churches and redeeming the nation from this insidious, yet alarming and desolating evil.

Finally, persuaded as we are that intemperance, in all its aspects and gradations, is a physical evil, unmitigated by any mixture of good, and also a moral offense against the laws of God, and the claims of Christian piety, unmodified by any indemnifying consideration whatever, we would at all times, but at this time especially, when such combined and powerful efforts are making to arrest the evil, cast in our dividend of social and moral aid, and do all in our power to accomplish an object as every way momentous as it is desirable. And we close by remarking, that we look upon all as implicated in the duty and the interest, and we shall cheerfully and promptly concur with all in an effort to expel the demon of intemperance, not only from our churches, but from the nation, whose *welfare* and *fortunes* must be always viewed in intimate connection with its morals.



COMPREHENSIVE ANALYSIS  
OF THE  
ELEMENTS AND PURPOSES OF LITERATURE.

ADDRESS ON COMMENCEMENT DAY.

AUGUSTA COLLEGE, 1839.





## Elements and Purposes of Literature.

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ONE word with regard to the subject on which we address you. Analysis may be more or less minute or rigid,—exact or immethodical. That which we propose is simply *such* an examination of the subject, as will enable us to detach the principal individual elements from the mass, so as to ascertain, satisfactorily, to what account they may be turned, whether separately or conjunctively. And accordingly, we merely aim at a general *comprehensive analysis* of the *elements* and *purposes* of literary education; without any appeal to the usual formula and categories of precise and labored disquisition. Our principal concern is with the philosophy of facts and experience; and we hope to render the subject intelligible, and commend the view we take of it to your approval, by the demonstrativeness of the evidence by which we propose to sustain our reasoning. We have long since received it as a maxim, and endeavored to profit by the suggestion, that in regard to the intellectual, not less than the physical sciences, he who would aspire *to paint*, must first learn how *to draw*. And in the same proportion we may fail to illustrate the truth of this maxim, in the lecture we propose, we shall fall beneath the dignity of our subject.

If it be true that the *vast assemblage* of *beings*, and *things*, *facts*, and *phenomena*, which we denominate the *universe*,

presented to our notice in the appropriate distinction of two grand systems,—the material and the immaterial—the worlds of matter and mind,—if it be true, we say, that this mighty structure is destined, by its beneficent Author, to minister to the comfort and welfare of its intelligent tribes, precisely in the proportion, that the respective laws and developments of both these divisions, are understood and conformed to,—and if it be further true, that the position suggested, is authenticated by the disclosures of natural and revealed theology, and by the suffrage of philosophy, intellectual and moral, not less than by the gross result of mathematical and physical science — if all this be admitted, then, our coming together on the present occasion, and for the purposes implied, will be at once intelligible; as it is but to remind ourselves, vividly, of what belongs to the dignity and interests of our common nature.

While, therefore, we regard our present meeting as somewhat peculiar, because upon classic ground, and busied with recollections constituting the burden of classic story, it must not be forgotten, that we meet, at the same time, as members of the common family of man, and that the reflections suggested by the interview, relate not less, ultimately, to the general interests of humanity, than to the special purposes and pursuits of lettered attainment, and cultivated intellect.

You will, therefore, readily appreciate us, when we occasionally wander, in the remarks we propose, from the retreats and avocations, of mere abstract learning;—the groves of the academy, and the recreations of the lyceum, the halls of instruction, or the chambers of philosophy, and find ourselves occupied and interested amid the more practical interests of life—the current mass of thought and feeling—the hum of business, and the labor of enterprise, the noise of the city, and the bustle of the forum.

The course of instruction by which it has been attempted to prepare those claiming citizenship in the commonwealth of letters, and more immediately addressed on this occasion, for the *duties* and *destinies* awaiting them, and which is nearly the same in all our academic foundations, does not, in its purposes and bearings, invite you merely to converse with the mighty, the illustrious dead, and drink at the wells, and fountains of antiquity, but you are also called upon to turn to the *existing drama* of thought and emotion, action and purpose,—to look about you in the world, and as opportunity may afford, and occasion present, seek to improve yourselves, and promote the good of others, by everywhere and in every way, disturbing the repose of ignorance and depravity; and by mutual excitement to knowledge and virtue! Education rightly understood and properly applied, proceeds upon the maxim, that the *past* should be learned for the good of the *present* and the glory of the *future*. Meanwhile, as literary students, we should constantly enlarge the circle of inquiry, with the progress of history; the usual curriculum of study, with the growth of learning; and thus, travel in the company and suite of the learned of olden time, only for the purpose of guiding mind, molding genius, and inspiring emulation, while we constantly meditate a bolder flight, and a higher aim, in the career of improvement and usefulness! Hence, when by an appeal to classic lore, we imbibe the beauty and grandeur of antiquity, amid the ruin and desolation of the past, it is, that we may the better discriminate and select, in relation to the just and the useful, the fit and the becoming, within the precincts of every-day life, and the living scenes of interest and activity with which we are surrounded.

If in the course of liberal study, we revive and remould the classical antique, and place ourselves in contact with

the *multitude*, not less than the *heroes* and *sages*, (say) of Greece and Rome, it is, that we may draw analogies from the *past*, in view of the *present*; that discerning the principle of action, we may extract the spirit of the social sum, and by carefully detaching and throwing into shadow, what is worthless and vicious, may bring out in high relief, such characteristic traits and elements only, as are worthy of approval and imitation. We turn to Greece and Rome, it is true, at an early stage of our literary pilgrimage, but we do so, not so much to find what is Grecian and Roman in either, as to seize and appropriate what may be human, and by consequence, of universal application in both. It is not the Greek and the Roman, as such, that we study, — the descendants of Agamemnon and Homer, or the countrymen of Cæsar and Virgil, but man and mind, amid the elements and appliances of Greek and Roman culture. Without such views and motives, in appealing to the past, we become, in all the multiformity of our ancient learning, at least *men fishers* in the waters of oblivion; because unable to make any use of what we learn. — We gaze on a star, “faintly seen and dimly visible,” in the night of ages, without turning to the *sun* of the system, the movements and harmonies of which involve our own interests and destiny, as well as those of kindred millions, found upon the same path of pursuit and adventure, with ourselves.

Such data, however, relating to the nature and purposes — the philosophy of literary education, require a more extended range of statement and illustration. Intellectual distinction and moral worth, are the direct legitimate objects of education, (the one implying the possession of knowledge, and the other the proper use of it,) and to this view of the subject we shall mainly confine ourselves, in the remarks we have to offer, on the present occasion. In so far as education becomes effectively contributory to these high

ends, its direct importance in the scale of human interests and relations, will be disputed, we apprehend, by none who have been led, by whatever means or motives, to place any allowable estimate upon mind and morals.

The general subject on which we address you, admits, it occurs to us, of an elementary classification, which renders the question of education, in its presentment to the most common understanding, an accessible and tangible concern; at once, unambiguous and practical, as it regards both claim and detail. Its early processes teach us, slowly it is true, but still certainly, what we *are*. Its more advanced rudiments direct attention within — to our conscious capacity for action and achievement; while its higher lessons involve our intellectual and moral relations, and teach us alike what we ought to *be* and to *do*. It is certainly a wise and most felicitous arrangement, that the law of culture, of which we speak, is brought to bear upon our nature, by a graduated process, in the successive stages of infancy, childhood, and youth. During these periods, the mental and moral powers and sensitivities of our nature, are peculiarly susceptible. The infant, the child-like, and the youthful mind, as a general rule, will be found impressible, docile, and deferent. Human nature is, at this period of life, (and hence the speciality with which we regard it as the era of education,) greatly more susceptible than at any other. And it is not more true, that the increasing bodily strength, and muscular activity, together with the manual dexterity of this age, afford felt and bounding delight, than that the evolution of the intellectual functions and moral sensibilities, is witnessed by the consciousness of the juvenile aspirant with emotions of the most affectionate gratification. In this way, capacity is fostered and excited into vital and growing activity. There is successively a hopeful enlargement of anterior attainment, and a happy germination of all the kind and

benevolent sympathies of humanity, in the regular progressive training, so necessary to the moral formation which receives the denomination of character. Such being the real nature and relative importance of education, it will be perceived, at once, that it is a problem, the working or solution of which, cannot, in any instance, be achieved in in a short time, or at small cost: and hence, the needful appropriation of sufficient time, and a patient appeal to means, methods, and proper industry.

General literature presents a field of vast extent and variety. It is to be understood as inclusive of the early history, and subsequent progress,— the archaeology of the more recent and present conditions of letters and science, throughout the whole range of civilization and social polish. It is so essentially connected with all intellectual pursuits and purposes, as to be, in fact, a history of the experiments and discoveries, the opinions and inventions, the thoughts and emotions of mankind. It embraces not only language and science, with their laws and classifications, broadly considered, comprehending classical, mathematical, philosophical, and ethical information, in all the various subdivisions of each, but the works and wonders of nature and art, infinitely multiplied and extended, so as to include all the walks and business of active life. Thus opening the gates of miscellaneous general knowledge, and displaying the fairest varied prospects of our being, it intellectualizes man and life, and leads to a plastic expansion of the whole mental constitution. All the various pursuits and processes of academic and kindred instruction, unite, each in itself, and all by the way, like the genial drops of rain in their descent from heaven, to strengthen and enlarge the amount of useful knowledge, affecting and elevating the moral, not less than the intellectual principle.

Education is not designed simply, or exclusively, to make

us acquainted with the curious and instructive events and developments of past ages; and thus lead us to collect wisdom from the opinions, conjectures, and conduct of others, but it is intended to incline, and enable the mind to *think and reflect, judge and determine* for itself. Its legitimate business, as shown by an analysis of its elements and uses, is, to prepare the mind to assume the direction, and control the tendency and issues of the affairs and purposes of life. Hence, the world, including its structure, contents, and fortunes, embodied in our literature, and especially the world of man, becomes the field of inquiry—the vast seminary in which we learn; and much, every way, depends upon ourselves, as well as the masters of education, charged with the business of instruction, and the process of training. The solicitude and responsibility incident to the parties, during the whole process, should be divided between the master and pupil; and the integrity and competency of the teacher, should be eagerly and promptly replied to, by the industry and zeal of the pupil; while it is ever kept in mind by both, that the skill of instruction and the facility of learning, reside, as we conceive, in the discernment and application of a few simple truths, without reference to the hackneyed trifles, and whip-and-spur expedients, entering so essentially into the plans and movements of the mere pedagogue. Well, therefore, to begin the work, on the part of teacher and learner, is strictly half the completion of it; and upon this maxim, the business of instruction, in every department and institution, should rigidly proceed, from the commencement to the close of academic instruction.

Education, whether resulting from imparted instruction or self study, has never failed to obtrude itself upon the notice of mankind, as that refinement and elevation of our nature, extending to mind and manners, without which, man has always been, to a great extent, a savage, and his

interests and passions, more or less, those of a beast. So viewed, it is *law* and *culture*, extending to the *mind* and *heart*; the needful restraints of the one, and the salient redeeming qualities of the other. And these have always created, contingently at least, the characteristic difference between man and man. This fact alone has given birth to the heroes and the monsters of history. It was this, gave the name of *one* Cæsar to posterity, as a model of virtue and magnanimity, and that of *another*, as a reproach and a proverb of infamy!

To cultivate the mind, however, to the neglect of the heart, — to give vigor and expansion to thought, and leave conscience to struggle, gives to a mere defect, the nature and tendency of a positive evil. It is putting the sword into the hands of the maniac, only to prepare him for self-destruction! A lawless obsequiousness to the most dangerous, if not to the basest passions, will but too often ensue, ending in blighted hope and bootless folly! Hence, it results from the analysis we are conducting, that in all well regulated systems and institutions, the masters of education essay, deeply to penetrate and imbue the mind and heart, with the love of truth and honor, goodness and virtue, that the wants — the claims of the heart, where will always be found the more important elements of character, may not be overlooked, in the attempt to impart polish, and secure proper direction to intellect.

It should, therefore, ever be borne in mind, by all concerned, that the advantages of lettered culture are relative and contingent; not absolute and invariable. The same is true, however, of every possible boon, earthly or heavenly, with which our term of pupilage on earth is distinguished. All the gifts, and every good, of either class, will be found fatally liable to perversion and abuse. The desire of knowledge and virtue is essential to the



dignity and happiness of man, and when this is wanting, the excellence implied, is fractional, at best. Knowledge without virtue, (such is the voice of all history,) is a rudderless bark, drifting on passion's sea; and but too often terminates in the blight and ruin of all that might otherwise be rendered available. Connected with *such* possible abuse and misapplication, permit us to remark, that our advantages are peculiar and distinguished. Modern literature is incomparably preferable to the ancient. The Greek, the Roman, the Arabian, and the Italian literature, as a general rule, appealed to imagination and taste, while the Northern or Gothic literature, found in the great Teutonic family, and which is *ours*, has to do much more directly and effectively, with the judgment, the conscience, and the affections, consulting the wants of the heart — of our moral nature, with a care and kindness equal to that with which it provides for the gratification of intelligence; and any evils now resulting from literary attainment, must be wanton, and self-chosen, on the part of the sufferer.

Knowledge, then, like every other good possessed by man, is attended with danger as well as advantage, brings care as well as pleasure, and he who grasps after the one, must be content to share the other. In the common distribution of good and evil, men of letters furnish no exception to the general rule. Pleasure and pain, with them, as with others, divide the empire of the world, and co-jointly, sit upon the same throne. Intellectual pleasures will necessarily abridge your taste and your leisure for those of merely sensual origin. There is, here, the expulsive power of a new affection, and, in many instances, it becomes an exclusive passion. How often does the literary student find himself compelled to listen to conversation, and engage in dialogue and detail, in which he cannot possibly feel the least interest, and the weakness, prejudice, and vapidity of which, too

often disgust, even without amusing him ! He *dies* in the conversation of the *living* circle about him ; and does not revive till he re-enters the society of the *distant* and *dead*, and finds himself again entombed in his library !

This passion for speculative seclusion, however, may be carried too far, — to a criminal extent. There will always be a common ground ; and there are common topics, on which the most exalted intellect may commune with the most lowly, and with a feeling of the most perfect equality. This passion, therefore, for a lofty seclusion, must not be indulged, to the neglect of duty and action. If so, many of the most valuable faculties and energies, as well as hopes and prospects of our nature, are rendered useless, and lost forever. The world before and about you, including the high and the low — all distinctions of human condition, is a vast battle-field ; and endless and fearful is the strife between good and evil, truth and error. To assume neutrality, therefore, and act upon the maxim of settled indifference to the great conflicting elements of interest and action, would be to proclaim, at once, your own want of virtue, and furnish gratuitous proof of unmixed and universal worthlessness.

The conclusions to which analysis conducts us, on this subject, are numerous and important. The evils and dangers of misdirected intellect, cannot but strike you with great force. Assume the absence of intellectual culture, and the guidance of science, the restraining influence of various useful knowledge, and then look at the mighty ocean of human thought and feeling, heaving and weltering round the world, its movements and reflexes without order, and equally without limit or restriction ! Who can calculate the infinite value of mental accomplishment, and its attendant results, in view of this single reflection ! Such guidance and restraint have been important to the human

mind, in all time, and in reference to all men, and including the entire range of humanity, and all the tribes of our kind. We ask respectfully, and with the urgency becoming the subject and the occasion, was it ever more necessary than at present? It would seem to be characteristic of modern times and modern improvement, to a fearful extent at least, that precisely in the proportion, that what passes for knowledge, is trifling and unimportant, it is sought after and eagerly acquired.

In confirmation of this, we might cite you to the comparative worthlessness and inutility, the licentiousness and vicious tendency, of a large proportion of the periodic press, and current literature of the times,—the faction and flutter of the one,—the froth and sparkle of the other,—distinguished alike by a kind of floundering vigor, and showy rapidity. To say nothing of the more favorite monstrosities of the latter, in a particular department—we mean, the more than forty horsepower of modern novel writing, with its millions of eager or indolent victims, wandering or lounging amid fairy fields, in search of the golden fruits and fountains of fable! The passions busily constructing their palaces and temples, and enthroning their idols and divinities upon the ruins of reason, virtue, and common sense.—A constant feverish appetite for the unreal and the visionary—a sickly propensity to distort—to perfume the violet, and rouge the rose! And what is most remarkable, and singularly distinctive of the idiosyncrasy of modern fiction-mongers, is, the intellectual character,—I had almost said, *unintellectual* frailty of those the most morbidly susceptible of the fascination! That even cultivated taste, and the sturdy manhood of intellect, should occasionally unbend, and seek *recreation* and *amusement*, in the ideal creations to which we allude, is not to be wondered at, nor perhaps regretted. But who can account for the fact, unless we reckon it into

the penalty of all vice, and the law of all disease, that the appetite for this kind of reading, constituting a large share of the annual literary crop of the times, is always most avid and voracious, in *those* who have *the least* power of digestion. Solve us *this* problem, and *then*, it will be time to propound others of a graver character; — and especially, that it be shown *why* it is, that so many, apparently virtuous and well-disposed, with a kind of officious zest, seek in this way, to become familiar with the halls and haunts of fiction, even when painted and frescoed with scenes of passion and pollution, in their last excess!

Knowledge, then, viewed in the aspects to which we have directed attention, is not unlike all good enjoyed by man, on this side the grave; that is, liable to be blended with some mixture of evil. What blessing is there, of which it may be affirmed, that we are not called upon, in this way, to discount its value? What elements of the physical world even, may not prove destructive of life and enjoyment? Look, for example, at the mysterious principle of electricity, *now* conducting you to the pole, and subserving a thousand useful purposes, and anon giving birth to the thunder and the bolt of heaven! Instance fire and water, without which we cannot live, and yet depriving millions of life! Who cannot name that mysterious river, enfolding in its bosom the hated crocodile, as a mere specimen of its slimy, noxious brood, while the same wave contains those enriching seeds and deposits, destined to fertilize the soil of its banks, its islands and its deltas!

Continuing our appeal to analysis, we learn further, that literary, beyond any other kind of wealth, possesses a reproductive immortality; and in view of this single fact, how infinite is the enhancement of its value! For example, language never dies, and the perpetuity and multiplication of thought, in the shape of philosophy, science, poetry,

religion and the arts, are not only coincident possibilities, but necessarily adjunctive conceptions, and resulting developments. Where *now* are the temples and palaces, the catacombs and monuments of antiquity! And of those that *do* remain, how many are the chances and changes threatening their destruction! An earthquake might give the pyramids of the Nile, or the grandeur of Rome to oblivion! The mere sacking of a city, might annihilate the Apollo Belvidere, or the Venus de Medici; but how many of earth's proudest dynasties, have not *thought* and *language* survived, by thousands of years! What revolutions of time, and events of various mundane interest, have not occurred since the first man and woman were expelled the Eden of their innocence!—and yet the record lives! Homer is no more!—Of his history we know but little, of his ashes nothing, and yet, by means of language, (of letters) he has indissolubly bound the world to the throne of his genius, throughout all generations. Accident threw Demosthenes upon the notice of the world, in the city of Minerva; as interest or emergency required, for a few successive years, he threw the thunder of his unequalled eloquence upon the startled ear of Greece, and then disappeared, with the generation to which he belonged; but, by means of letters, Demosthenes shall continue the model of the senate and the bar, until the world shall have no use for either! Come down to modern times—take an instance within the knowledge and memory, it may be, of those I address.—Look at that peasant boy, with nothing but bare existence, and perhaps a name; see him covered with rags, and contending with want; doomed to the drudgery of premature toil, in field and forest! Look at him again, the schoolmaster has been abroad; by chance or Providence, he is brought in contact with mind and instruction; the native energies and elements of intellect and emotion begin

to stir; gradually he is brought in contact with other means and excitants; he loves learning, and begins the business of self-education; he has genius, ambition, and application; he takes the path to distinction and usefulness, and from this moment, his star rises steadily and proudly, as if by irresistible influence, until the fortunes of his fellows, and the destinies of his contemporaries, are thrown into the shade! Extraordinary indeed, are the changes and transmutations effected by the mysterious alchemy of mind, and especially genius, when armed with the power and appliance of letters! And who does not know, that the homage thus claimed for letters, is accredited by the philosophy of common experience! Take the whole range of literary history, and along the entire line, and at either extremity, you will find the proof!

But let us vary this analysis. The love of truth, as a revelation, a copy of nature, the actual, essential philosophy of things, is necessary to the distinction,—the lettered eminence, of which we speak. If we would ever be distinguished or eminent, except in view of partial or fractional merit, we must become the students of nature; and as far as may be, imbibe her lessons from her own lips. And with every such student, truth should be the star of the ascendant, in his horoscope,—the loadstone of his genius, the master-passion of his life! Analytically examined, all learning, in strictness, is a knowledge of nature; and every departure from nature, is, so far, an exhibition of ignorance. Philosophy, so called, especially in the department of physical inquiry, has most unnaturally, and irrationally, betrayed a prurient propensity to assume, that nothing is knowable, unless it be visible and tangible. It is but recently that the insane effort was made, in one of the most polished nations of Europe, to establish a system of national education, upon the basis of this beggarly,

Atheistic maxim. And this, although physical science itself, presents matter to our contemplation, in a state of such extreme tenuity, as not only to preclude vision, but sensorial excitation of every kind. Even the philosopher, as he sits in his armed chair, elaborating this very hypothesis, receives a pressure of the atmosphere upon his body, at the weight of full fifteen pounds to every square inch, without being able to see it, or even opposing to it, anything like felt muscular resistance. This school of philosophy is unceasingly asking our attention to the laws of nature, and resulting causation and phenomena, but they would have us examine and investigate *long*, without any original intelligence, for their preconception and establishment. Mindless and Godless chaos, or matter, upon this hypothesis, constructs the mechanism of all the cerebral functions, and arranges the entire apparatus of thought! Unthinking bodies of matter, fix and apply to themselves the laws of geometry and calculation! The inimitable lenses of the eye, are constructed by an unintelligent mass, and their refractive powers suitably adjusted with reference to the laws of light, the reflection of rays, and the properties of bodies, and *all*, without any knowledge of either! That which formed the eye and ear, could neither see nor hear! No stupid Pagan, amid the dark idolatries of the East, was ever better prepared to *make his own gods*, as he may *think* himself in *need* of them, than is the philosopher who entertains such opinions as these!

Physical science has given birth to *two* distinct classes of laborers. Those who by the process and efforts of induction, offer indisputable claim to the character of original discoverers, and those again, who availing themselves of these discoveries, as admitted truths and first principles, have proceeded to deduce from them, as *axioms*, important inferences and conclusions. Thus forming, not

nominally, but virtually, two separate schools or classes of inquirers, especially different in their modes and habits of investigation. And it is a very remarkable fact, that nearly, if not absolutely *all* the religious skepticism, found among natural philosophers, has been confined to the latter class, or the deductive school; while scarcely a vestige is to be met with in the former. The great discoverers of the laws of nature,—such as Copernicus, Galileo, Kepler, Paschal, Boyle, Newton, and others, have arrived at very different conclusions from those implied by skepticism here. These men, as they enlarged the limits of human knowledge, by an inductive ascent to the primary laws of force and motion, in the mechanism of the universe, inferred Supreme Intelligence, as essential to the *origin* and *contrivance*, connected with the results discovered. It can hardly be necessary to suggest, that the methods of study and investigation, with inductive inquirers, tend more directly to lead the mind to an irresistible persuasion of the truths of natural religion, than those directing the researches of the other class. The latter borrow their first principles from the former, and resting in them, having taken them for granted, proceed to their deductions, in the application of these first principles. You look in vain, therefore, for the skepticism of physical science, among the great discoverers in this department of thought and labor; and with scarcely an exception, you will find it among *those* philosophers, who by a deductive process, descend from the height, or diverge from the point, at which Kepler and Newton descried an Almighty Creator, as the first cause of all things. The moment, therefore, you listen to the suggestions of skepticism, as the offering of natural science, you quit the company, and abjure the fellowship of the illustrious names, and lofty minds just instanced,—those immortal travelers of the heavens, and chemists of nature,—and are found listening,



it may be, with charmed docility, to the cuckoo-notes of the mere parrots and mocking birds of the academic grove, and philosophical laboratory !

In the last case, we see *everything*, not only originating from, but produced by *nothing* ; and a blind mechanism, — mechanism too, without intelligence or contrivance, giving birth to the regularity and harmony of nature ! A senseless Atheism usurps the place of God, and itself the child of chance, reigns lord of the ascendant ! In the former, the *universal presence* of the *God and Author of all*, becomes the necessary condition of every course of events, and *his* universal agency, the *only* origin of every efficient force ! Upon this latter hypothesis, all is consistent and rational. On the former, we are compelled to ascribe self-motivity and determination, to every law and cause in nature ! This *may* be done, without reflection or inquiry — without proper attention to the meaning and application of terms, as in the instance of Laplace, who seems to have regarded all nature, merely as a black-board, on which he would admirably illustrate the higher principles of algebra, and the differential calculus ! But the man who deliberately adopts the theory, and attempts its proof and support, upon the basis of evidence, allowable in the case, *outlaws himself*, at once, from the *pale of science* ! and the sympathies of good sense and correct feeling will suggest, that the sooner he is consigned to the charge of medical jurisprudence, the better, for reasoning in the same way upon other subjects, he will *soon need* the regimen of a hospital ! Meanwhile, it is characteristic of real science, that whenever she rears a monument to herself, she erects an altar to the universal God ; and all science, not thus terminating, is both defective and profane !

The discovery of *truth*, will always be considered the achievement of *good*, upon a grand scale. The first sentence

of the celebrated treatise of Malebranche on "Truth,"— "Error is the universal cause of the misery of mankind," contains more real good sense and sound philosophy, than are to be found in many of our modern libraries. The welfare of millions is deeply implicated, in a thousand ways, in the detection and rectification of error, and the discovery and diffusion of truth. Thought cannot be too *free*, provided it be *just*. It is a safe rule, in the formation and inculcation of opinions, not to adopt or publish any, unless we can, in some way, trace their connection with first, self-evident principles. And without such inductive analysis, as it regards the philosophy of causes and consequences, there is, there *can* be no discovery. Democritus declared, he would prefer the discovery of the *cause* of *one* of nature's phenomena, to the diadem of Persia! Lord Bolingbroke justly remarks, that nature and truth are the same everywhere, and reason shows them everywhere alike. The inductive philosopher or discoverer, does not dig for treasure impossible to be found. The vast storehouse of nature, with its facts and laws, is before him, tangible and accessible; and what is it, mind, method, and perseverance may not accomplish? His life may be a series of toil and self-sacrifice, without immediate benefit to himself; but he is contributing, at the same time, to enrich mankind; and he shall live in posterity, as in the midst of his children!

Every acceleration, even of the progress of discovery, is originality of invention, and should be estimated accordingly. How forcibly is this view of the subject illustrated, in the works of Roger Bacon! Six hundred years ago, he presented this oracular sentence, "A substance *may* be prepared, which even in very *small* quantities, will produce a *violent report* in the air, kindle, like a train of fire, and destroy *whole castles and armies!*" And bear in mind, that it was one hundred years *after* this, before the invention

of gunpowder, the elements of which, were in his eye! Ages before the telescope or microscope, or even common optical glasses were heard of, he had said, prophetically, in the same work, "We may cut glasses, or a kind of mirror, some of which will be able to *enlarge objects*, or bring them *nearer*, and others to *diminish*, or remove them *farther*!" Look now at our optical instruments, and marvel at the prediction! "It is possible," says another of his prophetic conceptions, "to discover a mode of *moving in the air*, of *descending*, and *walking about*, on the *bottom of rivers* and the *ocean*!" And ages afterward, the balloon and the diving-bell told his meaning! In like manner, he predicted, early in the thirteenth century, many of the most important results of physical science; and among other things, detected that power in nature, resulting from the marriage of fire and water, destined, more than five hundred years after, to give birth to all the wonders of the steam engine! Such were the lightning glances of discovery, thrown into the distant future, by Roger Bacon, the great Archimedes of the modern scientific world!

On the *triumph* of literature, and the miracles of science, we cannot be expected to enlarge here, although *in point* to do so. Which way you turn your eye, you see the rising summits, and elevated tracts of the moral world, brilliant in the lustre of advancing knowledge, and shedding upon the surrounding gloom and mists, the promise of still greater change! We cannot be minute, nor will it be expected that we trace the progress of discovery. Man has found himself possessed of powers, by which he cannot only appreciate the splendor and magnificence of nature's works, in all their magnitude and diversity, but also trace, with precision, the operation of her laws. The globe, on which he stands, serves him as a base, by which to measure the distance and dimensions of the heavenly bodies; and

the diameter of the earth's orbit, becomes the first step in the scale by which he ascends to an acquaintance with the sun and planets, and the millions of worlds, with which *ours* is affined, as science wheels him in triumph through the signs of heaven! Look too, at intellectual science, tracing the lightning of mind home to its cloud, — not the cerebral organization, the temporary sensorium of intellect, but the rendent divinity, *filling* and *wielding* it, as the temple of its presence, and the organic means of action and display; and thus shaming the driveling philosophy, that would make man a mere creature of organic necessity! And kindred power and achievements are true of every other division of science.

Even political economy, as a science, is a mighty lever, which so far as economics are concerned, is literally raising the world! How few estimate the agency of letters, in creating the power and majesty of thought; leading to the admiration of what is great, and the conquest of what is difficult! Also, in the regulation and control of principle and motive; and as a mighty element in the composition of every form of civilized society, in the construction of every model of good government, and in giving grandeur and duration to the proudest of earth's dynasties, even where so many causes have existed to travail them with decay, or hasten their dissolution! And although the one and the other have occurred a thousand times, from the operation of other causes, the monuments of literature are still seen blending the achievements of ages, are destined to become co-extensive with the race of man, and permanent as the existence of society!

The culture we recommend will steadily exert, even an unperceived influence, it may be, as secret, but still as certain as any of the invisible operations of nature, not unlike the mother of months, holding the eternal flood of

ocean in her chains ! It may be silent and imperceptible, as the dews of wine, shed on the banquet hour, but how much more salutary and redeeming ! Indeed, the benefits resulting will be immediate and immense. For example, in the case of the educated, whether by school process or self-culture is not material, the result is almost invariable — that *first* truths are *learned first*; while in the instance of the uneducated, the rule is quite universal, — that *first* truths are learned *last*; and of course, when it is too late to apply them, to the extent, at least, of their applicability to useful purposes. How often has it happened, that even the welfare of empire has been shipwrecked without any agency, beyond that of the miscalculation of ignorance, and the consequent rashness or irresolution of counsel and movement, on the part of government ! The influence of which we speak, we may find it difficult to trace, but impossible to deny. In its issues, direct and indeterminate, it is *seen* and *felt*, comprehending much the larger share of all that has glowed from heart or mind in ages gone, and like the witchery of a breeze upon the cords of the eolian lyre, it yields charm and delight, even when not invoked !

Connected with this influence, involving moral impression, as well as intellectual bias and direction, allow us further to commend to your approval, a love of nature, as a part of the great text-book — the *vetus Testamentum* of our literature, the window being found in *ourselves* and God, and the relations, coincided by the nature and character of the one and the other. We mean, a felt and stirring admiration of her works, a sensitive devotion to her charms — such a love of nature as will shed a silent and mystic influence over the whole of your moral and intellectual being ! Who can look, with philosophic eye, at the mystic arch of heaven, magnificently hung, in the language of poetry, with midnight worlds, and see these balanced worlds, performing their

silent, but steady revolutions, without kindling at the scene ! Who can look on the unmeasured grandeur of ocean, whether belting the earth with might and majesty, or leaping into life and motion, as creation cowers to the storm, with death in every blast, and ruin on every wave — who, we ask, can gaze on such a spectacle, without a trembling sense of dependance on Almighty Power ! Or turn to the breathing landscape, — mark its speaking solitude, — look at the heavens shedding their gorgeous superflux of light upon its vernal diadem, and ask, what heart can witness *this*, with unbettered feelings ! He who loves nature with an earnest and a learned spirit, will find, as some one sings, “glory in the grass, and splendor in the flower.” He carries about him a grateful sense of existence ; a relished luxury of enjoyment — even being is blessing ! The mind reposes and luxuriates, in passive triumph, in the full and calm collectedness of thought and emotion ! Unuttered and unutterable passions and memories, are buried deep in the soul ! The music of humanity, whether gay or sad, finds its counterpart in nature, and her every voice is an echo of the heart ; an invisible electric sympathy is found between the one and the other. This unworn ardor in your companionship with nature, will always make gay the countenance of earth, whether in sunshine or in storm, in sickness or in health ; and nature, in all her provinces, will thus subserve an invisible vocation, in the promotion of your happiness. Even sensation teaches you the grandeur and the goodness of Deity ; and the result is, a universal and continuing conviction of the ever-palpable, but unobtrusive truth of *his* presence and efficiency, diffused and active, for benevolent purposes, throughout the immense multiform whole ! Behold a well ordered mind amid such a scene ! Grandeur and majesty aisled above and pillared about, and the glory of the Creator everywhere spread out, in beauty and

enchantment, over the face of nature ! He who sees this, *must* learn the language and imbibe the hopes of another — a brighter world, or prove himself unfit for *this* !

Let your love of nature and truth be deep and solid. It should include the uses, as well as the nature of things. There is, we know, a cheap and plebeian philosophy, and it has its uses, is not unproductive of good, but it is not *this*, to which we *now* ask your attention. Only *thus* learned, you will meet with much, both in general literature and science, that will severely tax your believing, and greatly exceed your comprehending powers ; and all the manifested advantages, the intellectual amiabilities, and moral sympathies, resulting from the one and the other, will perhaps, be laid aside for you to wonder at the marvelous and incredible, — for example, how it is possible, that six hundred and ninety-nine millions of millions of undulations of light, in a single second, are necessary to enable the eye to detect the simple color of violet ; how a single simple bushel of coals can be made to raise or lift ninety-seven millions pounds weight ; or how the strangely, yet admirably gravitating and geometrized system of earth, can be upheld by the mere agency of invisible, intangible forces ! You should early remind yourselves, that there may be a life of *musings*, without *thinking*, or talking without meaning, of signs without significance. It is very possible to possess a kind of wordy wealth, connected with literature, and dole it out, as thousands do, in weak abundance, only to prove a want of mind, and lack of thought, by decking lean nothings, with the pomp of show and noise ! Putting far from you, at once and forever, all such shallow pretension, let your research, however slowly you may proceed, sink deep among things and their causes. The mind should be its own place, feeding upon its own correct and unutterable thoughts ; and never dependent upon extrinsic causes and contingencies,

for enjoyment and interest. With the compass and vigor, the energy and manhood of thought we are commending, its strength will always be present and available; and even when suddenly taxed and called into action, as it is always liable to be, and thrown back upon its own resources, by unexpected and emergent duties and interests, its action will resemble that of ocean, vexed by the tempest, and yet heaving and tossing, in all the pride of unquestioned mastery! The mind thus chastened, disciplined, and furnished, becomes a lofty star, beyond the attraction of the world, and when all about is darkened by the shadow of change, *one star* at least, continues to twinkle in the gloom, and shed its steady and unaltered light upon the path of humanity!

The uses and purposes of literature are thus found to connect themselves with its more abstract elements and functions, and analysis can scarcely point out the latter, without asking your attention to the former. A few additional remarks, however, on this part of our subject seem to be called for before we close. *The love of TRUTH and NATURE*, to which we have called your attention, with at least earnestness of appeal, will lead you, as scholars, to take a decided stand against whatever is false and vicious, with regard to either. It is in view of this, that education has furnished you with a telescope for truth, and a microscope for error; and you are not likely to occupy any position in society, which will not require the use of the one and the other. Possessing superior advantages, it becomes your duty, peculiarly to cherish and practice all the virtues and sympathies of our common nature, and be sure that you outrage none. A cold reception or indifferent approval of excellence, in any shape, is always proof of the absence of high moral or intellectual qualities. The man who would poise his own gratification against the compre-



hensive interests of mankind, is indeed *low* in the scale of intellect, and still *more degraded*, in that of morals. And if you would practically assert your intended value in the scale of moral dignity, your principles of action should be rectitude and usefulness in life, and the glory of virtue and happiness beyond the grave.

Such culture will lead you to perceive, further, that the noblest, not less than the happiest tendencies of your nature, involve the constant exercise of kindness and benevolence. It is in the indulgence and manifestation of the kindlier emotions, that we are to look for the deeper and purer enjoyments allowed humanity on earth. The summons of kindness is always that of reason. To what spectacle can you turn, in the whole range of being or action, more intensely interesting than that of cultivated intellect, beaming with the attributes of power and pity. It is a music which never stirs upon the altar of the heart, without its effect, — without leaving a moral behind. It awakens the harmonies, even of the stricken bosom, not unlike the mysterious music of the Egyptian statue, before the coming of sunrise. We cannot elaborate here; but a primary, universal reason for the result, may be found in the eternal truth, that “God is love,” and that man was made “in his image.”

Intimately connected with this view of the subject, in the tendency of things, is the importance to virtue and happiness, of local attachments and the domestic virtues. It is true of the affections, that as they never die, so they are really the great well-springs of action and enjoyment. On the virtues, which can only, here, solicit your approval and devotion, by the way, we are now forbidden to enlarge. But who does not *know*, for who does not *feel*, that there is a mystery and sanctity, — a sacredness and serenity, ineffable yearnings and undying affection, connected with home and

family, and the heart's young dreams, and more adult affinities, infinitely more favorable to worth and virtue, than the selfish and alien purposes and pursuits, but too apt to engross thought and feeling, when the young and aspiring engage in the construction of their own fortunes! The recollections and attractions, the touching tenderness and sympathies, constituting the ties and memories of hearth and home, the "*veneranda domus*" of the classic ancients, templed in the heart, and recalling its love and worship, *will become* the springs and sources of virtuous utility; the path of domestic endearment will be strewed with flowers, the privileged pleasures of affectionate, confiding intercourse! These influences are, in fact, the dew of the heart; and they water the mind, and keep it from withering. These reflections may strike you, as too unimportant to receive the prominence we have given them, but when you appeal to the hallowing and tranquilizing influences of these virtues, contrasted with the scenes and excitement of dissipation, and the cold and heartless quarantine of the senseless, the worse than silly etiquette, desiderated as essential to the existence of good society, in its modern organization, you will, perhaps, find yourselves without reason or motive to resist the claim they assert upon your consideration. It has often happened, in the history of our kind, that when every claim of Heaven and earth beside, has failed to arrest the progress, or prevent the issues of vice and worthlessness, the attachments and virtues of which we speak, have succeeded; and they operated, as the last salutary clause in the creed of humanity. Confining, however, the application of our remarks, to the ordinary walks of life, there are few classes of emotion so well calculated as this, to impart to the mind, and breathe over the soul, that nameless tranquillity,—the real *otium* of Horace, so grateful to *all*, and yet felt and shared but by *few*.

Among the results of enlarged, liberal information, decision of character will be found to rank high. We only think and feel with the wiser and better part of mankind, when we despise the individual, (for character he has none, being but the vulgar fraction of a man,) who can mold his views, and shape his tastes, to suit the society and position in which he is found; and accommodate his opinions, and even his virtue, to the notions and prejudices of others,—‘of all about him. We are compelled to feel contempt for him who trims and veers his little vessel to catch the favoring breeze of popular opinion,—or rather *clamor*; and who has no judgment or aims of his own, only as he is dictated to by others; whatever may be in vogue about him, being the thermometer by which he graduates his opinions and principles. There is about such men, no energy of patience or performance; but an infirmity of will, a feebleness and vacillation of the faculty of dominion, which will not allow them to act, in accordance, even, with what they approve. They blink the truth, retreat from their purposes, and purchase after-regret, by concessions, disavowed by conscience and principle; and thus, they make shipwreck of conviction, truth, and integrity, upon ever-shifting shoals and sands of capricious, conflicting circumstances. Without decision of character, you are never safe. Life presents a thousand accidents, its common seductions, or rough and angular passages, any one of which, may color and change the whole texture of your character. A sneer only, may travail or thwart your destiny! You are seen paling at a sarcasm, trembling and retreating before an epigram, and the jurisdiction of private judgment is thus hopelessly merged in cowardly compromise, at the caprice of others.

Equally important is it, that you study and cherish *consistency* of character, in all its possible phases. Principle,

as it regards judgment and opinion, integrity in relation to motive, and independence in relation to both;—these are the great elements of good moral character. There *must* be a wholeness, an integrity of purpose and action. A moral parallelism is to be maintained, in every position, and at whatever cost. He who is thus self-consistent, and self-balanced, amid all possible change and vicissitude about him, finds his world within himself; and its openings look out on immortality. He imbibes vigor and steadfastness, even from the stream of change about him; and wherever seen, or however occupied, he will always exhibit a finely balanced equilibrium of both judgment and passion.

Thus devoted to the interests and purposes of intellectual distinction and moral worth, (and the latter certainly not less important than the former), you will find yourselves at no loss, as it regards *motive* and *encouragement*. The signs of the times are spreading out before you an appropriate field; and the most stirring scenes of interest and action await you. Mind is everywhere creeping into the mighty mass of matter! The stagnant ocean of human thought is convulsed with earthquake change! The progress of truth is everywhere sundering the long-established bonds of mental and moral association, adverse to its claims; and nothing short of the utter extinction of human nature, can ever again restore the empire of the world to ignorance! Behind is receding darkness: before you, advancing light. The movements and occurrences of every day, are rapidly swelling the train, and hastening the triumph of knowledge and improvement. Nothing is now hidden. The means of intercommunication are now ample and facile; and the machinery and relations of modern society, are *such*, and *so constructed*, that if what is new and interesting, in the numerous departments of knowledge, science, and social development, were not “proclaimed upon the housetop,”

the whole civilized world would be instantly transformed into a vast whispering gallery, and their feeblest accents would be heard, throughout every country and region, almost as soon as uttered! The sun of mind has risen on the world, never to set! The powers of change, of dissent, and revolt, everywhere at work, must be met, and directed. The emergency stands out visibly before the collected mind of the cultivated world, and it is matter of urgent behoof, that it be disposed of with a grasp of understanding, a breadth and energy of feeling, worthy the interest at stake! And allow us to remark here, that those who take their stand against the diffusion of knowledge, and the demonstrated value of liberal learning, as thousands do, in every community, even in our own,—and so saying, we bequeath a blush for the shame they are too stupid to feel!—*such*, we say, both as it regards the *when* and the *where* of their opposition, have taken a stand most unwisely, and inopportunately, upon advanced ground, which they will find already sapped, and ready to fall in with them! Ages have sanctioned the value of what they oppose, and distant ages are destined yet to feel it! It has traversed time and distance, entered into laws and causes, and triumphed over change and accident!

Many, therefore, and forcible are the reasons why you should cherish your literary recollections. In doing so, you will dignify the *present*, and consecrate the *past*. Recollections of this kind may accompany you through life, green and flourishing, even amid the sterility of years! And what more lofty and lovely, than the memories thrown back upon a life and pursuits, whose aims have been *those* for which all thought was born,—the possession of knowledge, and the practice of virtue! By the mind's reminiscient power, of which we are speaking, you will not only converse with the actual scenes and interests of your former academic

life, or literary solitude, but the time-hallowed throng of those that were, will rise before you as a living presence, and by the power of association, the mind will become imbued and saturate, with all that is lovely and valuable in the past! The burial-places of memory will cast up their dead, and give to the drama of your intellectual conceptions, a kind of conscious reality, reproducing the delights of taste, and the discipline of truth! And what more grateful to the human heart, than thus to lift, anxiously at least, the shroud that time has thrown over your buried hopes — hopes that in their birth and fruition, were found delightful as the fall of fountains — dearer than the fabled song of Houri in the heaven of the Moslem, and revisiting you, ever and anon, like angelic visions, descending upon the dream of painter or poet!

Forget not, however, that correct moral feelings and sympathies, in view of all your relations, will be found essential to the enjoyment and welfare, which heaven, to a great extent, has placed in your own keeping. Your intellectual and moral powers, have been deemed by the Creator, of sufficient importance to require, not merely the training of time, but the discipline of eternity; and viewed in this aspect, life is but a functional gift, and should be improved and appropriated accordingly. For want of such views, and corresponding action, what a gallery of prostituted genius are we presented with, in the pages of literary history! We invoke — we conjure you, therefore, in intercourse with man, forget not your compact with heaven! Let truth and virtue be the altars, on which you offer the produce of the heart! Seek a principled integrity, as the pervading law of action; and let it become the guaranty of the proper regulation and adjustment of all the subordinate elements of character: let it become a single point, toward which, the heart shall tend and tremble, as its cynosure!

With *such* views and aims, the resulting advantages will be, at once, incalculable ; and you will often be able to cheat destiny of its issues, even as it seems to overhang you ! And amid life's thick contingencies, of whatever kind, you will find within you, a majesty of purpose, to dare the noble, and achieve the great !

In CONCLUSION, all the attainments and virtues we have urged upon your notice, will, if you so decide, with the blessing of heaven, become co-efficients, in the construction, and formation of good character. And *thus* chastened, and *so* prepared for whatever may be before you, your mental and moral energy will be found increasing, in an inverse ratio, with the declining body ! And how vast and varied the field of interest, upon which we are now entering ! A long career of opening glory spreads out before you, and your latter days go down the vale of years in peace ! The pupilage of earth, and the vicissitudes of time, are passed in peace with man, and communion with God ! The future successively unfolds its revelations to your gaze, livingly suffused with the hues of immortality ! You are prepared to leave the world, in all the brightness of honor, virtue, and moral accomplishment, without any twilight of diminished lustre ; knowing that, in heaven, you renew your intercourse with the wise and the good, where friendship is uninterrupted, and virtue eternal ! Nor is this all, you have not survived your usefulness. The benefits of time, distributed by you, shall be revealed amid the glories of eternity ! The thoughts, feelings, and actions of your lives, have added to the light and virtue of the universe ; and heaven and earth unite in assuring you, that by how much humanity is your debtor, by so far, God will be your friend, to honor and reward ! And not only shall your names descend to distant ages, fragrant with blessing, as those who have lived well themselves, and died with the

concern of others in their hearts, but posterity, draped in the mantle of your inspiration, shall become the arbiter of your merits, and the light of the future, never cease to reveal and accredit your deeds and achievements, as still widening the foundations of human hope, with the progress of the world's history, and multiplying, throughout the universe of God, the possibilities of eventual excellence and final good!



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