

TRUTH'S RESURRECTIONS.

A MEMORIAL OF EASTER, 1865.

BY

THE REV. DR. SCADDING.

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TO
WILLIAM SHELTON, D.D.,
RECTOR OF ST. PAUL'S CHURCH, BUFFALO,
THIS SMALL WORK IS INSCRIBED,
IN TOKEN OF
OLD FRIENDSHIP AND UNABATED AFFECTION;
AND AS
AN ENDURING WELCOME-HOME,
AFTER HIS
VISIT TO THE HOLY PLACES OF THE EAST.

P R E F A C E.

The little tractate which I here present to the reader, originated in two public discourses; one, a Lenten lecture in the Cathedral Church of St. James, and the other, an Easter Address to the congregation of my own Church, "The Holy Trinity," Toronto. Having, from circumstances beyond my control, an extra-amount of leisure this summer, I have devoted some of it to the re-arranging of the matter contained in these discourses, and the bringing of it into the shape in which it here appears. Little is being done locally among us, so far as I am aware, to counteract the destructive theories, in regard to received beliefs, which at the present moment are so rife, and which come inevitably before the notice of young and old, learned and unlearned. The effect of the thoughts embodied in the following pages, will be, it is hoped, with those who may happen to peruse them, to render in some degree harmless the perilous speculations referred to.

H. S.

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TRUTH'S RESURRECTIONS.

I. PRE-CHRISTIAN PERIOD.

1. *Of Divine Interpositions, immediate and mediate.*

That God, being Almighty, may act on any occasion, directly, without the intervention of an inferior agent or second cause, we must all feel to be a necessary truth. Also, that He should, when He so willeth, act through inferior agents, and by the means of second causes, is likewise in perfect harmony with our human reason.

The human mind reflects the Divine, albeit on a scale immeasurably small, just because it is an emanation from the Divine mind; just because it was originally a miniature image of the Divine mind. Hence human polity, as it has been everywhere developed, is a shadow, also on an immeasurably small scale, of the Divine.

In all large schemes of government on earth, the Supreme power can, at any instant, if it be expedient and needful so to do, act directly; can cause its immediate self to be felt, in a very brief space of time. But ordinarily, it is through officials, through

inferior instruments operating under express and well-understood authority, that the will of the Supreme power is accomplished.

2. Such Interpositions asserted to have happened.

The books of the Old and New Testaments contain announcements of two special Divine interpositions, immediate and direct, each followed by interventions not immediate, but conducted by ministers, natural and supernatural.

The first immediate Divine act, after the Creation, was to impart to the race of man a system of religious truth, of religious faith and worship, adapted to it in its infancy and youth.

The second special and marked, immediate Divine act, was to impart to the human race a system of religious truth and worship, adapted to it in a condition more advanced, more mature—a system of belief and worship that should suffice for it in the highest degree of advancement of which it is capable.

After each of the marked special Divine acts, there are announcements of secondary, ministerial workings, by inferior instruments and through mediate causes, generally for the purpose of keeping alive a knowledge of the system of religious truth, the imparting of which was the object of the greater, the immediate and direct Divine acts.

These two sets of Divine acts, mediate and immediate, make up the subject-matter of the Old and New Testaments respectively.

3. *Such Interpositions not improbable.*

When we realize to ourselves, calmly, a Creator-God—supreme—existing above—apart from—exterior to—the mighty aggregate of the products of His own will, we cannot, on the principles of thought and belief which govern us in our ordinary affairs, have difficulty in believing, in cordially accepting, announcements of interpositions on His part, as well by Himself personally, as by His agents instrumentally, in the affairs of this or any other province of His august, universal empire.

If, to meet a want in beings whom He had Himself constituted to feel the want, He should in some way make known to them truths in regard to Himself, to His essence—to his own designs and purposes in relation to them, which, out of their own consciousness, and through experience, they could never by any possibility acquire,—it seems to be in every way consonant with the promptings of right reason within us, to welcome whatever indications, whatever proofs, of the fact may be presented.

If even, in order to make His will more fully known to beings composed of a spiritual and corporeal nature, He should at some time, in some ineffable way, assume for a period the flesh and form of man, and convey in human language to the human reason some of the decrees of His own Divine Reason, it surely is a proceeding not inconceivable by our minds, especially also, should it be done gently, unexcitingly,

—in a manner to leave reasonable man still accountable, still with the choice of hearing or forbearing.

Nay further: if in the execution of His mission of goodwill and in infinite condescension to the human race, it should prove to have been His pleasure or His determination, for the better accomplishment of his purpose, to permit the opposition of unconscious men to His will as the supreme Reason, to proceed so far as to occasion the violent destruction of the perishable human form which for the object in view he had assumed—should even this happen—although it is what our imagination perhaps, all the preceding circumstances of the case being considered, could scarcely have conceived,—yet it is not such an event as that we must discredit it, knowing as we do how many merely human victims have fallen in struggles for truth and righteousness, according to the testimony of ordinary history.

And again: when we bear in mind—when we calmly realize—Who it was that thus so wonderfully wrought in the affairs of men—Who it was that thus permitted the blinded will of man to work itself out to such an extreme—we are not to deem it a thing incredible—but rather a thing readily to be believed,—that a restoration to the earthly life should take place—a visible, manifest restoration for a certain time,—for the two-fold purpose of proving to all future ages, first, that a manifest lighting down of the Divine arm—an incarnation of God here visibly on earth—had taken place; and, secondly, that it was possible, physically and morally, for a human

organization, inhabited by a spirit allied to the Divine spirit, to rise to life again, after that cessation of activity which mortals call death.

4. *Primary Religious Truths likely to be revealed.*

It seems a thing in harmony with our reason to believe that, at the beginning, there was supernaturally committed to the first human beings a deposit of Truth, pure and simple, in regard to their origin; their relation to—their consequent duty to—God their Father; their relation to, and consequent duty to, all things, animate and inanimate, around them. Without doubt,—of this primæval deposit we have repetitions in such declarations as—“The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means spare the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children unto the third and to the fourth generation;” in the Mosaic sacrifices; in the Decalogue itself; and in the “Promise” more and more distinctly renewed from time to time in after ages.

Such communications of Truth from without would seem to have been needed, because, as was said before, neither the suggestions of human consciousness nor the teachings of experience could lead to certain conclusions on such subjects.⁽¹⁾

Such a deposit of Truth, supernaturally committed

to the first human beings, would be a sacred trust, the faithful keeping of which, in theory and practice, would be a discipline, a means of mental and spiritual and even bodily training, such as none of the kinds of knowledge to be gained by experience could afford.

5. *Primæval Truths soon suffer from Accretion and Incrustation.*

But among the many wrong tendencies to which man's nature shews itself to be subject, there is one having a special bearing on this primæval deposit which was very early developed—which has continued to be developed, generation after generation, from the time of the first human beings unto this day. The tendency referred to is the one which induces them to overlay pure and simple Truth,—to overwhelm it with words, to dissipate the attention of the earnest spirit of man amongst a multitude of terms under which the deposited Truth is sought to be expressed or guarded.

For defence, as they have supposed,—for illustration, for proper honour and reverence, men speedily built up, upon and around the original deposit committed to them, walls reaching unto heaven—towers—pyramids—which in the end proved sepulchres, beneath which Truth was buried out of sight.

Had there been no subsequent, special Providential acts, immediate or mediate,—had there never been despatched from heaven messengers, visible or invisible, to shake the earth from time to time, and remove from Truth the ponderous weights under which it

was well-nigh crushed, men would utterly have lost the boon which was their most important possession.

The rising-again from the tomb of Him who came to bear witness to the Truth, and who Himself was the Truth — the Impersonation — the Oracle — of Truth—was a type of that which, in minor degree, again and again happened to the primæval deposit.

6. *Obscuration inseparable from the early Processes of oral and written Tradition.*

As long as the knowledge of God, and the moral law resulting therefrom, were preserved by oral tradition only,—handed on from one to another by word of mouth,—the likelihood of obscuration by additions and diminutions was great. The imperfection of human language and of human conception rendered variations in the terms of the tradition under such conditions unavoidable.

When at length by means of picture-writing the first human effort was made to record deeds and ideas, then the very symbols used in the process gradually became sources of myths and superstitions. Birds and beasts and creeping things, sculptured or painted on tablets of stone, or on the surfaces of living rock—representations of the sun and moon and stars—representations of princes and warriors, and their exploits—all became, in the course of time, objects of religious regard in their literal and visible forms; interpreted, not as originally intended, namely as rude records of thought and fact—but as allegoric

signs, whence might be deducted notions the most extravagant, unworthy of man and of God.⁽²⁾

7. Religious Truth in obscured Condition conveyed Eastward, Southward and Westward.

The family of the human race is at length broken up into parts by the influence of various events and catastrophes. The several portions of it carry along with them, in the different directions of their dispersal, the primitive Truth in the condition of soundness or unsoundness in which it was, at the time of separation. With this deposit in their hands, in a certain sense religiously guarded, they descended eastward by the great river-courses to the shores of the ocean; and from thence passed across by the stepping-stones of the isles to the south-eastern and eastern continents.

What the primæval Truth became in India, Hither and Further,—what in Australia, what in China, what in Japan, what in the two Americas, and on the Isthmus which unites them, we know from the reports of travellers and missionaries, and from tangible records still existing in temple-structures, altarmounds, pictured-rocks and sculptured monoliths.

Following the portions of the race that travelled westward, descending down the slopes towards the Persian Gulf and Red Sea,—down the slopes towards the Caspian, and then up the corresponding ascents along the river-courses and through the passes of the mountains westward into Europe, till we arrive at the

remote inlets and bays of the Atlantic, and at the islands, towards which, as being the home of our forefathers, our hearts are ever turning, we find everywhere, among the most ancient popular traditions, relics of the primitive Truth, transformed, disfigured in innumerable ways, in accordance with the history and native character of the races that, age after age, succeeded one another.

8. *Only one trustworthy Collection of early written Records.*

We have, however, trustworthy written records of only one grand line of succession in the family of man—the Semitic—the Abrahamic. This, in the providence of God, has preserved to us, either incidentally or directly, the primitive deposit of religious Truth. And the same record which preserves it, preserves also the action of the majority of men in regard to it. It shews—what we have already stated—that a tendency exists ever to overwhelm and bury the precious deposit. It shews that had there not been, since the original Gift, repeated interpositions, generally by agencies secondary, this Truth would have perished from off the earth. This sure record contains a history of these interpositions. We have early accounts of “sons of God,” as contradistinguished from “sons of men,” shewing the struggle which had begun between the system of Truth, and a principle of life and action antagonistic to it. We have accounts of special and particular preachers of righteousness, providentially raised up to bear witness

to the pure and simple primitive Truth, amidst generations of men that appeared to be departing more and more widely from it. We have memorials, brief and few, of an Abel, of a Seth, of an Enoch son of Jared, of a Noah.⁽³⁾ We have memorials, increasingly copious as we descend in time, of an Abraham, of a Jacob, of a Moses; memorials of a series of judges, of a series of kings and prophets;—all in their day and generation prompted to lift off, if so it might be, the dense stones and mighty superstructures which were ever being piled, like a ponderous tomb, on Truth.

*9. Some Attempts to regain lost Truth among
un-Semitic Races.*

We have hints, indeed, in the traditions of other races throughout the earth, that occasionally there have appeared amongst them reformers—restorers in some degree of such relics of primæval Truth as they still carried about with them. These personages possibly kept some of the heathen races from sinking as low in the human scale as they otherwise might have done.

Among tribes outside the line of succession particularly described in the only certain records, we have glimpses of a Melchisedec, of a Job, of a Balaam. Of Ishmael, even, we read that—"God was with the lad, and he grew and dwelt in the wilderness;" and of him, it was divinely declared, "a great nation" was to be made. And of Esau it was said, "Thy dwelling shall be the fulness of the earth and of the dew of

heaven from above ;" expressions implying that for these, and the descendants of these, a portion of the Divine regard was reserved by which, doubtless, not all among them would fail to profit.

10. *Of Messengers of Truth other than human.*

Mingled with the accounts of preachers of righteousness raised up in the ages all along, to clear away the dead-weights laid so repeatedly on Truth, frequent notices are found of divine interpositions by agencies not so directly human, although in certain instances, not distinguishable, at least for a time, from human agency. At the first appearance of these messengers from another sphere, these express deputies of God, they were occasionally, as we shall remember, not recognized as being any other than human speakers and human agents, although the result proved, without a doubt, that there had been a peculiar, an express intervention of God.

And when, as at "the burning bush," the intervention was not, at the moment, under the appearance of a human form, the impression sometimes was, that it was a natural phenomenon, however wonderful.

11. *Why such Missions are, and yet should not be, discredited.*

One reason why some men are inclined to discredit interventions from a higher sphere by secondary ministries like these, is this—they make stumbling-blocks of the representations of poets and artists, who have attempted by word-pictures, or by material

colour and substance, to convey to the minds of their fellow-men their conceptions of angelic beings. These conceptions have been often so fantastic and extravagant that they have shocked rather than assisted the human imagination. But when we divest ourselves of these sensuous images, and realize to ourselves only the forces, subtle, immeasurable, incalculable, which all enlightened philosophers acknowledge to exist at the disposal of God everywhere, throughout the great universe of things, we then have no difficulty in receiving, in believing fully, the appearances which are recorded as extraordinary interventions on the part of God, through second causes, in the affairs of men.

It is the routine use of technical terms, of trite conceptions and definitions,—until they convey no precise idea, or else an extremely ill-founded one, that has given rise to many difficulties in the modern mind. It is in part from a cause such as this that ‘miracle,’ and ‘the supernatural’ are sought to be rejected. Men do not stop to analyze sufficiently what is really meant by ‘miracle’ and ‘the supernatural.’ But clearly and calmly realize the truth, that all forces in the universe wait the bidding of God; and apply to this the analogy of lesser things here on earth. Then, although it is most true that, ordinarily, all forces obey general laws—for were it otherwise, human beings could scarcely pass their lives in quietness and confidence—yet it appears perfectly rational to believe that, within certain limits, these forces may, on fitting occasion, be made to act abnormally, exceptionally. We all know that man

himself can in some degree evoke—can in some degree control—the mighty agents in the natural world—how much more, God, the Author of Nature !

12. *Agencies in Nature, usually invisible, sometimes become visible.*

Moreover, that the unseen and the unfelt should at times become visible and palpable, is rendered not difficult of belief, by a consideration of common things around us. The very air we breathe, the wonderful ocean of ether in whose depths we live and move, is, in its usual state, invisible ; when in repose it is imperceptible, impalpable : yet, when once set in motion, when agitated from some cause, we hear the sound thereof, we feel the power thereof—things, prior to experience, incredible. So also, in regard to light, the never-ceasing efflux from the great sun over our heads—we say it is white—it is colourless. But let it, in its swift journey down from its source, pass through mediums that variously refract its rays ; let it touch on irregularly-shaped objects on the earth or in the air—on floating cloud, or distant mountain-top,—then, in an instant, see the visible glories that flash into view out of what was before invisible matter ! Or take that other wonderful efflux from the great central source of light and heat, take what poor human beings call, without any the better comprehending, the electric or magnetic fluid. This is, by the Divine ordinance, everywhere present, contributing latently, silently, to the growth and movement of everything that liveth on the earth.

Though ordinarily imperceptible, how evident to the eye this can, under proper conditions, become—in forms of grandeur, of beauty, of terror—we, who inhabit these northern climes and watch by day or night, with any heedfulness, the appearances of our heavens, need not to be reminded.

By analogy then, no calmly-reflecting mind can take it to be a thing improbable or impossible, that the ministering agents of God, in executing His will and purpose in relation to man, should become at times visible, palpable to human sense, though ordinarily they be wholly unseen.

13. *Universal Witness borne to the Fact of such Missions.*

That such manifestations have been, the records before referred to, which by internal evidence prove themselves to be trustworthy, declare—declare with uniform voice throughout the long series of centuries of which they are, in great part, the cotemporary chronicles. Such manifestations have been, they shew, when a special Truth from on high was to be delivered; and when the Truth thus deposited, was to be resuscitated—drawn forth afresh from the deep pit in which the folly of man was for ever burying it.

II. CHRISTIAN PERIOD.

1. *Reassertion and Amplification of primæval religious Truth.*

But we hasten on to that marked era in human history which has caused all the period subsequent to it to be called the LATTER DAYS.

There came a time at length, when the primæval Truth, after having been once more brought to light, was to receive a great development. The primitive deposit, in its simplicity, was no longer to be confined to one race, to one subdivision of the human family, giving rise to habits of thought and life adapted only to an isolated people. It was to be committed to every tribe and nation under heaven, and to give rise to a life adapted to, and bringing into a simple harmony, all humanity.

A change so great as this was like a new creation—a new beginning. By such terms it is accordingly designated. Hence we are not to be surprised, not to be incredulous, when we are assured of a repetition of direct Divine action, as when God came forth from His place to enlighten man at the first.

2. *The opening of this Period a new Commencing-point.*

That the opening of this second era was a moment of origination, every student of the last eighteen

centuries will confess. Then certainly, whatever was its source, began a new law of life and belief, which has had a unique career, which has affected, in an unparalleled way, the destinies and character of men.

All real origination must be in God. We cannot conceive of a positive initiation of any really new order of things without a Divine intervention. The initiation of a family of plants, of a genus of animals, is a thing inconceivable by us, as to the mode; although it is manifest enough that such initiation must have taken place. In such a case our reason constrains us to believe, that it was God who then performed a special, Divine, personal act. We may well believe that it is so also with Dispensations—moral systems which positively exert a sanative and moulding influence on the interior character of men. Their starting-point, however veiled from view, is really God.

3. The Time proper for a Re-beginning.

To the Eye which has perfect insight into all things as they actually are, the period which we regard as the opening of our era, was 'the fulness of time'—the most fitting moment for an intervention more decided, more wonderful, more extensively fruitful in results than any that had before taken place. Many had been the descents in times past, by deputy, visible and invisible; by the august agency of spiritual existences, assuming sometimes the human form,—or by action on the inner spirit of selected human beings.

These dealings with men through secondary agency had been brief in duration, and occasional. Now, in a manner more intimate, in a form more manifest, more palpable, more peculiar—in some respects more intelligible—and for a period longer—even for a series of years—a direct divine interposition was to happen. He whose name is for ever I AM—THE ETERNAL—coming to earth as Son of Man, adopting at the same time the name “Son of God,”—proceeded to remove the great stone from the sepulchre of Truth, more completely than had ever been done before. In reviving Truth now, He not only brought to light again the primæval deposit, but he imparted to it a new vitality,—invested it with new and glorious meanings.

4. *Man's moral Responsibility increased.*

The responsibility of the human race, in respect to their obedience to this Truth, was henceforward to be greater than ever; was to be as great probably as it could be made, for beings who were created to exercise freedom of will. Men might be excused perhaps in the judgment of Divine charity, for forgetting too speedily, as their generations rapidly superseded one another, the words, the symbolic deeds, of previous commissioned messengers. But what would be their excuse, should they as quickly lose sight of the words and deeds of One who, with plenary, independent authority, came forth directly to them from the centre of all light and life and power? What should be said for them, should they, in future periods of their

history, fail to 'reverence the Son'—to pay the homage of a life of conformity to the Divine will and word, made known to them anew, under sanctions and by evidences, the most striking that could be given?

To render this responsibility complete, to make it continuous in all time—the words, the deeds, the predictions, the symbolic actions, of the final Divine Messenger, were recorded—were reduced to writing—no longer in figures and by metaphorical delineation in characters to be misinterpreted and misunderstood,—but in historic form, in narratives capable of being tested, even as other historic records are tested, in all after time.

5. *The Plan pursued intrinsically credible.*

That in the execution of His mission, the Divine Messenger suffered death at the hands of men—suffered death, that is, in His assumed humanity;—that He afterwards revived, retaining the bodily form which He had taken;—that He at length disappeared, still wearing the same form, retiring visibly, deliberately, in the presence of many, into the outer sphere from which, some thirty years before, He had come forth—all this, in the written records is testified to by eye-witnesses, by cotemporary investigators, by men who not only bore this testimony by word of mouth and written documents, but proved, so far as man can, the entire honesty of their testimony, by incurring grievous risks, by undergoing extreme toil, which, by their

silence they might easily have avoided ;—by at length, in many an instance, submitting to death itself, rather than in any particular gainsay their own words, a necessity seeming to be laid upon them, to declare everywhere, heedless of consequences, the things which they had both seen and heard.

The written records of this second great restitution of divine Truth are more distinct and copious, are delivered from points of view more varied and independent, than was the case in relation to any of the preceding interventions.

6. *The Execution of the Plan an historic Fact.*

This latest drawing-near of God, too, occurred at an era when other great historic events were happening; events which have more or less affected all men, in their secular interests, ever since ;—events also resting on records more certain and abundant than those which certify the facts of preceding times. Through the organization of the Roman Empire, which at the time was beginning to embrace within its sphere the principal regions of the known world, great changes in relation to philosophy, to morals, to law, to government, were everywhere beginning. The revived religious Truth took its place as an element in the general movement which was upheaving the earth. And the intervention which had been the most intensely supernatural, became also the most completely historical of all.

All men therefore who are privileged to possess a cultivated intelligence—all who are in any degree

inspired with a passion for high and truly-ennobling science—have thus been rendered more accountable than ever, in regard to their obedience to Truth in its Christian aspect. For, independently of the inner witness of the human spirit and conscience, which when enlightened, should respond to the requirements of all Truth—the written records of Christianity are a part of history—rest on an historic basis. Its facts, its principles can be ascertained; from the copiousness of the documents and the notoriety of the events at the time of their occurrence, they can be ascertained with greater precision than most other matters of belief and fact of the like antiquity of date.

7. *Summaries of Matters taught at this Period
historically preserved.*

In the remaining writings of the first missionaries of Christianity, we have evidence of what was antecedently to be expected, viz. that to persons who proposed themselves as disciples of the renewed Truth, a summary of things to be believed was presented. Thus in the Epistle to the Hebrews (v. 12.) we hear of *ta stoicheia tēs archēs tōn logiōn tou Theou*; and again (vi. 1.), *ho tēs archēs tōu Christou logos*. Sometimes it is spoken of simply as the *logos*, as in one of the Epistles of St. Paul, (1 Cor. xv. 2.) *tini logō evengelismēn humin ei katechete*; and in the narrative of the reception by Samaria of the *logos tou Theou*. (Acts viii. 14.)—That this *logos*, however, was not everywhere literally, though in substance, the same, is manifest from

the variety of terms used wherever it is referred to. Our well-known authority on the *Antiquities of the Christian Church*, Joseph Bingham, gives many fragments of Creeds from the remains of the Christian writers next after the Apostles; as also of Creeds in the primitive liturgies of Jerusalem, Cæsarea, Antioch, Alexandria, and Rome, all varying in phrase, though agreeing in substance.⁽⁴⁾

8. *These Summaries, like the Primæval Deposit, suffer from Accretions.*

But the fatal tendency to overlay the Truth, to load it with glosses to surround it with subtle deductions, to refine upon it, analyze and systematize it in excess, continued to be the bane of human progress in Divine knowledge. Before the departure from the earth of the first teachers of the renewed Truth, who had been eye-witnesses of the acts and deeds of its divine Expounder, we hear of strifes about words, of philosophy falsely so called; we hear of a Simon Magus, of a Cerinthus; of Nicolaitans, Ebionites, Docetæ. These were types of things or persons that were still in the aftertime to be the hurtful parasites of Truth.

There survived still the old Jewish spirit, the spirit of the Rabbins, and of the Orientals generally, allegorizing every thing; and the old Greek spirit, appearing in what was called the later Platonism, enveloping all matters of thought in a metaphysical mist. To these was added, soon after, the Constantine-spirit, so to call it; a spirit that made every-

thing of secondary importance in comparison with polity and order.

The formulæ conveying the deposit of Truth pure and simple, were of course framed from time to time so as to exclude, if possible, the extravagancies of human speculation. A danger then arose of enlarging the *logos* itself beyond the grasp of average men and women. The Nicene symbol, the anchor by which substantially Eastern and Western Christendom still keep their hold on the first tradition, is in a limited degree an example of this kind of expansion. When compared in its present form with itself, so to speak, some fifty-six years before, it exhibits additions. Since the year 381, nothing further, that has been universally adopted, has been added to the Creed.

9. *Joint Efforts to remove Accretions.*

Of all the public Assemblies or Councils which have been supposed to represent the whole body of Christians, only about eight can, in any legitimate sense, be styled general; for not long after the date of the last of these, the division took place between Eastern and Western Christendom which has never since been permanently healed. And of the eight commonly called general or œcumenical, only the first four have much value as recording in their decisions the prevailing understanding of what was the teaching and practice of the first missionaries of Christianity. The appeal even to these four must be made with discrimination.

10. *The Witness of Individuals.*

But independently of the Councils, time would fail to speak, even briefly, of the individual witnesses to primitive Christian truth. Such, in the generations all along, have appeared, prompted without doubt to take up their parable and utter it as they best could, by that mysterious Spirit of Truth Who, since the bodily departure of Him who restored the Truth, has taken His place among men. As from the remaining writings of the first missionaries of Christianity can be drawn, on occasion, the primitive faith and practice, irrespective of the convenient formulæ of the early Creeds, so in all the several centuries since the Christian era, from extant treatises written by persons unofficial and official, it can be shewn that the early belief, pure and simple, in spite of surrounding obstructions, was preserved. These witnesses, human and ordinary, executed the function of the more manifestly supernatural ministry of the earlier periods, in bringing forth Truth to light whenever temporarily buried.

11. *Vicissitudes of the renewed Deposit, since the Division into East and West.*

After the division into East and West, authorities, local and partial, piled up, especially in the West, in ever-increasing profusion, 'wood, hay, stubble,' upon the acts and monuments of the first Christianity. On the dispersion over the West of learned men from the East, in consequence of the capture by the Turks (in 1453) of the chief see of the Oriental Church,

the mind of Europe became singularly roused to innumerable matters, moral and material. In the general stir, the existing state of the Christianity of the West began to be subjected to examination. The Council which was at last summoned to effect reforms, and which sat at several intervals between 1542 and 1563, acted unfortunately under influences wholly one-sided, and consequently came to many conclusions palpably opposed to justice and historic truth. Serious stumbling-blocks in the way of Christian peace and unity were thus set up. Such difficulties, however, would probably not have been long-lived, had the decisions of the Council been permitted to rest on their own merits. But, unhappily, John Angelo Medichini, the occupant of the see of Rome when the assembly finally rose, took the novel step of embodying its decrees in an OATH, to be administered to all under his supposed jurisdiction who had 'the cure of souls.' After reciting at length the articles of the Nicene Creed, this oath subjoins the new dogmas as of parallel authority. In all who could be induced to bind themselves by such an instrument, an effectual stop was of course at once put to further mental growth and improvement. Between such persons, and those whom superior intelligence compelled, and must ever compel, to refuse an obligation so unprecedented, a formidable gulf was also fixed.

12. *Effect of Tridentine Decrees in German Empire.*

In the less-Latinized portions of the German Empire, where from the frequent antagonisms between

the temporal and spiritual heads of Christendom, the decrees of councils under Italian influence were unlikely to be welcome, the foundations of established beliefs and usages soon began to be closely scrutinized. As years rolled on, this examination was in some instances conducted with undue license and lamentable results. The modern free inquiries of Germany, however, were set on foot by the translated works of the deistical writers of England during the eighteenth century. The ferment of discussion and speculation which then commenced began to subside at the close of the first quarter of the present century. The extravagancies of the extreme school produced, as is usual in such cases, a wholesome reaction.⁽⁵⁾ Thence was developed a series of critics and expositors who have rendered thoughtful students of Truth greatly their debtors. In spite of drawbacks, it is to German scholars in the main, that modern Christians owe the clear light which has been thrown, in their day, on Christian history and doctrine. It was at one time thought a fortunate thing for England that the isolation of her position cut her off in great measure from the currents of thought known to be circulating with great energy among her kindred on the continent of Europe. But this exemption was at last attended with no small disadvantage. When through increased facilities of intercourse, external ideas could no longer be excluded, they came in upon a community poorly qualified to judge of them; incompetent, in fact, for the most part, to cope with the extravagancies which at the same time unavoidably gained admittance. It

had been too much forgotten in England by both teachers and learners, that outside the fenced walls of a paradise the knowledge of good *alone* is not possible; that with it, must come the knowledge of evil; it being at the same time so ordered that, under wise direction, men need not receive hurt from the latter. The omissions which have been discovered in schemes of instruction hitherto common in our theological schools, will, in the course of years, be supplied; and the English-speaking communities throughout the world will then probably be spared disreputable panics, occasioned by the lack of many-sidedness in their religious teachers.

12. *Influence of the Society of Loyola until its Abolition.*

Another example of the manner in which the partisans of extremes at length defeat their own cherished objects, is furnished by the Society of Jesuits, in 1536. The secret of the continuance and steady prevalence of the unreformed system everywhere, notwithstanding its intrinsic enormities, is this—there exists within it, as an essential factor, a priesthood strictly isolated from human interests and devoted wholly to the cause which it has undertaken. The Jesuit system is the principle of an isolated priesthood carried to excess; not that the members of the Society were all to be priests; but all were to press in a fanatical degree the objects for which the priesthood already itself existed. It thus, by zeal carried to excess, so much overshot its mark as to render itself

an impediment to the free action of governments. From nation after nation it was accordingly expelled ignominiously; and at length the power which in 1543 authorized the plans of its founder, in 1773 was induced to put an end to its existence. Under its baleful influence in France, secretly exercised in the chambers of the royal palace, edicts of toleration were withdrawn, inflicting on that country losses, through civil war and exile, from which it has never recovered. At the same time, the spirit of fanaticism, rendered strong in the official teachers of the people by the removal of opposition, helped in no small degree to bring about the reaction which ended in the first Revolution, wherein for a time the very profession of Christianity was abolished, so confounded was it with its prevailing counterfeit. One of the results of this crisis, however, after an interval, was the re-adoption of religious toleration as a principle of government. From this policy there has since been but little deviation. The consequence is, that the Truth as found in the primitive Christian deposit, has not failed to propagate itself within as well as without the historic Church of France. That extreme Port-Royalism on the one side, and extreme Sacred-Heartism on the other, should in the long-run develop a Voltaire and a Rénan, is but natural; just as among ourselves, and in the United States, we behold the wild ravings of unlettered fatalists and other mystics drive crowds of men into Socinianism and Universalism. At the same time, nevertheless, in numerous quarters throughout France, conscientious and accurate minds are finding

a golden mean in the positive Christian truth, as ascertained by just investigation, anchoring themselves firmly thereupon. At no period since the age of Henri IV. have the prospects of an enlightened Christianity been brighter than they are now in France. Within the historic Church a Guettée, and outside of it a Guizot, are representatives of growing groups.

14. *Effect of the Re-establishment of the Society of Loyola.*

In 1814, as it became manifest that the career of the first Napoleon was drawing to a close, the old governments of Europe, which had been harrassed since the beginning of the century, by the proceedings of the revolutionists, began to flatter themselves that all things around them would speedily revert to their former condition. It was characteristic of this impression prevalent in courts, that Pius VII., on his return to Rome after his involuntary exile in France, immediately revived the Society of the Jesuits. The indiscreet zeal with which they resumed their work, speedily shewed that they, like the family which, about the same time, recovered possession of the throne of France, had forgotten nothing, and learned nothing, in the hour of their adversity. Supported by their secret influence, Charles the Tenth pressed upon his people the obsolete ideas of a by-gone age so gallingly as to occasion a second revolution in 1830, ending in the expulsion of the reigning dynasty. To the same influence also is due the gradual filling up

of the sees of France with men dead to national feeling, and wholly subservient to the plans of the Roman curia. The historic Church of that country had ever retained and often stoutly contended for the legitimate traditions of a distinct national Church. It had not unfrequently been on the verge of an independent national reformation, like that which had taken place in the historic Church of the British Islands. The Italian Church authorities, on the contrary, since the time of Hildebrand, had aimed at the obliteration of nation distinctions, and the absorption of all ecclesiastical interests in those of the Roman see. By an exaggeration of the glories of St. Peter, they virtually annihilated the other apostles: as these were in effect bereft of individuality by their inventions, so according to them, national Churches, although founded and organized by apostles, were in the present day nonentities: the see of Rome was alone to fill the field of view: no historic succession was to be admitted as traceable anywhere but there. These doctrines, known Northward of the Alps as ultramontaniam—although repudiated now by the Italian nation itself—have been urged with such officiousness by the revived association of Loyola that a very general reaction against them has set in; and again, before the lapse of many years, would that Society be visited by the Nemesis of excess, in the form of a united demand on the part of continental governments for its extinction, had not the intelligence of Europe greatly advanced since the beginning of the century. An enlightened public opinion, widely

generating and in places solidly formed, is found to render comparatively harmless the propagandists of the dead past, however embarrassing to wise legislators their influence, on some occasions, may temporarily prove. The heartily-attached sons of the ancient historic Churches of the Continent feel that great mistakes have been made by their spiritual superiors, acting under the advice of the too ardent Society which has such power over them. The Concordat hastily arranged with the youthful Emperor of Austria in 1855, has, after the experience of a few years, been found incompatible with impartial government, even in that country. The sudden intrusion of a new titular hierarchy into England, has proved itself an error in judgment. The attempted elevation into an article of faith, of the previously undefined notion of "Immaculate conception," has been prolific of division. The same is to be said of the Encyclical and Syllabus of 1864, condemning as heresy the ideas on which the nineteenth century prides itself. The extravagance of such measures produces effects the reverse of those which their advisers contemplated. Intelligent investigations in innumerable additional quarters are excited, and conclusions are arrived at wholly opposed to those authoritatively insisted on. Thus happily for the human race the infatuation of over-zeal repeatedly brings it to pass that

" Truth, crushed to earth, rises again,
While Error, wounded, writhes in pain,
And dies amidst his worshippers."

15. *The Tolerance of free Governments adroitly
made Use of.*

Under governments like those of the British Empire, and the United States of North America, promoters of the theories of by-gone ages proceed generally with caution. Considerable care is taken to keep out of view offensive professions and practices. The principles in question, if left to the people at large, would rapidly become extinct. The secret of their continued life is a well-organized priesthood—in essence a secret society—intensified in spirit of late years by the equally-well-organized secret brotherhood of Loyola. By means of these, and the adroit influence of these on subject multitudes, an interest in the cause in hand is nourished; a steadiness of aim at one object year after year,—an unrelaxing pressure onwards to one goal year after year, are maintained.

16. *Under this Ægis, strong Institutions for the
Perpetuation of corrupted Truth set up.*

A few solitaries, often of foreign race and name, scattered about in a great community, are at first disregarded. They seem for a time to do and say little deserving of notice. It becomes manifest at length, however, that they are working together on a plan. Permanent roots in the soil are seen to be quietly obtained. Tracts of land are acquired, and INSTITUTIONS for the propagation of their own order are thereby established and endowed in perpetuity,

irrespective of the civil authorities, independent even of the portions of the population that accept these agents as their leaders and teachers.

An imperium in imperio like this, receives, as years roll on, as a matter of course, a certain limitation. The protection due from a government to every class of its people, renders it invariably necessary to bring under legal control all institutions which affect to regulate the personal liberty of individuals. For example, circumstances repeatedly happen that shew it to be unsafe for Convents to be exempt from police inspection.

17. *And the Dogmas of corrupted Truth are steadily urged.*

In regard to doctrine—societies of solitaries, with but one topic of thought, and that without foundation in nature and truth, make little headway in busy, practical communities, although bound by a vow to press sedulously their one idea in every direction beyond the circle of their own devotees.⁽⁷⁾ Among their own unreasoning dependents their authority is of course paramount. There will nevertheless always be found some, outside the charmed limits, who will shew themselves susceptible of influences thus steadily exerted in their neighbourhood. But such impressible characters, when their cases are closely looked into, will in all likelihood be seen to be unfair specimens of the generality of common-sense men. Such exceptional persons are not unfrequently to be discovered about the cloisters of ancient universities, and in the

ranks of clergy who have acquired a bias while passing through certain portions of the course prescribed in such universities; men for the most part of sentimental and even feminine temperaments, into whose high-wrought culture it is probable the corrective element of the exact sciences never entered; men who in their very childhood, in a manner unknown to their friends and even to themselves, received a moral twist, the direful effects of which were fully developed only after a lapse of many years; men of ambition, but shut out from advancement by various accidents of policy and public taste; men disappointed in an early scheme of life; men rendered mentally morbid by crushed affections, family loss, personal ailment, and other conceivable causes.

The converts to the party of the past from the ranks of English scholars are, however, perilous acquisitions. While they continue obscure and silent, the mystery of their conversion is alluring and impressive. But when, after a time, they publish books in self-defence and for proselyting purposes, the influence of their example diminishes. The writings of Manning, Newman, Oakley, Faber and others, since their departure from the Church of their natural allegiance as Englishmen, have produced results different from those which their authors had at heart. With the majority of their fellow-countrymen who have happened to light upon their works, the ultraism^(a) and latent bitterness observable therein, have served to deepen previously-existing prejudices as to the inevitable effect on character of the foreign system

of faith and worship. On the other hand, the works of these writers, not being as yet a prohibited literature among their new friends, sow seeds of unwonted thought here and there in souls *ennuyées* with the breviary and kindred manuals; for it is impossible that the productions of minds educated to maturity in the intellectual atmosphere of the British Isles, should not have still lingering about them particles of the national spirit of independence.⁽⁹⁾

18. *Written and printed Scripture a standing Test.*

We can never be sufficiently thankful, that the earliest Christian traditions of the teachings and deeds of Him who was the Truth, were speedily committed to a written record, which in recent times has become even a printed record, obtainable by all. By the contents of this record, every formula of faith can, in the last resort, be tested.

It would seem to suggest itself at once, that the accurate unbiassed rendering of such a document, pure and simple, into the vernacular of every land, must be a thing of course. A strange infatuation, however,—a phase of the tendency in man before remarked upon—seized, at a comparatively late period, large numbers of the possessors of the record. They were fain to keep it under the thick stone of languages not generally understood. This infatuation, from force of habit, in many nations still exists.

The record, in every instance, was originally made in the vernacular speech of the locality in which the

recorded events occurred. When the vernacular, in the lapse of time and from the force of circumstances, came to be superseded by other tongues,—instead of conforming to the modifications which the surrounding community was undergoing, the fond and fatal desire arose, on the part of many, to retain the old record still in the old tongue, albeit fallen into disuse, and by the majority forgotten. Fear of abuse was the plea for resistance to change; also the old heathen priest-feeling, that exclusive control over oracles must be retained, had, without doubt, its part in the resistance.

Out of the sepulchre of the unknown tongues, the record has, nevertheless, in the latter days been drawn. It may now be read in the dialects of most nations under heaven; and printing has rendered it, as well as all other historic documents, comparatively incorruptible and indestructible. No longer now can obscure scribes in isolated monasteries gratify superiors by convenient insertions, omissions and amplifications. No longer now can the ravages of fire, of damp, of time, the ban of the inquisitor, his indexes,⁽¹⁰⁾ his flames, avail to the annihilation of works which the enlightened religious instincts of men pronounce to be precious.

19. *Written and printed Scripture earnestly studied in the present Age.*

In no age have greater efforts been made, than are being made in the present, to understand this record, to arrive at purity in its letter, to catch with earnest-

ness and certainty its veritable spirit. EREUNATE TAS GRAPHAS—the very words of the great Revealer Himself,—‘Search into—question—sift—the written records’—are being obeyed with a zeal founded on knowledge. While the process is going forward,—during the time of transition from comparative darkness to light—there may be apparent confusion, and some sharpness of contention. But out of this process, rather than from the pressing of primitive organization, will, in all likelihood, be evolved the unity which is so widely longed for, and which seems to be predicted as a thing of the future, when there will be no more need of laborious efforts at mutual instruction and enlightenment, for that all shall know from the least to the greatest. Already are wearisome shibboleths ceasing; and men are being drawn to each other over the artificial barriers set up by their forefathers. The Truth, risen again, is being known; and, becoming known, is setting free.

20. *Mistakes in Theology discovered—Unity thereby promoted.*

The copious literature, begotten in England, Ireland and Scotland by the theological publications which in 1860–3 ‘frighted the isles from their propriety,’ has had the effect of reawaking the interestⁱⁿ of the clergy and ministers of religion generally in departments of study which, for a series of years, had been in the most influential quarters either neglected wholly, or very superficially cultivated; especially in the just criticism and exposition of the documents of

Christianity—the written foundation of itself and of its preparatory dispensation—based upon a real knowledge of the languages in which they were from time to time delivered. The simplification of Truth thence arising is bringing together into greater unity of sentiment the clergy of the ancient historic Church and the more enlightened ministers of the Christian bodies that exist apart from it. At the same time, it looks like a providence within the historic Church itself, that an increased harmony is arising between two schools which had long been kept asunder on the theological doctrine of baptismal regeneration.⁽¹¹⁾ Thus while unity of sentiment, on the basis of simplified Truth is being steadily brought about between the historic Church and bodies of Christians separated from it,—within the Church itself, by means of a more perfect grasp of a long-misunderstood doctrine, acquired by renewed and more enlightened study, a desirable homogeneity of belief and of teaching is being established. It may not be out of place to add also, that even the adoption of an ecclesiastical architecture by the Christian associations which since the Reformation have formed themselves independently of the historic Church,—their approaches, in some instances, to a liturgical worship, and their partial use of ecclesiastical music, vocal as well as instrumental,—are all tending to the great redintegration, which, after well-considered and judiciously-introduced changes,⁽¹²⁾ is at a future day again to render ‘the British people’ and ‘the British Church’ convertible terms. Within the historic Church itself, the architectural,

musical and liturgical renaissance is helping on the homogeneousness already spoken of, which misunderstood doctrine in former years prevented.⁽¹³⁾

21. *Unity on all Hands increasingly desired.*

In the East and in the West, throughout large areas of Christendom, there are at this moment movements of reform, movements towards a oneness—a stir beneath the ponderous blocks of tradition, of dogma, of custom, which for centuries have all-but crushed out the genuine Christian life. In France and in Italy there are startling symptoms within the ancient historic national Churches, of a return, ere long, to primitive Truth and usage. Between the ancient Greek Church and our own in the mother-country, there have been of late, open approaches to intercommunion. That old Apostolic Church, equally with ourselves, denies the authority of foreign spiritual power, and rejects many of the fond additions in faith and practice of partial synods and councils. A like approach to intercommunion has also taken place between the Greek Church and the Church in the United States descended from the English. On political grounds, there are fewer difficulties in the way of friendly intercourse between these two communions. These events are characteristic of the time in which we live, when men everywhere are brought into more frequent and more familiar communication with one another, on all subjects, than in the days gone-by. Truth, in its highest sense, is, we have reason to believe, heaving up the earth; and, in the

end, by its own intrinsic force, under Him who is the Truth, will cause itself to be seen, to be felt, to be obeyed.⁽¹⁴⁾

22. *Re-union suggested by Coincidences in 1865,*
(1) *in Relation to East and West.*

Especially at the Easter-tide of this year (1865), were we prompted to an earnest prayer for the unity of Christendom. In this year, by an interesting coincidence, Easter-day, the Resurrection-festival of the Messiah, was observed by all the historic national Churches of Western Europe, and by the Greek or Oriental Churches, simultaneously, on one and the same day.⁽¹⁵⁾ Usually, from the difference of Old and New Style, the Easters of the two great divisions of Christendom fall on different days. This year, from chronological necessities in the calculations for the two Calendars, it was not so. As, on the 15th of April, the sun descended in the Western wave to the people of Sitka and Vancouver and the mainland opposite, where on the extreme North West of this continent the dominions of the Czar and of our Queen are continuous, all the Christian inhabitants on both sides the dividing line could say with equal truth "It is Easter-eve." And on the following morn, while devout congregations in this Western hemisphere were singing in the English tongue—

Ye choirs of New Jerusalem,
Your sweetest notes employ,
The Paschal victory to hymn
In strains of holy joy,—

Christian men and Christian women throughout Russia, Greece, and the whole Orient had only just ceased in their several dialects the mutual salutation of "The Lord is risen." They in their Eucharist, as we in ours, and as all the other ancient Churches of the West in theirs, on that day commemorated together 'Him who by His death destroyed death, and by his rising-again restored men to everlasting life.' Thus, in this respect at least, was Christendom one. It is true, here was only a momentary coincidence in regard to a full moon and a festival dependent thereupon. But did it not suggest to the thoughtful mind the wish that in weightier matters there were harmony among Christians in perpetuity? Did it not suggest the wish that Christendom could present, as without doubt in the progress of light and knowledge it will one day present, the grand moral spectacle of a Body all one in the simplicity of Truth? The step to this state of things will be easy, when it shall be universally seen, as it is beginning to be, that, when from the canon of Scripture, from the Nicene and early Western Creed, from the two Sacraments, from the three orders of the Apostolic ministry, you have lifted off 'the Pelion on Ossa' of adventitious matter piled upon them respectively, in the East and in the West since the primitive age; even now, Christendom fundamentally is one.⁽¹⁶⁾

23. (2) *In Relation to Christian and Jew.*

By another interesting coincidence, it is to be added that Good Friday in this year (1865), was also the

day of the celebration of the Passover among the modern Jews. One of the points of divergence in the old time between the East and West was the close adherence of the former to the Jewish method of calculating the time of the Paschal feast. This long-continued oriental custom brought it to pass this year, that the Christian Good Friday and the Jewish Passover-day fell, according to the Western Calendar, on the 14th of April.

Thus on that day, before God and the intelligences of heaven, earth presented the unusual sight of the great bulk of its inhabitants who in any sense rest their hopes on a Divine Messiah, whether Christian or Jew, united for a moment in a common observance. Such conjunctures occurring from time to time in the cycle of the years, prompt with peculiar emphasis the prayer, that the day may be hastened, when the veil shall be more fully removed from the moral vision of Israel, when they shall all see and be convinced that David their King is already come, and is reigning; that the Jerusalem which their prophets taught them to yearn after is not the city made with hands, bearing now for so many centuries that name; but a higher Jerusalem, even a spiritual, whose outer court and earthly representative is the Christian Church everywhere, into the several branches of which in the several nations of the earth they are fore-ordained to be gradually absorbed. In the large Jewish communities of Germany and elsewhere on the Continent of Europe, there are, we are assured on respectable authority, earnest enquiries going on continually on the subject

of the Messiah, ending in many instances in an extrication from the complex subtleties of the Rabbis, and an intelligent adoption of the Christian faith. In the country in which our lot is cast, we do little—we can do little—for the Jew. But a coincidence like that of Good Friday in this year may serve to give a fresh reality to our charitable aspirations for the well-being of the remnant of Israel.

24. *Good Friday, 1865, further remarkable.*

Would that in the retrospect of the year nothing further was to be recorded as rendering memorable the anniversary just referred to. But not from the Christian point of view alone will the 14th of April be a day to be distinguished from others. The inhabitants of this continent, and of all civilized lands, will in after times recall it as the day on which, before their very eyes, so to speak, was perpetrated one more of those nefarious deeds, which at intervals in the world's history confer on a maniac or deliberate assassin, patriotic or mock-patriotic, an infamous immortality.⁽¹⁷⁾ Just as on every hand a spirit of gladness was springing up, at the cessation of a hateful strife, and the recommencement of a happy era; just as the cloud was lifting, from a scene desolate indeed in many respects, and reeking with the blood of a second Cadmean slaughter, but still an arena where, at all events, the names of bondman and bondwoman would be no more heard, where consequently in the after ages it would be confessed the cause of civilization had prevailed—just as a prospect

like this was opening, the blackness of darkness again suddenly came down, filling men's hearts with dismay. A crime like that which effected this change, usually frustrates itself. It summons forth from the ranks of mankind many champions in the place of one or two, and thus renders strong the side which it aimed to weaken. In all probability the act will prove to have been the issue—not of political conspiracy—but of private or family revenge, or of the working of some solitary brain rendered morbid by the excitements of the time. In the mean while we have to wait until the light again appears, resting on the recollection, how often in history, out of disasters the most appalling there have been evolved compensatory benefits previously not to be imagined.⁽¹³⁾

25. *Conclusion.*

To utilize practically the matters which have been treated of,—to all who sincerely desire peace and the well-being of society at large, and of themselves individually,—to all who would “serve God without fear, in holiness and righteousness before Him, all the days of their life,”—it is earnestly recommended to kindle up within, by every possible means, more and more, the spirit of that ascertained revealed deposit of Truth, of which mention has so often been made. In the memorable vision of St. John the Divine, the heavenly messenger, it will be remembered, bade him **EAT** the little Book which he brought down in his hand. Even so we make the right use of the Records of that Truth in our hands when we eat, when we

feed upon, their real substance. He who is the Truth, called himself also the Bread which came down from heaven, that men might eat thereof and not die : that is, He was to be regarded as the Tree of Life restored again, for the free use henceforward of all faithful, obedient men. Now,—whatever other means may exist for continuing the essential life of the human soul,—Him we find as bread here, in His words, in His thoughts, in His acts and deeds. These all—as we say of wholesome food—we have to assimilate ; these all, we have to take into our moral system ; these all, with diligent care, we are to make the fixed, habitual principles of our common, daily lives.

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NOTES.

NOTE (1), p. 5.

“I cannot fancy to myself what the Law of Nature means, but the Law of God. How should I know I ought not to steal, I ought not to commit adultery, unless somebody had told me so. Surely 'tis because I have been told so. 'Tis not because I ought not to do them, nor because you think I ought not; if so, our minds might change; whence then comes the restraint? From a higher Power, nothing else can bind. I cannot bind myself, for I may untie myself again; nor an equal cannot bind me, for we may untie one another: it must be a superior power, even God Almighty.”—*Selden's Table Talk*, p. 182.
Edit. J. Russell Smith.

NOTE (2), p. 8.

The following passage from *Lehmann de Serapide*, in the *Museum Philologicum* of *Thom Crenius*, p. 402., *Edit. Lugdun. Batav.*, 1699, furnishes a curious enumeration of the objects of religious regard among the ancient Egyptians:—

“Si ulla sub sole natio, certe *Ægyptiorum* gens, idolatriæ altissime immersa fuit; adeo enim horum mentes superstitio invasit ut non modo animantia bruta, puta *ex terrestribus*, canes, feles, oves, lupos, leones, capras, hircos, mures araneos, ichneumones, crocodilos, et serpentes; *ex volatilibus*, aquilas, gryphos, ibides, et accipitres; *ex aquatilibus*, oxyrinchos, lepidotos, latos, anguillas; sed et plantas, allium et

cepas ut deos coluerint, imo quod pudet referre, cloacis, et quod magis, pudendis ipsis, tanquam causæ creationis animalium, sacra fecerint." To these must be added also "Bos ille Memphiticus in honorem Osiridis sub Apidis vel Serapidis nomine, ab universa Ægypto divino honore nullo non tempore cultus."

NOTE (3), p. 10.

There are traditions among the Rabbinical writers, of the "Seven precepts of Noah," relating to the natural duty common to all men. They may be seen in Taylor's *Calmet*, *sub voce* 'Noachidæ.' Maimonides says the first six of them descended from Adam. Some Cabbalists pretend that Ham stole from Noah a treatise of his "Of the Secrets of Natural Things," and gave it to Mizraim (Egypt). Oriental nations assert that Noah left behind him ten books. The poet Keats glances at these traditions in his *Hyperion*, (Book ii. ll. 133-138), where he makes Saturn speak of

"That old spirit-leaved book,
Which starry Uranus with finger bright
Saved from the shores of darkness, when the waves
Low-ebb'd still hid it up in shallow gloom;
And which book ye know I ever kept
For my firm-based footstool."

Thus happily turned by Merivale into Metamorphosean verse:

Arcanis * * intexta volumina fati;
Pollice quæ nitido tenebrarum stellifer oris
Uranus eripuit, cum decrescentibus undis
Obruit alta vadis reflui caligo profunda:—
Illum nempe librum, scitis, subsellia nostris
Subjeci pedibus, firmi fulcimina regni.

It is supposed by several writers on mythology that the history of Noah is the substratum of the legends of Uranus, Janus, Ogyges, Osiris, Bacchus and others. *Apropos* of *Uranus*—I venture to close this mixed annotation with a memorandum in relation to the *planet* of that name. On the 20th of March, 1865,

after the lapse of one of its years, that is to say, after eighty-four of ours, *plus* seven days, it returned to the point in the heavens where it was first discovered by the astronomer Herschel in 1781.

NOTE (4), p. 21.

See Bingham, vol. iii. 335-360. *Edit. Straker.*

NOTE (5), p. 25.

It is now (1865) twenty years since Hagenbach published his work, lately reprinted by Messrs. Clark of Edinburgh, on "German Rationalism in its Rise, Progress and *Decline*, in the 18th and 19th Century." The *Christian Remembrancer* of April, in noticing this volume, says it forms a useful adjunct to the studies now incumbent on the clergy in connection with the outbreak of something much worse than the extinct phase of "Free Thought."

NOTE (6), p. 26.

Milton, in his *Areopagitica*, or *Speech for the Liberty of Unlicensed Printing*, (Prose Works, vol. ii. p. 65. Ed. Bohn.) has the following, among other wise remarks on the necessity of some acquaintance with works hostile to our own views of truth and righteousness:—"To the pure, all things are pure; not only meats and drinks, but all kind of knowledge, whether of good or evil: the knowledge cannot defile, nor consequently the books, if the will and conscience be not defiled. For books are as meats and viands are; some of good, some of evil substance; and yet God, in that unapocryphal vision, said without exception, 'Rise, Peter, kill and eat;' leaving the choice to each man's discretion. Wholesome meats to a vitiated stomach differ little or nothing from unwholesome; and

best books to a naughty mind are not inapplicable to occasions of evil. Bad meats will scarce breed good nourishment in the healthiest concoction; but herein the difference is of bad books, that they to a discreet and judicious reader serve in many respects to discover, to confute, to forewarn, and to illustrate." For the sake of exhibiting a reference to *Canada*, wherein our country is curiously and not inaccurately spoken of, as occupying a position analogous to that of Cathay or China, I add a second passage from the same treatise. The idea contained therein bears on the questions of conducting theological controversy in the Latin language, and prohibiting the translation of foreign books. "Nor boots it to say for these, and all the heathen writers of greatest infection, if it must be thought so, with whom is bound up the life of human learning, that they wrote in an unknown tongue, so long as we are sure those languages are known as well to the worst of men, who are both most able and most diligent to instil the poison they suck, first into the courts of princes, acquainting them with the choicest delights, and criticisms of sin. * * By which compendious way all the contagion that foreign books can infuse, will find a passage to the people far easier and shorter than an Indian voyage, though it could be sailed either by the north of Cataio eastward, or of Canada westward, while our Spanish licensing gags the English press never so severely." *Ibid.* p. 69.

NOTE (7), p. 32.

Of modern monasticism generally, the writer of the Article *Monachism*, in the *Encyclopedia Britannica*, makes the following remark—"Since the Reformation, Monachism cannot be said to have manifested any inherent vitality or power. With the advance of

modern civilization, its highest meaning and only conservative use are gone; and so far as it still maintains itself in Europe, it must be held to be an opponent at once of genuine religious life and the advance of an elevated rational cultivation."

NOTE (8), p. 33.

The fictitious essentiality of union and communion on the part of all men with the occupant of a particular see in Italy—pressed on Englishmen by the recent English converts to Romanism—is clearly a dogma issuing from the narrow sensuous spirit pointedly and expressly rebuked in the words (all will recognize Whose they are)—“Believe me, the hour cometh when ye shall neither in this mountain (solely), nor yet at Jerusalem (solely), worship the Father.* * The hour cometh and now is, when the true worshippers shall worship the Father (irrespective of place), in spirit and in truth.”—St. John, iv. 21, 23.

NOTE (9), p. 34.

In respect to the extravagant cultus of the Virgin which more or less characterizes the European National Churches, and the Romish communions in the British Dominions and the United States, J. H. Newman, in his *Apologia* (p. 228 Appleton's Ed.), thus expresses himself: “Such devotional manifestations in honour of our Lady had been my great *crux* as regards [Romanism]; I say frankly I do not fully enter into them now; I trust I do not love her the less, because I cannot enter into them. They may be fully explained and defended; but sentiment and taste do not run with logic: they are suitable for Italy, but they are not suitable for England. But, over and above England, my own case was special; from a boy I had been led to consider that my Maker

and I, his creature, were the two beings, certainly such, *in rerum natura*. I will not here speculate, however, about my feelings. Only this I know full well now, and did not know then, that the [Romish] Church allows no image of any sort, material or immaterial, no dogmatic symbol, no rite, no sacrament, no saint, not even the Blessed Virgin herself, to come between the soul and its Creator. It is face to face, "solus cum solo," in all matters between man and his God. He alone creates; He alone has redeemed; before His awful eyes we go in death; in the vision of Him is our eternal beatitude."—Why devotional manifestations in honour of *Notre Dame* are suitable for Italy and not suitable for England, may be deduced in part from the following item of statistics, just now circulating in the public papers: 'Population of Italy (in 1865), 21,777,534; of whom 16,999,701 can neither read nor write.'—While on the subject of 'things suitable and unsuitable,' it may not be out of place to refer to the curious and instructive contrast presented by two conspicuous funerals happening in one week in London, in the spring of 1865: the one of a distinguished Romish Ecclesiastic resident in England; the other of a munificent British nobleman: the former gaudy and theatrical, accompanied by an un-English throng, bearing upon them outwardly and openly the unmistakeable impress of superstitious training, and consequent mental contractedness; the latter grave and solemnly-grand, without affectation or over-wrought pretension, moving on amidst groups of honest-faced, intelligent-looking men, and clear-eyed, open-countenanced youth. (I am judging from the pictorial illustrations in the admirable weekly publications which now so conveniently admit us to be spectators, virtually, of all the principal events in the world's current history.)

NOTE (10), p. 35.

The first Index of Prohibited Books was issued by Gianpietro Caraffa, bishop of Rome in 1559. It characteristically includes all Bibles in modern languages, enumerating forty-eight editions, chiefly printed within the limits of unreformed national Churches.

NOTE (11), p. 37.

This result is in some measure owing to the intemperate attacks from without, in 1864, on the part of a popular Baptist minister in London, whose widely-circulated indictments, so to call them, have excited an earnest and intelligent investigation into the real meaning of the theological point in question.

NOTE (12), p. 37.

A royal commission has this year (1865) proposed, in the Declaration of Adherence exacted of Clergymen by the Parliamentary act of 14 Charles II., a simple modification, which in 1662 would, in all likelihood, have saved a secession from the national Church of many of its clergy and laity. Also, in the same year, (1865), the two Convocations of England have been permitted by law to alter a Canon (the 36th). We can see in the precedents thus advisedly established, two of the means by which petty stumbling-blocks in the way of harmony internally, and of re-union with alienated sons and daughters externally, will be cautiously and judiciously removed. In Canada—principally in Canada East—a fragment of the Church of France exists, submitting now—not, as on ancient Catholic principles it ought, to the spiritual authorities of the ecclesiastical province, into the area of which, by force of circumstances it has passed—nor even to the original authority of the mother-church in France,

but—to the authority of an Italian bishop. And this state of things is legalized by the local civil power. It has consequently been considered singular by some, that the presbyters and deacons of the Anglican Church in the French portion of Canada, have not, ere now, been relieved from declaring that “no foreign prelate hath any jurisdiction within this realm.” But it must be borne in mind that the French Roman Catholics of Canada, however firmly their multifarious institutions are rooted in the land by ancient landed endowments, constitute, after all, in the eye of the law, only a voluntary association. Their position is that of the adherents of the bishop of Rome in the islands of Great Britain and Ireland; except that here, it is not, as there, a breach of the local civil law, for their ecclesiastics to assume the titles of sees already canonically established. By the fourth article of the treaty of 1763, the Sovereign of Great Britain engaged “that his new Roman Catholic subjects (i. e. the members of the French Church in Canada) might profess the worship of their religion, according to the rites of the Romish Church, as far as the laws of Great Britain permitted.” See interesting matter on this subject in “Debates on the Bill for the Government of Quebec,” p. 61.

NOTE (13), p. 38.

With what grateful enthusiasm, on the part of all theological schools, have the noble restorations of Lee Guinness in Dublin been hailed!

NOTE (14), p. 39.

The real character of the Church, as a society originating in the Messiah when on earth, and organized under His direction, by His first ministers and preachers, is always in danger of being forgotten in

countries where, for a series of ages, it has become mixed up with the civil constitution. In such communities, the legal sanctions of the Church usurp the place of its real essence in the consideration of many. Decrees of the Ecclesiastical Court of Final Appeal in regard to certain recently-organized colonial dioceses, are however having the effect of recalling attention to what are the essential, and what the non-essential, conditions of Church existence.

Attempts have been made in some of the Public Prints of England to excite ridicule against the position of bishops in the dependencies of the British Empire, in consequence of Lord Westbury's decision to the effect that the Royal Letters Patent create for them no territorial jurisdiction, and confer on them no legal coercive power. That bishops should exist and exercise their functions independently of the Imperial Parliament and Royal Letters Patent, and that the Church should be in the position of a voluntary association, are novel, mirth-moving ideas, to jurists and *littérateurs*, whose views have been confined to their own insular affairs, and formed on theories of state, now in many points obsolete. But in the British Islands themselves, is not the old historic Church, in fact, at this moment a voluntary association? Have no clauses of the Act of Uniformity been virtually repealed? Could the Letters Patent of the metropolitans and bishops of England be in every jot and tittle enforced? Have not the principles of toleration, adopted by the Governments of France and Italy, placed even the ancient historic Churches of those countries in the category of voluntary associations? To persons acquainted with the history and working of the Anglo-American Churches in the United States and throughout the British Northland of this Continent, ecclesiastical autonomy excites no surprise. On the contrary, it is a principle

cordially accepted and acted on, as being in harmony with primitive Christianity, which is a moral and not a material power.

The firm root which Episcopacy has gained, in all the plantations of England throughout the globe, is due, for one thing, to the discreet eschewing of the pretentious concomitants which have more or less grown up around it in every country where for centuries it has been by law established. Departures from this wise policy are sure to prove detrimental. The spiritual "powers that be," throughout the wide domain of the British Colonies, would do well to read occasionally the testimony of John Selden, a well-wisher to Episcopacy, in the Cromwellian period: "That which is thought to have done the Bishops hurt," he says, "is their going about to bring men to a blind obedience; imposing things upon them (though perhaps small and well enough), without preparing them, and insinuating into their reasons and fancies. Every man loves to know his commander. I wear these gloves: but perhaps if an alderman were to command me, I should think much to do it. What has he to do with me? Or if he has, peradventure I do not know it. This jumping on things at first dash will destroy all. To keep up friendship, there must be little addresses and applications; whereas buntness spoils it quickly. To keep up the hierarchy, there must be little applications made to men; they must be brought on by little and little. So in the primitive times power was gained; and so it must be continued. Scaliger said of Erasmus—*Si minor esse voluerit, major fuisset*. So we may say of the bishops—*si minores esse voluerint, majores fuissent*. The bishops were too hasty, else with a discreet slowness they might have had what they aimed at. The old story of the fellow that told the gentleman he might get to such a place, if he did not ride too fast,

would have fitted their turn. For a bishop to cite an old canon to strengthen his new articles, is as if a lawyer would plead an old statute that has been repealed God knoweth how long." *Table Talk*, p. 110. *Edit. J. Russell Smith*.—(As an extreme and cautionary example of the manner in which ecclesiastical titles will in time accumulate, those of the bishop of Rome, as given in the official *Annuario* or clergy-list of Italy, &c., may be cited. They are these—"Vicar of J. C., Successor of the Prince of the Apostles, Supreme Pontifex of the Catholic Church, Patriarch of the West, Primate of Italy, Metropolitan of Rome, and Sovereign of the States of the Church.")

The colonial dioceses of the British Church are obtaining one after another, the right to have representative synods, with the power of electing their own bishops. Spiritual rulers, permanently identified with the ecclesiastical interests of the regions in which they respectively discharge their functions, are thus intended to be secured. As such dioceses grow in population, and clergy also become numerous therein, there is in fact no great difficulty in finding within the limits of each, men duly qualified to exercise with judgment the episcopal office. From the long-established habit of looking to the mother-church in former times for every thing, there will exist nevertheless for many a year in Colonial dioceses a number of persons with little appreciation of the boon of self-government, and ready on every test-occasion to throw up their newly-acquired privileges, and return back to the Egypt of easy irresponsible dependence. The local attachment and local patriotism of this school of reasoners are small. Their numbers and influence therefore may be expected to vary inversely as the approximation of the colony to the condition of an antonomous state. As long as they can, however, they

will hinder the growth of a young nationality. But such a party must in time come to an end. Britain, the Mighty Mother, is herself every day reading to her daughter colonies, and her daughter colonial Churches, lessons of self-reliance, and self-respect. She is by degrees insisting on it, that they shall no more, like children unable to help themselves, look to her, on every emergency, across the sea. Ecclesiastical ultramarine-ism, in colonies, like ecclesiastical ultramontaniam on the Continent of Europe—a foe, each of them, to free native development—is in this manner destined, in the irresistible progress of events, to be extinguished.

NOTE (15), p. 39.

In the *Church Journal* of New York, of the date March 22, 1865, a writer, who has mastered the subject, gives some curious information in regard to occasional coincidences in the Easters of the Western historic Churches, and the Eastern. After having calculated Easter for eight cycles of the moon, from A. D. 1862 to 2013 inclusive, a period of 152 years, he finds that in that interval there will be

44 years in which Easter in the East and West will coincide.

68	"	}	in which Easter in the East will be later than that of the West by	{	one week.
8	"				four weeks.
32	"				five weeks.

After the lapse of 300 years, this writer shews that the increasing difference between Old and New Style would render the coincidence of Easter in the East and West impossible, were it not for the change in the days of the Paschal full moons, provided for in the Anglican Churches by the gradual advance of the Golden Numbers, and in the Continental national Churches by the system of Epacts; but these changes

in the days of the Paschal full moons in some measure counteract the effect of the divergence of the Old and New Style, so that there will continue to be coincidences of Easter, and the group of festivals depending on it, in the two parts of Christendom, gradually decreasing in frequency, until Easter day, 25th March (Old Style) 12th April (New Style), A. D. 2691, which will be the last Easter East and West will celebrate on the same day. After that, such coincidences become impossible. As a matter of curiosity it may be added, that it further comes out in the calculations of this writer, that during the century 6700–6799, the Paschal full moons by our Calendar will fall on the same days of the month as in the Nicene Calendar; and that during the same century the difference between the Old and New Style will be forty-nine days or seven weeks, so that the Sunday letters will also agree in the two Calendars, and thus during the whole of these 100 years East and West will keep Easter nominally on the same days, but at an interval of seven weeks apart, our Easter falling constantly on Quinquagesima Sunday of the Eastern Church. After an interval of 6,900 years, the Paschal full moons would again fall nominally on the same days in the Calendar of East and West, but 52 bissextile days having meantime been omitted in the West, the Sunday letters would not accord, and “7 and 52 being prime to each other, ($7 \nmid 6900$) 48,300 years would have to elapse before the same coincidences would again occur, and meanwhile ($7 \nmid 52$) 364 bissextile days omitted by us would have made the Old and New Style to differ one whole year more. The Easter of the Greek Church having passed through the whole cycle of the seasons, would be celebrated one year and seven weeks after ours.” —Now that the Railway and Telegraph Systems of Europe have extended to Russia and Asia generally, it

is to be expected that the difference between Old and New Style will speedily disappear. It is singular that the awkwardnesses arising in diplomatic and commercial correspondence, from the two modes of dating, have not before now led to uniformity of practice in this regard. But national pride, it must be remembered, often stickles long on petty points.

NOTE (16), p. 40.

The Empress Eugenia of France, has addressed a circular to the "Princesses" of Europe, suggesting the repair and even the rebuilding of the Church of the Holy Sepulchre by a joint "subscription." Many diplomatic reasons will possibly be ferreted out to shew why the Queen of England should not take part—munificently—in the movement. A side-issue of the question when laid before the keepers of the public conscience, may even be the extinction of the Anglo-Prussian Jerusalem bishopric, as null and void from the very beginning. But in reality, the Empress's plan is one by means of which the Christian West, and especially England, might exert an admirable, civilizing influence upon the semi-barbarous East. Philanthropists consider improved dwelling-places a means of elevating the character of debased human beings. On a like principle, an edifice of worthy dimensions and comely beauty,—in which order and cleanliness should be strictly maintained by a strong police for so long a time as it should be necessary—would help in no small measure ultimately to improve the moral character of the mixed multitudes that every year frequent the supposed site of the Holy Sepulchre. The sanction of the Sultan would of course be obtained for the execution of the work. Let the side aisles be, as proposed, for the Greeks and Latins. Let the grand central avenue be the possession of the rest—of the Teutons, let us call

them, among whom let English Christians be nobly conspicuous.—The ideality of the West, occupied by innumerable projects, has become somewhat torpid to appeals like this. But roused by the voice of “princesses” it may listen—and perhaps at last produce action on the plan proposed. At all events, the suggestion of the Empress is one more sign of an awakened spirit of unity in Christendom, and indicates a way in which it might beautifully express itself.

NOTE (17), p. 42.

The President, after conducting his fellow-countrymen well through a gigantic civil contest, had marked out for them a wise policy for the future. In the destruction of such a man, thus at the moment of success

“O’ermaster’d by the irony of fate,—
The last and greatest martyr of the cause,
Slain like Achilles at the Scæan gate,—

the words of Napoleon III., in his Preface to the ‘Life of Julius Cæsar,’ receive an early additional illustration, so far as it is proved that Southern individuals—I do not say Southern authorities—had anything to do with the act. “Heureux les peuples qui les comprennent et les suivent ! (i. e. ceux qui leur tracent la voie qu’ils doivent suivre, &c.). Malheur à ceux qui méconnaissent et les combattent ! Ils font comme les Juifs, ils crucifient leur Messie ; ils sont aveugles et coupables : aveugles, à suspendre le triomphe définitif du bien ; coupables, car ils ne font que retarder le progrès, en entravant sa prompte et féconde application.”

The theological allusion, casually made in this passage, has attracted the serious attention of some of the Jewish remnant in Europe ; and has drawn forth from M. Crémieux, president of the Israelite Alli-

ance, a solemn protest. The unhesitating assertion of the Emperor-author will probably nevertheless create here and there 'deep searchings of heart' on the subject in question, with an effect greater than any that would be produced by the words of a common missionary.

It will not be deemed out of place to add here some striking remarks made by Dr. Sterry Hunt, at the meeting of the New England Society at Montreal, in April last. "In all ages, the notion of sacrifice has been interwoven with the religious conviction of our race. In ruder times, it was an innocent, bleeding victim to a vengeful God. A wise and more pious philosophy sees that it is in mercy and not in vengeance the Great Father of all demands our choicest gifts, and that when He withholds or withdraws, it is to teach us great truths, which could not otherwise reach our imperfect natures. It is not only by the suffering of the victim, but by the lesson to the survivors, that Divine Goodness accomplishes its work. One object which we may already discern through the darkness with which He shrouds His purposes, is that of shewing to the nation and to the world the horrible spirit of that institution which, in its death-agony, strikes down our chief magistrate. The sum of all 'villanies' had stained itself with every crime,—theft, perjury, treason, and rebellion. In the long-sufferings of thousands of martyrs in Southern prisons, and in the massacre of the vanquished on many a field, was to be seen its damning record; but one thing was wanted to fill up the measure of its iniquities, the parricidal blow which struck down the second father of his country, one who

'Had borne his faculties so meek, had been
So clear in his great office, that his virtues
Did plead like angels, trumpet-tongued, against
The deep damnation of his taking-off.' "

NOTE (18), p. 43.

The issue of the contest being now pretty clearly before us. I feel a satisfaction in putting on record here a brief extract from a public Address, delivered by the writer of the present note, in 1861, and reported at the time in the daily Journals:—

“ We see our neighbours in the midst of an agony more stern than any they have ever before experienced,—in a crisis indeed which was inevitable, when we call to mind, that from the outset of their independent history, two principles, diametrically opposed, were accepted as fundamental in their organization. Of those two principles we cannot doubt which is in harmony with truth and justice; we cannot doubt which will ultimately triumph, whatever may be the result of the immediate trial of strength. Let us hope, however, that this convulsion is ‘ the beginning of the end; ’ that it is the commencement of the final throes through which the moral, like the physical world in various parts of its superficial crust, passes, as its internal unrest at that particular point dies out. Let us hope, that the cloud will at no distant day disperse, which now darkens the view while the work of change is in progress; and that it will disclose the great Republic at-one again, purged from its deadly bane, with LIBERTY inscribed on its tiara, no longer on one side only, but fairly on its front.”

T H E E N D.