

TIFFANY'S MONTHLY.

DEVOTED TO THE

Investigation of the Science of Mind,

IN THE

PHYSICAL, INTELLECTUAL, MORAL AND RELIGIOUS PLANES
THEREOF.

JOEL TIFFANY,

EDITOR AND PROPRIETOR.

VOL. V.

MAY, 1859.

NO. I.

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NEW YORK:

PUBLISHED BY JOEL TIFFANY,
No. 6 FOURTH AVENUE.

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THE DIVINE METHOD.

"Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill."—JESUS.

A VERY common error prevails among reformers, or those calling themselves such, as to the true method of reform. They think their first work is to destroy everything in which a latent evil is supposed to reside. They are not careful to distinguish between that which is evil, and that which is the result of evil. Hence they are often found earnestly combating results while they themselves cherish the evil. This species of error is latent in almost every class of reform movements, and is manifest in the outworkings of the spirit of almost every reformer.

The tendency of this error is to lead the reformer to exercise and, hence, cultivate a wrong class of faculties. Who has not observed the combative and destructive spirit which is often generated during our reform discussions. Who has not seen injustice and wrong practiced under forms of law, upon the supposed wrong done, with a sort of pleasure, as though retaliation had something to do with the administration of justice. The family of the rum-vender has been made to suffer all the privations of the family of the rum-drinker, through the prosecutions of temperance women, imprisoning the father, and selling his property to pay fines and costs.

In the same manner anti-slavery men frequently exhibit feelings toward the slave-holder which are as remote from the true workings of love to man, as is the character which they condemn. Sometimes, in the midst of their heated discussions, we hear denunciations and imprecations which can proceed from no other source than an excited combative and destructive spirit; and which, for the time being, must exclude love to God and love to man from their bosoms.

Man is naturally under the rulings of his selfish and sensual nature. We say *naturally*, because the physical nature is the

first developed into consciousness both with respect to the perceptions, and also the affections. The first law of this physical individuality is to provide for and defend its physical existence. It is first seen in the instinct which causes the new-born to take its mother's breast: and next seen, in its resentment when anything obstructs its will. The babe early exhibits signs of anger, which certain of the clergy think an indication of "total depravity." It is nothing, however, but the outworkings of that law of preservation, so essential to the continuance of the physical existence, preparatory to the development of a higher and better nature.

This necessity of appropriation for the development of the physical nature, together with the necessity for the defence of the individual against the attacks of that which would defeat its existence, lie at the basis of this selfishness, which, when intensified, outworks such mischief, producing *vice* in the individual, and *crime* in society. When not intensified by the workings of an intenser life, this selfishness is legitimate and proper, and does not lead to evil. It is only when the life and power which should lift us above the physical, and bring us into a spiritual and religious state, is diverted into the physical, that these faculties are intensified, and lust is begotten, producing sin and death.

In view of the foregoing considerations it is, that we say, man is *naturally* under the rulings of his selfish and sensual nature. The faculties of this nature are the first called into exercise, and the tendency of exercise in any of the faculties, is to call the life and energy of the system into such faculties, thereby developing them; so that the tendency, unless properly guarded, is to develop unduly, these physical faculties by bringing the spiritual energies to outwork themselves in that direction. We have made these passing remarks, to avoid the inference that we were in any manner indorsing the old dogma of "total depravity."

Man, being under the rulings of his selfish and sensual nature, and such nature being exceedingly liable to undue development through the presence of a higher life and power, is naturally in a state of selfish antagonism in respect to his fellow man. In

this state, he is to himself, the centre of all *use*, and everything is valuable or not as it ministers to that *selfish use*. Appropriation to the *uses* of self, lays in him the foundation for a desire for acquisition—self-gain. The instincts of a higher life and need, awaken in him a sense of lack, a state of dissatisfaction and unrest, begetting in him a desire for gratification. Hence it is that the desire for gain and gratification rule predominant in the heart of the selfish and sensual man. And out of these arises all the vices and crimes known to man.

The necessary result of this impulse in the individual, uninfluenced by the moral or religious natures, must be, that the weak will become the prey of the strong; the simple of the cunning; from which will arise oppression and every species of crime. Combinations of individuals will be formed to aid each other in frauds and oppressions, and power will be the only known rule of right. According to its maxim—"might makes right."

Hence arises the necessity of governments to restrain men from the exercise of lawlessness and brute force; and hence also the necessity of laws, regulating their intercourse with each other. In the order of unfolding, man is under such an impulse to action, that these governments of force become essential to his existence. Without them, he could not live long enough to have a moral perception, or religious aspiration. These governments of force or external law, are the first approximations to order. They are, so to speak, the first manifestations of the divine presence, bringing humanity out of chaos, described in the poem of creation, "As the spirit of God brooding over the abyss"—bringing matter out of its void and shapeless condition, preparatory to the development of its highest and best functions.

Man, being under the rulings of his selfish desire for gain and gratification, must be governed or he will destroy himself. But how shall he be governed? It is a self-evident principle, that to govern any being, we must rule that which rules such being. If man is under the rulings of that nature which is governed by considerations of *gain* and *gratification*, whatever governs him, must extend to those considerations. Must address his hopes or

his fears. Hence the laws governing the selfish man, must appeal to his selfish nature through its penalties. These penalties must be such that man will prefer obedience to the law, rather than to suffer the infliction of its penalties.

Here then we have the characteristics of those *laws* which are necessary for the government of man in his *first* or selfish estate. They are those which demand "life for life," "blood for blood," "eye for an eye," and "tooth for a tooth." These laws, with these sanctions, are designed to secure the same results to society through man's obedience of them, which would be attained by the outworkings of man's moral and religious affections. Hence the fulfillment of these laws, or the consummation of their *use*, will be accomplished, when man is brought up into his moral and religious nature, and caused to do that, from a pure and holy delight, which he now observes, through his selfish hopes and fears.

Therefore it is, that these first governments of force and of blood, are as necessary and proper for man, while under the rulings of his selfish and sensual nature, as are the higher moral and religious governments adapted to those higher natures. Hence the doctrines that these governments are "ordained of God," and that the magistrate is an instrument of divine power, however wicked and selfish he may be as an individual, are not without foundations in truth. The terms of the law are necessary to deter the evil doers; and the magistrate to execute the law, is as necessary as the law.

All laws designed for the government of man as a selfish and sensual being, must be based upon such selfish and sensual considerations. They constitute the "first dispensation" of God's dealings with man, as a social being: and hence, are according to the nature and spirit of the "first covenant," of which Moses and his institutions are a type and an exemplification. The civil, social and religious institutions of the Old Testament, are a very exact revelation of man, as a social being, under the rule of his animalism. The idea that God sanctioned the selfishness and sensualism of those saints, that he approved of their intemperance, licentiousness and oppression, is ridiculous and degrading

to the character of God, and demoralizing in its influence upon the character of man.

Those records of the lives of Noah, Lot, Abraham, Isaac, Jacob, David and Solomon, etc., have a vastly higher mission to perform, than to excuse intemperance, slavery, polygamy, war, licentiousness, etc. They are a revelation of what man is, after the law of force and blood has done its best. They are a demonstration that this law of force, as a means of reform, will never "make its comers thereunto perfect;" that restraining man through an appeal to his hopes or his fears, does not lay the axe at the root of the evil that is in him. That a mere external faith in the existence and power of God, and spiritual beings, does not purge the conscience, and purify the affections.

All these and many other things are demonstrated by the record we have of the lives of the Patriarchs. Their external faith and trust; their external communion with spiritual beings, are set forth: their external obedience of the ceremonial law: their strict observance of religious rituals, etc., etc., are strongly mingled with their intemperance, their licentiousness, and general depravity. Well might Paul say, "For if that first covenant had been faultless, then should no place have been sought for the second." Well might he affirm, that the *first* was but a type and prophecy of that which was to come: and who cannot see, that *its imperfections*, as revealed in the lives and characters of its subjects, demonstrated the necessity of a new government, based upon a higher nature.

It is passing strange that men of sense can, after reading the history of the workings of the laws of force, in the Old Testament, as well as in the universal history and experience of the race, mistake the *nature, use and limit* of such governments. A little reflection would show them, that such governments, only appealing to man's hopes and fears, and, hence, to his selfishness, could not, from the nature of things, unfold his higher and better nature. That nature must be called out by the cultivation of another and different class of faculties.

The Old Testament record is just what is needed. There is not one vice or crime too many recorded in its pages. And they

belong just where philosophy would teach us to look for them; to the characters and lives of those most eminent under the workings of such a system. Said Jesus, "It must needs be that offences will come; but, alas, for those through whom they come." The same principles are observable in respect to all governments of force. Those who are most prominent in them, and who administer them, are most corrupted by them. The most corrupt places on earth, are probably those where politicians most do congregate. Falsehood, fraud and bribery are in the very atmosphere they breathe.

This "first dispensation," or "covenant," as it is called, then, is characterized by its appeal to the selfish and sensuous nature of man; and in its *highest use*, it can only *restrain the expression* of the evil within, not eradicate it. It does not lay the axe at the root of the trees bearing evil fruit. The laws of this government, both civil and religious, are those enforced by all external governments and institutions. The "Mosaic dispensation" belongs to no one age or people. It belongs to all ages, and to all people, who are under the rulings of their selfish natures: and that "dispensation" cannot be measured by years in the calendar, but by conditions in the soul.

It is a sad mistake the theologian makes, when he cheats himself into a belief that spiritual conditions in man and society are measured and determined by the revolutions of the earth, and the counting of the years; that Christ's coming depends upon *time* in history, rather than upon condition in spirit. Such belief and action keeps such an one continually under the rule of *Anti-Christ*, crying, Lo here! and lo there! looking for some strange and marvellous manifestations in the world of sense, to the entire neglect of those internal and spiritual states, which will let Christ into the soul.

Such being the character and mission of these outward governments, and their administrators called, "the law of the prophets," in the text, what is the true mission of the REFORMER, who seeks to become a MESSIAH to his brethren; a TEACHER and RULER in a higher and better sense? Is he to attack and destroy these institutions of force and blood, leaving man still under the

rulings of that nature which has made them a necessity, and from which necessity, these governments have arisen? We answer, No! by no means! Nothing would so directly tend to anarchy and misrule as such a course. Nothing would more surely defeat the very end the true REFORMER seeks. Take off those restraints which these governments of force impose upon the reckless and dissolute, and what would become of life and liberty and personal security? That is not the divine method.

These governments of force are a *necessity*, based upon man's *selfishness* and *sensualism*. Therefore, the first mission of the TRUE MESSIAH is to remove the *necessity*, by lifting man above his selfish and sensual nature. Hence, according to the declaration of Jesus, who perceived *his true work*, "He came not to destroy the law," or the administrators of the law; but he came to *consummate its use*, or fulfill its purpose in a higher and diviner way. He came, not to take the law away from man, but "to redeem man from the law," by unfolding in him that spiritual condition, which should make him delight in the requirements of the law, after the "inner man."

Here we have unfolded the majesty and beauty of God's method of salvation, as revealed in the life, character and teachings of this divine man. Here we find chart and compass: all the problems solved, all the propositions demonstrated—the nature, use and influence of these governments of force; and the true method of superseding them. Man is to overcome the evil of force, not by force, not by the exercise of those faculties of combativeness and destructiveness, which are called forth when we seek to destroy; but by the cultivation of those other faculties which must unfold in us opposite states, and thus, by their unfolded strength and life, cause the weakness and death of *their* opposites—or that which before ruled in us.

Starting with this proposition, that opposite states could not rule in man at the same time, that "Christ," or the divine presence, and "Belial," or the evil presence, could not dwell together; Jesus first sought to cast out the evil, not by strife or fighting, but by the cultivation of the good, the holy, and the pure; not by exercising combativeness and destructiveness,

which strenghtens the evil we seek to overcome ; but by earnest aspiration and prayer : by cultivating a spirit of meekness, gentleness and peace ; by “hungering and thirsting after righteousness,” etc., by seeking unto our Father in heaven, which always constitutes the soul’s best effort to attain to its best state.

How simple the proposition ! How exactly adapted to the true unfoldment of the spirit, in every one of its moral and religious faculties ! and, consequently, how certain “to overcome evil with good !” Observe the law of action ! Those faculties which are called into exercise are strengthened and developed thereby. Hence, if our labors and efforts are directed to *destroy*, destructiveness is developed and strengthened thereby. If we exercise the faculty of hate, even though the devil be the object of hatred, we develop and strengthen such propensity. Man can form an ideal devil, and then practice hating him, until in spirit, he himself becomes hateful as the devil. It is a necessary law of our existence, that exercise should strengthen the faculty or propensity exercised.

Now there is no occasion for the exercise of these combative, destructive and hateful faculties, in our moral, spiritual and religious work. Everything pertaining to the unfoldment and perfection of these higher qualities and powers of the soul, must be acquired by the exercise and cultivation of a very different class of faculties. Hence the TRUE MESSIAH must repudiate this destructive method, when he seeks the introduction of “the kingdom of heaven” into his own soul, or into society.

See how simple and divine is the method. Well might admiring angels sing, “Glory to God in the Highest, and on Earth, peace and good will among men.” Man’s lusts are begotten and born of the misdirected energies of his spiritual nature. He would never have intensified any of his faculties, begetting propensities for evil, had he been employed in supplying the needs of his social, intellectual, moral and religious natures. His neglect of those higher needs, and their call unto him for supply, have created in him that state of dissatisfaction and unrest, which cause him to feel the need of something, and to seek after pleasure to supply such need. Hence arises

“pleasure-seeking,” as an execution of cruel time, which hangs so heavily upon the dissipated and dissipating soul. Here is the real disease, gnawing like a canker at the heart of rest and peace. The higher nature is famishing, and calling for help; but its call is answered only by administering to, and intensifying the lower—increasing, rather than mitigating the evil—like the thirsty mariner, drinking the brine to slake the thirst, but intensifying it instead.

Now what is the remedy? To attack the symptom? pull down the flag of distress? resist the gnawings and cravings of lust, to see how strong and courageous we can be? Sit down and guard the sepulchers of our higher natures, by holding in check our appetites, and yet continue to neglect the supply of those *needs* of our higher natures by cultivating those qualities and faculties of the spirit essential to its perfection, which has caused all this evil with which we are contending?

If, for lack of necessary food to supply your physical needs, you hunger, what is the remedy? To fast it out? That you can do. Try it long enough and nature will become exhausted, and her voice will fail. But what will be your condition? Your success will be your death. No: rather seek the needful supply. Give to the body that which is needful, and it will bless you. Hunger will cease, but it will cease through your life, not in your death.

Observe the law. You feel the demands of your lusts. What is your remedy? to gratify them? By no means. That only increases the evil. It may silence them through weakness. But they will gain strength and renew the demand. Are you to fight them out? Bring all your energies to crush them? That can be done, as you can fight out hunger. A monastic life, and plain living, if determinedly observed, can conquer any propensity. But what is your state when you have conquered? You are a shrunken, lifeless spirit: a mere ghost of immortality. What then is the remedy according to the divine method?

Since your lustful state is the result of the misdirection of your spiritual forces, through the neglect of the needs of your higher natures, return to obedience and supply those higher

needs. You have not a lust which is not born of the inversion of that life and power which should be occupied in unfolding in you those states and conditions called virtues, and which must be so directed before you can be redeemed. Therefore, feeling the lust or vice calling you away, know of a surety that a virtue is languishing and ready to die. Seek it out; nourish it; bind up its wounds and bruises, and let the life of your affections flow into it; bring it, as an Isaac, and offer it unto God, and a divine power will flow into your soul, and the lust that tempted you will be dead; for you have withdrawn its life, which is now a living presence in your virtues. During all this time there has been no conflict; no effort at destruction. On the contrary, your effort has been one of life, of development, of virtuous construction; and, instead of being weakened and exhausted from fight, you are strengthened and invigorated by the inflowing of a broader and deeper life into your spirit. You feel the life-giving influence of a new point of union with God and his angels; and a new fountain of power is opened up in your soul.

"Think not," said Jesus, "that I am come to destroy the law or the prophets." His *motive*, as a true reformer, was not one of *destruction*, but of *construction*. The law should continue to stand in every iota of its power and use for those, who, living under the rulings of their selfish and sensual natures, could not dispense with it. And it should continue in its force over every individual, until the uses of the law were accomplished *in* the individual. Hence, there was no other escape from the law, but to be *redeemed* from that condition which made the law necessary and gave it its power.

What were the *uses* of the law called, "its fulfillment" or "consummation?" To require every one to regard the dictates of truth, purity, justice and holiness, in respect to his neighbor. To require every one to fulfill the duties incident to every relation in life. To owe no man anything; but to render unto all their dues. To maintain integrity, purity, and justice in social life; these were the highest aims of the law, and when these ends were attained the *uses* of the law were fulfilled. Therefore, when Jesus, leaving the law standing to perform its *uses*, com-

menced his work with those "who were under the law," to bring them up into their moral and religious natures, that they might obey through love and delight, not through force and fear, the requirements of justice, fidelity, and love, and thus have the "new covenant" established in their hearts, whereby "God would put his law into their minds," (understandings) "and write it in their hearts," (affections) and be indeed the God of their LOVE and not of their *fears*, he was, in the highest sense, fulfilling the law; and not one jot or one tittle of it was failing until it was fulfilled. There was no *interregnum*, no season of anarchy and disorder, such as must and will follow all revolutionary or forcible attacks upon such government. The work was like all of God's methods—silent as the dew upon the mountains, and sure as the earth in its orbit.

Said he, "Whosoever shall break the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Nothing plainer. Let our THUNDERING REFORMERS and ICONOCLASTS look to this. That spirit with which they attack and seek to overthrow the *form* or the *institution*, is the very spirit of *destructiveness* and *antagonism* which the *form* and *institution* were designed to correct and repress. Were it not for that and a similar spirit, the *form* and the *institution* would not have been necessary. Therefore, standing out in open rebellion to the principles of this government of force, seeking to weaken its power and influence, disregarding its necessary requirements, and teaching others to do the same, is a violation of *divine order*—is a *hindering*, rather than *helping* on the divine kingdom among men—is a misdirection of our own forces, involving ourselves and others in evil and only evil, making us lowest in the ranks of those seeking good.

By this, it is not meant that the corruptions of a wicked and oppressive government are to be countenanced and sustained, by our voice and influence. By no means. But it is meant that all wise and proper measures to secure order, justice and right in community, are to be countenanced and encouraged, though the governing power, in every other respect may be wicked and at fault. We should obey where obedience does not involve a

wrong, and we should teach others to do the same. Hence said Paul, "Let every soul be subject unto the *higher* powers." "For there is no power but of God."

This obedience of the laws of these governments of force, in all things right and just, lends a sanction to such laws, and is in no sense inconsistent with the duties we owe in a higher relation. While Jesus was teaching the doctrines of the heavenly kingdom, and claimed for himself the title of king, "not of this world," not where his "subjects would fight" for his deliverance,—but of that inward and spiritual kingdom, which had given him authority and power over the flesh, he was the humble and obedient subject of even Pilate and Herod's government. He avoided offence. He obeyed all just requirements and taught others to do the same: and he did more. He sought to unfold in each individual those principles of fidelity, purity and love, which would make obedience a *pleasure* rather than a *duty*. He indeed was great in the kingdom of heaven.

WHENEVER we learn a new truth, or strengthen our affections for that which is pure and good in any object, we are feeding our souls with that which will endure forever. We are "choosing the good part which cannot be taken from us." When we are forming attachments, we should see to it that our affections are for the undying properties and qualities,—those which will attend the purified and perfected spirit. In this way, we "lay up our treasures in the heavens."

THAT which cannot endure forever must be left behind by the spirit. Hence the folly of placing our affections upon such objects. Whenever there is a separation between us and the objects of our affections, we experience pain and sorrow; and the intensity of it is according to the strength of our affections. Hence if we place our affections upon perishable objects or relations, we are preparing for ourselves a bed of pain. Hence said Jesus, "Lay not up for yourselves treasures upon earth."

THE RELIGION OF REASON.

A DISCOURSE BY GERRIT SMITH.

IN PETERBORO, Jan. 23, 1859.

A YEAR ago I gave you a discourse in favor of the religion of reason. To-day I give you another. That discourse, wherever it circulated, was severely criticised, and this will probably experience no more tender treatment than did that.

Were men but mere machines, they could reflect but little honor on their Maker. It is because they are free agents—free to choose to know God, and free to be ignorant of Him—free to grow either in likeness or unlikeness of Him—that they are capable of doing Him large honor. That day, if it shall ever come, in which all the intelligent creatures of His universe shall choose this divine knowledge, will realize our present conceptions of the highest possible glorification of God. For the power of this knowledge is to produce in all who choose it likeness to Him: and likeness to Him is the greatest honor that can be rendered to Him. Indeed, so far as we can see, is not the making of this likeness perfect and universal, the one work of God and of all who through His renovating grace become “workers together with Him?” The prophet says: “And He shall sit as a refiner and purifier of silver.” A beautiful fancy connected with these words is, that as the silversmith has sufficiently purified the metal when it is brought to reflect his face perfectly, so God will be satisfied with the progress of a human character when He shall see in it his own.

As, then, our likeness to God is the highest honor we are capable of yielding Him, so, to grow in this likeness, should be our incessant and absorbing aim. That it is also our own highest enjoyment is manifest. Though of this we are to make comparatively trivial account. Since there is no other way in which we can so unequivocally and fully testify our regard for our earthly friend, as in studying His character, and copying His virtues, so the best praise we can offer God is that likeness to Him which results from our deep interest in his character through our knowledge and love of it.

That the one great duty of life is to grow in resemblance to God, was deeply felt by the Psalmist, when he exclaimed, "I shall be satisfied when I awake with thy likeness." Nor less deeply was it felt by the Apostle, when prompted to say: "We know that when He shall appear, we shall be like Him."

The law of our assimilation to the ruling interests of our hearts operates no less surely and rapidly in upward than in downward directions. All see how certain and swift is the miser's process for shriveling his soul. All see that the sensualist sinks his whole nature to the level of his sensuality. All see that the character of the ambitious man derives its color and cast from no higher objects than those which come within the range of his ambition. But no less true is it that he who makes God his study and desire becomes godlike. He discerns, comprehends and conforms to the divine principles. Thankfully and joyfully does he fall in with the divine methods and arrangements. Habitually and impressively does his life reflect much of the divine wisdom and beauty. Thus does he go forward, fulfilling the one grand purpose of his existence—assimilation to his heavenly Father—until, at length, his heart freed from all evil, and his intellect emerged from all darkness, he stands like the Angel of the Apocalypse in the very sun.

That likeness to God results from knowing Him, is taught by the Apostle when he says: "We shall be like Him, for we shall see Him as he is." To know God is to love Him; and we cannot love Him without being like Him. How, then, we can best study the Divine character to the end that our own shall most resemble it, is the great problem which every man is to solve, and with the practical solutions of which he is to make beautiful and blessed every day of his life.

The sun, moon, and stars, and the globe we inhabit are all witnesses for God. Innumerable other sources are there which flow with divine knowledge. The whole course of providence testifies that God is strong, and wise, and good. Very emphatic is such testimony through those men and women who, here and there in all ages, have by their large partaking and faithful illustration of the Divine Spirit taught the world the character and

excellence of that Spirit. Prophets there have been whose mighty words and sublime lives were rich manifestations of God. High above them all is his "beloved Son," Jesus, "full of grace and truth," Jesus, "filled with all the fullness of God," Jesus, such an incarnation of the divine wisdom and goodness and loveliness, such a matchless exhibition of the divine character, as made it no exaggeration in the Apostle to call him "God manifest in the flesh." "Looking unto Jesus," unto this brightest and fullest expression of God, is preëminently the means for increasing in knowledge, love and likeness of God.

Thus abundant are the means for acquainting ourselves with God. We cannot remain ignorant of Him if we are disposed to study Him. We may know Him, if we will, and as we have already said, to know Him is to love Him, and be like Him. The diligent and honest student can learn "by the things that are made," what is that perfect law that converts the soul. But in the words and lives of prophets, and above all in the words and life of Jesus, he can learn it more surely, comprehensively and accurately.

Such are the circumstances of men. Now, which in these circumstances is the religion best adapted to promote their likeness to God? There are but two religions in the world. One is that of nature or reason; and the ten thousand varieties of the other, all come properly under the name of the conventional or doctrinal religion.

I made preëminent the "looking unto Jesus." I might with truth have said that it surpasses the sum total of other means for producing likeness to God. But alas, the religious world, instead of "looking unto Jesus," is chiefly busy with the doctrinal systems and questions which sectaries and creed-mongers have coupled with His name! Immeasurably more important do they count it to have orthodox views in regard to the Trinity, the atonement, and the future life, than to imbibe the spirit of Christ and to submit all the relations, and departments, and duties of life to the sway of his principles.

The prevalent idea is that Jesus introduced a new religion, and made essential to salvation faith in his Godship, the atone-

ment, and in other doctrines peculiar to that religion. But he did not.

The religion which Jesus so perfectly illustrated with his lips and life was no other than the religion of reason—that one and only true religion which is adapted to all ages and all peoples, and which stands opposed to all those fabrications of the cunning, and all those superstitions of the credulous, which are called religion. These fabrications and superstitions, and, in short, every other religion than that of reason, Jesus confronted. No cabalism or mysticism found any favor with him. The religion he taught was so obviously true as to make its appeal to natural sense and universal intuition. So simple was it that he found no occasion for sending men to books and priests to acquire an understanding of it. On the contrary, he put them upon their own convictions for the solution of its problems, and asked them: “Why even of yourselves judge ye not what is right?” He found reason outraged by monstrous claims in the name of religion: and the one work of his ministry—the one work which, amid all the storms of passion, and prejudice, and bigotry he pursued unfalteringly, and calmly, and sublimely—was to reestablish the dominion of reason. He found common sense reduced to a ruinous discount by its concessions to religious tricks and fooleries; and he undertook to restore it to par. Such was then and is now the whole of the religion of Jesus. It is a common-sense religion. Wide as is its realm, it is but commensurate with common sense, and one with it. To bring the whole man and the whole life under the reign of reason is its sole office. The true religion is nothing more nor less than a “reasonable service;” and wherever there is the most reasonable man, there is the most truly religious man.

We denied that Jesus made faith in certain doctrines essential to salvation. Nor is it true that he made faith in his literal self thus essential. What he means by faith in himself is faith in the Christ principle and Christ character. Hence, salvation may come to him who has never heard of Christ. Cordially to believe in that principle of divine goodness, and truly to possess

the character which grows out of this cordial belief, is the sufficient, aye, and the sole salvation.

The Church and priesthood will nevertheless long continue to hold that this faith in doctrines is essential. For, beside the force of habit in the case, they will hardly be insensible to the fact that their surrender of the necessity of this faith would involve the surrender of themselves. When the true religion shall prevail, and men shall be judged by their life and character rather than by their adoption or rejection of creeds, the Church, in the common sense of the word, will have disappeared, and the priesthood have lost its vocation. When there shall be no more battles to fight concerning the doctrines, there will be no more occasion for sectarian churches; and when religion shall require only a good life and a good character, the learning peculiar to a priest will be superfluous for the care of souls as is that of a geologist to teach the farmer how to hold his plow, or that of a lawyer to negotiate the simple exchange of a bushel of wheat for a piece of meat. Every other religion must have its priesthood, for a scholastic training is necessary to unravel its knots. Every other religion must have an order of men capable of exploring its mysteries. But in the religion of Jesus there are no knots and no mysteries. I admit that both heaven and earth are full of mysteries. Paul, in writing to Timothy, refers to some of them. But I deny that any of them come within the range of the true religion. All its essential teachings are intelligible to common sense. Nay, simple love is the fulfilling of its whole law. Hence, this religion needs no priesthood, unless it be that "royal priesthood" in which there are no grades, and to which every disciple, however learned or unlearned, belongs. How different this religion, the disciples of which are each his own priest, from those religions which require a sacerdotal caste to study their volumes, their legendary and mystic lore! How different from those religions which require a class of magicians because the religions themselves are magic!

Nothing can be more absurd than to make faith in the doctrines the pivot of salvation. For this is to make such faith the test of character, since it must turn exclusively upon our charac-

ter whether we are saved or lost. But such faith is not absolutely subject to our control, and therefore cannot be a test of character. To the unqualified proposition that men cannot, and are not, bound to govern their beliefs, I confess I do not assent. Every man is bound to believe that goodness is goodness, and wickedness is wickedness—for this he can do if his moral affections are right, and it is in his power to have them right. But when the question is one of the understanding rather than of the heart, then owing to constitutional or educational differences, one man will believe and another disbelieve; one man will come to one conclusion and another to another. Hence, while a person must not be excused for saying he cannot believe it wrong to lie and steal, he may be for not seeing sufficient evidence to warrant the popular view of the atonement of the Trinity. Unbelief in the one case is necessarily connected with a wicked heart. In the other it may exist in connection with the holiest heart.

The conventional or doctrinal religion is not adapted to make men good. It teaches that we must believe the doctrines in order to be good, and that it is illegitimate and vain to seek to become good in any other way. Hence they who receive this teaching instead of trying to be good, try to believe the doctrines. Hence, too, they are not expected to be good, and do not themselves expect to be good until they have believed them. Again many may never be able to believe them; and again many give abundant proof in their lives that the doctrines may be believed without making the believer good. Moreover, whatever the goodness of those who are so strenuous for the doctrines, there is generally coupled with their strenuousness the uncharitable condemnation of all who are unable to believe them; and this intolerance is, to say the least, a great blemish and drawback upon their type of goodness. Only here and there is it that the goodness of these excessively doctrinal religionists rises above this intolerance.

Absurd, indeed, is it to require men, on peril of perdition, to subscribe to certain explanations of certain facts in religion. The fact that Christ died for us, all agree to. But it is held that we

are as much bound, and that it is as important, to agree to certain speculations about it, and to certain systems of faith built upon it, as to the fact itself. Again, we are agreed that Christ spoke the words of his Father. But it is held that we must perish unless we can bring ourselves to the conclusion that he was, in respect to all the essential attributes of Deity, one with his Father. The fact, too, that we shall in the next life find it well with the righteous and ill with the wicked, and that all should cherish a deep and abiding sense of their accountability, is denied by none of us. But in vain, too, is all this, unless we subscribe to certain views of heaven and hell.

As well may it be said that a man must not plow, nor sow, nor reap, until he can understand how his crops grow, as that he must not enter upon a religious life and expect to be good, until he can comprehend the doctrines and philosophy of religion. At many points in them the most learned, wise and holy differ widely. The masses, of course, do. Indeed, it is not expected that they should comprehend these things. Their faith in them, as all honest theologians will readily admit, is not expected to be comprehensive and intelligent, but only narrow, superstitious, blind.

I have not been arguing that the prevalent doctrines and philosophy of religion are false and worthless. There is much of truth and value in them. All I insist on is that the importance of a full and precise knowledge of them is overrated; and that mistakes in regard to them are not necessarily fatal. For instance, a man may be good, and yet not see that he who "*increased* in wisdom and in favor with God," and who confessed his *ignorance* of the times of future events, is the allwise and unchangeable God. A man may be good, though he cannot see the reasonableness of the theory of the twofold nature of Christ, and consequently cannot be able to reconcile with absolute divine perfection, either this want or this growth of knowledge. Again, a man may conceive that God can delegate to Jesus or another agent power enough to enable him to build a world; and he may acquiesce even in the giving of the name of God to him who wields this great power of God. Nevertheless he may

shrink from admitting the agent to be the very God. So, too, he may feel it proper to worship Christ although unconvinced that Christ is the one God. For he may hold that truth, wherever it is, is worthy to be worshiped; and that in Christ is its perfect personification. Now, I do not say that this man is right in all or even in any of this. But I do say that however wrong he may be in it, he may nevertheless be good. Another thing I would say is, a man may be good, and yet not fall in with all the popular views of the atonement. He may see that suffering one for another, even to the laying down of life, is altogether reasonable. But that God should be angry with his children, and should require an innocent victim to appease his wrath, may strike him as an exceedingly unreasonable part of the ecclesiastical machinery. It may strike him as turning the loving Father into a bloody pagan deity. A man may be good, and yet believe that the hearty repentance of the sinner is of itself sufficient ground for his forgiveness. He may even believe that Jesus teaches this in the parable of the prodigal son.

That the early Christians interpreted the atonement as a majority of modern Christians do, is perhaps true; for such interpretation would be a very natural outgrowth of Jewish education. Beautiful and impressive to the Jew must have been the analogy, however real or fanciful, between the literal sacrifice and Christ—between the lamb slain for the sin of an individual or a family, and “the Lamb of God which taketh away the sins of the world.” The argument for receiving and relying on Christ derived from this analogy must have been very imposing to the Jewish mind.

But it is said that all this philosophy and all these doctrines were taught by Jesus. If they were, it does not follow that our misapprehensions of them would make our salvation impossible. But how can we be sure that they were all taught by him? The Bible cannot make us entirely sure of it. For it is, at the most, a record of but the substance of what Jesus spoke—certainly not always of his precise words. He did not write them. Nor were they written as they fell from his lips; nor probably until many years after. Hence we may not have so much as the substance of what he said in every recorded instance. The idea that the

authors of their respective parts of the Bible were moved by God to write, word by word, and that by a perpetual miracle, every word has been preserved from all possible change in itself and in its connections, is quite too superstitious and absurd to be entertained by any reasonable mind. Another fact of great account in interpreting the Bible is that Jesus was a poet, and that few poets have ever spoken so figuratively and hyperbolically. They who mistake his picture language for words of philosophical precision will be liable to construe him very absurdly. Let me not be taken as underrating Jesus by calling him a poet. The poet is the superior being. He deals with the essence and soul of things—common minds with but their body and phenomena.

But to return to the chief duty inculcated in this discourse—growing in likeness to God. In saying that this is to be attained by “looking unto Jesus,” I did not mean that superstitious looking, which expects in return the magic transformation of the looker, but that rational looking to his principles, virtues, spirit, life, which is accompanied by the deepest yearnings of the soul to make them all our own. It is in this wise that we become like Christ; and likeness to Christ is likeness to God. For notwithstanding his repeated acknowledgment of inferiority to the Father, he claimed that he is one with Him. If he is not the Father, nevertheless he has the Spirit of the Father. That he is not the Father otherwise than in spirit and character, is, perhaps, inferable from his prayer that his disciples may become one even as he and the Father are one. But the oneness of his disciples can be no further than in spirit and character.

How insulting to God and degrading to man is this sacred sorcery which is put in the place of the religion of reason! How false every view of the new birth, (which I admit whoever is saved must experience,) that makes it either more or less than a new character! How foolish and fanatical every expectation of a salvation, which does not consist and prove itself in a new and good life! But that a new character and a new and good life are not what the mass of religionists understand by the salvation of which they profess themselves to be subjects, is mani-

fest from the fact that in character and life they are undistinguishable from others. They are no less enslaved to party than are others; and such enslavement is among the very strongest proofs that the subject of it moves upon a low plane of being, and is unfitted for a higher. It has often occurred to me that as the palæontologist has his Silurian and Old Red Sandstone periods, his Carboniferous and other formations in which to pursue his study of fossil plants and animals, so they, who thousands of centuries hence shall write the history of man, will also break up the past into large divisions. Instead of the petty distinction of a Greek or Roman age, they will grasp under one name ten thousand and twice ten thousand years. What name will they give to our times? What else can it be than the age of party? It promises to be a long age. It has already run through several thousand years; and judging from the present sway of party, there is a much longer race before it. How the palæontologists gloat over their discoveries! But far greater will be the joy of these historians when, in digging for their fossils, they shall strike upon such a rich specimen of party architects and party magicians as a Van Buren, a Buchanan, or a Douglas! or upon an eminent Presbyterian or Methodist, or other sectarian leader!

Hasten, O God, the coming of the age of individualism!—that age in which men shall scorn to work for party, and to be helped by party; in which they shall identify themselves with all mankind and work for all mankind, and aspire to no better lot in life than their individual merits under Heaven's blessing can earn for them!

I said that our religionists are generally the slaves of party. Ask them, for instance, to help you put a stop to sectarianism; to help you overcome that monster who drags down and dwarfs so large a share of the whole human family—and you ask in vain. They prefer adhering to their religious parties, and remaining in their Baptist, Episcopal, and other sectarian inclosures, to identifying themselves with all the friends of righteousness. In a word, they prefer gratifying a narrow and party spirit, to one that is broad and catholic. Entreat them to help you elect lawmakers who will shut the dramshop, and thereby

dry the tears of tens of thousands of wives and mothers, and make murder, and the blasphemies of drunken lips and other great crimes, comparatively rare, and in the face of your entreaties they will cling to their political party, and vote for rum-drinkers, and rum-sellers, and rum-makers. Or if you entreat them to take pity on the fugitive slave, and wield their political power against kidnappers, you will find how much stronger is their attachment to party than to freedom and justice and mercy; and how much more ready they are in this case, as well as in others, to go with the majority against Christ, than with the minority for him. These who are doctrinal rather than Christ-like Christians, have a great horror of minorities. Their professed Master, when hanging on the cross, and deserted by all His disciples, was reduced to a minority of one. But these doctrinal Christians have no taste for this lonely condition. Indeed they will steer as wide as possible of all minorities, and for the surest majority. Christians bent on being in the majority! What a solecism! The Bible says, "Thou shalt not follow a multitude to do evil." It might say more. In this world of abounding wickedness, the multitude cannot be followed without doing evil.

What a sad exhibition of party spirit among professing Christians was there at the last election! The religious Press and the temperance Press called on the people to vote for candidates who were willing to let the dram-shop continue its work of death, and the kidnapper prowl after his prey through the whole length and breadth of our State! I recollect that one of the religious newspapers made an especial and very urgent call on *praying* men to vote for them. The excuse of the religious conscience for voting for such candidates is, that they can be elected, and that candidates who stand up for God and humanity cannot be! Will Christians never learn that, instead of voting for candidates who are on the side of wrong, they are bound to do all they honestly can to cripple the power and reduce the influence of such candidates! Have I a bad neighbor? Then it should be as much my object to contract the sphere of his injuriousness, as to enlarge my good neighbor's sphere of usefulness. All this is

obvious in the light of a reasonable religion. But, alas, the current religion is divorced from reason!

A sad spectacle, indeed, was that to which I have referred. So far as our State was concerned, all interest in freedom and temperance had nearly died out. Their professed friends had, with very few exceptions, gone into the political parties. They were no longer professing to abolish Slavery; but they were contenting themselves with idle talk against its extension. They no longer proposed to shut up the dramshop; and though they did not altogether cease to speak for temperance, yet were the words of most of them vague and heartless, and more fitted, and doubtless more intended to veil their apostacy, and mitigate their consciousness of it than to accomplish any good for the great reform. In these circumstances a handful aroused themselves to save, if possible, these precious causes from utter extinction. They taxed themselves heavily to hire halls and presses in which to make their appeals to their old fellow-laborers. But all in vain. The dram-shop and kidnapping were never before so triumphant. The Christianity of the State took the side of these *institutions*. It went exultingly with the sweeping majority, and laughed at and despised the little minority. But, thanks to God, such a Christianity is a counterfeit. If it were not, then would the real Christianity be as poor and detestable a religion as was ever imposed on human credulity.

I referred to the fact that these professed friends of temperance, even while stabbing it to the heart, had the effrontery to talk for it. They talk for it still; as much since the election as they did before it. They hold meetings and resolve in favor of the suppression by Government of the sale of intoxicating drinks. All this, too, with as much of an air of sincerity and solemnity as if their votes had always corresponded with those talks and resolves.

I confess my alarm at these things. For, manifestly, this machinery of Temperance Societies and Temperance Agencies, by which these cunning men have served party purposes at the expense of corrupting the great body of temperance men and ruining the cause of temperance, is to be kept up. And, what is

more, these cunning men, who study and understand the public mind, would not have dared to persevere in their impositions upon it, had they not been persuaded of its boundless credulity and deep degradation. How, for instance, could a gentleman, who spent his time last Fall in electioneering for a rum ticket, and in decrying the soundness on temperance of the temperance ticket, be bold enough to go from town to town in our country with his proposition for shutting up the dram-shop, unless he had first convinced himself, that the people are as ready to be duped as he is to dupe them?

Whence comes it that these professedly religious men can behave so unreasonably and wickedly in an election? It is largely owing to the fact that they are misled by their religion. Among them are good men, who are really better than their religion—their *adopted* religion—for no man is better than his real religion. But in the case of all of them religion has been taken on trust; and is, therefore, an unreasoned and unreasonable thing, instead of being the precious product of their free and sovereign reason. Such persons are for the most part, enslaved to the Church instead of being “the Lord’s freemen;” idolaters of the Bible rather than worshipers of God. Whither the Church leads they almost universally follow. What its authorized expounders of the Bible say is the Bible, is sufficient to satisfy their conscience.

Every man’s religion, to be worth anything to him, must stand in his own judgment. By his own judgment must his life be regulated. The one standard by which he is to try his religion must be within and not without him. To that standard must he bring the Church—yes, and the Bible also. Gladly must he let them inform his judgment; but he must never let them override it. Even the Bible was made for man, not man for the Bible. Even the Bible is the servant, and not the master, of human reason. I must receive nothing at the expense of my reason. To honor it, is at all times my highest religious duty. For reason is the voice of God within me, commanding what is right, and forbidding what is wrong. By my reason only can I know Him.

I do not forget the plausible objections to making reason the standard in religion. They are only plausible, however:

First: The reason of many a man, if not of most men, and indeed of all men, is incompetent to be the standard. Then is it necessarily incompetent to choose the standard. For, how, if it cannot decide for itself what is religious truth, can it be capable of choosing the church, or creed, or man, or book that shall decide it? May I make the Bible the standard? Certainly not until after my reason has passed approvingly upon the claims of the book, and that too in the light of the book itself, and not merely nor mainly in the light of what is said about it. But if after this process I make the Bible the standard, is it not all one with making reason the standard? I add that no man can be a Christian whose reason is inadequate to decide what is Christianity.

Second: Making reason the standard of religion would make as many religions as there are persons—reason having in every mind a more or less different play from what it has in every other mind. I admit that there would be a great diversity of religious views, though the religion of all holy hearts would be substantially the same. But what of this diversity? Is not such a result of the workings of free intelligence infinitely preferable to a conformity which is arrived at by holding reason in abeyance? O, how much longer must men, for the sake of avoiding this diversity in religious faith, continue to “go it blind?” But, beside that this ecclesiastical policy results in the degradation of reason, and of the whole man, there is but little harmony secured in return for all this expense. For, brimful as is the religious world of efforts to establish a common standard outside of reason, and to enforce conformity, it is also brimful of diverse faiths and of relentless quarrels.

An error as great as common, is that we honor God by surrendering our judgment to the Church and the Bible. We deeply dishonor Him by it. Unswerving fidelity to our convictions is the highest service we are capable of rendering Him; for in our convictions is our highest possible present sense of God. The Bible or Church view of God may surpass our own immeasur-

ably. But we cannot claim the credit of it by simply adopting it; nor until it has become our own by being wrought into our convictions, and made a part of ourselves. We may *adopt* the religion of the Bible and the Church, and yet be atheists. For the adoption may simply prove our enslavement to authority, and that we are more willing to be the subjects of an unquestioning and blind faith, than to do and suffer what is needful in order to become intelligently and truly religious. For this very reason, that their religion is not their own—is adopted and superficial instead of inwrought—the mass of religionists are atheists.

But I shall be asked if I do not believe the Bible. I do. I believe it to be incomparably the best of books. Daily should it be studied and commented on in every school. Daily should its pages be pondered in the closet. Every morning and every evening should its precious lessons be repeated in the assembled family. The purest and sublimest morality is that of the Bible. Abundant proof is there in many of its pages that they who spoke or recorded the great words had drunk deeper of divine inspiration than any other men. It is because they had, that we always derive from this blessed book a deeper sense of holiness and a deeper sense of wickedness than from any other source. What words so fire our hatred of oppression as some which prophets spoke? When, too, do we so much appreciate goodness as while our hearts are melting over some of the lip and life-utterances of Jesus?

Nevertheless there are portions of the Bible which are worth very little; and which, were they found elsewhere, no one would deem worth much. Moreover, if we are shocked at the supposition that there are mistakes and untruths in it, it is only because of our false and superstitious education. We must pass upon the Bible just as freely as upon any other book: and nothing in it that is repugnant to our reason must be allowed to come into our faith. We are not to reject whatever in it is above our present comprehension. That would be most unreasonable. But, whatever is clearly counter to reason, we owe it to reason, to ourselves, and to God to reject. If, for instance, there is any passage in the Bible, (I do not say there is one,) in which God is

represented as being partial—as being guilty, it may be, of the monstrous partiality of loving one unborn child and hating another—we must not, for the sake of saving the reputation and authority of the book, acquiesce in a representation that outrages all our just conceptions of God. To save these conceptions is infinitely more important than to save the book. If, too, we find that Paul, (I do not say that we do), represents woman as inferior to man, or as having lower and less rights than man, we must not, to save Paul, sanction his wrong against woman. Justice must be accorded to her claims at whatever expense to his speculations.

I am not in these remarks, denying aught of the value of the Bible. Incomputable is that value, if for no other reason than that it contains the life of Christ. But I may be asked how, since I am not confident that the Bible is all true, I can be confident that it gives the true life of Christ? My answer is, that such a life could not be fabricated. It must have been substantially what the Bible represents it to be. Such a reality transcends all the possibilities of fiction. It cannot be the coinage of the imagination. It cannot be a picture without an original. Besides, had it been within the compass of a good man's ability to invent such a life, his goodness would have prevented his palming it on the world as a reality. I scarcely need add that any approach to such a life lies wholly without the range of a bad man's conceptions, and can find no place among his possible inventions. And what if it were admitted that such a life could be written at this day by Charles Dickens or Mrs. Stowe, or other persons of their fertile genius, nevertheless it must not be forgotten that it would be written by the light of the actual life of Jesus, and would therefore be substantially but a copy.

Unspeakably happy fact is it that men are outgrowing the religions which have afflicted and debased them. An ignorant age very naturally submits to a religion of authority; but an intelligent age, which demands and realizes progress in every other direction, will not be content to have the dead past continue to furnish the religion of the living present. Signs are rapidly multiplying that the time has come for every man to

have his own religion: not to adopt it from his neighbor, his priest, his church; but to construct it for himself. In the province of reason, when pervaded by Divine influences, and especially in the life of Jesus, who was the perfect impersonation of reason, because He was filled with those illuminating, holy, and sweet influences which can alone preserve the freest and fullest exercise of reason—there are abundant materials for such construction. Indeed, as in effect I have already said, what a man has to do to answer the calls of the true religion, is to keep all his appetites, passions, and interests in subjection to his reason. I admit that he cannot do this without help—the help of that same spirit which dwelt in Jesus—and which, by the way, is as free to us as it was to Him. In a word, all he has to do is to keep his reason in the ascendant. Then he will be like God. For to obey reason is to obey God. To obey it is to bring ourselves into harmony with Him, and to make ourselves partakers of His character. To disobey it is to prefer the character of rebels and atheists.

The religious, including even that called Christianity, but which is not Christianity, have proved themselves false, by their failure to overcome the great crimes and abominations. War, slavery, drunkenness and the various oppressions of woman still abound. Give, however, reason its full play—true reason, I mean, and not the mixture of passion and prejudice, which they who have stifled the voice of reason, are wont to confound with it—and these crimes and abominations would fast disappear. That they are still making hell on earth is chiefly because religions of authority put in pleas for them, and justify or apologize for them in the name of their sacred books and churches. Exalt reason, however, to the place of religion, or rather religion to the place of reason, and these crimes and abominations will depart. But they will remain, and be rife just as long as there is religious authority to keep them in countenance; just as long as men suffer others to decide religious questions for them; to be the keepers of their conscience and the molders of their minds. So long as rum-drinkers and slaveholders have a religion distinct from reason, they will run to it for permission to continue to

drink rum and to be slaveholders ; and they will not fail to get it. But once cut them off from their doctrinal or conventional religion, and throw them back upon their reason, and they will find it difficult to remain rum-drinkers and slaveholders. The South is full of the common religion, and hence the impossibility of peacefully dislodging her slavery. It is true that the religion of France was not essentially different from that of our own country. But so slender was its hold on the public mind, that it could not prevent the reason of France from abolishing slavery. The abolition of French slavery was largely owing to French infidelity. Had that nation been more religious and less rational, her slavery would have continued to this day.

It was the policy of Jesus to cut off the Jews from their spurious religion, and throw them back upon their convictions, and upon themselves. "And why," says he to them, "even of yourselves judge ye not what is right !" The like policy should be pursued by the modern reformer. It is as indispensable now as it was then to get reason into the place of the current religion.

Our likeness to God ! The religion which has this God-honoring and man-ennobling aim is to be our religion. Never does a man's dignity appear so great as when seen in the light of his capacity for resembling his Maker. It is in this light that he is "the temple of God," and is never to be defiled by rum, tobacco, nor any sensuality. And who, viewing man in this light, can be guilty of degrading him in thought, word or deed ? Who, having drunk in the spirit of this true religion, and, therefore, opened his eyes upon the grandeur of man, can put upon his brother's limbs the chains of slavery, or consent to see him sunk to the guilty uses to which war sinks its hirelings ? Or who, having, under the influences of this true religion, felt how great is man, can look with patience on his bondage to a political or ecclesiastical party ?

This religion, then, which recognizes man's capacity for resembling his God, and which inculcates the duties growing out of that capacity—this is the only religion which can rid the world of the crimes that crowd it and the vices that have conquered it. This alone can shut up the dramshop, and put an

end to slavery and the other outrages upon the high nature of man.

But I must proceed to notice some of the charges against those who hold the views taken in this discourse.

We are accused of disparaging Christ because we refuse to be tested by certain mystic doctrines. Subscription to these doctrines is held to be essential to his honor. But they make most of Christ who, whatever their errors of doctrine, cherish his spirit and live his life. On the contrary, they make least of him who war upon his spirit and life—free, however they may be, of these doctrinal errors.

The faith in Christ on which most rely is not that intelligent and cordial faith in his principles which good men alone can possess. But it is a faith of which wicked as well as good men can be the subjects—for it is superstitious, unintelligent and blind.

We hold that they must honor Christ who believe that the religion he taught is the religion of simple reason ; and who also govern their lives by it. Let me add that I would have Christ honored in observing the rites and institutions as well as in espousing the comprehensive and essential principles of his religion. Let the principles be cordially adopted, and the rites and institutions carefully conformed to. For one, I would have the friends of Christ baptised with water, and in the manner in which he was. For one, I would have them partake of his appointed supper, and around a table, and with conversation as did he and his disciples. For one, I would have them observe a Sabbath, and choose for it the same day of the week which he and his disciples did. Even in things which are counted among the unessential, it is safer and happier to walk in his steps than to depart from them.

It is charged, too, that we are not Bible men. I admit that we are not any further than we live according to its great and everlasting principles. They are Bible men whose lives are in harmony with those principles ; not they who trample upon them, at the same time that they make great merit of their pretended or imagined faith in the Bible.

Another complaint is, that we would abolish the ministry. But we would not. We would have the gospel preached tenfold more abundantly than now. To this end, however, no clerical order of men is needed. So simple is the true gospel that he who loves it is well able to preach it, even though he may have no more than common sense and a common education. Here and there arise men of rare power for preaching it. Let such be encouraged and enabled to itinerate as did Paul and Barnabas among the churches. At the same time let the members of every church feel that, however few or unlearned they may be, they are, under the divine blessing, able through the proper exercise of their gifts to edify each other.

I admit that a cultivated intellect adds immensely to the power of the preacher. But it need not be cultivated in the theological school. On the contrary, far more power to preach the common-sense, practical gospel of Jesus Christ is to be found in that general knowledge which the lawyer, or statesman, or enlightened merchant acquires in his intercourse with the world, than in the training of those institutions where religion is taught as a trade, and years of apprenticeship are spent to gain an understanding of its mysteries.

We are charged, too, with being Spiritualists. Some of us are and some of us are not Spiritualists. But what if we all were—still might we not all be Christians? To be a Spiritualist—that is, to believe that spirits can communicate with us—is no proof that a man is or is not a Christian. His cordial reception, as evidenced in his life, of the great essential moral truths which come to him, whether in communications from spirits or from any other source, this and this alone proves that he is a Christian. If Spiritualism has been the occasion of harm to some, nevertheless there are others in whom it has wrought good. We have neighbors, whose religious life has been greatly improved by their interest in Spiritualism. I cannot deny that Spiritualism is fraught with great evil to those who are foolish enough to welcome it as a new religion and a substitute for Christianity.

A favorite, and certainly a very winning doctrine of the Spiritualists, is, that a wicked man attracts wicked spirits and a

good man good ones. How protective, purifying and every way happy must be its influence on him who truly believes it! How efficient the motive it furnishes to avoid a bad and pursue a good life!

I must not fail to add, in this connection, that the Spiritualists I met in my tours through the State, last Fall, were nearly all reformers. They had broken off from both political and ecclesiastical parties, and were earnestly and openly devoting themselves to the abolition of sectarianism, slavery, intemperance, and other wrongs. I have no doubt that, in proportion to their numbers, Spiritualists cast tenfold as many votes for the Abolition and Temperance ticket as did others. Surely such a fact is highly commendatory of the influence of Spiritualism.

It is also said that we are opposed to revivals. We believe in revivals of true religion, and rejoice in them. But we confess that of revivals in general we are very suspicious. And why should we not be? It is true that they serve to fill up the churches; but do they increase the sum total of humanity and holiness and happiness? The revival of last year was preëminent for extent and commended character. But I am yet to be convinced that it has proved a public blessing. Survey the length and breadth of our State. Is not sectarian and party spirit, that power so mighty to shrivel and sink the soul, as rampant as ever? Was there ever a year in which the use of tobacco increased faster, or in which there was a more rapid multiplication of dram-shops? In no one year among the last thirty, has so little interest been taken in the cause of temperance. Indeed, at the last election its professed friends seemed to delight in pouring contempt upon it. They were as eager to vote for rum men as they formerly had been to vote against them. And although there is still much talk (part sincere and part hypocritical, and nearly all nonsensical) against the extension of Slavery, yet has there never been a year since the dauntless young hero, William Lloyd Garrison, first summoned the nation to abolish it, in which has been evinced so little purpose to abolish it.

That there was a very unusual amount of religious tenderness and susceptibility the last year is not to be denied. Heaven be

thanked for it; and may Heaven forgive the poor use men made of it! Oh, had the right stamp been present for making the right impression upon the molten metal! Had but the religion of Christ and reason—the religion which in a land of Slavery and dram-shops calls on its new-born disciples to make their first demonstration against those greatest enemies of God and man—had but that religion been offered to the tens of thousands of hearts that were then open to receive it—what an array of practical Christians would have been the fruit of the revival! But, alas, instead of this priceless blessing, the revival was perverted to the propagation of that worthless doctrinal or conventional religion which keeps on good terms with Slavery, and flourishes among the dram-shops!

The City of New-York was the great centre of the revival. But when I was there, two or three weeks ago, I heard that the use of tobacco and strong drink was increasing rapidly; and several times I saw what I never see without sickness of soul, deep shame, sorrow and disgust, city cars labeled: "Colored people allowed in this car." What an insult to our equal brethren! What an insult to our common Father! What a blasphemous denial of His right to color as He will the varieties of the human family!

Now, these abominations exist in that city, because her revived, augmented, multiplied churches acquiesce in them. Every one knows that were her pulpits and pews to speak and vote as they should, all her cars would be open as readily to people of one complexion as another. Every one knows that the dram-shops of New York could not withstand the combined testimony of her churches. But her churches are not churches of Jesus Christ any further than they are actively against her dram-shops and her outrages upon the colored man.

Peterboro, as you remember, shared in last year's revival. But, is she the better for it? Has she less sectarianism? Much more. Has she proved herself more true to temperance and freedom? Much less. Have even her pastors, who were so active in the revival shown their own profiting by it? Of only one of them can I speak. I well remember how earnestly at former elections he called on the people to vote the abolition and tem-

perance ticket ; but I am told that he was never known to open his lips for it at the last election. It was a sad change in my old friend and pastor. Was it the revival or something else that wrought it ? True, he is of late much taken up with the doctrines of religion. But does he hold that he is, therefore, excused from its practice ? True, he is of late very busy in dealing damnation among those who dissent from his interpretation of these doctrines. But is the merit of this work so great as to atone for the neglect at the ballot-box of the bleeding slave and the bleeding cause of temperance ? Oh, when will these doctrinal religionists learn that the promise of heaven is to him that “*worketh* righteousness ?”—“that he that *doeth* righteousness is righteous,” and that “whosoever *doeth not* righteousness is not of God, neither he that “loveth not his brother !”

Finally, we are charged with being infidels. Now, although I would advise that this and all other false charges against us be borne with good temper, I am, nevertheless, of the opinion that we should quit the defensive, and pursue our assailants. When they charge us with being infidels because of our defective creeds, let us charge them with being infidels because of their wicked deeds. And this we are to do, not in the spirit of revenge, but for the purpose of putting them upon juster thoughts of themselves, and, as may perhaps follow, upon a needed condemnation of themselves. A very large majority of those who have the impudence to bring this charge against us prove themselves atheists by their treatment of their fellow men. All persons are atheists who do not honor God by honoring his children. Hence, all are atheists who refuse to eat with their colored brethren, or to sit by their side in the carriage or the pew. And if there are Christians that vote for men who recognize the legality of Slavery, and wield the power of their office to perpetuate the bondage of the slave, none the less atheistic is such voting. And so, too, voting for those who recognize the sacred rights of property in intoxicating liquors, when offered for sale as a beverage, and who are in favor of keeping up the dram-shop, is none the less atheistic, because there are Christians who are guilty of it.

But I must bring my too long discourse to a close. This is

an unsaved world. Superstitions have been employed to save it, and of course unsuccessfully. A misinterpreted and corrupted Christianity has been found inadequate. It will remain an unsaved world until trial shall be made of the true Christianity—of that religion of nature and reason which tests men not by their doctrines, but “by their fruits,” and which makes it the one great work of every person to elevate himself and all within his reach to the very highest resemblances of God that humanity is capable of attaining.

Shall we, my neighbors, have a part in bringing the world under the power of this only saving religion? Let us remember that we cannot have it, unless we bring ourselves under its power. We cannot be instrumental in spreading abroad this only true religion unless we have made it the treasure of our own hearts and the attraction and glory of our own lives.

THE TRUTHS OF THE GOSPEL REVEALED TO THE SOUL BY ITS OWN ADVANCEMENT.

BY MRS. L. M. WILLIS.

THE truths, denominated Gospel-truths, have had their varied interpretation by individuals and sects. The doctrines deduced from writ, made sacred by association, have been controlling just according to the interior, or spiritual standard. All cruelty could be perpetrated in the name of truth, when men were savage and cruel; an easy morality could find its standard in interpretation, and hence piety has become only a name for an expression of religious emotion. But to measure the power and influence of truth, it will not serve to narrow it to sects or dogmas. Those minds termed religious, or those that are governed by emotion, may lack the recognition of truth that many who have less of sentiment possess, even of the sublime truths denominated religious. The thoughts of God that fill the soul of him whose daily care is to outwork his highest standard, may lack the triune doctrine; and yet the truth that his soul

gives birth to, accomplishes what the esteemed salvatory faith fails to accomplish.

Philosophy stops short of satisfying man because his intellect cannot deny his heart. God is love; or, the affections proclaim the highest truth the human soul can grasp.

In the heart of man, lies his hope and his promise. As that is swayed, so man becomes subject to feeling, but as that inspires, *man becomes the revelator of all truth*. The sublime doctrines taught by Jesus, or rather, the glorious truths by him uttered, each human soul that accepts, truly lives. And each one that lives them, accepts them. The utterance was sublime because he who uttered them *was* the word—he *was* the truth, and thus the revelator of truth, but a revelation only to him in whom the truth already lived. The spoken word has power because the mind accepts thus an external revelation. What thought more inspiring than this? Faith thus becomes knowledge, and aspiration promise. The truths of a spiritual philosophy, whether it be termed religious or not, lie within man's spirit, and their confirmation can only come from his spiritual recognition. The inspired word of heaven fails to satisfy man, unless its inspiration accords with his sentiment; thus feeling is the revelator of, or creates the standard by which to measure truth, and *feeling* is the only expression of *being*, or man's attainment gives birth to all sentiment.

Religious emotion, while it seems to be often but an excitement from external causes, results from a mental sympathy with that which creates it; and when it is sealed by earnest conviction, then the soul first grasps its external faith through its interior life. The awakened soul first knows what God's love is, though it may long have sung his praises in hymn and song; it first knows what *the foot of the cross* means, though it may have kneeled daily at a shrine. Thus it is that rationalism fails to reform the world or to sway men with the power of a religion, however much of error it may have manifestly to the rational mind. There is something in man superior to his reason—his instinct. God-like, it proclaims truth spite of reason. When reason accepts and perfects its declarations, then the intellect and the

heart are both satisfied, and the great marriage-feast is celebrated, the soul then is one and God-inspired, and *knowledge* results. When men shall perceive how utterly vain it is to war against God, or the soul's instincts, then will they cease to sway men by aught besides those instincts. High and holy emotions will not then be made the servants of a false philosophy, or a religious bigotry, but be guides to lead men unto the true kingdom of Heaven, where all holy emotions become not merely aspirations, but *creations*, and produce holy, God-like action.

The divine power is esteemed by men as specially recognised in any great religious excitement, whereas it is man's first consciousness, that comes into truer relations to that divinity. When the little seed lying through the cold and darkness of the winter, first felt the light and warmth of the sun, it was as if the sun had been created to bring forth its wondrous power. The little seed might perhaps have lain many seasons in unpropitious places; and yet the life was in it, and the sun's warmth was the same. God, the ever-present light and heat, how can he know of change or seasons? Is His love not the all-giving love? But the human heart, how cold it may be, how lifeless, how unknowing of God's ever-shining light, ever-warming love! But let a wave of feeling pass over it; let it be tossed in new currents, be brought under new influences, and then its birth into a new life, seems as God's created power. Oh, teach the human soul but this, that its own estimate of God is not the divine, but the human, and we shall learn no more of religious controversy; but there will be an awakening of that brotherly love which seeks alone to create emotion, not belief.

The grand truth that God is love, whence came it to be proclaimed? From a human soul kindled with divine life, expressing the highest, holiest emotion. It is not an appeal to the intellect that can make man comprehend God; his *heart* must know him; and precisely as men come more and more into the divine love, or become Christ-like, so do they more and more recognise that truth, and their own souls feeling the inspiration of that love, actualise their highest sentiment, and devotion and praise express their recognition. No more faithfully does the

little flower lift its head to the light of heaven, than man turns to the source of all life and light. It needs no learned divine or theologian to teach the flower; neither man, when the pure glare of religious feeling enkindles his soul; instinctively his soul rises, and his emotion is as the awakened life in the seed; the outgrowth is beauty and holiness. But when we speak of the *means of grace*, so termed, we then come to that which man's reason rightfully asks of—the spirit power that enkindles feeling.

Jesus announced to his disciples that he would not leave them comfortless, but would send the Comforter unto them, even the Spirit of truth, who should reveal all truth. This grace or spirit then was to be sent, or to descend by spiritual power. Yet what made its descent possible? Was it not the oneness of the disciples with Jesus? Was not their affection for him, and their recognition of his attainment by their own, and their aspiration by their desire to complete his work, what created the link to that higher life which he had entered and from which he would mediate to them? The spiritual power flowing from such a bond, could only result as did that, in many mighty works and proofs of gifts bestowed. The beautiful truth, that affection is the power that most readily creates the purely religious emotion, makes so plain the workings of the spirit upon the hearts of men, that none who perceive it can fail to perceive that God's love, expressed in every thrill of human sympathy, is also manifest in the spiritual power that moves mankind. But we thus perceive that God's love as an emotion, is also the life of the soul by actualising its desires, and thus the soul, born into a recognition of that love, must also actualise it. The uttered word is not faith, the spoken vow is not the bond, the prayer is not the devotion; affection demands more. See God's love outworked in every living thing; see the beauty of the spring-time; see the infinite promise of the buds; see how all nature outlives the inflowing life. God's love in the human soul must thus outwork truth, beauty, holiness, perfection. The mere recognition of a power above and beyond the human, that holds all things and is the life of all material forms and spiritual beauty, is the first declaration of the soul that God is its life and support. But when the soul, enkindled by its sym-

pathy, feels stirring within its depths the consciousness of the *divine*; when it knows itself not in harmony with it, then the conviction of sin, or of that inharmony, is the avenging angel, is the day of judgment, is the righteous judge before whom all its wants are shown, its imperfections unconcealed; then it is that the terrors of the law seize him, or, the recognition of the penalties of that life of inharmony; then God's love and pity are the refuge of the soul, or its own recognition of what would be love and pity to the erring; the inflowing of the higher spiritual life has called the soul from its depths, even unto the mercy-seat, or its own sympathy with suffering. It is in vain to tell the soul thus awakened that this is emotion; it is *knowledge*. All that can be felt or known seems culminated; the test is not yet called for if the strong sympathy hold the soul. So that it fall not back, but obey this higher current of feeling, then will the test be given, and the former life will lose its attractive power; but if *that* have the strongest hold upon the affections, then emotion is followed by no newness of life, and there was no attainment of that condition which only just dawned upon the soul by its sympathy.

The truth of spirit power which has been plainly observable throughout the land, when recognized as this birth of light within men's souls, through their sympathy with a higher sphere of life and light, becomes a glorious proof of the ever-present spiritual life, and its infinite means to reach men's hearts, both to purify and ennoble, and to debase and degrade. For as spirits of love and wisdom obey the laws of the human soul, so do those of evil and ignorance; and as the higher or lower sway men through their emotional natures, the erring and weak will be lifted nearer the sphere of holiness or dragged to greater misery, to lower depths of degradation and woe. Within man's soul lies his interpretation of truth, his recognition of holiness, his attainment unto perfection; yet it is not within his isolate soul. With myriad chains is he linked to the human and divine, both to individual souls in sympathy with his, and spheres of attainment in accordance with his. His upspringing desire finds its ever-present recognition. Love, and beauty, and holiness,

and truth, but wait his call, the call of his desire; even attainment is not necessary to bring the sympathetic aid; *desire* is its prophecy, and desire takes fast hold of the chain of love that unites with the divine. Truth after truth dawn upon the soul that aspires for the only true; for the aspiration lifts the spirit, and it becomes more and more at one with all truth. No one can withstand this influx of light; no impurity can live in this inflow of divine life; and as the soul learns more of its independent and individual existence, it learns more of its dependent and God-sustained life. While as an individual it seeks to actualize all its conceptions of truth and purity, it knows their source and that God is alone the revelator.

To present truth to mankind then, needs no new words or arranged phrases; to bring man to the condition of holiness waits no new appeal, but only the spirit inspired with the one desire to *reveal the truth*. If this take form in words and men proclaim the way of salvation, then as men's hearts are moved, will they recognize the *word* by the word written on their own hearts. But if this desire inspires to noble deeds done in silence and unknown, then too shall humanity know more and more of the certain love of God. That love revealed in the human is the world's Saviour; its redemption awaits but that. Oh, as each individual soul knows this grand truth, knows that he is to proclaim the glad tidings of salvation, that he is to represent the divine, will not his being glow with the desire to perfect that proclamation and that representation till indeed the spirit of truth and holiness descend, and all things be declared by a voice that never errs, the voice within the soul—*the word that was in the beginning, is now, and ever shall be the light of the world*.

DISSIMULATION.—It is no small fault to be bad, and seem so; it is a greater fault to seem good and not be so. The cloak of dissimulation is a main part of the garment spotted with the flesh; a vice thus covered is worse than a naked offence. There is no devil to the hypocrite.

MORMONISM.

MORMONISM, as known in its present existence, under the teachings of Brigham Young and his co-laborers, is distinguished for its general immoralities, vices and crimes. It seems to be an effort at reviving the customs, laws and practices which prevailed among the Jews in the days of the Patriarchs. Its leading doctrines are such as are well pleasing to the sensualist, and at the same time, are designed to impose upon him a theological faith, which shall quiet his religious conscience. Mormonism, in its moral and religious character, is an illustration of the moral and religious state of the Jews under the laws and institutions of Moses, which are revered by so many as being an express and literal revelation of the Divine character and will.

The Mormons of Salt Lake regard as of high authority the books of Moses, and refer to them in vindication of their system of polygamy. They have introduced a new principle into their philosophy as an excuse for polygamy, which perhaps was unthought of by the Jews. They affirm themselves and those of their faith to be the "chosen of God." They teach that they are "the saints of the latter day" spoken of in the Bible. They are the ones who are to "possess the earth," and to bring in the "millennial reign." That all who are not of their faith are "Gentiles"—"enemies of God" and the truth, and are destined to be destroyed. That the earth is to be peopled by the offspring or seed of these saints. That their souls are already made, and are awaiting bodies that they may appear on the earth. That these bodies are to be prepared exclusively by the Mormon saints. Therefore it is among the greatest virtues in the Saint, that he procure as many wives and beget as many children as possible, that he may thus furnish bodies for these pre-existing souls.

The honest portion of these believers are under the rule of authority for their faith. They, like the orthodox believers of our churches, revere the institutions and teachings of Moses and the Patriarchs, as being direct from God, and as expressive of the

divine character and will. Moral and ethical philosophy has no force with them, against the letter of the Bible. "The saints of old, while walking with God, had many wives and concubines, and enjoyed their use with the knowledge and approbation of God. This God would not have permitted, had it been wicked, or, in any manner, displeasing to him. God is the same yesterday, to-day and forever, and therefore, if it was not displeasing to God then, it is not displeasing to him now. If David, as a man after God's own heart, could have hundreds of wives and concubines, I may have the same, and please him; for he is no respecter of persons." In this way the honest Mormon reasons, and, if his premises be true, who shall gainsay what he says.

The Mormons do not engage in any practices which they cannot, in principle, justify by the examples and practices of the saints of the Jewish Church. The most righteous of them were as licentious, oppressive and bloody as the worst of the Mormon faith. The saints of old, under the institutions and teachings of Moses, had no more respect for humanity, truth, justice, purity and holiness than Brigham Young or any of his followers.

This form and character of Mormonism are the legitimate and inevitable result of our orthodox mode of teaching religion; and, as much as the popular church and priesthood profess to despise Mormonism, it is one of their own children, begotten and born of their own faith, within the bonds of their Jewish wedlock. So long as they teach that Judaism, in its moral, social, civil and religious character is, or ever was, an expression of the divine will and pleasure, they teach that which must ultimate, in the individual and in society, in producing the spirit of modern Mormonism. The examples of Noah, Lot, Abraham, Jacob, Judah, David, and Solomon, and a host of others revered by them, cannot be held up for study and admiration without breathing out an immoral and impure influence, which will unfavorably affect the minds of those influenced by them. You cannot associate vicious tastes, habits, and practices with great names, without lending a kind of sanction to them. The thought in the minds of the young is,

men and women may be great and good, and yet be guilty of such and such practices. Therefore, why not I?

It is a suggestion worthy of thought and of serious consideration, as to how much influence the examples of Lot, Abraham, David, and Solomon have in leading so many of our clergy to be guilty of the crime of licentiousness. It is a fact not to be questioned, that an astonishingly large number of the clergy are detected in the practice of these crimes; and we may suppose that as large a number are in the practice, who have not yet been detected. Now do they not reason in this wise? The vice of licentiousness is nothing new or strange. It is a part of our carnal natures, which we do not get rid of in this life. The saints of old did not overcome it, and yet they walked with God, and God was pleased with them, and blessed and saved them. And they can begin with Lot, and come up all the way through the Old Testament, and find abundance of proof in the examples of those early saints. Therefore, think they in their minds, God being no respecter of persons, he will deal with me as leniently as he did with David, etc.

Our clergy and their followers may not go through with this process of reasoning consciously to themselves, but the spirit of it is upon them, while they are contemplating the examples and characters of the Old Testament worthies: especially if they are at all subject to the influence of their lustful natures. The tendency to apologize for, and to seek to excuse our short-comings, is incident to the imperfections of humanity. Adam and Eve acted the part of human nature when they attempted each to throw the blame of their disobedience on to others. A strong desire is satisfied with a feeble excuse, for obeying its inclination.

Mormonism being so compatible with the lustful inclinations of man, can accomplish much with a very poor and feeble philosophy. Especially can it do so, when it can plead the authoritative examples of recognized religious saints. Mormonism could not have arisen as a religious power in this age of enlightenment, had it not been for the principle of authority taught and recognized in the church, and the examples of those upon whom

the authority is based. No man or woman of ordinary understanding and of common moral and religious proclivities, can be made a Mormon through the exercise of their intellectual and moral faculties. They must first become the disciples and dupes of religious authority, before Mormonism can have the slightest weight with them. But when man becomes an irrational being through the surrender of his intellectual faculties, and submits to the blind teachings of authority, he makes himself a fool, and soon becomes a bigot. There is no nonsense or folly to which he will not subscribe; no vice or crime which he will not practice in the name of religion, and flatter himself that he is doing God service in so doing.

Mormonism is but one of the many offshoots of this doctrine of religious authority, which have arisen since the Christian era. And it is not the last one. There will arise new forms of faith, new modes of administration, and new exemplifications of the old ways, so long as men are held in bondage to authority. Natural language, when applied to spiritual states and conditions, is at best, only symbolic and figurative: and its symbolic and figurative sense will vary according to the imagination and poetic genius of the translator. Now to suppose that any form of words used in a symbolic and spiritual sense can become authoritative as applied to all classes and conditions of mind, is simply ridiculous. No one possessing ordinary sense, and daring to exercise it, can be so duped.

Mormonism, like all other forms of authoritative faith, makes no pretensions to rationality. "Thus saith the Lord," through his prophet Joseph Smith, Brigham Young, etc., is the height of all reason and authority, to which all true believers must submit. No matter how irrational or revolting may be the requirement, God's power and authority are sufficient to excuse it, and woe to him or to her who doubts or cavils. There is a school of authoritarians, holding the religious sway in the land, in which the disciples of the Mormon faith have been educated, and from which they graduated into Mormonism. It is worthy of note, that the Mormons make their converts mostly from our orthodox churches. Liberal Christianity has too much ration-

ality in its system of education to furnish candidates for their faith. But the devout admirers of Lot, Abraham, Jacob, Judah, Samuel, David, and Solomon, and the implicit believers in their sanctity, are easily indoctrinated with their views of polygamy, slavery, war, etc.

During the past winter we have investigated thoroughly the origin of Mormonism so far as its advent into this world is concerned. We were personally acquainted with Martin Harris, the real father of earthly Mormonism. He was the first associated with the Prophet Joseph Smith, and the one most intimate with him at the time the revelation commenced. Mr. Harris had conversed with us many times upon the subject, giving us the history of its earthly development, and desiring us to write it from his lips. It is but simple justice to Mr. Harris, that we should state that he is still an earnest and sincere advocate of the spiritual and divine authority of the Book of Mormon. He does not sympathize with Brigham Young and the Salt Lake Church. He considers them apostates from the true faith; and as being under the influence of the devil.

Mr. Harris says, that the pretended church of "Latter Day Saints," are in reality "latter day devils," and that himself and a very few others are the only genuine Mormons left. He is living in the expectation that the time is at hand when his faith will be in the ascendant, and all other modes of faith will be overthrown. Mr. H. is a great expounder of the Bible, especially of all its dark sayings. He is the greatest stickler for its authority as the word of God; and he proves to his own satisfaction, the genuineness of the Mormon Bible from it.

"Thus saith the Lord," is, with Mr. H., the highest of all authority; and the end of all further question. He recognizes as of supreme authority, the letter of the Bible, only interpreting it by the Spirit of God that is upon him. His common expression when conversing upon the subject is, "the Lord showed me this," and "the Lord told me that." Observing that he frequently used such expressions, we inquired of him, How we were to understand the Lord showed to him certain things, and in what manner He spake with him? He informed us that these

revelations came by way of impression. That he was "impressed by the Lord." We suppose Mr. Harris speaks by the kind of influence and authority with which individuals since his revelations, have been "impressed to speak" and declare "mighty truths."

As to the origin of the Mormon Bible, we have been and still are of the opinion that spirits of a peculiar character had something and perhaps much to do with it. The reasons for this opinion will appear as we progress with its history. But while we thus believe in its spiritual origin, we also believe it to be a romance of a very low order, destitute of philosophical, moral, and literary merit. We do not believe there is any substantial truth in its historical statements.

(To be continued.)

ROMANISM.

WE have upon our Table a work recently published by DELISSER & PROCTER, (late STANFORD & DELISSER), 508 Broadway, N. Y., entitled "Pope or President; Startling Disclosures of Romanism as revealed by its own writers."

We have read the work with much attention and interest. It takes strong ground against Romanism, and fortifies its positions by quotations from their own writers. The work is devoted to an exposition of the abuses and corruptions of the Romish Church and Priesthood. It points out their power and the dangers with which they threaten society. The book should be attentively read, and the facts therein set forth ascertained. We have prepared an article upon the subject of Romanism for our next issue, to which we call attention.

Words by W. C. BROWN. **A HUNDRED YEARS TO COME.** Music by J. R. Osgood. 121

Pia. Gliding movement.

Where! where will be the birds that sing, A hundred years to come? The flowers that now in
 beauty spring, A hundred years to come? The ro-sy lips, the lofty brow, The heart that
 beats So gay - ly now, { O where will be love's beaming eye, }
 Joy's pleasant smile, and sorrow's sigh } A hundred years to come.

2 Who'll press for gold this crowded street.
 A hundred years to come?
 Who'll tread yon church with willing feet,
 A hundred years to come?
 Pale, trembling age, and fiery youth,
 And childhood with its heart of truth,
 The rich, the poor, on land and sea,
 Where will the mighty millions be
 A hundred years to come?

3 We all within our graves shall sleep
 A hundred years to come;
 No living soul for us will weep
 A hundred years to come;
 But other men our lands will till,
 And others then our streets will fill,
 While other birds will sing as gay,
 And bright the sun shine as to-day,
 A hundred years to come.

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1859.]

WINTER ARRANGEMENT.

[1859.]

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NIAGARA FALLS, BUFFALO AND DUNKIRK TO CLEVELAND—COLUMBUS
—CINCINNATI—TOLEDO—CHICAGO—MILWAUKEE—GALENA—
ROCK ISLAND—BURLINGTON—DUBUQUE—ST. PAUL—MADISON—
CAIRO—ST. LOUIS, and all Points in the West and South-West.

Until further notice, Trains will leave Buffalo, from Exchange Street Depot, as follows:

11-30 A. M. WESTERN EXPRESS MAIL. Daily, Except Sunday.

Arrives at DUNKIRK 1-40 P. M., [Dine,] ERIE 3-45 P. M., CLEVELAND 7-30 P. M.
[Supper,] TOLEDO (via Clyde) 12-30 A. M., CHICAGO 11-40 A. M., connecting
with trains at Chicago for the West, North and South.

4-00 P. M. ACCOMMODATION AND EMIGRANT. Daily, Except Sunday.

Arrives at DUNKIRK 6 25 P. M., [Supper,] ERIE 9 00 P. M., CLEVELAND 5 45
A. M., TOLEDO 3 15 P. M., connecting with Night Mail Train leaving TOLEDO at
12 50 A. M.

2-40 A. M. NIGHT EXPRESS. Daily, Except Monday.

Arrives at DUNKIRK 4 40 A. M., ERIE 6 50 A. M., [Breakfast,] CLEVELAND
11 00 A. M., [Dine,] TOLEDO 4 38 P. M., CHICAGO 4 30 A. M., connecting with
morning trains from Chicago by all the various lines.

The above Trains connect at

CLEVELAND FOR COLUMBUS, SPRINGFIELD, DAYTON, INDIAN-
APOLIS, CINCINNATI,

And all Points South, Leaving Cleveland as follows:

Via COLUMBUS, at - - - 11 30 A. M. & 8 10 P. M.

Via CLYDE & DAYTON, - - - 11 40 A. M. & 8 00 P. M.

Accommodation Train leaves CLEVELAND for SANDUSKY at 4 30 P. M.
Returning leaves SANDUSKY 7 00 A. M., and arrives in CLEVELAND 11 16 A. M.,
connecting with the Mail Train for the East.

Connections are also made at Toledo with the

TOLEDO, WABASH AND WESTERN RAILROAD FOR FORT WAYNE—
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Office, Exchange Street Depot. Also, at the General Union Ticket Office, 17 Ex-
change Street.

WILLIAM R. BARR,

GENERAL AGENT, BUFFALO.

Buffalo, Jan. 3d, 1859.

MICHIGAN SOUTHERN AND NORTHERN INDIANA RAILROAD.

WINTER ARRANGEMENTS.

On and after Sunday, December 26th, 1858, and until further notice, Trains will run as follows:—

TRAINS WESTWARD.

LEAVES—	Chicago Ex. Passenger.	Mall and Accom.	Tel. Express and Pas.	Way Freight.
Toledo.....	4 45 P. M.	8 00 A. M.	12 50 A. M.	8 30 A. M.
Sylvania.....	5 12	8 29	....	9 30
Adrian.....	6 12	9 30	....	11 30
Hudson.....	7 03	10 22	....	1 46 P. M.
Hillsdale.....	7 50	11 07	....	3 20
Jonesville.....	8 04	11 19	....	3 45
Allens.....	8 24	11 39	....	4 30
Quincy.....	8 38	11 51	....	4 55
Coldwater	8 58	12 01 P. M.	....	5 30
Bronson.....	9 29	12 43	....	6 30
Burr Oak.....	9 48	1 02	....	7 30
Sturgis.....	10 05	1 21	....	7 45
White Pigeon.....	10 35	1 55	....	8 50
Middlebury.....	11 08	2 25	....	....
Bristol.....	11 24	2 41	....	....
Elkhart.....	11 55	3 05	7 00	....
South Bend.....	12 43 A. M.	3 50	7 42	....
Carlisle.....	1 16	4 24	8 17	....
Laporte.....	1 55	5 05	9 07	....
Calumet.....	2 41	5 54	9 52	....
Chicago.....arrives	4 30	7 50	11 45	11 10

TRAINS EASTWARD.

LEAVES—	N. Y. Ex. Passenger.	Mall and Accom. Pas.	Buffalo Ex. Pass.	Stock Exp. Freight.
Chicago.....	6 45 A. M.	5 00 A. M.	8 00 P. M.	9 30 A. M.
Calumet.....	8 26	6 58	9 59	1 30 P. M.
Laporte.....	9 07	7 41	10 43	2 50
Carlisle.....	9 39	8 17	11 19	4 24
South Bend.....	10 08	8 50	11 50	5 35
Elkhart.....	10 42	9 33	12 32 A. M.	7 00
Bristol.....	....	9 54	12 50	7 40
Middlebury.....	....	10 08	1 03	8 10
White Pigeon.....	....	10 35	1 20	8 50
Sturgis.....	....	11 05	1 51	10 05
Burr Oak.....	....	11 21	2 09	10 40
Bronson.....	....	11 40	2 26	11 20
Coldwater.....	....	12 10 P. M.	2 54	12 20
Quincy.....	....	12 25	3 10	12 55
Allens.....	....	12 35	3 21	1 15
Jonesville.....	....	12 55	3 40	1 55
Hillsdale.....	....	1 07	3 52	2 18
Hudson.....	....	1 46	4 32	3 30
Adrian.....	....	2 28	5 15	5 00
Sylvania.....	....	3 23	6 15	7 00
Toledo.....arrives	....	3 50	6 40	7 45

JOHN CAMPBELL, Superintendent.

CONDENSED TIME TABLE.

LAKE SHORE & MICHIGAN SOUTHERN RAILROAD LINE.

ADOPTED JAN. 3, 1859.

WESTWARD TRAINS.			Sta. from Buffalo.	STATIONS.	Sta. from Chicago.	EASTWARD TRAINS.		
Western Exp. Mail.	Accommodation and Emgt.	Chicago Night Ex.				Accommodation Trains.	New York Express.	Buffalo Night Ex.
11 30 A. M.	4 00 P. M.	2 40 A. M.	—	Depart. BUFFALO.	598	12 30 P. M.	4 55 A. M.	9 20 P. M.
12 10 P. M.	4 45 "	*3 17 "	15	18 Mile Creek.	523	*4 17 "	8 49 "	8 49 "
12 26 "	5 00 "	*3 30 "	21	Evans Centre.	517	*4 05 "	8 25 "	8 25 "
12 46 "	5 25 "	*3 48 "	29	Irving.	509	*3 48 "	8 04 "	8 04 "
1 00 "	5 40 "	4 00 "	31	Silver Creek.	507	8 40 "	7 55 "	7 55 "
1 40 "	6 25 "	4 40 "	40	DUNKIRK.	498	9 50 "	7 30 "	7 30 "
2 25 "	7 20 "	5 27 "	57	Westfield.	481	8 40 "	6 22 "	6 22 "
2 45 "	7 45 "	*5 40 "	65	Quincy.	473	8 10 "	5 57 "	5 57 "
2 53 "	7 55 "	*5 57 "	68	State Line.	470	8 00 "	5 49 "	5 49 "
3 07 "	8 15 "	*6 12 "	73	North East.	455	7 40 "	5 34 "	5 34 "
3 45 "	9 00 "	6 50 "	83	Arrive. ERIE.	450	6 50 A. M.	4 50 "	4 50 "
3 30 "	9 00 "	7 00 "	103	Depart.	435	10 10 "	4 30 "	4 30 "
4 16 "	10 20 "	*7 39 "	108	Girard.	430	8 50 "	3 51 "	3 51 "
4 29 "	10 45 "	*7 51 "	115	Springfield.	422	8 19 "	*12 07 A. M.	3 35 "
4 47 "	11 52 "	*8 09 "	123	Conneaut.	415	7 51 "	11 52 "	3 18 "
5 04 "	12 30 A. M.	8 26 "	129	Kingsville.	409	7 21 "	*11 36 "	2 59 "
5 20 "	1 27 "	8 42 "	133	Ashtabula.	405	6 59 "	11 24 "	2 44 "
+ 5 40 "	1 52 "	*8 53 "	138	Saybrook.	400	6 34 "	*11 09 "	2 44 "
5 41 "	2 14 "	9 04 "	141	Geneva.	397	6 17 "	*11 01 "	2 19 "
* 5 49 "	2 30 "	*9 12 "	143	Unionville.	395	6 02 "	*10 55 "	2 10 "
5 56 "	2 45 "	9 19 "	149	Madison.	389	5 52 "	*10 50 "	2 05 "
* 6 07 "	3 10 "	*9 31 "	154	Perry.	384	5 31 "	*10 39 "	1 53 "
6 24 "	3 35 "	9 49 "	160	Painesville.	378	5 15 "	10 26 "	1 40 "
+ 6 37 "	4 05 "	*10 08 "	165	Mentor.	373	4 53 "	*10 09 "	1 22 "
6 43 "	4 23 "	10 14 "	174	Willoughby.	364	4 35 "	*10 00 "	1 11 "
7 07 "	5 07 "	11 00 "	183	Euclid.	355	4 02 "	*9 41 "	12 50 "
7 30 "	5 45 "	11 40 "	196	Arrive. CLEVELAND.	342	3 30 P. M.	9 20 "	12 30 "
8 00 "	6 30 "	12 00 "	208	Depart.	330	9 00 "	9 00 "	12 05 "
8 35 "	7 32 "	12 16 P. M.	216	Berea.	322	8 27 "	*8 27 "	11 29 "
9 02 "	8 20 "	12 44 "	221	Grafton.	317	8 01 "	8 01 "	10 59 "
9 26 "	8 58 "	1 08 "	226	Oberlin.	312	7 40 "	*7 30 "	10 28 "
9 38 "	9 13 "	1 20 "	231	Camden.	307	7 20 "	7 20 "	10 16 "
9 50 "	9 38 "	1 32 "	238	Wakema.	300	*7 10 "	*7 10 "	10 05 "
10 00 "	9 58 "	1 44 "	242	Townsend.	296	6 56 "	6 56 "	9 46 "
10 18 "	10 36 "	2 00 "	250	Norwalk.	288	6 42 "	6 42 "	9 36 "
10 35 "	11 04 "	2 18 "	257	MONROEVILLE.	281	6 26 "	6 26 "	9 19 "
10 53 "	11 38 "	2 35 "	265	Bellevue.	273	6 10 "	6 10 "	8 58 "
11 10 "	12 10 P. M.	2 56 "	272	CLYDE.	266	5 52 "	5 52 "	8 37 "
11 30 "	12 42 "	3 16 "	278	Fremont.	260	*5 34 "	*5 34 "	8 23 "
11 40 "	1 20 "	3 36 "	282	Washington.	256	5 28 "	5 28 "	8 11 "
12 02 A. M.	1 43 "	3 50 "	295	Elmore.	248	*5 13 "	*5 13 "	7 59 "
12 13 "	2 12 "	4 01 "	—	Genoa.	224	4 45 "	4 45 "	7 25 "
12 50 "	3 15 "	4 38 "	—	Arrive. TOLEDO.	216	4 00 "	4 00 "	6 40 "
12 50 "	8 00 A. M.	4 45 "	—	Depart.	211	3 50 P. M.	3 50 P. M.	6 15 "
1 16 "	8 30 "	5 12 P. M.	305	Sylvania.	194	3 23 "	*3 39 "	5 35 "
1 57 "	9 17 "	5 57 "	322	Palmyra.	178	2 41 "	*3 05 "	5 15 "
2 10 "	9 32 "	6 12 "	327	ADRIAN.	173	2 28 "	*2 52 "	5 15 "
2 34 "	10 25 "	7 03 "	344	Hudson.	155	1 45 "	*2 15 "	4 34 "
3 53 "	11 10 "	7 50 "	360	Hillsdale.	145	1 06 "	1 40 "	3 57 "
4 45 "	11 22 "	8 04 "	365	Jonesville.	138	12 54 "	1 29 "	3 45 "
5 00 "	12 06 P. M.	8 58 "	383	Cold Water.	131	12 06 P. M.	12 49 "	2 58 "
5 17 "	12 52 "	9 29 "	393	Bronson.	123	11 38 "	*12 25 "	2 28 "
5 34 "	1 10 "	9 43 "	400	Burr Oak.	109	11 20 "	*12 11 P. M.	2 10 "
5 45 "	1 28 "	10 05 "	407	Sturgis.	109	11 04 "	11 58 "	1 52 "
6 05 "	2 00 "	10 35 "	418	White Pigeon.	108	10 20 "	11 18 "	1 31 "
6 43 "	2 45 "	11 24 "	429	Bristol.	96	9 52 "	*10 57 "	12 50 "
7 04 "	3 08 "	11 50 "	437	ELKHART.	90	9 30 "	10 38 "	12 30 "
7 37 "	3 38 "	12 30 A. M.	443	Mishawaka.	74	9 08 "	*10 15 "	12 01 A. M.
7 49 "	3 51 "	12 43 "	452	South Bend.	73	8 50 "	10 05 "	11 50 "
8 21 "	4 20 "	*1 12 "	464	Terre Coupee.	66	8 21 "	9 39 "	11 24 "
8 25 "	4 24 "	1 16 "	465	Carlisle.	59	8 17 "	9 36 "	11 19 "
8 43 "	4 44 "	1 32 "	472	Rolling Prairie.	50	8 02 "	*9 22 "	11 02 "
9 01 "	5 01 "	1 50 "	479	La Porte.	41	7 43 "	9 05 "	10 42 "
9 25 "	5 29 "	*2 17 "	488	Homesville.	12	7 24 "	*8 48 "	10 22 "
9 50 "	5 54 "	2 41 "	497	Calumet.	—	7 00 "	8 26 "	10 00 "
11 01 "	7 12 "	*3 54 "	526	Alnsworth.	—	5 00 A. M.	*7 21 "	8 40 "
11 40 A. M.	7 50 P. M.	4 30 A. M.	535	Arrive. Chicago.	—	5 00 A. M.	6 45 A. M.	8 00 "

Trains do not Stop at Stations designated by a Star—thus*

WESTWARD TRAINS.

11 40 A. M.	-	-	Leaves Daily, except Sunday
4 00 P. M.	-	-	" " " "
2 40 A. M.	-	-	" " " Monday

EASTWARD TRAINS.

5 50 A. M.	-	-	Daily, except Sunday
6 45 A. M.	-	-	" " " "
8 06 P. M.	-	-	" " " Saturday

Trains between Buffalo and Erie, are run by "Buffalo Time," between Erie and Toledo, by "Columbus Time, and between Toledo and Chicago, by "Chicago Time."

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