

THE  
DOCTRINE OF LIFE.

WITH  
SOME OF ITS THEOLOGICAL IMPLICATIONS.

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NOTE:

THE germs of this essay may be found in an article written by me, and published in the seventh number of the "Dial."

Since writing that article, my views have undergone a slight change; I am, however, still willing to be held answerable for what I then wrote.

These facts account for the present preface.

W. B. G.

## THE NATURE OF LIFE.

No change in human conduct ever takes place without a sufficient reason; and that sufficient reason is always found in the strongest motive.

Were the above formula false, certainty would at once vanish from all scientific investigation of human conduct. We might expect to meet as an enemy, to-morrow, him with whom we part in friendship to night; and as a friend, him, upon whom we now heap the most unpardonable indignities. Every heart would be filled with indecision and fear. No one could predict his own conduct, under given circumstances, with any certainty whatever; for high motives for perseverance in well doing, produce no effect upon a will that is self-determined.

But the formula is not false. From like causes we never fail to experience like effects and, for this reason, knowledge is fixed and stable, and the human mind a legitimate object of science.

In the eternity which preceded our birth, a chain of causes was generated, which, operating upon us under the form of motives, produces its precise effect upon every one of our present actions.

Much of our present character is ascribable to the school-mistress from whom we learned our alphabet,—much to the primer, the spelling-book, and the catechism, which many of us seem never to forget. But how much were the instructions received through the school-mistress, and how much were the primer and spelling-book modified by the character of the pilgrim fathers, who have left their stamp upon every thing we meet? And how much was the character of our fathers modified by the persecutions, wars, and revolutions of the mother country? How much were these changes in the mother country modified by the Reformation, under Martin Luther, and John Calvin? How much of the Reformation was immediately occasioned by the abuses of the church? How many of the abuses of the church flowed from paganism? But enough,—else where should we stop!

All men, and all created nature, have been at work, from the beginning of time to this clay, to produce the circumstances which now influence our actions. As soon as an act has been performed, it becomes independent of the individual performing it, and forthwith gives birth to some other act, which last gives birth to still another, and so they continue, and will continue, until the law of cause and effect shall cease to operate.

Had the conduct of any one of the old Egyptian kings, who has been forgotten for ages, been other than it was, the difference would have perpetuated itself through an uninterrupted chain of causes and effects, producing and reproducing itself to the present day. That difference might indeed have been unperceived by us; but it would not have failed to produce its precise effect upon our conduct. The motion of a straw alters the centre of gravity of the universe.

But we by no means intend to establish a system of fatalism.

I am certain that whatever I do, it is I that do it, and not a mass of influences flowing from the external world. In every action, those influences are indeed present, but that which is influenced is also present. I am a free force, acting from my own centre, and dependent, for my activity, on no created object out of myself. Of this fact I am as certain as I am of the

very existence of the external world, and I am as certain of the existence of that world as I am of my own,—the evidence in the one case is the same as in the other.<sup>1</sup>

Nevertheless, I perform no action without the concurrence of something which is not myself. For every one of my actions has a character, and there are causes why that action should have been as it is, rather than otherwise. These causes, which determine the character of my action, are independent of me, and have their point of departure in the external world. Whenever I act, it is I that act; but the cause why the act should have been in one direction rather than in another, is furnished by the external world

If I were removed into some region of space, where nothing could come in contact with me, and if there the facts of my memory should be blotted out, I should cease immediately from all action. We see, therefore, that action always requires two terms: 1st. The being that acts; 2d. The sufficient reason why that act should have been as it is, and not otherwise.

But our action, in this sense, is nowise distinguishable from our *Life*. For we live only in so far as we act. Therefore, for all life, we must have two terms; the being that lives, and the object which determines the character of the life.

Let us endeavor to state this in a short formula, which may easily be remembered.

In every fact of Life we find two terms; the *Actor* and the *Object* of the action,—which two are one in the unity of Life.

If we confine our attention exclusively to the object of the action, neglecting to recognize the actor, and proceed to build a system upon the facts then under consideration, we are inevitably led to consider man as a machine, whose thoughts, feelings, and volitions are the result of his peculiar organization. Like a harp, answering to the murmurs of the wind, he is silenced as soon as the screws are loosened, or the wires are broken.

If we confine our attention exclusively to the actor, neglecting the object of the action, and proceed to build a system upon this partial view, we find no means of going from the man to his manifestations, and the very term actor becomes absurd.

Every act of life is at once self-originated, and absolutely determined by outward circumstances. In every act of life there is an element of necessity, and an element of liberty. These two coëxist without destroying each other. Life is, as it were, a struggle between two natures; if either were wanting, there would be no struggle, and life would cease.

Man's life is entirely in his operations, which may all be classed under three heads: he thinks, he feels, and he acts,—these three modes of activity exhaust his powers.

We are aware that thinking and feeling are only so many different ways of acting, but then thinking includes feeling and acting, and feeling includes thinking and acting, in like manner as both feeling and thinking are included under the one term acting. But we will not insist upon this, as it is not essential to our present purpose.

But if a man think, he must think something; and if he feel, he must feel something; and if he act, he must do something. Thus we see again, that the being that lives, and the object in which he lives, are both necessary to every fact of life. And whatever is done, it is the man

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<sup>1</sup> See next chapter.

that does it; but, that the action should be one action rather than another, depends upon the object of the action.

In our communications with each other, we influence each other's feelings, prejudices, and methods of thought. Thus our lives are affected by the persons with whom we come in contact—our acquaintances, our friends, our enemies, become the objects of our lives, and we the object of theirs. In this manner we continually affect each other, and come to live a common life.

There is, through the whole human race, a unity of life, and the actions of the most insignificant member of society produce their precise effect, in modifying the life and conduct of the loftiest. As the circles formed by the falling of a stone upon a smooth sheet of water spread wider and wider, becoming less and less distinct as they recede further and further from their centre, so does the life imparted by us, in our communications with each other, flow out, producing its precise effect upon all who come within the sphere of its influence.

## CONSCIOUSNESS.

I CANNOT conceive of one thing, without, at the same time, conceiving of some other thing; for, in order to conceive the thing as *one* I must distinguish it from something which it is not. But I cannot conceive of this one thing, and of some other thing which it is not, without, at the same time, conceiving of some third thing, which separates them, the one from the other,—else the two would not be two, but one.

For example, at this moment, I have present to my mind, *myself*; and the subject matter of this chapter, *the fact of consciousness*. But I have also present to my mind the *notion* of this fact of consciousness, in which I assert, that the fact of consciousness is the fact of consciousness, and by no means myself. This notion is the third thing which distinguishes between the first two.

I evidently cannot conceive myself without at the same time conceiving something which is not myself; for I always conceive myself as *one*. In every fact of consciousness (the name given to the perception of one's self in one's own acts) there are, therefore, three elements.

- 1st. The thinker, or actor, who recognizes himself.
- 2d. The object, from which he distinguishes himself.
- 3d. The notion, which is the relation between that object and himself.

In plain words, whenever a man is conscious, he perceives that *he is thinking of something*; here we have at once the three terms,—himself,—the thought,—the thing thought about.

As the only evidence of our own existence is furnished to us by consciousness, we have the same authority for our belief in the existence, distinct from ourselves, of that which is not ourselves, as we have for our belief in our own existence. The evidence in one case is exactly the same as it is in the other. That evidence is the immediate perception found in consciousness.

As we may account for all the phenomena of consciousness, without supposing for it a distinct faculty of the mind, such a supposition would be worse than useless.

## MEMORY.

BY the inter-penetration of the soul and of the material furnished to the soul from the external world, a result is obtained, which is the joint product of the soul and of that which is not the soul. In this manner were produced the ideas which are strewn along the path of our past history, and which we have, if I may so speak, *lived* into existence.

These ideas stand to us in the relation of objects,—they are not *us*, for the soul may live in them, and in the act of life distinguish itself from them. We perceive them, and the inter-penetration of ourselves and these ideas, produces ideas of a new order. In producing these last ideas, the soul is said (somewhat incorrectly, however,) to be exercising the faculty of *memory*.

Memory forms, therefore, a second world, intermediate between the soul and the sensible world.

The accumulation of the phenomena of this second world, forms *the world of time*; and the facts of memory stand to each other, in this world of time, in a relation analogous to that of sensible objects to each other in the world of space. The soul remains as distinct from the world of time as it does from the world of space.

In remembering, there is always present to the soul the result of some past operation, and the soul acts on that result, as on a new object. *The soul has its being in eternity, but lives in time*; and the ideas of past and future are not derived from the relation of the facts of memory to the soul, but from the relation of those facts among themselves. An idea, referring to a transaction of ten years' date, is as present to the mind as an idea referring to a transaction of yesterday; but the first stands to the second in a relation of priority of order.

Action, in space, generates motion, of which time is but the measure. We look upon the past and future as a line, and the facts of memory and anticipation as being placed at certain distances from each other on this line.

We cannot conceive of time without preconceiving space; but if we suppose space, and an activity manifesting itself in space, time is immediately generated to the mind. This might perhaps be rendered more clear, but, as its connexion with our subject is somewhat remote, we pass it by for the present.

## THE TRANSCENDENTAL WORLD.

NOTWITHSTANDING their difference in size, all circles agree in certain particulars; they all follow one law,—they are all formed on the same principle.

When we see an actual circle, we see behind it an ideal circle, which is, as it were, incarnated in the actualization. But behind this ideal circle, we see that in obedience to which it becomes an ideal circle,—which is what we may call the *circular principle*.

This principle is what is expressed in the differential equation of the circle, an equation from which all constants have been eliminated. The formula, *the sum of the squares of the abscissa and ordinate are equal to the square of the radius*, is the equation of the ideal circle; but the differential equation, which is derived from this, is the equation of the *principle itself* of the circle.

If I conceive of a woman so transcendently beautiful that upon her beauty no improvement can be made, I do not conceive of the principle itself of beauty, but only of its incarnation. In the woman, and through her, I perceive that by virtue of which she becomes beautiful. When I see a beautiful woman, I see in her a more beautiful woman still; for in every person we find some fault, and by eliminating the fault, we attain nearer to perfection. But in and through that more beautiful woman still, I perceive that which gives the character of beauty. But this principle can never be perceived directly in itself; it can be perceived only when manifesting itself in some person or thing, and even then only as transcending.

When I see a circle, I perceive in it the ideal circle which is manifested through it; and, in the ideal circle, I perceive the principle which makes it an ideal circle. But never, except through the ideal circle, do I perceive this principle, and even then I perceive it only as transcending.

I have now in my mind a conception of the most beautiful thing I know, that in which the beautiful in itself is most strongly manifested. I perceive in my conception this transcending principle; and, at the same time, in the same manner, I perceive myself as perceiver. Immediately I assert that the beautiful in itself is an existing reality, (aye, a *substance*, if people would only cease to confuse the words substance and matter.) an existing reality out of me, and distinct from me.

For I perceive the beautiful in itself, as distinct and separate from me, in the same act of consciousness in which I perceive myself; and, if I am justified in asserting my own existence, on the authority of consciousness, I am equally justified in asserting the distinct existence of such principles as justice, virtue, &c., on the same authority. For the evidence in the one case is exactly the same as in the other,—that evidence is the immediate perception found in consciousness. I am as certain, therefore, of the distinct existence of these principles, out of me, as I am of my own existence.

These principles, which give a character to every thing through which they manifest themselves, are, by most writers, called *ideas*, and the highest conception of these ideas is called *the ideal*.

We would here draw attention to the fact, that justice, virtue, and, in general, all those principles which lie at the foundation of practical morality, are perceivable only through human conduct. We cannot say, that a curve is just and good, nor that a moral action is

circular or elliptical; but we say that the curve is circular, and that the action is just or virtuous.

The principle which makes a curve a circle, is nowhere perceivable out of the world of space; and the principle which makes an action just or virtuous, is nowhere perceivable out of the range of human conduct. This fact should be remembered.

From all that has been said, we conclude that man lives at once in three worlds,—the world of space,—the world of time,—and the world transcending space and time; in other words, in the world of eternity.

If, now, we call that which is furnished by the actor, by the being that lives, *subjective*, and that which is furnished by the object in which he lives, *objective*, we may easily sum up the substance of what has been said in the foregoing pages, in the two short formulas which follow:

1st. All life is at once subjective and objective.<sup>2</sup>

(Here we have three terms, the subject, the object, and the fact of life. For it is not enough that we have the subject and object, they must be in *relation*; we must have *the life*, which is at once subjective and objective.)

2d. *The transcendental world, the world of ideas, is objective.*

## THE TRINITY.

WE commence this chapter by giving several of the commonly received statements of the doctrine of the Trinity, with our reasons for not accepting them.

1st. 'That there is but one person in the Godhead; that the Word, and the Holy Spirit, are virtues, emanations, functions, or *offices* of the Deity; that he who is in heaven is the Father of all things; that he descended into the Virgin, became a child, and was born of her as a son; that, having accomplished the mystery of our salvation, he diffused himself upon the apostles in tongues of fire, and was then denominated the *Holy Ghost*; that the Son of God who redeemed us, and the Holy Spirit who exerts upon us his satisfying influences, are the same one God, one personality, manifesting himself in distinct, but harmonious offices.'

But this view is in nowise trinitarian; and, although it may at first sight appear to be scriptural, we think we shall find little difficulty in demonstrating, in the subsequent part of this chapter, its utter inadequacy.

This theory of a trinity of offices, is the heresy of the Sabellians, a sect somewhat numerous during the third century, but whose tenets the christian world, for nearly fifteen hundred years, has almost unanimously agreed to condemn. A great truth which is concealed under this statement, has however caused even its errors to be perpetuated to the present day. This truth, in the chapter on the Atonement, we shall endeavor to bring out. We come now to the second view.

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<sup>2</sup> Leroux: De L'Humanité.

2d. 'That the Father, the Son, and the Holy Ghost, are, in the legitimate sense of the word three distinct personalities.'

But this is Tri-Theism. They who hold to this statement, are unable to reconcile their opinions with the doctrine of the strict unity of God, and are obliged to take refuge in what they call an impenetrable mystery, asserting that the Divine Being is one in the sense he is three, and three in the sense he is one. The impenetrable mystery of the Triune nature of God, is not to be denied, but we hold that nature to be mysterious, not because it directly contradicts, but because it transcends, because it is above, reason. To say that any thing whatever is three in the sense it is one, and one in the sense it is three, is absurd. We come now to the third view.

3d. 'That the doctrine of the triplicity of the Divine nature is a vain imagination, invented by men in the days of gross darkness; that this doctrine throws a shadow over the clearest truths of religion, making that obscure which, if left to itself, would shine forth to the heart of man, bright as the noonday.'

But this unqualified denial of the Trinity is inadmissible, for in it is involved a denial of God's power to manifest himself; and, in the last analysis, this statement, upon which we are now commenting, in nowise differs from a statement of the most naked atheism. From this point of view, all things do indeed become clear, and beautiful, but that beauty is the beauty of death, the beauty of absolute negation, which must soon be replaced (as experience has repeatedly shown) by the most loathsome corruption.

Having disposed of the three preceding views, we now come to the statement, which, to us, seems to cover the truth.

Let us commence by establishing the postulate:

THAT GOD IS SELF-LIVING.

We cannot, by an argument *à priori*, establish this position; for we have no principle back of the Deity, in which to take our point of departure. We shall, however, in a subsequent chapter, prove the truth of this postulate by a train of *à posteriori* reasoning. For the present, we satisfy ourselves with showing that it is clearly taught in Scripture; and, for this purpose, we quote, from among many others to nearly the same effect, the following texts from the Gospel according to John.

*As the LIVING Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.*—Chap. vi. ver. 57.

*For as the FATHER HATH LIFE IN HIMSELF, so hath he given to the Son TO HAVE LIFE IN HIMSELF.*—Chap. v ver. 26.

But there can be no life in strict unity. The being, that lives, the object in which he lives, and the relation between the two, are necessary to every fact of life: always, therefore, (if to the word life we may attach any meaning) a triplicity is necessary.

If, then, we assert that God lives, we at once assert a *triplicity*.

If we assert that God is self-living, we assert that he has the object of his life in himself; in other words, we assert a TRIPPLICITY IN UNITY.

*In the beginning was the Word, and the Word was with God.*—John i. 1. Here the Apostle asserted the distinction between God and the Word, and showed that they were *two*; for the Word was *with* God.

*And the Word was God.*—Ver 1, continued. Here the Apostle asserted that the two, of which he spoke in the first part of the verse, were *one*.

*In him (the Word) was LIFE.*—Ver. 4. This expression completes the statement of the Triune nature of God.

As John must have intended to express himself in a way that would be understood by those for whom his book was written, the Signification of the term Logos (Word) must be sought in the meanings which were generally attached to it in those times

One of these meanings was the Platonic, which (if we understand it) identifies the Logos with what we have called, *the world transcending time and space*. Another meaning, which was very probably that of the Jews, makes the term Logos equivalent to *Wisdom*. A third, that of Philo, distinguishes in God the state of [ ], *being*, and that of [ ], *revealing himself*; so that, according to him, [ ], is God, revealing Himself.

As these meanings, so far from being inconsistent, are incomplete without the light which they mutually lend each other, we conclude that the true meaning of the term must be found in the synthesis of the three.

*And the Life was the Light of men.* *Light*, in the New Testament, denotes knowledge of the truth. But this knowledge can never be obtained by the study of rules and definitions. As we have shown, in the first part of this essay, it is necessary, in order to know what justice is, to perceive it in actions through which it is manifested. By this perception the principle of justice becomes the object of our lives, and, as it were, a part of us.

Definitions and rules can never teach any one what *holiness* is—to be understood, it must be interwoven with the very life itself.

In the New Testament, therefore, the terms, *the truth, a lie, knowledge*, always comprehend at once the theoretical and the practical.

The source of this knowledge, *this light*, is the Word of God, and Christ, as the human manifestation of this Word of God, calls himself the light of the world—according to the Platonic use of language, [ ].<sup>3</sup>

By living in the Logos, man comes to live a divine life, for he lives in what God lives. This divine life is the medium of communication between man and the Logos, for which reason, the comparison of Christ to the sun, and of life to light, appears to have been made.

*I am the light of the world; he that followeth me shall not walk in darkness, but shall have the LIGHT OF LIFE.*—John viii 12.

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<sup>3</sup> Thurlock: Commentary on the Gospel of John.

## THE FALL.

IN every fact of life we have three terms, the being that lives, the object in conjunction with which he lives, and the relation between the two.

If, in any system, whether philosophical or theological, we fail to recognize the first of these terms, the being that lives, we throw ourselves altogether upon the objective element of life. But, if we regard only that objective element, we shall, as we have previously shown, immediately find ourselves involved in a system that accounts for all human conduct by the sole action of external influences; in other words, in a system of downright fatalism.

Several theological systems, by directing the attention exclusively to the doctrines of God's sovereignty, the decrees, God's foreknowledge, special providences, &c., have winked *man* altogether out of sight; and have, consequently, been led to the error above indicated. By failing to recognize one of the elements of life, they have, in fact, failed to recognize life itself; throughout these systems, there reigns, therefore, universal death; and, instead of man and nature, they present us with a mass of complicated machinery, wherein freedom, and man's accountability, are altogether lost.

These remarks being premised, we state two formulas connected with the subject under consideration, which, as having been more generally received, call for our distinct attention.

1st. 'All mankind are totally depraved, in consequence of the fall of the first man, who was their federal head. The sin of this first man is not only imputed to all his posterity, but is also transmitted to them by physical generation, so that every child born into the world, brings with him this inherited sin. (For all mankind, being in the loins of the first man, sinned with him.) The corruption consequent upon this fall renders man unable to turn to God, or to do any good thing, and exposes him to God's righteous displeasure, both in this world, and that which is to come.'

This is an exaggerated statement of the objective conditions of the depraved life now extant in the world, and, *as such*, is very valuable. But man, and man's accountability, are, by it, thrown far into the background.

2d. 'That the sins of our first parents were imputed to them only, and not to their posterity; and that we derive no corruption whatever from their fall; but are born as pure and unspotted as Adam, when he came out of the forming hand of the Creator.'

This statement, taken by itself, is false; but is valuable as a protest against the excesses of the first. It asserts the subjective element of life which has been neglected, and reinstates *the man*. This protest is renewed from age to age, and is of the utmost importance for preserving the purity of the doctrine which the first of our two statements is intended, by its advocates, to cover.

According to the most authentic accounts which have descended to us concerning the early history of the race, we conclude that all the different nations of the earth originally sprang from a single pair. We shall waive, for the present, the question of the origin of evil, and assume at once, on the same historical authority, that this first pair sinned. To explain the effect of this sin upon their posterity, let us apply the doctrine of life, as already stated.

After the first pair had sinned, and were expelled from paradise, children were born to them. The parents, who were sinners, became the objects of the lives of these children; and all the life which the children lived *in humanity*, was lived in their parents—for, beside them, there were no men and women. The lives of the children, being depraved in its objective portion, at once became sinful.<sup>4</sup>

These children became, in their turn, the objects in which their children lived; and, as they themselves were sinners, the lives of their children became also depraved. This impaired life was again transmitted by these last, and thus was communicated to the race from generation to generation. It is absolutely impossible for any one to escape the flood of sin which was thus infused into the world. No one has absolute control over the object of his life; and, whether that object be good or evil, he must live in it before he can know whether to choose or reject it.

According to the record of these transactions, the worst of crimes were committed almost immediately after this death-imparting influence was infused into the race. We first find the gentle murdered by the violent; after this, tyrants—called giants and sons of God—who oppressed the earth; then licentiousness, and the insolence of power, until God repented himself that he had made man, and sent a flood to destroy the race.

One family alone survived this flood, but the death-mark survived with it.

All subsequent history is a record of violence and crime. Man has been always the enemy of man. His time and ingenuity have been spent in devising engines of torture and destruction for his brother; and the whole world has been filled with blood, and chains, and tears.

Even inanimate nature seems to sympathize with fallen humanity. The moon walks in mid-heaven wrapped in a widow's veil, and the pale stars mourn as they follow in her silent train. The winds grieve as they sing their sad song among the branches of the waving trees. The flowers droop their heads by the side of the deep-flowing waters, and answer the wan stars of heaven in their wonderful sorrow.

They all mourn together, because the world lieth in sin, and because man is the enemy of man.

But the evil is not unmitigated; a new life has been infused into the race, which, little by little, is removing this mass of death and corruption. Eighteen hundred years ago, the measure of iniquity was full. At that time went up, before Him that liveth for ever and ever, the loud and prolonged wail of exiled humanity,—it went up before God, profaned by the clanking of chains; it went up amid the black vapor of dungeons, it went up trembling; for fear, and the damp cold of death, had seized upon men's hearts.

The cry went up before heaven, and the Lord Jehovah of hosts heard it, and he looked, and there was no one to save; then his fury it upheld him, and his own right arm wrought salvation.

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<sup>4</sup> O. A. Brownson: On the mediatorial life of Jesus.

## A LAW OF LIFE.

IT will be necessary, before proceeding further, to indicate a law, according to which all transmission of life, higher than that at any given time extant in the race, is regulated. This law may not be general, but applicable only to a race lost, like ours, in sin.

In every actual man, we find the free force, the being that lives, in connection with the ideas in which he lives, and his past experiences, including all those circumstances which have had a lasting effect upon his character. These ideas, this experience, are what is called the *nature* of the individual man, and are what individualize him, making him to be one man, rather than another.

So much of this inward nature as is manifested in the man's actions, forms what is called his *character*. In and through a man's actions, we perceive his character; in and through his character, we perceive his nature. But we perceive only so much of his nature as enters into his character, and only so much of his character as enters into his acts. This distinction, between the nature and character, though somewhat nice, is real.

We never know any one as he is in himself; we never know his nature directly. When we perceive the manifestations of a man's activity, we perceive the man as actor, and in the character of the manifestations, we perceive the nature of the man.

Our character is that part of us which forms the objective portion of other men's lives. For men live in our acts, and through the character which is manifested in those acts, the *influence*, which exerts a determining power upon their lives, is imparted from us to them.

But nothing is manifested in our character, the germ of which was not already in our nature. In order, therefore, that we should be able to transmit life to other men, we must first have the requisite conditions in our nature, and then those conditions must be outwardly manifested in a corresponding character.

We have, among men, the oppressor and the oppressed, the violent and the victim, the sinner and the sinned against. These opposite classes are continually exchanging situations with each other; the victim becomes in his turn the oppressor, and the oppressor the victim. But at any given moment of time, and for that moment, the lines which separate these two classes from each other, may be conceived as drawn. At that moment, we shall have the sinners on one side, and the sinned against on the other.

What, in this crisis, would it be necessary to do, in order that sin should disappear from the world?

This question evidently concerns the sinners only; for the victims are very willing that such a state of things should cease, and require DO further inducement to lend their efforts. It remains, therefore, to inquire what influences it would be necessary to bring to bear upon the *sinner*, to induce *him* to join with the sinned against, in the regeneration of the world.

In the present condition of the race, the oppressor thinks it advantageous to maintain his existing relations with the oppressed; and every kind of sin presents apparent inducements to the sinner, which outweigh the voice of conscience. No sinner can turn from his evil

course without denying himself, and sacrificing what he thinks to be his own interest and pleasure.

The state of the question is therefore changed. Instead of asking, what is it necessary that we should do, that sin may cease from the earth? we ask, what influences must be brought to bear upon the sinner to induce him to deny himself, and sacrifice his own momentary interest and pleasure to the welfare of the race?

To this question we answer that he must be instructed in the truth, that he must know the principles upon which the welfare of the race depends; and not only know them, but also be disposed to practice them. It is not enough that the truth be taught; for this truth, though welcome to the sinner, will not be regarded by the sinner. The truth must be taught, and with it a disinterested love infused into the race. The truth would show men the way in which they might remove evil, and disinterested love would cause them to forego their own interest and pleasure, when it interferes with the welfare of others. This love would induce them to suffer, rather than any thing beneficial to the human race should fail to be put in operation. Without this truth, and without this self-denying spirit, we can expect nothing from the sinner.

But a succession of moments, like the one we have been considering, constitutes all time; and that which would be sufficient for the suppression of sin, at one moment, would, if continued, be sufficient for all time; for the relation between the sinner and the sinned against is always the same.

These remarks being premised, let us endeavour to bring out the law regulating the transmission of life.

1st. Whoever would reform the world, by imparting a higher life, must infuse into men, *ideas, principles*, which counteract the evil tendencies now acting on the race.

2d. These ideas (because they are of the kind spoken of page 24 ) can be imparted only through human conduct,—the reformer, therefore, must *enact* them.

3d. But these principles relate to self-denial, patient endurance of unmerited wrong, self sacrifice for the welfare of others; they can, consequently, be manifested, or *enacted*, only through suffering, either bodily or mental.

4th. Therefore, for every such principle transmitted, the reformer must undergo a commensurate amount of suffering.

As the proportion between the amount of life transmitted, and the amount of suffering requisite for that transmission, cannot be ascertained in the present state of knowledge, we have used the word commensurate, rather than proportional. We will also remark, that we have brought out but one phase of this law; a little attention to the circumstances attending the death of Socrates, and the persecutions of Roger Bacon and Galileo, may suggest some of the others to the reader.

Let us now endeavor to give a more concise expression to this law:

*Whoever would infuse a higher life into the race must himself suffer to an amount commensurate with the amount of life to be communicated.*

But a drop of water, taken from the ocean and analysed, is found to be composed of the same original elements which go to make up the whole body of the ocean itself. In like manner, a man taken from the midst of the race, is a miniature model of entire humanity.

Yet this general life of humanity, although there is always a limit to the natural development of man at any epoch of the worlds history, is received in different intensity by different men. The individual man may appropriate to himself the highest life that is in humanity,—he may live in the highest objects attainable,—so that, between him and the rest of men, there shall be an almost immeasurable gulf; but with all this, he can transcend only *individual men*, he cannot transcend *humanity*, The objects of his life are found in the race; and, as it is evident that man cannot live without an object, it is equally evident that he can never place himself in advance of humanity unless assisted by supernatural power—unless he live in something in which other men do not live, something, in fine, not found in humanity. That an individual man could place himself in advance of humanity, without supernatural aid, would imply that the man could create the object of his life, which again implies more than supernatural *power*. In order, therefore, that a man should be able to impart to the race a life higher than it already has, he must himself live a super-human life,—but this in our next chapter.

## THE ATONEMENT.

WE commence this chapter, as we have several of the foregoing, by giving some commonly received statements relating to the subject, with certain remarks, showing why we can neither accept nor reject them.

1st. 'The justice of God attaches a penalty to every transgression of his law; and, in order that this law may be glorified, the penalty must always be suffered, either by the sinner or his substitute.

'No man can do more than his duty; for when he has exerted his utmost power in the service of God, he must consider himself an unprofitable servant. If he has once sinned, he has fallen short of the requisitions of the law, and can perform no good action to reinstate himself in his first position; for, however good that action may be, it is hardly sufficient for its own justification. The penalty of sin can, therefore, never be remitted.

'The outstanding debt of sin against the race is so great, that man, if he be obliged to pay its full penalty, is lost for ever; and no created being can help him; for every such being must use every endeavor to secure his own salvation; and God requires every thought, feeling, and act, to be spent in his service.

'As man cannot assist himself, nor be assisted by any created being, if he be saved at all, he must be saved by the Uncreated, by God himself. But God loved the world, and determined to save it; he sent, therefore, his Son to redeem men.

'The Son was man, and by his relation with humanity, was able to stand before God, as the representative of the race. On the other hand, he was God and was thus enabled to fulfil the law, and make a sufficient atonement for the sins of the world had he not been at once God-man, he could not have been a proper mediator between God and man.

'The Son was himself sinless. He came into the world, and, by obedience to the law, rendered himself sufficient for the work of redemption. But not only did he obey the law, he also, in the stead of men, suffered the punishment of their sins. Thereby he rendered himself

able, not only to impute holiness to the redeemed, but also to free them from the punishment of their sins.'

But we have some objections to this system; either the being that suffered was himself God, or he was not God.

If we say he was God, the assertion that God suffered to satisfy himself, is sufficiently absurd to require no comment.

If we say that he was not God, our position is still worse. We have then the doctrine of absolute substitution, which cannot be admitted. If it be derogatory to the honor of God's law to pardon a sinner, that honor cannot be restored by the punishment of the innocent. If it be unjust to pardon the guilty, that injustice is increased a hundred fold, when the innocent is punished in his stead.

Many passages may be found in scripture which assert that Christ *suffered* in our stead, but not one can be found which says that he bore the *penalty* of our sins. We trust we shall be able, in the sequel of this chapter, to show that the world is saved by virtue of the sufferings of the Redeemer; but we protest against the doctrine which sets forth our sins *as a debt*, cancelled by the sufferings of the Lord.

No court of justice would permit an innocent man to be even imprisoned for his friend; although, under certain circumstances, such imprisonment might almost be allowable. But we have little hesitation in saying, that a substitution that would cause the innocent to suffer the punishment of sin and die in the stead of the guilty, would be tolerated by no judge on the face of the earth, except perhaps that judge were some benighted eastern despot. The objection to the scheme requiring such a substitution, is, that it is *illegal*, and that the laws can never thus be fulfilled.

Will it be said, that God's thoughts are not as our thoughts, nor his ways as our ways? Truly, God's thoughts are not as our thoughts, neither are his ways as our ways; but his thoughts and ways are infinitely *above*, not immeasurably *beneath* ours.

We repeat, that if the law be broken by the pardon of the guilty, the breach is by no means healed, but rather widened, when the innocent is punished in his stead. We come now to the second statement.

2d. 'God was determined to pardon the sins of those who turned to him, and endeavored to lead a holy life. But man had violated the law, and if he were pardoned without some manifestation being made to sustain the dignity of the commandment, the law would fall into utter contempt. For this reason, God sent his only Son into the world to carry the news of pardoning grace; but it was necessary that the Son should suffer and die a painful death, in the presence of the assembled universe, that men and angels might be assured of God's righteous regard for his law, and might know that it could never be violated with impunity.'

This second statement has not even the merits of the first; for by the first, the sufferings of Christ are represented as a ransom paid for sinners, and, in that light, we may truly call the Lord the redeemer of men; but, according to the second statement, the Lord ought rather to be called *the justifier of the law*. He died, not so much to save men, for that was already accomplished by God's free pardon, but he died in order to show God's regard for the law. The advocates of this view, consider, therefore, the death of Christ as having only an accidental bearing upon the redemption of the race; and, by so doing, abandon the whole ground.

But we have still another statement to which we object. It is as follows:

3d. 'That Jesus Christ was a man who lived a holy life, and furnished an example which all ought to follow; that his life, being superior to that of other men, naturally created for him persecutions which resulted in his death.'

This, undoubtedly, is all true; but if it be an adequate statement of the facts under consideration, the whole history of the Christian church can be regarded in no other light than that of a solemn farce. We trust we shall be able, in the course of the following pages, to make the trifling nature of this statement sufficiently evident.

We shall now endeavor to bring out what we conceive to be the scriptural statement of the doctrine of the atonement; and, for this purpose, it is necessary first to show how Christ was qualified to become the Saviour of men.

He was, according to the Scripture, the incarnation of the Logos. *And the Word was made flesh.* John I 14. *That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled the Word of Life.* I John I 1. It is useless to multiply texts.

The scriptures throw also some light upon the manner in which the human and divine natures were united in Christ. It appears from many texts, that the object in which Jesus lived was the Logos; so that Jesus, who, by virtue of his relation with humanity, was a man, lived a divine life in the literal sense of the word. For the life of Jesus was as much in the object as in himself, and that object being God, his life was identical with the of God himself.

The disciples of Christ by living in him, partook of his divine life; and thus, through him, lived in God. As God was the object of Christ's life, so Christ was the object of the lives of his disciples: thus, through his mediation, the divine life flowed into the world.

In order to make this more clear, we will quote several passages from the Gospel of John, which immediately relate to this subject:—

*Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son and showeth him all things that himself doeth, John V 19, 20. I can of mine own self do nothing; as I hear I judge, and my judgement is just, ver. 30.*

*The bread of God is he who cometh down from heaven, and giveth life unto the world. I am the bread of life, ch. VI 33, 35. The bread which I will give is my flesh, which I will give for the life of the world, ver. 51.*

*He that eateth my flesh, and drinketh my blood DWELLETH IN ME, AND I IN HIM. AS THE LIVING FATHER HATH SENT ME, AND I LIVE BY THE FATHER, SO HE THAT EATETH ME, EVEN HE SHALL LIVE BY ME, ver. 56, 57.*

And shortly after he explains, saying that his words must be understood spiritually, as referring to life, and not materially.

*It is the spirit which quickeneth, the flesh profiteth nothing, the words which I speak unto you, they are spirit, and they are life, ver. 63.*

*Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works, XIV. 10.*

Christ lived in the Father, and his life was at once human and divine. We know Christ only in those of his acts which have remained with the race; we know him therefore only through his life. But knowing Christ only through his life, which was at once human and divine, we know him only as God-man. As the Saviour was the incarnation of the Logos, there can be no doubt that he possessed power to infuse eternal life into the race. For he himself lived that life, and, by manifesting his own nature, could impart that life to those who lived in him.

But it is of little service to the race, if one live in its midst, possessing a higher life, if he to not impart it. It is not enough that a man be able to impart life to the world, he must also, to be a redeemer of men, make such a manifestation of his nature as would furnish an object in which men might live. But in order to furnish an object adequate to this end, it is necessary that he who would save the world should suffer.

It is not necessary to the perfection of the Saviour himself that he should suffer, for without suffering he is perfect—but perfect for himself only. When Paul says, *It became Him to make the Captain of their salvation perfect through sufferings*, we must understand the passage to mean, not that Jesus was himself made perfect through sufferings, but that through sufferings he was made a perfect captain of salvation.

By evolving from himself this perfect manifestation, or character, Christ was enabled to transmit the influence which was what entered from him into the life of his disciples. This influence was the life itself of God; in other words, the Holy Spirit.

We will again quote several passages from the gospel of John, to clear up and establish the positions we have taken.

*Nevertheless, I tell you the truth, it is expedient for you that I go away. FOR IF I GO NOT AWAY, THE COMFORTER WILL NOT COME UNTO YOU; but if I depart, I will send him unto you, XVI. 7 These things have I spoken unto you, being yet present with you; but the Comforter, WHICH IS THE HOLY GHOST, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, XIV. 26.*

In order that Christ should draw all men unto him, it was necessary, therefore, not only that he should come into the world, but also that he should be lifted up. For as Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up

We have shown, in a previous chapter, that God exists as Trinity in Unity. We shall also show that He has manifested himself in Jesus Christ, as well as in the Comforter, which is the divine Life, flowing through Christ into the world

In Christ and the Comforter, we have two personalities; the Saviour, who was at once human and divine, and the absolute God, manifesting himself in his sanctifying influences. The unrevealed God, *whom no eye hath seen nor can see*, makes the third in a *Trinity of Offices*. The word *Person*, is not here used, and is not generally used by the church, in its strictest signification.

The confounding of these two trinities together, has led to much of the confusion in which this doctrine has been involved. The neglect of the first, led to the error of the Sabellians; had they recognized the distinction between Christ as the incarnation of the Logos, and the

Spirit as God, in his sanctifying influences, they would have extricated themselves from their difficulties.

*If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified, John V 35, 37, 39*

This passage is to the point, and requires no comment. It establishes nearly every position we have taken in regard to the personality of the Holy Spirit. Whoso came to Christ, was to be made a medium, through which the Holy Ghost (not the influences) should be imparted. But let us now return to our subject.

The life of Christ entered into his disciples, and by it they were at once raised above the world. This divine life caused them to be all *one* in Christ; for there was a unity of life in all, which made them one body, of which Christ was the head.

*As thou hast sent me into the world, even so have I sent them into the world, XVII 15. THAT THEY MAY BE ONE, AS WE ARE, ver 16. That they all may be one, as thou Father art in me, and I in them, that they also may be one in us, ver 21. I in them and thou in me, that they may be made perfect in one, ver 23.*

As Christ came into the world and suffered to redeem men, even so did he send his disciples into the world to water the truth with their blood; and they conquered the world by dying for it. The life was thus transfused through Christ into his disciple, and through them into the church, where it now is the life which is now in the church, (by which we mean the great body of the true disciples of Christ,) although the same that was there, eighteen centuries ago, is still immeasurably in advance of the general life of the race; so that men now speak, when they first begin to partake of it, of passing from darkness into marvelous light.

The life now extant in the church, is itself supernatural, and indicates a supernatural origin. Tracing back the history of the race, we find, under the christian dispensation, a standing miracle; we find a body of men living a life higher than that of the race; a life transcending natural laws, and therefore supernatural. If we ask whence this life was received, these men answer always by pointing to the cross of the Son of God. This life is a sufficient evidence of the truth of the Christian system; for no plausible account of its origin can be given, except that recorded in the New Testament.

This method of establishing the authority of his mission, was pointed out by Christ himself to his disciples.

*That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME. And the glory which thou hast given me, I have given them, that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one; AND THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME, AND HAST LOVED THEN AS THOU HAST LOVED ME, XVII. 21-23.*

We would not bring this reasoning to prove the doctrine of Life, for such a procedure would be begging the question. The doctrine of life stands on its own basis; and this *à posteriori* argument, being built upon that, is sufficient to prove satisfactorily the truth of the whole Christian system, including the postulate in our chapter on the Trinity, which we there promised to establish.

## THE RELATION OF THE COVENANTS.

ADAM was the federal head of humanity, and a figure of him who was to come. By his sin, according to natural laws, death came upon all.

But Christ was head of the race in a different manner. For in Adam, men died without their fault; but in Christ, they were made alive without their merit.

'Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

'(For until the law, sin was in the world: but sin is not imputed when there is no law.

'Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

'But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

'And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification

'For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ )

'Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

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

'Moreover the law entered, that the offence might abound But where sin abounded, grace did much more abound:

'That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.'

Before proceeding further, let us glance, for a moment, at the historical statement of the redemption of the race. After the posterity of Noah had fallen into idolatry, and the world had once more become lost in sin, God sent his prophets and law-givers, to lead the people he had chosen out from the land of Egypt, and to establish them as a nation, before the world. This people, though often relapsing into idolatry, stood for a long time, with their lamps lighted. But they also at last lost the truth, overlaying it with their own traditions.

*When the appointed time was accomplished, and the prophecies were fulfilled, the Virgin conceived, and the Saviour of men was born. But thou, Bethlehem, Euphratah, (though thou be little among the thousands of Judah,) yet out of them shall he come forth unto me, that shall be Ruler in Israel, whose goings forth have been from of old,—from the days of eternity. Micah V 2*

He came into the world to comfort all that mourned, to undo heavy burdens, to let the oppressed go free, to proclaim liberty to captives, to tread alone the wine-press of the fierceness of the wrath of Almighty God, and to subdue all enemies before him.

He was made perfect through sufferings. He was led before the high-priest on a charge of sedition and blasphemy. There was put on him a scarlet robe, and a crown of thorns, and a reed in his light hand, for a sceptre.

He was buffeted by the soldiers, who gathered their whole band, and bowed the knee before him, and mocked him, saying, Hail, king of the Jews! They spat upon him; they took the reed, and smote him on the head; they carried him out, and crucified him between two thieves.

Then came a thick darkness over the whole land; and Jesus, while he was on the cross, said, *It is finished!* and gave up the ghost.

In that hour the vail of the temple was rent in twain, and the thick darkness which had covered the land rolled away. In that hour there ran a great fear through the wan realms of Hell; and the hearts of the damned were moved within them, as the leaves of a forest are moved before a midnight wind. But in Heaven, the holy angels strung their everlasting harps, and sang, Worthy is the Lamb that was slain to receive honor, and power, and glory, and dominion, for ever and ever, Amen. For the kingdom of this world is become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever.

The Lord was buried; but, on the third day he rose again, that he might be the first fruit of the resurrection of the dead. For, if the Lord had not been raised from the dead, faith had been in vain. The saints live in Christ, and by virtue of the life which they live in him, they know that when they die according to the body, they shall still subsist according to the spirit.

If men live in the world, and in things which pass away, they have no sense of their immortality. But if they partake of eternal life, which is the life of God, they endure through all changes. The life of the saints is hid with Christ in God; and when he appears, they shall come forth, and be like him, for they shall see him as he is.

*Yet a little while and the world seeth me no more; but ye shall see me: BECAUSE I LIVE, YE SHALL LIVE ALSO. At that day ye shall know that I AM IN MY FATHER, AND YOU IN ME, AND I IN YOU. John XIV. 19, 20. I am the resurrection, and the life: he that believeth in me, though he were dead yet shall he live: and whoso liveth, and believeth in me, shall never die, XI. 25, 26. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. VI 54. And this is the Father's will who hath sent me, that of all he hath given me I should lose nothing, but should raise it up at the last day. VI 39*

## THE CHIEF END OF MAN.

WHAT is the chief end of man ?

To glorify God and enjoy him for ever, answers the Assembly's Catechism.

How shall man glorify God?

By obeying the law written in God's word, and revealed by conscience in his own heart.

There is, in the mind of every true man, floating always before his inward sight, an image of what he ought to be, and is not. This image reproaches him continually for his shortcomings. This image is the ideal of man,—it is what he ought to be,—it is the representation of God's law,—it hovers before us, and, as we become more and more virtuous, it recedes further and further, becoming brighter and brighter, increasing its requisitions at every remove, until its claims become infinite. Then the following of this image is found to be an aspiration towards the TRIUNE GOD.

And man bows himself before the image in his own consciousness, and, like the prophet of old, wraps his face in his mantle, and trembles in the presence of the still, small voice.

But man has an intellectual, a physical, and a moral nature. He is not a body only, he is also a soul,—and soul and body are one in the unity of life.

Whoso looks upon man as a mere physical frame, a mass of flesh and bones, regards him as a machine; and whoso looks upon him as a soul only,—a free spirit, independent of the body,—neglects the fact of life. Man has a threefold nature, and must glorify God, not only in the moral and religious, but also in the intellectual and physical worlds

Man must not confine his worship of God to the walls of a church, he must worship also in the market, in the caucus, and in the railroad car. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*

Man, by his threefold nature, lives in three worlds, or rather he lives three different lives, a physical life, an intellectual life, and a moral life. According to each of these does he glorify God by obeying the law spoken in his heart,—by following the image of the true, the just, and the good. The chief end of man, is, in this world, to glorify God, so that, in the world to come, he may enjoy him for ever. And whoso doeth God's will, he it is that glorifieth him.

But we must not only ourselves endeavor to do all things to the glory of God, we must assist our neighbors to obey the law, and must refrain from all that would check any individual man in his inspiration toward God. For by so doing God is the more glorified.

If any man have evil habits, which prevent him from exercising all the powers of his physical, intellectual, and moral natures, that man is a sinner, and comes short of the glory of God, and cannot have peace. For he that knoweth the law, and doeth it not, to him it is sin.

While man perceives the ideal, but neglects to follow it, that ideal becomes to him a fountain of pain. It is "the hammer of death, the thundering of hell, and the lightning of God's wrath."

But if he abandon every thing that conflicts with the ideal, every bad habit, and evil desire, the ideal will be to him a fountain of peace; and he will feel that his sins have been forgiven.

A man's ideal is the ideal which he follows, the ideal in which he lives

A king, a conqueror, has for his ideal the subjugation of many nations; and, to accomplish that subjugation, he has recourse to cunning, and lies, and violence, and brute force. He sets up a false ideal instead of the true one which was revealed by Jesus Christ.

Some place their affections upon wealth; and immediately to them the true ideal wanes dim, because of the world which is seen, and the things therein.

Others desire to obtain a reputation as followers of the truth, and profess to seek diligently for the ideal which Christ gave. Oftentimes, however, they seek but their own glory, being proud of what they suppose to be their own humility; and, mistaking fanaticism and bigotry for earnestness, they degenerate into noisy wranglers, conceiving themselves to be true Christians, while they are in fact the children of darkness.

Now each man's life is in the ideal which he follows; for that ideal becomes a part of him, or he rather a part of it. He goes into the next world with his spiritual nature, and this nature is determined by that in which he has lived.

In the spiritual world, he will have eternity to exhaust the ideal which he has. If that ideal be finite, it will soon be useless to him, and thereafter his life will not be true life, but a living and eternal death.

But whoso lives in the ideal furnished by Jesus Christ, who is *the Way, the Truth, and the Life*, shall live for ever. For Christ is the way by which man obtains to the Truth; and he is the Truth by which man obtains Life; and the Life which is in him, and is thus obtained, is eternal.

For the truth furnished by Christ, and the life lived in him, is infinite, and can never be exhausted in the long ages of eternity. There is, in the Logos, a Life; and the Word as necessarily implies a Living God, as thought does a thinker. *In him was Life.*

We are connected with the first Adam, who is the federal head of humanity, through the men of this world, and worldly things. But in the world of the resurrection of the dead, the things which are seen will have passed away. In that world, therefore, we shall no longer be connected, through *the first Adam*, with the Great body of humanity. But we have shown that our communion with ideas which is the highest life, is effected only through human conduct,—that is, through humanity

We may, however, in this world, become connected with the *new Adam*, which is Christ. If we are one with him, we have eternal life, and go on forever, making new progress in the things which never end. But, if we fail to effect this union, we become, in the next world, isolated; for perishable things will then have ceased to exist for us, and our union to humanity, with them.

We shall then be like the man in the poem, who was shut up alone in an iron coffin, to live in himself, and his own thoughts, for ever. We close with a formula, summing up the substance of what has been said in this chapter:

Man must endeavor to aspire always to conformity with God. As it is written, *Be ye perfect, even as your Father, who is in Heaven, is perfect.*

## REVIEWS:

The Doctrine of Life, with some of its Theological Applications. Boston: Benjamin H. Greene. 12mo. pp.74.

[United States Magazine, and Democratic Review. June, 1843. p. 661.]

This is a work by William B. Greene, son of the accomplished and talented gentleman who lately filled the office of postmaster of Boston. Educated at the Military Academy at West Point, and late of the U. S. Army, he a short time since resigned his commission, and is now, we believe, studying theology at the Baptist Seminary at Newton, Mass. The work itself gives promise of an author of a very high order. Mr. Greene, here, shows himself, assuredly, to possess very remarkable powers of philosophical apprehension, and also of expression. A little more practice, and he will give an example of as good a style of writing and expression for philosophical subjects as the language affords. It is clear, forcible, dignified, and well sustained.

As to the subject matter of this little work, this is not the place to speak. The doctrine of Life set forth here has the air of being that set forth by Rev. O. A. Brownson, in his Letter to Dr. Channing, on the Mediatorial Life of Jesus, though it is by no means the same. Mr. Brownson's doctrine is, that Life is the product of the *joint* action of two forces, Subject and Object—or Me and Not Me; and that its character is determined by one and the other. Change the subject, and you change the character of the act; change the object, and you also change it. Mr. Greene assumes Life to be a *struggle* between two forces; that it consists in antagonism, and that its character is *absolutely* determined by the object. Which last seems to imply fatalism, and at least denies free agency; because, if it be true, then the character of my acts does in no wise depend on me, but absolutely on the object in opposition to which I act. Moreover, we apprehend this doctrine, that the act is absolutely determined by the object, is not true. The action of a man and a horse, when led up to a stack of hay, will not be exactly the same. Why not? Is not the object the same? The difference of action can, then, be accounted for only on the ground of the difference of the subjects, that is to say, the difference between the nature of the horse and the nature of the man.

Nevertheless, though we could find some fault with the book, yet we regard it as a remarkable production, and as indicating on the part of its author very extraordinary powers, and a serious aim, which will one day give us a philosophical and theological writer of a very high order.

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ST. AUGUSTINE AND THE DOCTRINE OF LIFE.

BY A BAPTIST.

[*The Present*. Nov 15, 1843, p. 88.]

MY DEAR FRIEND:—Nothing could better meet my ideas than the prospectus of your new periodical. A vehicle to address the thoughtful, whether conservative or reformer, with all considerations, whether for conservatism or reform, is the want of the time. Most periodicals are so exclusively the one or the other, and so partially patronised, that the conservative has no chance to hear of reform, nor the reformer of conservatism. A multitude of persons will be struck with surprise that a Baptist should appear among your contributors. But it is strictly according to Baptist principles, to appear in the movement party. The apparently most intolerant of sects, by a superficial intolerance, preserves the innermost principle of liberty in most vigorous life. This I shall at some time endeavor to show forth to your readers from metaphysical ground, if you will permit me space so to do in your paper.

But just now, I wish to speak of two books. The one the time honored production of a saint of the fourth century;<sup>5</sup> the other a child of yesterday—the first essay of a young author, unknown to fame.<sup>6</sup> They have both been published in Boston, within six months of each other; and I have seen the publication of the first defended by the same writer who attacks the last. But this circumstance, bringing them into juxtaposition in my mind, I saw they were of identical import; while that the one should be rejected and the other accepted by the same person, was to me a sign of the times, not unexpressive of the iron relation of the two works to each other, and seemed to reveal to me why it was that the young philosopher found himself constrained to speak to the same public which had demanded the old saint; and say the same thing in so different a way. "The Christian Examiner," and "the Boston Christian World," are directly opposed to each other on the point of the propriety of the publication of St. Augustine's confessions. The Christian Examiner says he "can see no good reason, for in the first place translating these confessions, or in the second place, republishing them in this country," for the theology is mere rhapsody," and "*as it is plain* that he did not know his own meaning, it is little likely his readers will be greatly enlightened." The Boston Christian World, on the other hand, ascribes this opposition to a "unitarianism," "resolved not to be humbugged," and confesses itself "superstitious enough to believe, that a man who has ruled the highest and strongest minds of our race for fourteen hundred years, must have had something more in his head than 'a mass of mingled confusion and error.'" Now, as you know, both these periodicals are Unitarian. The Christian Examiner has long been the organ of the sect, and preserved great consistency in its opposition to orthodoxy. The Christian World, according to its own account of itself; is an outbreak of the Unitarians of Boston, conscious to themselves that they are dying of inanition; a cry for living water. Unitarianism seems to have proved itself to them to be but a wave of the great ocean of life, that, having broken against the barriers of time, must perforce return, with a murmur, to accumulate waters from a greater depth, whereby to sweep away the rocky ramparts of sin, and let in eternal truth. The Christian World is the murmur of the returning wave.

The defender of the publication of St. Augustine gives no reason for his reverence but presumption. He does not say one word of what is in the book. And from his want of apprehension of the "Doctrine of Life," I am justified in thinking he sees no Idea in it, any more than the Christian Examiner does. This is one of the series of contradictions which characterises the Boston Christian World, and must necessarily do so, considering its origin and position with respect to Unitarianism.

Let me explain myself. Unitarianism, at the time of its appearance, was a moral reaction against formalism and formality, the *caput mortuum* of the Puritan churches. A distinguished Baptist preacher, who has now been dead a quarter of a century, used to say to

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<sup>5</sup> *St. Augustine's Confessions*. Boston: E. P. Peabody. 1842.

<sup>6</sup> *Doctrine of Life*, with some of its Theological Applications. Boston: B. H. Greene. 1843. This work; in the advertising bill, is ascribed to Wm. B. Greene, a very young man, who has within a year or two resigned a Lieutenantcy in the U. S. Army, to devote himself to theological studies.

his brethren who complained of the decline of religious enthusiasm in the people, "there is no want of the pleadings of the Holy Spirit with men, but it is your great theological wooden spoon that has become ragged and worn out, and will not serve any longer to dispense the milk of the word." The same person predicted, in a conversation of which there is a living ear-witness, the whole Unitarian movement, and looked upon it as a necessary, if not a salutary agitation for the purposes of purification.

Unitarianism declared war against bigotry, and others of those vices which are always ready to sprout from human nature, even if it is improved as the garden of the Lord; but it did not take its stand in God manifest in Jesus. It threw itself upon the "dignity of human nature," as it said; and although it professed to recognize in Jesus the model man, even in some instances, a man supernaturally endowed, both intellectually and spiritually; yet, by making mere manifestation, which is necessarily finite, its Saviour, Unitarians deprived themselves of the fountain of life which is eternal. But if God could delegate the power of redemption, it would prove man was not his own image. A creature who may depend on another creature, though he were the highest archangel, for his salvation, has not surely so dignified a nature as one who is inevitably lost, unless the Highest Good condescends to come into personal relation with him; as those Christians, who are called Calvinists, hold that He does, in the person of Jesus Christ.

But you will remind me that salvation, if it is not moral perfection, can only be known in that form;<sup>7</sup> and that no inconsiderable degree; of moral beauty has indisputably adorned the professors of this heresy. To admit this, is not inconsistent with my view. The first professors in any sect, are wont to be saint-like. It has not been in vain for the race, as a race, that THE WORD, *without which nothing was made that is made, was in the world from the beginning*; and especially, that in the fulness of time *it was made flesh and dwelt among us*, and that some men *have seen its glory, as of the only begotten of the Father*. There was always natural religion, which revealed religion has acknowledged. St. Peter declared at the very moment he rose, to utter for the first time the gospel of glad tidings, that "GOD is no respecter of persons, but in every nation he that heareth him, and worketh righteousness, is accepted with him;" and St. Paul, on Mars' Hill, began with recognising the Grecian poet's discovery, that men are *the offspring* of the Lord; and subsequently he reasoned with the Romans, on the ground of the law being written in the hearts of Gentiles, "that knew not the law," except by this nature of theirs. And Christianity has progressively raised the tone and character of natural religion. Although the individual may not reap the benefit of the death and resurrection of Christ, unless he take the significance of these events into himself personally, yet by the life of Jesus, and works "not done in a corner," a principle of progress has entered into the race, as such. The darkest region of Christendom, the most heretical limb of the Christian church which is visible, holds elements of a greater moral perfection undoubtedly, than were held by either the Jews or Gentiles, to whom the apostles spoke. Thus the modern Jews, who have made a systematic opposition to the facts and ideas of Christianity, do, in spite of themselves betray its influence in their life. There is no more striking proof of this, than the correspondence of Mendelsohn with Lavater, on the Christian religion, which in this regard as well as some others, is richly worth study. The Unitarians of this late century, therefore, in turning to "the dignity of human nature," as; their primal resource, and in making Jesus, apprehended by the reasonable understanding and aesthetic heart, the expression of that dignity, were not without great means for the production of virtue. Many a form of excellence has arisen from their ranks, and many a righteous work has been performed by them, bearing witness that not in vain hath Christ lived for them, even if in vain he died and has risen for them. Thousands who sit where they may drink from the eternal fountain, should veil their faces for shame, that so many who have known

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<sup>7</sup> *La perfectionnement morale* expresses, what I believe, more exactly, than moral perfection. I am no "Perfectionist," but believe in a constant advance into perfection, after the secret of life is learnt.

Jesus only as a picture of virtue, have exhibited more of his likeness, and devoted themselves with more fidelity to follow in his footsteps, than they do, who have the words of the gospel of eternal life upon their lips.

Yet, in paying this tribute to the moral worth, and a certain religious fidelity to duty, which have illustrated the lives of many Unitarians, I must in sincerity add, that these manifestations have generally been made in those happy temperaments which involve no great temptations to the evils of which they were innocent, and where the depth and energy of human passions have not been called forth. In looking over the biographies of Unitarian saints, do we not find them the gentle beings, the flowers of humanity, rather than those master spirits whose lives are to themselves a mystery, not to be solved by analogies of nature and art, and whose destiny it is to mould the ages in which they live, and commence new eras in the life of humanity, either by great crimes or great reforms. A certain feeble and sometimes a dilettanti air pervades the purest of these imitators of Jesus of Nazareth, who in a majority of cases, die young. Why do I feel that a MAN would rather be of the worst type of humanity, provided only he could be energetic and original, than the most angel-like of these beautiful children of Christian circumstance, who bloom to die?

Yet I would not seem ungracious to these fair forms, in which I take delight, as the most beautiful of the beauties of nature. I have in my thoughts one, perhaps the greatest who has ever worn the Name of Unitarian. Endowed by nature with wonderful sensibility to beauty of every kind and degree, and separated to his profession, in early life, by all the restraining circumstances of a strict New England education, never removed at all from the surveillance of a public, uncompromising in its requisitions of moral severity upon all devoted to its religious interests, this good seed, well planted, under good rains of a certain sort of adversity, as well as a fair proportion of sunshine, was the fairest, richest product of the natural religion of his age. By means of this religion, which, not without an humble reverence he called Christian, he protested well and nobly against the corruptions of the prevailing church strategy, and the dry technicality of the theological teaching. More especially was he mighty against the social evils which he saw were out of harmony with the theory of government that he all but worshipped; and which is the growth of a far higher theology, and a far deeper insight into human nature's wants, than, with all his fidelity to the law written on his heart, and all his beautiful talents, he appreciated. But have not you, as well as I, felt the note of melancholy that bases even the triumphant organ-flow of his style; as from his voice it ever resounded to the ear? The more strictly spiritual were the subjects of his eloquence, the more was this evident. But I do not fail to discern it on his happiest occasions, even when Emancipation, or the Freedom of the press, the interests of education, or the elevation of the poor, were his themes. Unitarianism was not to him a fountain of *life*. The best he ever said of it was, that he hoped it was a road to the fountain. He never pretended that he had learnt precisely what that power is, which should change the selfishness of the heart into love, although he asserted so eloquently, that as sure as God lives, such a power Jesus personally possessed; and, under certain conditions, which, however, he did not clearly define, all men might gain it from him. Though he seems, to those who stand in my position, to be shading from men, by his method, the light which lighteth every man that cometh into the world; yet it is affecting to see how careful he is of the lantern which should contain this light, and how intensely conscious of the darkness that needs its beams.

He has done with great fidelity an important work in his day, and did not pass away without giving many signs of being intrinsically superior to the system which he supported, one of which was, that he always declared it if the best he knew—yet a very meagre and lifeless statement of the Christian religion, quite inadequate to have stirred into existence the stormy chaos that Christendom has hitherto been, or manifestly inadequate to make that chaos an ordered world. The apotheosis of Satan, in his Essay on Milton, is an undying record of his

manliness. It reveals depths in his nature, which, had he ever sunk into and explored, with the same fidelity with which he observed social existence and inferred therefrom his code of ethics, would have shown him exactly what those needs are, that cry for a salvation which only the absolute sovereignty of God, and no derived power can bestow, on created intelligence.

But if Unitarianism is inadequate to the growth of other than flowers planted in their native soil, under auspicious circumstances, still less may it change the rocks and sands of human nature into children of Abraham. Of conversions of great sinners it has never boasted. Could it even take the stand of St. Charles Borromeo in *I Promessi Sposi*? Nor has it made any eras in society. To many of the Unitarian laity the history of crusades and martyrdoms is a sort of fairy tale and Arabian Night's Entertainment. The conversion of the world to Christianity by such means as the apostles used, they cannot make a pressing concern of their own; and their religious conscience is quite quiet, if they do not grossly break the ten commandments, but duly honor, with kind expressions of regard, and a comfortable life in this world, the gentlemanly students, who cultivate their minds to give them on Sundays fine intellectual entertainments, or at least, to do their best to make them entertainments. Am I uncharitable in saying this? I re-echo it, from the more earnest of their own clergymen and among other organs of the sect, from this very "Christian World," which sees and confesses that under "the logic and philosophy" in which St. Augustine "is unfortunate enough to differ" from them, there was a progress of the inner life of man; while, with themselves, there is only progress in the beauty of manifestation. They would call on St. Augustine and others, against whom Unitarianism makes a general and "dogged" protest, to new water their roots. Whatever in the orthodox methods is most like their own, and farthest removed from the orthodox principle, they would adopt. Some go so far, they would confess, with St. Augustine. But old Unitarianism protests against this; she sees in a moment it will not do. She could accept in a considerable degree the Abbot books, finding them the poorest part of herself drest up in the poorest part of orthodoxy. But St. Augustine is not swallowable. This controversy of the separating bodies of Unitarians I rejoice to see. There is still another branch, separating on another side towards pure naturalism, which sees the impertinence of the Unitarian's Saviour, and has no glimpse of the Calvinist's. They will enlighten each other on their respective deficiencies; and thus be all led to the wicket-gate that stands forever at the head of the way. Both bodies of separatists seize on St. Augustine; one, because he is old and has ruled; the other, because they believe him to be a great work of nature. But to take his leading Idea is to leave the Unitarian method entirely, as will appear from a little consideration. I will, with your leave, inquire what is St. Augustine's doctrine of life, and why it is the medicament of the times, and how far the scientific statement of the same doctrine in Mr. Greene's book, is in harmony with it. Before doing this, however, let me say one word of the objections made to the latter by the "Christian World." In the first notice, (May 13th) there was merely shown a want of apprehension of any meaning. In a synopsis of the book, not a single idea it contained was touched; and in the second notice, the reviewer, who seems to be a very old man, extremely desirous of not blighting the budding promise of his "young friend" the author, gently admonishes him of the crudeness of his views, and his fatalistic reasoning, by submitting, that "if a tree was endowed with consciousness," it could set up for Mr. Greene's man. Perhaps Mr. Greene will accept this, and ask him what significance he attributes to the word *consciousness*, that he supposes it involves nothing essential, to *endow a tree with consciousness*? If a tree were a man, spiritually, doubtless all would be true of it that is true of a man spiritually. With such want of apprehension of Mr. Greene's analysis, it is not strange that the reviewer cannot follow his theological applications.

But in the June number of the Democratic Review there is hardly a less surprising misapprehension of Mr. Greene's statement of consciousness. The Reviewer makes objection to the "Doctrine of Life" as a scheme of *fatalism*; and contrasts it unfavorably

with that of the Rev. O. A. Brownson, as advanced in his letter to Dr. Channing, "on the mediatorial life of Jesus." But if he had observed how distinctly Mr. Greene states on pages 7 and 8, that if to every action, "influences are present," so "that which is influenced is also present," *as part of the motive*, he would not have brought the illustration of the man and horse before the stack of hay, as a parallel case. According to Mr. Greene's definition of consciousness, a man cannot be merely in the presence of a stack of hay; for the man himself is a part of his own objective. It is by this fact that a man is not equally the subject of the stack of hay that a horse is. Where then is the fatalism ?

The reviewer points out, as the difference of Mr. Brownson's from Mr. Greene's statements, that the latter makes life a struggle between two forces, the former a product of two forces. In saying that Mr. Greene makes life a struggle between two forces, he neutralizes the other declaration, that his system is a system of fatalism. Mr. Greene must thank him for pointing out the difference of the statements which many persons confound. It is very important. Mr. Greene states that life is constantly created by God, and manifested in man, by the struggle of the subjective and objective. Mr. Brownson appears to believe that life is created by these two forces, which indeed is a very different doctrine, and leads to consequences heaven-wide. I should like to enlarge on this point, but will waive it for the present.

THE DISEASE OF THE AGE AND THE CURE.  
BY A BAPTIST.

(Continued from page 93, No. III.)

[*The Present*. Dec 15, 1843, p. 173.]

ST. AUGUSTINE, considered merely as a human genius, and measuring him by the influence of his individuality, or the forms of other men's religious life, was a great man. But still more was he great by insight of "the truth as it is in Jesus." He had exhausted the energies of human reason upon itself, when, at the summit of self derived power he saw himself helpless before the evil that had its root in the finiteness of the human constitution. I would assert, in opposition to the Christian Examiner, that there never was a time more opportune for the history of this mind to be brought before the world, than just this time, when a violent reaction against forms and formulas, is turning all free minds inward to contemplate their own spiritual resources. For a deeper protest than Unitarianism, and one which will sweep it away, as the ocean tide sweeps away the sea flower that gathers on its calm margin, is upheaving the foundations of all social organizations, political and religious. And there is nothing that will meet and master this movement, and turn the floods it will occasion into means of new fertility, but that Influence of the Spirit which answers to genuine *worship*, such worship as pervades the confessions of St. Augustine from beginning to end, and is their substance. At all times and in all ages it is the only source of strength and life to the intelligent creature of God.

In short, Introversion is the spirit of the age, and by its excess, its vice. It pervades literature, history, philosophy. The first effect of Christianity was to carry all the attention of the Race to outward manifestations of the Power which had revealed itself in Jesus' death and resurrection. Especially did men dwell upon the earthly side of the death. That went to their hearts and awoke all their sensibilities. The whole earth became to the Christian the tomb of Christ. To lay off the old man in blood and agony, to enter into the death of Christ, rather than to rise with him from the dead, became the whole life of the Church. The representation of the Passion became its Service. Not in this world was the Christian to rise with his master. His whole work was to die, and only to die. Forgetting that St. Paul said all ordinances were "nailed to the cross of Christ," all his life long was the member of the

Church to be the subject of sacraments, and even beyond the grave, dependent on the prayers of his brethren for his entrance into bliss. By the emblems of the death of Jesus were the old worn out Paganisms of antiquity consecrated Christian, and the wild war-orgies of Northern Europe brought into abeyance, and a new power created on the earth, to which the governments of antiquity even in their despotic forms, were trifles. It is needless to draw the picture of the magnificence and power of the Catholic church, in the day of its glory. Then, outwardly speaking, the prophecy of Christ's triumph seemed to have been accomplished; and when we see the Pope of Rome, drawing an imaginary line from pole to pole, and portioning out the great globe itself, between two rival nations, we say "truly the uttermost parts of the earth have become the inheritance of our Lord Jesus Christ."

But was not this mighty power essentially superficial? What did it do for the life of man? The only monuments of it that survive, to glorify its once universal sway, are the beautiful works of art of the middle ages. Romanism was the effect of Christianity upon the aesthetic nature of man. Its great creation was the Gothic architecture, and the paintings of the thirteenth and fourteenth centuries. And without undervaluing this art. life, which, in its time, was an outpouring of worship, natural, venerable, and ennobling, it must be allowed that the curse came upon it, which "as pronounced in the old Hebrew law, upon making an image of the Invisible. Men were lost in the mighty tomb all the more certainly, on account of its beauty. They sacrificed their own and their children's freedom, the life that now is, which had been promised to be saved,<sup>8</sup> to garnish the sepulchre, out of which the Lord of life had *risen*.

But this could not last forever. It became manifest to both the sacred and the profane that the secret of life was lost. The sacred, and these were the reformers of the sixteenth century, protested against stooping down forever and looking into an empty tomb, though angels had bid them look once and see where their Lord had lain. They saw he was not there, and returned with the news of his having risen, to their brethren; and is it too much to say, when we think of the mighty leap then taken, that their master, alive in the midst of them, justified their hopeful faith; and commissioned them to make known anew his resurrection, and found the Church visible again upon what they had seen of the invisible?

But this re-manifestation of the great atonement has not escaped an analogous desecration. To analyze the Insight of Faith, and state it in formulas was a necessity, whence systematic theologies. These were at first instinct with the spiritual life of those who drew them up. But man is weak and hath the treasure in earthen vessels. Systematic theology has become in its turn a tomb in which men enter to die with Christ, but out of which they do not rise with him.

Therefore the profane have triumphed and blasphemed the Son. No longer confining their ridicule to the Catholic Church, which would have made the whole earth the tomb of Jesus; they place below it the Protestant Church, which has made its own declarations of faith such. In vain the ghosts that hover round the latter, fight in its defence; and summon to their aid, making common cause with, the ghosts that have so long defended the more magnificent one. The young men of this generation are turning away from both the ghostly armies. Retreating upon their instincts as made known in their respective individualities, they say, "We have passions and affections, will and power. We seem, it is true, to be rounded in by circumstance and death. But this may be our illusion. Let us fall back on ourselves, and following our own stream of life up to its source, we shall find our God." Some of them add, "perchance we ourselves are *He!*"

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<sup>8</sup> Timothy. 4: 8.

Hence the nineteenth century with its Introverted Life. This pervades all classes of men. Naturalists take up the phenomena as they are, and begin to analyze. With iron consecutiveness, they go from circumference, seeking a centre which no one has as yet found, although the circumference at which he began was an impalpable particle of the most simple sub. stance yet discovered by victorious analysis. Poets themselves, making the imagery by which they are to manifest themselves the suicidal instrument, turn inward, and with the self torturing impulse of madness, expose their inmost heart-strings as an Æolian lyre for all the winds of heaven to play on. The story tellers of antiquity and the middle ages give place to philosophers of history, who, making the characters of past times their wire-puppets, perform by their agency "mysteries" of politics and religion, which they still call history. The great Goethe, prince of modern literature, involving in his many sided nature the powers of naturalist, poet, and philosopher of history, has organized into a system, not only the method of self inspection, but an art of life founded on the observations taken; and the hope of the world, young men and maidens are rushing to seize the ready made instruments. These they wield with more or less skill, some being crushed at once with their weight, and others feeling them so light and so like playthings in their hands, that they cannot set themselves seriously to work with them.

But it is in philosophy, and especially in theology, that introversion has made the wildest waste. It was not long before the human soul itself became a phenomenon, which, in spite of highest God must fade away from human consciousness into absolute being. For God is not free to *create*, in the old fashioned sense of the term, but only to manifest. This individual being of ours is nothing but an illusion. There is no individual The word itself is a misnomer. The only religion is to cease to be conscious of individuality. Why do we prate of theology. Words about God! We may know no God, but in so far as we cast, now and then, a backward look upon the highest in ourselves. And this we had best not do, lest it shut our eyes to our own future, which is a higher God, whom we find in whatever single thing our hand findeth to do, and our heart to love; for all things are indifferent.

This brief and perhaps extreme statement of the spirit of the age, will sufficiently suit my present purpose. What now are we to do about it? The spirit of the age is the actual stage of the life of humanity. It is not to be set aside by disquisitions upon it. No matter how bad it is here it is—and here are we in the midst of it, breathing it in at every pore; pouring it out with every word and look.

It cannot be all bad. Humanity is not only the creature of God, but as I have said, it is the redeemed creature of God. There is a principle of true life making progress in the race for which Christ died, however individuals may disown and fall away from it to perish. Introversion has right. Some more of the life of God is in all men, in that Jesus has lived When the Son of Man was lifted up he did draw all men to him. He has preached to the spirits in prison. When he rose from the dead, "those that were in their graves awoke and were seen of many brethren."

Look at the Anti-christians of the eighteenth century. Amidst all their ghastly dissipations, dreary misanthropies, thin theories of virtue, what glimpses of the well-being of society, of the immutableness of truth, of the perfectibility of the species! It were worth while for some German mouser, to glean out *der Christlich in Atheismus und Pantheismus*, as Ackermann gleaned out *der Christlich in Plato*. Even this would show that the life of humanity, though as yet so few of its individuals have learnt and entered into its secret, has heard the voice of free grace, and grown through Christ in God. It becomes more and more venerable; to the eye turned inward, more and more of the *rich painful depths of the human heart* come into the reconciling light of wisdom and love.

But so much the greater is each man's danger of not personally entering into life ETERNAL. AS he sinks deep, so much the more needs he to build high. It is no matter how great, how unsearchably great he may find and acknowledge the life to be which he shares and lives, let him only never forget that God lives absolutely above, and in some respects *essentially antagonistic to this life*. With this awful, chastening thought ever upon him; this thought, which is the secret of worship; without which the forms of worship, be they ever so inward, be they only the meditations of the heart, are mere forms, hindrances, dead works, destroying the Faith which is the evidence of things hoped for; self-inspection may be robbed of its dangers, introversion not lead inevitably to Death.

This is the truth which should be preached to this age. Not only the Pantheistic, Deistic, Atheistic philosophers, not only the Satanic school of poets, and their progeny the sentimentalists, not only the many-sided literati of the Goethean clique are in this sense "living without God in the world," and so dying; but also no inconsiderable portion of the Church of Christ so called. With the name of God on their lips, these men and women see only the creation of their own minds, a gigantic *man*, subject to much of what subjects themselves:

"Of its own beauty is the mind diseased,  
And fevers into false creation."

Their secret and sincere worship is a trance of luxurious contemplation of their own selves magnified, (which they call idealized.<sup>9</sup>)

Hence Quietism, the moral issue of introversion, in all ages. It does not appear first now, as the result of what has been called transcendentalism. It is even older than angel Fenelon, and the fair saint Guyon. It is the necessary offspring of the Church, whose work it was, to build all the glories and beauties of this world into the tomb of Jesus. Because man cannot bury his soul, but only his body; the Catholic Church has always had its mystical pole. But mysticism is as much opposed to genuine worship as materialism. Fenelon unconsciously checks worship as much as the Pantheist can do, when he defines prayer to be "the state of the heart towards God," and counsels cessation of intellectual activity in order to its being perfect. If worship is merely a state of the heart, its highest transports imply only the innate excellence of the heart, and no progress. But without previous comparison, how shall the prayer be made for God to change the heart into a better heart? What is to be done with the heart not Godward, but conscious that it is returning upon itself in selfishness, even when it finds in itself least to love and honor. And is not God free to come before the mind, and shining into it with antagonistic light, show it its own deformity and poverty, until it is fain to cry out for mercy and peace? I hear it said this is a very outward way for God to come to man. It is no more outward than for Him to come behind man, as the mystic holds that he does, to quicken his energies only. But, in the latter case, man is treated as the vegetable and animal creation is, and not as an INTELLIGENCE. This ought to be considered deeply.

There are some persons who must approach spiritual religion by sensibility and influence, rather than by pure Thought. To such, St. Augustine, who gives the whole process in a personal history, will be of use. Nor is he without great value to the original minds. In his struggles with the Manichæan heresy, he shows the difference between a humble worship of God, which waits upon Him, to know what the truth is; and a proud worship of Him, such

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<sup>9</sup> *Idea*, in the sense in which it was used when that verb was made, is really denied by this age. It no longer means the *seen*, for *to see* implies to *look out*, and the men of the time do not believe in the outwardness of the spiritual. That they are conscious of no antagonism between themselves and their God, is their own voucher to themselves for their being in the way of life. They know not that this is the "savour of death unto death." "*When the light that is in us is darkened, how great is that darkness!*"

as Satan would have liked to render, which, having decided what the truth shall be, attributes the same to God, as its form of service.

Prayer is, not merely a spiritual act, but is justly and mainly an intellectual act.<sup>10</sup> It presupposes sight of at least two, ourselves and our God. It presupposes a judgement of discrepancy between these two. In its first essays it is not spiritual at all perhaps. It is cold. But the blessing of God is upon it by everlasting decree. The more deeply *intelligent* it be, comes, the more is the spirit quickened. The Holy Ghost comes by the prayer of faith, and sanctifies the soul more and more forever. St. Augustine's "Confessions" are one long prayer, and the most remarkable ever recorded of human experience. Never for one moment does he descend into a meeching humility, which does injustice to God's gifts either of nature or grace; and, on the other hand, never for one moment, in the highest transports of religious enjoyment, does he forget that worship is an aspiration towards a Being essentially above himself. So there is life from beginning to end of this prayer. So we feel ourselves chastened and invigorated as we follow out his full expressions. So we rise from the book to pray for ourselves, without any fear of exhausting the impulse. But it is not my purpose to deify St. Augustine. Though he worshipped God, and the record of his worship is quite unparalleled in human memoirs, I see that the circumstances of his peculiar experience led him in some degree out of the simplicity that was in Christ. It is not in the confessions that his view of the sacraments is most offensively brought out. He was not himself baptized till he was a believer, and the act signified something; and we hardly advert to his expression of his childish desires to have been baptized in his infancy, or to his sympathy with the involuntary baptism of his friend in a swoon.

But in his later years he became very distinctly the champion of the ordinances as sacraments; and, as a consequence, of the application of baptism to infants, thereby vitiating the organization of the Church; implanting in it a principle of inertia that disorders and corrupts it.

For the use of baptism as a sacrament, especially the baptism of infants that grows out of it, is not a matter of small importance. It attacks the vital principle of Christianity, viz: that we enter into eternal life only by the reception of the truth revealed in Jesus Christ's death and resurrection. We must have a glimpse of what primal truth is, so far as to see that God pardons those who see how he can pardon, or there is in effect no revelation for us. This insight is the only faith which sees the ordinances nailed to the cross of Christ, and by it the soul is made free from the necessity of sacraments. This faith, which an infant is incapable of, which many men seem to live and die without attaining unto, is the individuals entrance into Life Eternal, and is the qualification for his baptism—a rite that is initiatory into nothing more, (or *less*,) than the duties and work of the Church visible, to which it is given to preach the kingdom of heaven on earth, in all the ages of time.

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<sup>10</sup> In these days of vagueness and absence of definition, this may seem to some a distinction without a difference. Intellect, however, means our seeing what is brought before us by another will than our own. Its only condition is attention. And this very *attention* may be involuntary by reason of the power of the object. Spirituality implies the totality of the soul's activity. Spirituality, therefore, includes intellect, and to aim at it independent of the intellect, or by other means than the intellect, is to miss it entirely. The history of mystical sects proves this. They always decline into moral corruption, just in proportion to the purity of the mysticism. "Nature is the most brilliant of wits," and steals upon those who would deny her existence, or call her by the awful name of God, with a truly devilish repartee. It takes the whole redeemed Image of God to master her. Not only the love, but the wisdom also, are necessary to virtue, even as there must be the Son as well as the Father in God, for the procession of the Holy Spirit. Hence the significance of Christ's warning to come in by *the door*.

I wish you would observe this last sentence; for all persons, not Baptists, seem to think we attach more, not less superstitious feeling to this rite than other sects. We do not think it has any efficacy on the salvation of the baptized person, for we must be already saved as it were, in order to its being applied with any propriety. Nevertheless, we believe it to be of perpetual obligation upon earth, because it is formative of a *visible* Church, that carries on the office of Christ incarnate. Tremendous evils, all those evils which are shaking the Augustinian Church, whether called Catholic or Protestant, to its foundations, are the growth of that principle of which infant baptism is the most striking expression. The bride of the Lord Jesus should doubtless open motherly arms to all the race for which the bridegroom died, and rising, called to his bosom. But, first of all, she should see to her own purity, and admit none to work in her name, who have not been manifestly called and chosen by him, who says to the greatest sinners, "Whosoever cometh unto me I will in no wise cast out," and who promises purification to all, on the easy condition that they come in at the door, which is himself. But when the Church admitted into her bosom all the children of nature; seized upon them indeed at their birth, or whenever their rulers were brought to acknowledge her authority, in never so outward a manner, the strict rules of government that St. Paul set forth to the churches of his day, became no longer applicable with any propriety. The good mother then instantly became a stern tyrant, as she could not but do, with so wild and tumultuous a house to govern. The utmost threatenings of the wrath of God, against the rebellious and the apostate, were poured out to check little children in their first experiments upon nature, and to tyrannise over the yet unconverted worshippers of other gods, who had never acknowledged the God and Father of our Lord Jesus Christ with any intelligence; but because their rulers were converted, were forced parrot-like to name his name with devils; doing homage to Him only as stronger than they!

A little reflection will show that all this was inevitably the result of baptising other than believers, and making the Church visible responsible for them. The great distinction, grown at last into a distinction like caste, between the clergy and laity, was a remote but also inevitable growth of the same principle. It being manifest that there must be some authoritative vehicle of revealed truth, and the body of the Church no longer holding it, the higher orders of the clergy were necessarily sequestered to become its depository.

But these are not all the evils. The Scriptures of the New Testament, so rich even in circumstantial direction, as to the mode of procedure in the churches, were all wrong when it came to be applied to an organization so radically different from the Pauline as was the Augustinian. No wonder it was found not convenient for the laity to have in their hands such a document of the original plan. No wonder that a body of tradition was found necessary in subsequent times, to explain away and to modify its severe requirements!

It is admitted that corruptions increased preposterously, and at last the Church grew so manifestly monstrous, that human nature could bear it no longer, and the Reformation took place. The most crying abuses were then lopped off, and Luther and his associates made a great stride toward scriptural purity. But Luther, and Calvin, and all of them, were smaller men than St. Augustine. They recovered themselves from the spirit of Romanism only so far as to go back to *his* degree of progress, and again found the Church theoretically upon faith and holiness. But they admitted in their practice the germ of the old error. Even the Puritans very generally baptised their children; making the misunderstood Church of God a prison-house of young nature, instead of the refuge of purified natures which, having overcome the world in their own particular instance, would fain become a part of the body and voice of the Saviour, who had called them, and clothed them with himself, "to seek and save that which is lost."

The consequence of all this short coming was, that the Protestant churches became so many little Popedoms, and if oral tradition, the human wisdom of times past, was no longer used

to sophisticate the great rule of faith and practice, and make its Church regulations, and its enunciations of truth, tally with these new organizations,—yet the human wisdom of present times, in the form of ecclesiastical treatises and commentaries on the Scriptures, took away from the private Christian his reliance upon his own common sense, enlightened by the Spirit's answer to prayer.

But these heresies, which St. Augustine introduced into ecclesiastical matters, do not much appear in "The Confessions," which are the history of his personal experience, so clearly told, so plainly evincing the operations of the Spirit of God in one instance, as must necessarily be a valuable fund of knowledge to all those whose thoughts need pastoral leading. For the great features of religious experience are always the same. There must always be a perception of the creature's own sins, and of the secret of sin which lies in his falling back on his own individuality for his law. There must also be a perception of God's law antagonistic to this movement. There will be more or less pain in the perception of these two facts, according to the temperament of the individual, and the degree to which the creature has moved away from the path of true life, before the light shone. But the pain is a weakness, and not to be indulged or gloried in. St. Augustine's suffering was indeed great, and he describes it with so much dignity and depth of truth, that he commands the full attention of his reader, and is therefore likely to awaken in him a profound realization of want. Then comes the intelligent and complete prostration of the creature before the Creator. He sees his own nature, and God's nature also in Jesus Christ; and the soul is surrendered to the love which overwhelms it for a season with wonder and transport, then clothes it with the Righteousness and Wisdom of that very Law which once terrified it with its infinite requisitions, but now sends it forth upon the theatre of the world conquering and to conquer. Never was the story better told than by St. Augustine, nor ever, as we have already said, could it be more timely than now, when new forms of the Manichæan error on one side, and Mysticism on the other, prevail far and wide. The fitness of the medicament to the disease of the times, brought it forth.

(To be continued.)

DOCTRINE OF LIFE.  
LETTER FROM A BAPTIST.  
(Continued From page 180, No. V.)

[*The Present*. Jan 15, 1844, p. 242.]

BUT the republication of no past individual experience may cure the disease of an age. A new scientific statement of Eternal Truth is ever necessary, as a point of departure for the thinkers who are to embody the spirit of the next age. Without making great pretension, such, I think, is the little volume called the "Doctrine of Life;" in the short compass of whose 72 pages is dealt a blow at each of the Mother Errors that have led our time astray. And this is done with a calm consciousness of reserved power in the author, that promises something hereafter.

The first chapter, if I understand it aright, makes the word Life convertible with freedom; for it declares Life to exist in man by his intelligence. Divine Life implies that there is absolute Being, self-intelligent; wherefore it is Power absolutely free. Human Life is not absolutely free, because human intelligence is not absolute, but progressive, according as God freely manifests himself. Human Life is limited, in as much as it is dependent for its form and degree upon what is perceived; and free only so far as it is intelligent of God. The soul is by necessity influenced, but *it exists to be influenced*. In other words, Man exists, but exists in

relations. If he is not omnipotent, yet under God he has a freedom not measurable by himself. In so far as he is free, he acts in Eternity, and this action in Eternity is no less Human Life, than his action in time and space.

Life in this definition is distinguished from Being. It is the manifestation of Being. And the much vexed question of the freedom of the human will is put to rest by being precluded. Freedom is to be predicated not of the *will* of man, but of MAN. Man's *will* is determined by motives, his own activity of nature being one motive, which prevails over all others just so far as he is intelligent of God. For, to act according to God's Wisdom is to act without possibility of obstruction, which unobstructed action is FREEDOM. Thus is vindicated the philosophical accuracy of the exclamation of the Apostle, "Where the Spirit of the Lord is, there is Liberty."—(See note at the end of the article.)

In this chapter, on the tenth page, is the following sentence: "If we confine our attention exclusively to the actor, neglecting the object of the action, and proceed to build a system upon this partial view, *we find no means of going from the man to his manifestations, and the very term actor becomes absurd.*" Here is touched the vital error of Mysticism, and its inevitable result of Quietism. Mysticism begins with making God the only Being, and annihilating human life. It seems to itself to destroy the human will, for it persists in refusing to look at man in any relation but the immediate relation to God. It ends, inevitably, in calling by the awful name of God, the principle of human activity, which survives as a life-in-death, when it is not life-in-life; and the eyes being turned inward upon it, spiritual suicide takes place. In losing infinite object, there is soon no motive; and Quietism is the result, till at last there is no gleam of intelligence left!

It is curious to see the development of Quietism, by this process, in different quarters. The first mystic is seldom practically a quietist, because there is generally in him a great individual nature, which has absorbed all the life of humanity hitherto developed. Thus Goethe, the great mystic of art, was the most industrious and laborious of men, to the latest day of his long life. Endowed with the finest senses, alive by his constitution to every department of nature, his mystical theory served just to strike the balance, and keep him incessantly busy, without allowing him to exhaust himself in any direction. But the moral indifference on which he plumed himself, as if he would be greater than the God whom we worship as the Moral Governor, was the only form of Quietism to which he attained, or rather sank. Into this sublime indifferency to good and evil, his infatuated followers easily enter, but without bringing to pass the surprising amount of work, which gave respectability to the earthly existence of their master, who, living in an age of Revolutions, despised the path of heroism; Who can say what Germany had been at this moment among the nations, had Goethe looked, for one moment, into the Transcendental objective, and made himself its servant? But the Lord maketh the inertia as well as the wrath of man to praise him. He who would not serve in Heaven is made manifest Ruler in Hell; and becomes the diagram by which the servants of God, of much humbler intellectual gift, may illustrate the problems of his age. He is a complete exemplification of the specific godlessness of his time; yet, in what he is, he shows how far the race, as a race, is redeemed above the brute. Had not Jesus of Nazareth lived, and by his life made God manifest to Europe for 1800 years,—Goethe, with his subjective method and theoretical Quietism, had never been what he was. Unconsciously he preached not a little of Christianity, though he was himself a cast away, if we may judge by St. Paul's standard.

Neither was the father of the Transcendental Philosophy, himself a Quietist. When Kant had destroyed the "means of going from the actor to his manifestations," by his critique of the Pure Reason, he was fain to vindicate the Life of man, by his "Moral Imperative," and the like. His followers were more strictly consecutive; and Fichte, with his absolute Idealism, Jacobi, with his morality of sentiment, and later disciples, and new masters, with their

*werdende* God, casting away this anomalous "moral imperative," leave individual man aghast in absolute Quietism, which is surely his wisest position in the premises; for until his God is fairly alive, it is a great impudence for him to be!

Religious mystics, also, that have developed Quietism as their theory of morals, have been hindered from practising it, by means of the persecutions to which they have been subjected, in a world only half right in its judgment of them. It is no inconsiderable *action*, to bear persecution with dignity and success; and it greatly interrupts the process of introversion. In fact, it gives occasion for just that struggle, in which, according to our author, LIFE consists. But the disciples and children of the mystics, who are freed from persecution by their numbers, or by the praise the martyrdoms of their leaders have gained for them, generally manifest the legitimate result of the mistake in principle. Every mystical sect that has been left free to unfold itself from itself, has ended in manifest corruption, or spiritual death, from the first monachism to shakerism. Man is only free from the bondage of his passions by his Intelligence, which, in its highest sense, always implies that he lives in somewhat higher than he is. More and more spiritual by inheritance, he must still look ever into the transcending objective, which he can henceforth only do through Christ, who calls him to act with him, as soon as he is personally reconciled, by having entered into his death. The reward of the faithful steward of the ten talents is service, (for government is service,) by ten cities. True life is more and more action, and Quietism is only another name for death.

This view of the nature of life, prepares us to understand the author's analysis of consciousness. Consciousness is not only the perception of one force, but of two, the subject and object, involved in a third, which freely creates these two finites. We are no more sure of our own existence, than of the existence of the External world; and we cannot go a step in thought beyond the simultaneous perception of the subjective and objective, without implying a perception of the Infinite Being, who bears the same relation to the two finites, that we bear to our own thoughts. In short, consciousness is our intelligence of ourselves in our primal relations. We see ourselves intelligent, for we see that we see, by seeing *what* we see.

The World of Time is the next great question to which our author applies himself. No chapter in the book is so surprising as this, for its brief comprehensiveness. Read Brown's laborious evolution of the notion of time from the sensation of touch, in his lectures on Intellectual Philosophy; and St. Augustine's long disquisitions upon the first verses of Genesis, in the last books of "the confessions," and it will be easier to appreciate the clearness and force of mind that has made this simple statement. It evinces the power of thinking without words, which is an indispensable condition of a man's commanding his own age. *The soul* has its being in Eternity, he says, but *lives in time*. Time is a name for the accumulation of the facts of memory. Our Life is measured out to us by our memory.

In this chapter, we must observe, that the word *ideas* is used in the colloquial sense, so that when memory is said to consist of "ideas which we have *lived* into existence," we must not understand the Platonic Ideas, synonymous with the *logos* of the New Testament, and the Hebrew *Wisdom of God*; but rather what the author elsewhere (pp. 13, 14,) calls notions. In the next chapter, for Idea, Logos, Wisdom of God, we find he has substituted the word *Principle*. And this is, perhaps, the wiser nomenclature, for the colloquial use, according to its etymology, of the word principle, renders it definite.

The fourth chapter states that Principles are constitutive of the transcendental world, strictly speaking; and demonstrates that the transcendental world is objective, as strictly as the material world is objective. It concludes that *man lives at once in three worlds, the world of space, the world of time, and the world transcending space and time; in other words, the world of eternity*.

On this objectivity of the transcendental world, simply and clearly stated, every one must take his stand who would not surrender himself to perish in the age into which he was born, but stand over and criticise it. Whether it belongs to Mr. Greene's genius to make use of it in criticising the literary, artistic, and political life of our times, yet remains to be proved; and will, in some degree, depend upon his disposition and leisure to make himself master of details in these various departments. But there are some who find his abstract statements full of suggestion, and to whom his *method* is a guiding light, for which they are grateful. In the book before us, which gives us all that we have a right to know of him as an author, he only makes a few theological applications, which I will now very briefly consider.

From the triplicity of man, manifested in consciousness, he goes directly to the Trinity of God; and, even in the erroneous Sabellian statement finds a truth, as he says, which has caused it "to be perpetuated thirteen centuries." This truth he promises to bring out distinctly in his chapter on the Atonement. Perhaps he hardly redeems his pledge. He thought it too obvious to dwell upon, it may be; but if he will allow himself to be counselled, in the art of authorship, I would say that he must not trust too much to the intelligence of his readers. There is very little voluntary thought to be relied on, in the puny thinkers, or rather reveriers of every day.

Tritheism he despatches in one paragraph; which is enough room to give to it, in a book that pre-supposes some reasoning power in the person who has read to the 28th page. But should he ever find himself speaking from the pulpit, or in pastoral conversation, he will learn that there is need of some considerable instruction, in order to do away a not uncommon view of the Trinity, which obscures to multitudes the fact of the Unity of God.

Lastly, he speaks of Unitarianism, which denies all triplicity of the Divine Nature; and he declares that by this, it denies all LIFE to God. This part of the subject needs, for Unitarians at least, more full illustration. Unitarianism is too important an error, and has too intimate relations with the intellectual vices of our times, both as effect and cause, to be dismissed in so summary a manner. Few minds that are in its toils have the intellectual acumen, to make, without assistance, that analysis which shows that in the last analysis "it is in no wise different from naked atheism!" And besides, the persons who hold it as their speculative creed, are, as we have seen, inheritors of much of that spiritual life which has grown up, by the Trinitarian Church. I do, indeed, believe it can be proved to a demonstration, that there is no worship possible, but of a Triune God, and that there is no devout man who calls himself Unitarian, but would find, could he analyse his own mental acts, that just as far as he worships, he is a Trinitarian, and all that he lacks of the spirit of worship, is to be resolved into the hindrances produced by this Unitarian formula. But, like Mr. Greene, I must pass by this, at this time, with the mere statement of my conviction, though I should like to resume it at another time.

Having assumed that God is alive, according to the sense of the word Life, as defined in the first chapter; and that the difference of the life of the Creator from that of the creature, consists in God's having the highest object in Himself, and so being self-existent, while man has it out of himself, he proceeds to show, that the very assertion that God *lives*, is the assertion of his *triplicity*; while the declaration that he has his object in himself, is the assertion that his triplicity is in *Unity*. His quotations from Scripture, in this point of the argument, seem to me luminous by their position in it. And if any person finds it difficult to seize the force of the doctrine of the Trinity, I advise him to take up the formula hypothetically, and read in St. John all those apparently mystical passages where Jesus' life in God, and God's life in him, and the true life of man in them, are spoken of: we think he will speedily conclude, that according to St. John at least, the God and Father of our Lord Jesus Christ is a Trinity, made manifest in the life, death, and resurrection of Jesus.

In Jesus Christ, (that is, in the *incarnate* wisdom of God, the Logos, the Platonic Ideas,) God and man meet and live one life. For, as the old Theologians used to say, "God contemplates his own glory in the face of the Son;" and, as Jesus told Philip, "Whoever hath seen the Son hath seen the Father." The Holy Ghost, which sanctifieth the soul of the believer, proceedeth from the Father AND the Son. And so Coleridge, when asked by the late Dr. Channing to state the Trinity, which he declared to be the Perfection of Reason, said, "it is God the Thinker, God the object of his own Thought, and the relation between them, in which man finds his life." Mr. Greene's is a fuller and less technical repetition of the old formulas, and avoids the ambiguities which have given rise to Tritheism and Sabellianism, and by reaction perhaps, to Unitarianism itself.

Having settled his theology in the three words, *triplicity in unity*, he proceeds to a consideration of the fact of the Fall.

It is by the Fall, human nature began to exist. Man could hardly be said to live at all, till he was divided from the life of God, by going into the finite object, thereby seeing himself to be a force. To gainsay God, and ask, "Why didst thou not make me *all*, instead of a *part* of thy creation? that which I am not, is the complement of myself," was the prevailing temptation. That man is capable of this blasphemy, proves him the image of God, and imposes on him the obligation to vindicate that image. This he can in nowise do, of himself, for the blasphemy by which he begins to live, turns him away from the Love that created and would redeem him; and his want of Love blinds his eye to truth, and this defective intelligence reacting, enfeebles the activity of his nature; and so he revolves in a vicious circle, forever dying. This is what the Church means by its doctrine of *total depravity*, which implies that there is no perfection for the intelligent creature, but that He who created, should redeem him, with Himself.

Mr. Greene states the fact of the fall with his accustomed succinctness, and very well illustrates it. He does not go into the origin of Evil metaphysically, but is content with showing, historically, how the fall of one became the fall of the whole race, by the very nature of created life. Men could not be put into social relations without influencing each other with their death.

Our philosopher becomes a poet, in stating the fact of the Fall. In the latter part of this chapter, we hear the harp of the old Hebrew. "And God cursed the ground for man's sake, because he had departed from the way of life."

But we remonstrate with Mr. Greene, that, in stating how and when the measure of iniquity was full, he deals only in generalities, and does not open upon his readers all the terrible significance of the crucifixion of Christ by those he came to save, as an illustration of that essential limitation of human nature, which the Church has called *total depravity*, and which calls the God of all mercy to reveal himself to his lost creature, in the intelligible garment of suffering humanity. To view the crucifixion of Christ aright, as an objective fact of the world's history, we should regard it as an act of the race, considered as an individual. Alas, for poor humanity! It had gone so far astray from its Creator, that it could not recognise Him even when He came to its every affection and faculty, in the human form of tenderest sympathy, of kindest, most patient instruction, of long suffering even unto death. The very light that was in it was darkness; for in the name of God it was, that it blasphemed and laid murderous hands on the perfect manifestation of the Divine in human life. Such was the crucifixion in the world's history. And in the history of every individual, is there not precisely the same crucifixion of Christ? Is it not universal experience, that, by reason of the darkness that is in us, while we are realising our own individuality, we reject, and misconceive, blaspheme, and attempt to destroy some principle which would lead us into

life? He who is not conscious of some degree of this, has not lived to know himself: Well will it be for him, if he do not fall into some outward act, equivalent to the betraying of his master by Judas, or to the cruel scourging and crucifying torture of him by the Roman soldiery, and madly taunting Jews. Let him pray for restraining grace. And should he be constrained soon to pray for redeeming mercy; then, for his encouragement and relief, he may hear the Divine Wisdom cry to the Divine Love, "Father, forgive them, they know not what they do." Do not these memorable words signify, that the very extremity of the sin, becomes, with the Divine Wisdom and Goodness, the motive for pardon? If not—what do they signify?

The chapter on the Atonement is introduced by a chapter headed, "A Law of Life." This consists of some illustrations of the law, which is thus enunciated as a general truth: "*Whoever would infuse a higher life into the race, must himself suffer to an amount commensurate with the amount of life to be communicated.*" The word *suffer*, here, is taken in a very general sense. It means, to be reacted upon.

But I will proceed no further in the synopsis of this book. The doctrine of the atonement is taken up but in one point of view, and that, the one which admits of least unfolding to the heart. It is necessary to make severe scientific statements also, of the doctrines of grace. Mr. Greene must give us another treatise on this subject. I hope also from him a work on church organisation and government. The organization of the Baptist Churches, in their primal form and severity, can alone preserve and sanctify the principle of Individualism, which *not* drawn by the Father to the Son, not sanctified by the Holy Spirit that proceedeth from the Father and the Son, is a principle of everlasting disunion; and, as Mr. Brownson has said; "the very Satan walking in our midst."

This organization ensures strictness, without necessitating bigotry; power, without excluding individual life; and love, without indulgence. Therefore it needs not "to strive and cry in the streets," but, like St. Paul, "all things to all men," (in the pure and not the base sense of those words,) shall be mighty to seek and to save those who are elected to the Church on earth by the sovereign grace of God; and even to preach, like its master, "to the spirits in prison."

BOSTON, *Mass.*, 1843.

NOTE.—Both Mr. Brownson and the *Christian World* have accused Mr. Greene of involuntary *fatality* in this first chapter, notwithstanding his disclaimer. And perhaps he has given undue prominence to the objective element of life. In a subsequent writing he has spoken more clearly. "Life is a passage of cause into act. But here we must not confound a cause with an instrument, which is sometimes called a second cause. Man, however, is a relative cause, and cannot pass into act without the concurrence of other relative causes. The causative force, which is the subjective element of life, is the ground of freedom. The progress from the lower forms of life to the human is not completed till the life includes the relations of intelligence, or, in other words, communion with the Logos. To *live*, is to be free; and as intelligence is necessary to human life, it is essential to freedom. "This is the light which enlighteneth every man," &c.