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Wars would be the consequence, with all their accompaniments — armor, horsemanship, means of attacking and defending cities, ships, etc. Then these warlike exploits must be recorded and perpetuated. Happily the country abounded with the materials of writing. The great deeds of kings and warriors could be engraven with an iron pen and lead in the rock forever. The hardest and most beautiful granite, in inexhaustible quantity, was perfectly accessible, while the religion had provided a learned class, who had leisure and skill to hold the pen of ready writers. In short, such facilities, operating on a portion of the human race highly endowed, originally very susceptible to impression, and undoubtedly migrating with many advantages from the oldest seat of civilization, may be sufficient to account for the speedy and extraordinary growth of Egyptian art and civilization, and render it unnecessary to suppose that the “old empire,” or the earliest dynasties of Manetho, belonged to the “middle ages of mankind.” At least, the phenomena do not render such an hypothesis indispensable.

ARTICLE VI.

THE INTERNAL AND EXTERNAL ELEMENT OF RELIGION.

By Rev. James W. Ward, Abington, Mass.

SYSTEMS of religion very dissimilar in character have, at different times and places, prevailed in the world. They have all, however, been alike in one particular, viz. the profession of two grand elemental principles — an internal and an external one; and the difference between them has arisen mainly from the different proportion in which these two elements have been combined. It is true in the moral as in the natural world, that the same elements, when united in different proportions, produce compounds whose characteristics are not only unlike, but even opposite to each other. As alcohol and sugar, the one poisonous and the other nutritious, are formed, by combining in different proportions the same original elements (carbon, oxygen, and hydrogen), so paganism and Christianity, the one a baseless fabric of hope, and the other the power of God unto salvation, are formed by the union, in different proportions, of *internalism* and *externalism*, or faith and form. These two elements possess each its

own peculiar characteristics, and are easily distinguishable the one from the other. They differ in their *nature*, the one being spiritual and the other material. As all religion is action of some kind — the one is the action of the *soul*, and the other that of the *body*. The one consists in prayers, penances, prostrations, baptisms, bands, cows, mosques, temples — all the work of the outward man and all pertaining to that *bodily* exercise which profiteth nothing; while the other consists in penitence, faith, hope, love, and other *internal* exercises which, when directed to their proper objects and duly combined, constitute that *godliness* which is profitable to all things, having the promise of two worlds, the present and the coming. They differ, too, in their *permanence*; the one being transient, and the other abiding forever. The altars on which the patriarchs sacrificed the victim and the incense; the temples of Solomon and Herod, in which kings, priests, and people paid their devotions; the linen ephod and the breastplate of the high priest; the show-bread and the ark of the testimony; the *externals* of the Jewish economy, have long since passed away. But the spiritual emotions, the reverence, love, and joy which these outward acts and objects tended to awaken and deepen, still live, and will live as long as the redeemed souls of patriarchs and prophets shall continue to bow and worship around the eternal throne. Whatever acts, then, are performed by the bodily organs, and must cease to be performed when the body crumbles to decay, belong to *externalism*. But those which are the product of the mind, and may be produced wherever mind exists, whether connected with the body or not, whether in this mixed state of being, or in a purely spiritual condition, pertain to the internal element of religion. The two are as radically distinct as an animal of earth and an angel of heaven; but in our present state they live together and form one perfect whole, just as do the body and soul of man.

Into every system of religion which has appeared among men, both these elements have gained admission. The Christian religion is unquestionably the most purely spiritual of any that has ever been offered to the world. And yet Christianity has her external forms, her church organizations, her eucharist, her baptismal rite, her sacred temples, her gathered congregations, and her sabbath festivals. Still more emphatically all this was true of the Mosaic dispensation. Its sacrificial offerings, its utensils of service, its priestly garments, were all prescribed with the most punctilious particularity; so that it would almost seem as if the acceptance of the worshipper with God, depended on the age of the lamb he offered, and the very salvation of a tribe, on the number of stones in the high priest's breastplate. And

yet all this precision in the external element of religion was the appointment of Heaven, and as *really* required by God as the homage of the heart. The discharge of the outward service was the only manifested proof of the performance of the inward ; an evidence not, it is true, perfectly infallible, but the very best which the nature of the case allowed. " And if, from the Jewish ritual, we turn to the systems of *pagan* worship, we shall find that the temple, the altar, the holocaust, and the image, have nearly exiled all idea of spirit alike from the *mode* and the *object* of worship ; thus apparently rendering both the being adored and the adoration itself purely material. Still however there is even in paganism, where we should least expect to find it, a spiritual element remaining. In most cases, the idolator does not pay his worship to the carved wood or chiselled stone, but to the living spirit which, as he thinks, inhabits it. And to this spirit, a deity of his own, the product of his hopes and fears, but still a spirit, though possessed of like passions with himself, he pays a semi-spiritual service. He renders it fear and reverence, and reposes in it a partial, if not a perfect faith. And even where the degradation is so complete that the worshipper venerates the *material* image, he still exercises a species of *confidence* in his idol-god. He offers it not only a bleeding victim (it may be a lamb from his sheepcote, or a son from his hearthstone), but also the unseen yet more precious homage of blinded faith. And as the spiritual element enters, in some slight degree, into the grossest forms of paganism, so also, in a much fuller measure, is it found in Mohammedanism, Judaism, and the various types of Christianity. In fact, both these elements seem absolutely necessary to the very existence of every form of religion among men. As man is a twofold being, possessing both a soul and body, reason teaches that a system of religion for man should be suited to his compound nature. Its rules and precepts, its duties and services, should contemplate the improvement of his whole character. Its hopes and fears, its rewards and penalties should appeal to both parts of his double manhood. So is it with the religion of nature, which requires him to discipline both the soul and the body, and rewards and punishes with both corporeal and spiritual pains and pleasures. And with the religion of nature, all true systems of revealed religion must perfectly harmonize, for the author of one is the author of both. A religion destitute of either the internal or external element, could find no abiding place among men. Without the former, it might answer for irrational animals ; without the latter, for incorporeal angels. But both are needed for man. If either could be dispensed with, it must be the external one. And We would not assert but that, were man a solitary being, holding no

connection with his fellow men, he might commune with his God in the spirit, without the utterance of words or the form of prayer. He might then, perhaps, worship God with the blue heavens for his only temple, and a penitent and filial heart for his only altar of sacrifice. But he does not dwell thus alone. He is a social being and must have a social religion. And for such a religion, an outward service is absolutely requisite. There must be a place and form of worship, an assembly of the people, and a church with its officers and sacraments. If a social religion is to abide with men, it must require not only an inward faith but an outward profession. The conditions of its promise must be, "he that believeth *and is baptized*, shall be saved." "If thou shalt believe in thy heart *and confess* with thy mouth the Lord Jesus, thou shalt be saved." (Rom. 10: 9.) Not, it may be, because the confession of the mouth, or the baptismal rite is, in all cases, absolutely necessary to individual salvation, but because they are necessary to the very existence of a social religion in the world, and the highest honor of its author among men. And not only are both elements essential to the life but also to the growth of any system of religion. Religion must be addressed to the eyes or ears before it can be received into the heart. It must consequently have its organized *externality* of propagandism. How can they hear without a preacher? How can they preach except they be sent? It must have its recorded principles, its active agents to take and promulgate them, its corporate bodies for sustaining the laborers, and its schools of doctrine to discipline and bring into action young men who, when they attempt to demolish delusive schemes of salvation and rear on their ruins a saving plan of hope, will shame neither themselves nor their cause. When a host goes forth to battle, it needs for success not only a courageous heart within, but also outward equipments, ammunition and arms. So if truth would wage successful war with error, she must take not only her internal spirit of love, but also her external panoply, her preachers and colporteurs, her Bibles and Tracts, and the whole array of moral machinery with which she is furnished for her conflict. In this matter Romanism is far wiser than Protestantism, or rather she makes her wisdom far more practical. To a great extent she affiliates her members, young and old, demanding of each a small weekly contribution. It may be only a penny, or a half-penny even, but grains make the globe; and from a source so seemingly insignificant, there would arise, in a Catholic country with a population equal to our own, a yearly revenue to the church of more than \$10,000,000. She gathers into her College of the Propaganda, at Rome, young men from every nation under heaven, from India, China,

and Japan, from Ethiopia and Greenland, initiates them into the mysteries of her religion, and prepares them, on their return to their native lands, to exert a commanding influence on their own countrymen. She employs extensive printing establishments to publish, in the various languages and dialects of men, tracts, catechisms and brief systems of doctrine, to be gratuitously circulated by her missionaries. Nor does she overlook what might at first seem insignificant means of success. She employs the talents of some of the most eminent artists of Rome, that city of sculpture and painting, in originating lithographs and engravings, illustrative of the doctrines and practices of her church. And these attractive pictures she scatters over the face of the earth, thus teaching, through the eye, thousands who have never learned the names or powers of alphabetic characters. Had Protestantism a tithe of her wisdom and zeal, with a religion so inherently diffusive, and commending itself, by its native truth, to the hearts and consciences of all men, she would soon plant her standard on every hill-top and in every vale, and all nations would welcome her peaceful reign.

For aggression, then, the external as well as the internal element is imperatively demanded. Like doctrine and practice, they are both absolutely necessary to the vitality, energy, and perfection of a religious system. Still they do not stand on the same ground, nor occupy an equally commanding position. Each has its own place; and it is a matter of no trifling consequence as to which predominates in our system, for on this point hinges the character of the system itself. The facts by which the appropriate place of each must be determined, are to be found in the nature of the elements themselves, and have been already considered. They are these: *first*, the one element has respect to the soul of man; the other, to his body; and *second*, the one is confined, in its action, to time; the other lives through eternity. As, then, the soul and eternity infinitely transcend, in importance, the body and time, so the permanent element of religion should stand infinitely above the temporary. The latter occupies its proper place only when it is subordinate and subservient to the former. In fact, it derives all its value from the relation it sustains and the support it yields to the spiritual element. It has, in itself, no intrinsic excellence. Like the moon, it shines only by borrowed light. Just so far as the ceremonials of the sabbath service are adapted to deepen the impression of divine truth on the mind, and bring the soul into conjunction and harmony with God, just so far they answer their legitimate end, and fulfil their appropriate office. But when the lofty dome of the cathedral vies with the arch of heaven, exciting feelings of sublime

wonder in the beholder, when the adornings of the walls, the speaking pictures, the lifelike statues; when the superbly rich and exquisitely tasteful paraphernalia of the chapels and altars attract the eyes and allure the imagination of those who enter, and lead them to forget in a contemplation of the works of man, the Creator and Governor of the universe, they have usurped a place to which they hold no valid title, and cease to answer their designed purpose in the economy of religion; the means are made superior to the end, the shadow has become the substance, the blossoms are chosen instead of the fruit. The general rule then is, the external must be kept subservient to the internal, and employed just so far and no farther than it promotes the spiritual welfare of the worshipper. In applying this rule, it will be found that some nations, some ages of the world, and some states of society, require a larger infusion of the external element than others. Man is sometimes denominated a demigod. But it is a title which, in his pride and vain aspiring, he assumes to himself. By nature he is ever an animal; and, in his native state, a savage animal. Hence we call the infancy of human society a savage state. In this condition, the mind is but slightly developed, and is mainly brought into subjection to the body. A religion adapted to such a state, must possess a larger share of the outward element than would be necessary for a community in which the grand object was to cultivate and polish the mind. Hence, when God gave a religion to his ancient covenant people, it was more encumbered with ceremonial observances than the system which they, in after times, became prepared to receive. Not many generations passed away, before the old system was found to be exceedingly burdensome, so that in the times of the gospel an inspired apostle, speaking of the ancient system, told the Jews of his day that neither they nor their fathers were able to bear its numberless ceremonies. And yet, no doubt, it was the system precisely adapted to the age and nation to which it was given, and admirably fitted to usher in a better order of things; it was the day-star which precedes the morning, the harbinger of that system which is emphatically a dispensation of the Spirit. And in this late age of the world, neither all the nations nor smaller communities are alike in mental culture and advancement. And hence some need more of the external element than others. They must all be taught the great duties of repentance towards God and faith in our Lord Jesus Christ. But all teaching must, of necessity, be given through the medium of outward signs and symbols. And some need much more of the illustrative, the figure and type, to obtain and retain the thought than do others. The progress of the art of communicating ideas by symbols, aptly illustrates the progress of re-

ligion in its struggles to emancipate itself from the contracting and burdensome influence of outward ceremonies. Just as mankind first communicated with each other only by rude pictures, then by hieroglyphics, using a circle for eternity, an eye for knowledge, etc., and afterwards advanced to the use of arbitrary marks for simple sounds, and a combination of these marks for words denoting objects; so the altar with its bleeding victim was first employed to teach that a spiritual sacrifice is needed for sin; afterwards, the cross conveyed to the mind the idea of that sacrifice; and, as mankind became more intellectual, they needed only the written page to learn the plan of atoning love. No fixed amount of each element can then be taken and a system of religion formed, which will answer for all ages and nations. Under the tendencies to which the world is subject, we hope the time will come when such a result will be. Under the influences at work to elevate the race, we rationally anticipate such a unity. Under the promises of the book of prophecy, we confidently wait for it, a time when the watchmen shall see eye to eye, and all shall know the Lord. But as the world now is, there will be and must be differences of religious systems, arising from the different proportion in which the two elements are combined. With some denominations, there will be more of form in the religious services than with others; and the only safe rule to be given or followed is, let each one proportion his form *inversely* to his intellectual advancement; let him receive just so much of the form as will most essentially aid in the cultivation of the graces of the spirit; let him have enough of the form to give life and freshness to the spirit; but let not the spirit be overwhelmed with religious ceremonials. Let the green fields enjoy the showers of the sky, but let them not be flooded with water.

Though these two elements ought to live together in perfect unity, the one, like the foot to the head, sweetly subject to the other, yet the external has ever been aspiring to the highest place and, like the ocean on the land, trenching on its limits. The flesh has lusted against the spirit, and they have lived together in perpetual warfare. In the garden of Eden, the external soon gained the mastery over the internal, and faith yielded to sight. And under the Jewish economy, a constant conflict was carried on between the spiritual service of Jehovah and Jewish formalism at one time, and pagan idolatry at another. The Israelites were ever prone to forget that anything more was required by God than the mere outward observances of the law, and to degenerate into mere *legalists*. They made clean the outside of the cup and platter, but neglected the weightier matters of truth, charity, and love of God. And when *legalism* had gained the ascendancy, the downward step

from that to idolatry was often short and easy. And so they exchanged the God seen by faith, and felt in the heart, for material gods, which they could see with their eyes and feel with their hands. And when the Messiah appeared and brought the spiritual element more distinctly before the men of his generation, it encountered the most violent and virulent resistance from the *legalism* of his Jewish brethren and the idolatry of the pagan world. It made progress among men only as it fought its way through seas of blood, and tracked its course with the corpses of its martyred teachers. He knew well that so it would be; and, anticipating the conflict, he said, "I came not to send peace upon the earth, but a sword." He understood the nature of the religion he propagated. He knew that it elevated the spirit to the chief place in its regard, and made the outward form a matter of comparatively trifling import. And when he sent out his religion to displace the ritual observances of his countrymen, and the grosser superstitions of heathenism, he forewarned its first propagators that it would meet with the most strenuous opposition from bigoted Jews and superstitious pagans. Both would resist and reject it, the one regarding it a falsehood and the other a folly; to the Jews it would be a stumbling-block, and to the Greeks foolishness; but to all who received it, it would be found a divinely constituted and effectual mode of saving men by purifying their spirits. Though the religion of Jesus, a religion of faith and love, continued to spread till it overran the whole known world, yet by the gradual decline of the spiritual element, it soon lost its chief life and glory. Despoiled of its spirituality, it degenerated into a religion of sight. It abounded in pictures, crosses, images, beads, incense, tapers, processions, relics, vows, prayers and penances. It made confession to a man, who is seen, and sought pardon from him rather than from an unseen God. It had idolatry without its name, the worship of saints instead of heroes, and the virgin Mary instead of the Ephesian Diana. Its spiritual element was stifled under a mass of external observances, which were accounted absolutely necessary and amply sufficient for the soul's salvation. This state of things continued for centuries, while the dark ages with their thick clouds of error, and dense fogs of superstition, hung like the curtains of night, over the groping church. There were, indeed, occasional lights, cheering the darkness; but, for the most part, they shot their feeble rays only a short distance into the murky night around them. They were concealed in unfrequented vallies and mountain fastnesses, inclosed in monasteries, immured in dungeons, or dimmed by the prejudices and delusions of the age, and soon expired, leaving the darkness only the more dense and palpable. The

spiritual element was expelled from the church and mourned in solitary exile. Religion being in such a state, the church evidently needed a regeneration. It is always so when the spiritual element loses its proper place and is overlooked or forgotten. But though driven out of the church by men, it was not forgotten or forsaken by God. He still kept his eye upon it, and determined to give it an honorable resurrection. He raised up Wickliff, Jerome of Prague, and John Huss, the morning-stars, which foretoked a bright and happy day. They brought the great principles of faith and love again to light, and set them in conflict with the pomp and circumstance of a worse than valueless religion. The light began to come in contact with the darkness. And if, in such cases, the fire can only be maintained, the issue of the encounter does not long remain dubious. And a wise Providence raised up a workman, in the dauntless and indefatigable Luther, to minister combustibles and fan the flame. He did the work. He held up to view the living principles of the Christian religion, and proclaimed in the ears of the people the supremacy of faith to form, of the inward to the outward purification. The struggle was one of life and death, and the battle long and fierce. But the truth, which had been so long crushed to the earth, rose again elastic as air and active as the inherent energies of nature. It fought and conquered; we mean where it had a fair field of conflict. There were regions to which it never came; there were States and nations which shut it out and forbade its entrance. In these places it had no fair field of combat, and of course won no laurels. But wherever the conflict was fair and open, a conflict of doctrine with doctrine and argument with argument, there truth invariably triumphed. The enemy was, indeed, driven slowly and reluctantly from the field; some of her outposts and fortresses continued, and *still* continue, to hold their ground. But for Protestantism, the main battle was then fought and the grand victory won; and Spiritualism has since been disposed to assert her rights where they were withheld, and extend her authority over the world. The contest is still going forward. And it will continue till she has completed her triumphs and seated herself queen upon the throne. Then will begin the second reign of Christ on earth. His kingdom will be set up among men; a kingdom, as he himself said, not of this world, not consisting in a civil government and temporal authority, sustained by outward force, but a spiritual kingdom, under moral law, and upheld by the powerful motives of reason, conscience, justice, and love; a support of far more efficacy than judicial tribunals or armaments of war.

It may very naturally be asked, "Why is it that these two elements

have never lived in peace, each one occupying its own place, and so consulting the general good?" To this question the answer is plain and easy. It is because the spiritual element, as it exists in human hearts, is always imperfect. As religion is ever an individual concern, so this conflict is personal as well as general. It is carried on in every human bosom; and before the whole church can become *externalized*, its individual members must be brought into subjection to the law of the flesh. The process is natural, the spontaneous working of sin in the human heart. It is always easier to perform merely the external acts of devotion, than to perform them accompanied also with the inward affection. It is always easier to pray with the mouth alone, than with the mouth and heart together. It is easier to present the body, than the body and spirit both, before God, before God in his sanctuary. It is easier to build temples and support the public ministrations of the gospel, than to keep the heart a pure temple, and offer in it the constant sacrifice of a meek and quiet spirit, of higher price in the sight of God than gold and gems. We mean it is so while sin dwells in us. It requires less thought, and mental application, and energy of will, and sacrifice of feeling, and humility, and zeal, and love. And therefore the outward act is less liable to be neglected than the inward. And when the external act has been performed, selfish as we are, we naturally wish to believe that we have done our whole duty. And so we are fain to call the outward the principal thing, and the inward the secondary; the outward, the body, substantial; and the inward, the mere shadow. We pray and worship like the Pharisee, and then please ourselves with the delusion that our service is as acceptable to God as that of the publican. We imagine that God accounts outward morality, or good works, of more value than right affections; that he would have sacrifice, and not mercy; the formal service, rather than the spirit of devotion; and we substitute those acts which are only the probable evidence of holiness, for holiness itself, and baptize them with its name. And we then perform them, not as the spontaneous promptings of a holy heart, but as good in themselves, pleasing in the sight of God, and meriting salvation. In this way, form begins the conflict in the mind of the individual, and carries it on, till it gradually usurps the place of faith. And as spirituality declines and piety grows cold, mere formalists are introduced into the church; and thus the church itself, by degrees, loses its vitality and becomes a dead body, possessed, it may be, of outward form and comeliness, but destitute of a living soul within. Such is the downhill process of ruin. It is facile and rapid. This course the early Christian church gradually run. This course many branches

of the church have run in later times, and thus wrought their ruin. But the ruin is not effected without a struggle. The spirit lifts her voice and strives to maintain her place. And in the conflict she sometimes becomes herself transformed from a spirit of light to a spirit of darkness. It is no uncommon thing for moral combatants to run into extremes. And the contests in which spiritualism has been engaged, have often deteriorated her character, and made her seem almost anything else than a child of Heaven. To a few of the unnatural shapes which she has at times assumed, we will here advert.

It may be premised that the spiritual element of religion is a complex one, embracing acts of the intellect, such as reason, belief, imagination; acts of the will, such as purposes, dispositions; and acts of the feelings, such as veneration, love, and the like. By a too full or too feeble development, or an irregular action of any of the mental powers, the spiritual element may become seriously disordered, and so exert a baleful, instead of a healthy influence on the world.

Its first abnormal state which I shall mention is that of pure Rationalism. In this case, the reason is inordinately active. It is exalted to the chief place among the powers of the mind, and acquires an undue control over them. The heart and conscience are brought into subjection to its decisions. Even the Bible is rejected, if it does not perfectly quadrate with the teachings of this inner guide. The doctrines of inspiration, and the gospel itself, a dispensation from a God of infinite wisdom, must be received only so far and in such a sense as will perfectly harmonize with the illumination of man's brighter light within. All the facts of revelation which transcend the power of reason to comprehend and explain—the inspiration of the Bible, the prophecies of the Old Testament, the miracles of Moses and Christ, a vicarious atonement, and regeneration by the power of the Holy Ghost, must be discarded as no part of a *reasonable* system of religion. All the grand and sublime truths of a revelation from heaven, originating in the omniscience of God, and partaking in character of his own unsearchableness, must be brought down from their high elevation and made level with the intellect of a worm. Now in all this, the man is under the influence of a spurious spiritualism. He dislikes and despises the sensuous and material. He *would* have a religion of mind, one purely spiritual. He mistakes reason for revelation, and makes it his sure teacher, his unerring guide; in fine, his deity. In her presence he bows, and, with French infidelity before her, he worships. He may style himself a Christian, and be baptized with the name of a believer, but he has no more of the true Christian character or doctrine than the followers of Rousseau, D'Alembert, or Voltaire. He has

only a religion which pries into mysteries and acknowledges none ; admitting no higher wisdom and no safer guide than the teachings of reason ; a religion of which the devil has more than he ; for Satan understands more mysteries than he, and reasons more correctly from admitted facts. It may be a religion more elevating to the mind than formalism, but it more surely engenders pride and self-importance. It is a system of philosophy and vain deceit, after the traditions of men, after the rudiments of this world, and not after Christ.

A second unnatural form of the spiritual element is fanaticism. In this case, the faculty of reason is less prominent, while that of faith is so inordinately developed that it degenerates into credulity. In conjunction with this, there is an unwonted growth of the imagination, a mental organ indispensable to the exercise of faith. A due development of this faculty is necessary in order to bring before the mind the objects of faith which, not being objects of sight, must be contemplated and seen by the mental eye before they can be believed. When an individual has these two faculties unduly expanded, especially if he be very much inclined to religious contemplation, they produce a strong tendency to fanaticism. It would not be strange, if he should talk of his internal illuminations, and his being specially led by the Holy Spirit. He might even fall into the conceit that he saw, at times, the spirits of the dead, and held intercourse with the unseen world. He might think that heaven and hell were open to his spiritual view, and that communications of truth were made to him from the throne of God. He might deem himself commissioned to reform the world, and give it an improved system of religion. This delusion has not unfrequently visited the imaginative Germans. It sometimes leaves the subject of it an innocuous citizen, except in as far as he deludes himself and others, and leads them to trust in a lie. At other times it has urged him to the commission of the most horrid acts, the hapless perpetrator, deeming himself, all the while, under the special promptings of the Holy Spirit and the peculiar favorite of Heaven. Take, for example, the case of Thomas Shucker of Switzerland, who, in 1526, at a public meeting of religious fanatics, where visions and revelations were common things, approached his brother Leonard and, showing him some gall in a bladder, said : " thus bitter is the death thou art to suffer." The spectators, fearing some evil, exclaimed : " take care that no mischief happen !" " Fear not," said Thomas, " nothing will happen without the will of the Father ;" and then, snatching a sword, he severed his brother's head from his body, exclaiming : " now is the will of the Father accomplished !" " I did it," said he a little while after, " but it was God who did it by my hands."

In such a case, fanaticism overleaps its boundaries, and cures itself. It ceases to influence the community for evil. It manifests its character and destroys its power to do injury. But it often assumes a milder form, and appears uncommonly attractive, so that it would, if possible, deceive the very elect. It is highly spiritual, and has frequent revelations from Heaven, and asks us to receive them without giving us the evidence of their reality. The reason is, in this case, subordinated to internal feelings. It is vain to use argument or Scripture proof, with the victim of this delusion. He is under the power of inward impressions, which no arguments can remove. They are, to him, a present reality, more convincing than argument, more implicitly to be obeyed than the Bible, because a special revelation vouchsafed by Heaven to himself, and fitted to his own peculiar case. They, of course, rise above all civil law, inasmuch as we must always obey God rather than man. Being, as he imagines, the promptings of the divine Spirit, they can never be wrong. This is not Christianity; it is delusion. It is credulity, infatuation; and, in its extreme, it assumes a form somewhat akin to demoniacal possession. Let the evil spirit be exorcised, and the liberated captive may then sit, clothed and in his right mind, at the feet of the great Physician.

A third abnormal form of the spiritual element we know not how to designate better than to call it misguided *philanthropism*. It would be, by some, classed under the head of fanaticism, and is often found in company with it. But it springs from an essentially different source. Fanaticism originates in the intellect, in a warm imagination and an easy belief; whereas, this *philanthropism* originates in the feelings, in the prurient sensibilities of our nature. It shrinks from the sight of human suffering, and cannot bear to think of its infliction, even as a punishment for sin. It creates so intense a sympathy with the sufferer, as to drown all sense of his criminality and desert of punishment. Its repugnance to the infliction of pain on the guilty, is stronger than its love of justice or desire to sustain the authority of law; and so it comes to repudiate the use of punishment in the government of moral beings; it expunges it from the list of means for the rectification of a wicked world. It dissevers all penalty from law, and converts the law codes of both God and men into books of mere advice. Spiritual in the extreme, it would govern all moral beings, the good and bad, alike; angels, men, and devils, by reason and argument, or the omnipotent force of moral suasion. We blame not this weak sentimentality. It is less unlovely than cruelty, its opposite vice. It is, too, less worthy of respect than unwavering justice, the virtue which lies between the two extremes. Just so generosity, a virtue

standing midway between parsimony and prodigality, possesses a nobility which belongs to neither of its neighboring vices. This *philanthropism* is contracted in its sphere of vision. It takes no broad and liberal views of human nature, or the law and government of God. It can see only an individual, a suffering violator of law; but it overlooks the suffering he has occasioned to others, the persons he has injured, the God he has dishonored. In the government of moral beings, it would throw out of the account the influence of fear, and rule them only by the attractions of hope. We might much sooner expect to guide aright a refractory horse by pulling, always, at the right hand rein. In a world of sin and sinners, we must use the left as well as the right hand rein; we must have the influence of fear as well as that of hope. We must have penalties to law, and they must be inflicted. It never will answer to turn the new born child loose into the world, and take off from him the restraints of family government and civil law. But this *philanthropism* would do this. It would remove parental authority from childhood, civil authority from manhood, and the divine authority from the spirit world, and forbid alike the parent, the civil officer, and the God of heaven, to inflict punishment on the transgressor of law. It would throw the bridle upon the neck of every passion, and leave the unchecked lusts of the wicked to riot, at will, in iniquity. It would proclaim the reign of anarchy throughout the empire of Jehovah, and transform the whole universe into one broad Aceldama, a field of selfish and angry strife and blood. Howbeit, "they think not so, neither do their hearts mean so." But when they thus scatter abroad their demoralizing sentiments, and endeavor to weaken or destroy the sacred sanctions of human and divine laws, one thing is certain, they are sowing dragons' teeth, from which they will, ere long, reap a harvest of sin and woe.

Such are some of the unnatural forms of the spiritual element; they find a basis in the disproportionate development of the mental faculties. In these cases, there is generally an absence of the grand principle of true religion, we mean an intelligent regard to the general good, or an influential reception of the law: "Thou shalt love thy neighbor as thyself." Wherever that principle rules supreme, the true principle of obedience to God and faith in our Lord Jesus Christ, it secures an orderly and perfect religion. All the powers of the mind act in sweet harmony, the outward is made subject to the inward, faith is the master, and form the servant. But instead of this, *formalism* for centuries has, for the most part, held dominion over the world. She has thus had a fair opportunity to unfold her character and produce her fruit. If she could bless and save the world, if she

could purify the heart, render virtuous the life, or give peace to the conscience, she has had a fair opportunity to try her power, and might have done the work. Let us ask, then, "What has she effected for man?" "What are her legitimate fruits?"

1. She has been the mother and nurse of superstition. She imposes an implicit obedience on her votaries, defrauding them of the use of their reason, and leaving them only the choice of unconditional submission to the dictation of their spiritual guides, or the curse of excommunication from the church with all its attendant horrors — its disabilities, confiscations, imprisonment, and death. Her dogmas and decrees must be received without investigation, and submitted to without hesitation or doubt. In fact, investigation and doubt belong to the spiritual element of religion, and find no place in the formal. The submission required is, however, only outward, the acknowledgement of the lip; the belief of the heart is non-essential; it may or may not be given. If only an outward assent is yielded to her requirements, she is satisfied. She thus forms the intellectual habits, and disciplines and prepares the mind to receive any dogma or practice however extravagant or incredible. No matter how absurd a doctrine may be, if it has been sanctioned by a council; no matter how foolish a practice may be, if it has come down in the church from a remote antiquity, and been hallowed by the approval of the fathers; no matter how false, how untenable a position may be, if it has secured the approval of a pope, cardinal, or bishop; it is then unhesitatingly received by the superstitious worshipper without question or hesitation; if the church affirms its propriety and truth, that is ground sufficient of belief; it must be true and right. If the church teaches a thousand foolish legends of saints, they must all be believed without a lingering doubt. If she shows a rusty chain as that with which John the Baptist was bound in prison; if she show a bottle of blood as the blood of Jesus; no one questions their genuineness. If she says, "here is the table of the last supper; here, a part of the cross on which the Saviour hung; here, the spear with which his side was pierced; superstition gazes on these relics as possessed of peculiar sanctity. No doubt intervenes between the object and the veneration of the beholder. If there be two skulls of St. Patrick, in two rival churches in Ireland, and she can reconcile all this with the admitted fact that St. Patrick had but one head; the credulous people are ready to accept the explanation. And when it is ascertained that one of the skulls is much smaller than the other, and the decision is made that the smaller is St. Patrick's skull when he was a boy, and the larger his skull when he was a man, the explanation is received with all due submission.

sion ; and both skulls are venerated as having once veritably contained the brains of the patron saint ! The door is open to credulity, and there is no stopping-place. Under a system of formal religion, such is the training of the mind, that her followers necessarily become, in all things, too superstitious.

2. Another evil resulting from *externalism* is a misinterpretation of the Bible. It gives a material where it ought to give a spiritual signification. Take two examples, by which to judge of all others : first, the doctrine of transubstantiation, which has figured largely in the polemics of the church. Christ says, " this is my body ;" and hence formalists naturally suppose that when the bread and wine receive the sacerdotal blessing, they are literally converted into the real body and blood of Christ. And as it is right to worship Christ, it becomes right to worship the host, as the elements are called from the Latin word *hostia*, a victim. This doctrine prevails, and has for centuries prevailed, in the Romish Church. And even the great reformer only modified, without rejecting it. Nor is this strange. He could not be expected to obtain, at once, a complete emancipation from the thralldom of formalism. His principle of action in reforming the church was, to retain whatever of Romanism was not manifestly contrary to Scripture. He did not, like Zwingli and the Swiss reformers, reject everything not expressly sustained by the authority of the Bible. And so Luther and the German reformers retained many of the practices of Romanism, and only half emancipated the Lutheran church from the power of formalism. They, indeed, rejected transubstantiation ; they could not say, with the thorough Romanist, " what the priest holds in his hands, shuts up in the box, eats himself, and gives to be eaten by others, that is my only true God ; and to me there is no God beside, in heaven or on earth." (D'Aubigné, III. 354. Farel.) Four at least of their senses — sight, smell, taste, and touch, bore decided testimony on the other side. They could not resist this testimony. It was too convincing to be set aside by the mere authority of the pope. And so they chose a middle course, maintaining that, in some miraculous manner, the real body and blood of Christ became united with the sacramental elements. This doctrine of consubstantiation, or the real presence, as it is called, is held by the Lutheran churches to the present day. But the churches of Switzerland, composed of hardy freemen who had snuffed the clear cold breezes of the Alps, could not embrace this doctrine of Lutheranism. They sought, below the material elements, for a spiritual signification ; they received them as memorials of the great work of redemption, designed to remind them of the death of the bleeding sacrifice. They received them as an ac-

knowledge of their reception of the crucified Jesus for their Redeemer and king. In celebrating the eucharist, they merely indicated that, as their bodies derived strength from the bread and wine, so their souls derived nutriment and comfort from the doctrine of salvation by the dying pains of Calvary. They therefore believed that when Christ said, "this is my body," he meant to teach, as Paul did when he said, "that *rock* was Christ;" as John did, when he said, "behold the *Lamb* of God;" and as Christ himself did, when he said, "I am the *door*;" and again, "I am the true *vine*;" that the one symbolized, or in some important respects resembled, the other. Their interpretation was the natural fruit of a spiritual religion, while the dogma of transubstantiation just as naturally flowed from the system of *externalism*.

In the same way, formalism perverts the grand duty of repentance; making it, not an internal feeling, but an outward act. As she understands it, the command is not, be penitent in heart, that your sins may be blotted out; but, do penance, perform an act of bodily mortification, inflict suffering on the flesh, go on a pilgrimage, or pay money into the treasury of the church, that your sins may be blotted out. And so she deposes the conditions of salvation, fixed immutably by God himself, from the elevated and purifying place they properly hold in the plan of salvation, and reduces them to the insignificant matter of enduring a little self-inflicted bodily pain, or paying a trifling sum of money. The rebuke, once administered by Peter to Simon Magus, is justly applicable to all such gross misinterpreters of the Bible: "thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8: 20.

3. Formalism, wherever it predominates, exalts and honors man instead of God. The material being made superior to the spiritual, it would seem to follow, that a material man should be elevated above a spiritual God. And so it is. The whole system of formalism, both doctrine and practice, tends to bring man prominently before the worshipper, and keep God out of sight. Look at the foundation of its hopes of life. It is laid, not in the love of God, nor the vicarious sufferings of Christ, affording a spiritual influence to sustain moral government and reconcile mercy with justice, but in self-inflicted pains of body, austerities, pilgrimages, masses, fastings, sackcloth and ashes. These so-styled good works of man, instead of the blood of Christ, make atonement for sin, satisfy the demands of the law, and reconcile God and man. When the soul feels the burden of sin, and conscience utters her reproaches, and fears for the future agitate the spirit, and the heart pants for a power that can give the laboring conscience peace

and wash away its stains, the formalist, instead of going directly to God, and seeking comfort from the great source of peace, goes to his spiritual guide for hope and help. Materialism always interposes a man between the convicted soul and a forgiving God. And his ghostly adviser, to secure for himself that confidence which belongs only to God, directs the heavy laden applicant to repeat pater nosters and aves, to go on a pilgrimage, engage in a crusade, worship a cross, or bow before an image, and gives him the assurance that his soul will be thereby purified from sin. No wonder the troubled conscience is, in this way, often hushed to sleep; for the thoughts are thus directed to new objects, and the sins of the heart and life partially or wholly removed from sight. No wonder his adviser secures his confidence; for he encourages him to do what he is ever disposed to do, viz., to believe outward works meritorious, and trust in them for pardon and life. But *externalism* does not stop here. After having substituted human works for the atonement of Christ, she begins to feel the need of a ready fund of these works, for cases peculiar, and so fabricates a system of supererogatory works, for the benefit of those who cannot or will not perform them themselves. And so she establishes an order of religious recluses, monks and nuns, to make prayers, and perform vigils and fasts not needed for themselves, but to be kept in reserve and sold out, for the benefit of the church, to those who have more money in their purses than oil in their lamps. And thus the rich, instead of living a life of abstinence, devotion, and piety, might, by the payment of money, procure from the funds of the church prayers and penances enough to ensure their salvation. Those who were the depositaries of this sacred fund, obtained an amazing influence over the minds of the deluded people. They prescribed the terms of pardon, the number of prayers to be repeated or purchased, and the amount of money to be paid. They, moreover, required confession of sin to be made to themselves instead of God, and so gained admission to the secrets of all bosoms. In the confessional they sat in the place of God, receiving confession of sin, prescribing terms of pardon, then remitting or retaining sin, and opening or shutting the gates of heaven. They took the throne and prerogatives of God, and what could they have more? Give me this power, and I can govern the world at my pleasure. There is nothing so dear to man as his eternal interests; nothing clothed, in his view, and in truth, with so high an importance. Nothing, in time, can bear the slightest comparison with it. To escape the horrors of eternal misery, and secure the felicity of an eternal heaven, he will surrender any earthly good. The poor man will give his time and labor, the rich man will

give his money. If not in the days of health, yet when death comes to snatch him from all his heart loves best, then he will relinquish his grasp on his gold, and gladly exchange it for the assurance of heavenly bliss. 'The man of power will surrender to me his office and power, or use them in my service. Give me the authority thus to manage man's highest interests, and fix his eternal destiny; and, from the king in his palace to the houseless beggar, I can rule lord over them all. Such is the power which materialism arrogates to herself. She makes the eternal destiny of the soul dependent on the will of a mortal. She invests that mortal with the attributes of Deity. He sits in the place of God, showing himself that he is God. He does the work of God, for who can forgive sin but God only. He possesses the attributes of God: he must be infallible; for matters of such vital consequence, where a wrong decision would prove eternally fatal, could not be safely entrusted to a fallible being. And claiming the power to pardon the living, the step is short and easy to the assumption of the power to pardon the dead, and deliver from the pains of the future life. And thus spring the doctrines of purgatory, and masses for the dead; all adapted to honor man, and invest him with the prerogatives of Deity. Thus a frail mortal, a child of the dust, a man of sin and son of perdition, opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. 2 Thess. 2: 4.

4. But though *externalism* exalts and honors man, it does not honor all men alike. It creates distinctions where none exist in nature: it makes the intervention of one class of men necessary to the salvation of another; it thus exalts the priesthood and depresses the laity. A spiritual religion removes the distinctions which exist between man and man, and brings the different members of the human family on a par with each other. It affords the only true principle of equalizing the race: not by making them all alike in their external condition, in size, in wealth, rank, or station; but in the privileges and responsibilities of rational and immortal beings. It ascribes to all the possession of a spiritual nature, infinitely more valuable than all the external gifts of Providence. It asserts the equal subjection of all to the divine law. It proposes to all equal conditions of salvation, equal promises of life, equal access to the mercy-seat, and equal facilities for admission to heaven. Belief in Christ, a work easier than obedience, it says shall be imputed for righteousness to all who exercise it. And all have, at the last, one Judge, are judged by the same unchanging rule. In view of these momentous equalities, the differences which separate man from his fellow dwindle into

perfect insignificance. Give a man the means of easily securing an eternal crown, and associating forever with angels and God, and what, in the comparison, is the wealth of Croesus or the throne of Caesar. This equalizing spirit is expunged from formalism. Her doctrine is, that man is the mediator between God and man. She reposes the eternal welfare of the many in the hands of the few, and thus makes some demigods, and others mere underlings of creation. As a natural consequence, she fosters bigotry and pride; and, as might be expected, she manifests her bigotry in efforts to bring all others to an outward conformity with her own views and practices. She tolerates nothing inconsistent, in the least, with her own system. She has gained her supremacy by externals, and why should she not maintain them? She makes heaven dependent on them, and why should she be tolerant towards those who disregard them? She manifests her intolerance in her constant prating about the unity of the church, and her hostility to all who infringe on this unity, as understood by herself. True church unity is not subjection to one earthly head, or one common system of government. The true church of Christ is one, and of necessity must be so. The only true principle of union is found in the spiritual element, in the exercise of faith, and in subjection to the Lord Jesus Christ as the head of the church. All who are united to him by *faith*, are members of this one church. We may establish a factitious union, by outward forms and ceremonies, by officers and constitutions; but, lacking the inward principle, it is but a rope of sand. When the temporal interests of the different sections of the church come in conflict, it is severed as the flax that falls asunder at the touch of fire; and yet formalism clings to this ritual unity as to her life: her ministers must be all apostolically inducted into the priesthood; they must have the hands of a bishop imposed on them; and through his fingers, not by the calling of God, nor the power of the Holy Ghost, the consecrating influence must descend on their heads and constitute them true priests of the church. No matter how sapless the head by nature, if a right reverend hand has been imposed upon it, the owner becomes, by virtue of the imposition, a grave and reverend divine, inspired to pray and skilled to teach. But woe to the presumptuous man who attempts to dispense the gospel without the apostolic consecration, and on whose head no bishop has laid his anointed and anointing fingers. No matter if he has been brought up at the feet of Gamaliel, and is learned in all wisdom, human and divine; no matter if he be called of God, as was Aaron, and the fire burns in his heart, and the love of souls constrains him; no matter if the church has chosen him as their teacher, and his brethren have given him their approbation and commission; still, if he

open his mouth in the great congregation, and urge the unbelieving to accept the gospel, he is but an intruder into the sacred office; and, instead of the approbation of Heaven, he has only to expect the fate of Uzzah, for boldly presuming to touch the ark of God with unconsecrated hands. Thus formalism ejects from the pulpit all who have not been episcopally ordained, and utters against them her condemning anathema. And not only does she discharge from the ministry all who have not come into the office through the door of an episcopal ordination, but she also disbands and turns over to the world all the churches not formed precisely upon her model. All their members are still out of the pale of the church, and have no part nor lot in the covenant mercy of God. They may be born of the Spirit, exercise ardent love to God, and filial faith in our Lord Jesus Christ, openly profess their Christian hope, and unite with a company of believers for mutual improvement; but if they do not come to the confessional and receive absolution; if they are not episcopally confirmed, and baptized by an accredited minister of the church, and acknowledge subjection to its pontifical head, they are not members of the body of Christ, and have no share in the covenant promises of God; and, out of the church, formalism holds there is no salvation. Her doctrine is, "except ye be circumcised and keep the law, i. e. observe the outward rites of the church, ye cannot be saved." We will refer to one more fact, evidencing the exclusive nature of formalism, and that too when it gains a partial power over even good men. There are protestant Christians who even maintain not only that baptism is necessary to church communion, but baptism in one particular form. They hold that those only who have been plunged entirely under water, and that too by one who has been himself immersed, have a right to a seat at the table of Christ. An internal cleansing is not sufficient; an outward application of water to signify this internal cleansing, is not sufficient; they would have just so much water applied, enough to cover the whole body. They contend not for the spirit nor the form, but for the form of the form; not for the substance nor the shadow, but for the shade of the shadow; not for the purified heart, nor the outward rite which typifies it, but for the mode of the rite. This is, indeed, tithing the mint, anise, and cummin, and neglecting the weightier matters of the law. They make not merely the rite of baptism, but a peculiar form of the rite, necessary to church fellowship. They require, as a condition of communion, not only the water of baptism, but a certain amount of water, enough to cover the whole body. The question whether or not they shall commune with a man, is not so much, Has he been spiritually cleansed, or, Has he had water

applied in the name of the Trinity ; but, Has he had water enough applied to cover him all over ; for only so much, as they appear to think, will signify moral purification. They seem not to know that " he that is washed needeth not save to wash his feet, but is clean every whit." They can commune, as they know they do, with those not purified in heart, who have been immersed ; but they cannot sit at the communion table even with the pure in heart who lack immersion. A man may be washed in atoning blood, and have clean water applied to typify the washing of regeneration ; but if he has not been washed all over, in the material water of baptism, if a hand or foot has not felt the baptismal element, he must have the table of the Lord barred against him as an unworthy communicant. Our Baptist brethren are not all of them fully emancipated as yet from the bondage to form. We do not blame them for contending for baptism by immersion, but we are grieved to see them lay so much stress on the mere form of a form, the mode of a rite, the manner of *signifying* inward purification. There is, indeed, in that denomination, a growing spirit of emancipation from this yoke of bondage : many of the members of her communion, some of her ablest and noblest leaders, are casting indignantly away the shackles of form, fixing their eyes on the spiritual element of religion, and elevating that to the chief place in their regard. And they stand ready now, just as they hope to do in heaven, to embrace in the arms of an open charity and communion, all who possess the principle of spiritual life. God speed the day when the catholic spirit, which is now animating the hearts of so many of her mighty men, shall be diffused through the entire rank and file of her great army.

We have said that bigotry accompanies formalism. And no wonder it is so ; for when the outward is made supreme, it is easy to feel that every rite and ceremony of the church is absolutely necessary to the salvation of the soul. And if so, why should she, how could she, extend the mantle of charity over those who will not perform them ? She must, if possible, force a conformity in things which can easily be performed by all. Hence her bigotry naturally assumes the form of persecution. And why should she not force a man to do what will save his soul ? Why not make him, if need be, suffer a little in time, and thus save him and others from far severer sufferings through eternity ? So she reasons and thus excuses, nay even applauds herself for all the tears and blood she causes to flow. It is no part of her system to employ argument and attempt to convince the erring. Arguments appeal to the spiritual part of man, and belong to a spiritual religion. But the weapons of her warfare are not spiritual, they are carnal. She em-

employs the material fire and sword to compel an outward conformity to her system. The inward faith she deems of comparatively little moment; the outward profession of belief is enough, whether the conscience accompanies and approves it or not. She overlooks or utterly disregards the conscience. She forces an *external* conformity to her rites, regardless of the internal belief. And why not, if, as she maintains, the external is supreme? It belongs to spiritualism to elevate and improve the conscience; and she has nobly done her duty in this regard. She has elevated the conscience to its proper place in religion. She has made it superior to the laws of monarchs, the decrees of councils, and the bulls of popes. Sustained by conscience, her sons and daughters have cheerfully borne the cross and met the flames. Daniel, with conscience on his side, cared neither for the king nor his hungry lions. Cranmer, Latimer, Ridley, and a host of others, while they acted out boldly the decisions of conscience, heeded neither the threats of their enemies nor the power of the flames. Spiritualism always works thus by an energy from within, acting outwardly, and prompting to any efforts or sufferings for what she deems the cause of truth. The spirit within constrains her; and, under this constraint, the labors and pains of the body are made of no account. They are borne but not felt. On the other hand, *externalism* always works from without, and thus makes her way inward. She uses the dungeon and rack to rectify the *faith* of her children. She uses the relics of antiquity, the pretended bones, blood, and garments of apostles and martyrs, to beget reverence for the good, a reverence which always degenerates into blind superstition. And governing her faith thus by outward means, and defending and spreading it by the sword, she needs either the aid or possession of *temporal* power. Hence she has always courted an alliance with the State, and looked with longing eyes at the purple robe and the executive sword. On the other hand, spiritualism meekly says, "my kingdom is not of this world. I indeed hold authority. I am a king and possess a throne. But my government is a spiritual one. My law is the law of love. The sanctions of my law are moral. The force I use is the power of argument and truth, and my subjects all serve me in spirit and in truth. Formalism has no sympathy with such a kingdom, no wish to hold such an one. She asks for an earthly crown and a sword of State. She needs them to enforce her doctrines and prevent schism. She needs them to repress thought and compel her children to receive, without question, her dogmas and decrees. She needs them as a compulsory power for collecting her tithes and filling her treasury. Without the arm of the law, she fears that she shall be left to starve in penury. She cannot

trust the power of affection; she must have also the power of the sword. Spiritualism acts on a different, a voluntary principle. She asks no compulsory support. She trusts, for a livelihood, to the spontaneous promptings of that spirit of love on which her system is based. She asks the civil power only to protect her and let her alone; and then she will support herself and the government too if it be a good one and worth sustaining. Her principles and morality are the underground basis, the solid rock, unseen by the common eye, on which the fabric of the civil government rests secure. Remove them, and only a foundation of sand would remain; and, when political storms arise and beat on the civil fabric, it would fall with a fearful ruin. She keeps, indeed, no fellowship with injustice, or oppression, or tyranny; but she is the upholding basis of all equitable governments. Formalism is ready enough to lend her aid to despotism. She supports the State, and the State, in return, compels its subjects to pay tithes and conform to the established church. So is it now in Russia; so is it, too, in England, where the church and State have formed an unholy alliance and sworn to sustain each other. The Greek church in Russia has almost no spirituality. It is but an appendage and prop of a despotic government. In England, the spiritual element has been nearly exiled from the established church and has sought an asylum among the dissenters, and lived outlawed and persecuted. But it lives and thrives, and is gaining a giant strength which it will, ere long, use for sundering the iron bands of connection between the hierarchy and that aristocratic and oppressive government. Let her mitred bishops imprison a few more Shores, and the sleeping lion of England will awake and shake his mane and utter a roar that will spread terror in both cathedral and palace. Formalism always loves power: not content with ruling the church, she aims also at ruling the State. She did rule it, with a despotic hand, in the times of Hildebrand (Gregory VII.) and his immediate successors, who disposed of crowns at their pleasure, and had kings and princes for their servants. But when the civil power has been too strong for her, and civil rulers unsubmitive and intractable, she has still courted an alliance, and consented to be the pander of the State, the adjunct and servant of the government. So is it now in England and in most of the nations of Europe. The church is degraded from the lofty eminence which she ought to hold as a servant of God, a supporter and defender of divine truth and a censor of public morals, to the place of a fawning sycophant and cringing slave. In fact, when united with the State, she *naturally* becomes either master or servant. Neither the church nor State will, any more than the sun in the firma-

ment, endure an equal and a rival. When united, the one ever has been and must be the master, and the other the slave. In the eleventh century, the church was all powerful, and the State was in servitude. In the nineteenth, the two have changed places. The State commands and the church obeys. Nor is this the only evil of a union of church and State. It is generally attended with a loss of the catholic spirit, or spirit of universality, which properly belongs to the church of Christ. Religion is for man, for the whole human family, not for one particular State or nation; and so spiritualism teaches, which requires faith of her children; a faith that may be exercised by an individual, by every individual, but not by a province or kingdom. She begins with an individual; but she is expansive and universal, embracing all mankind. She forms a kingdom of her own, a confederation of all believers in all lands; and claims the right to inherit the earth. She stops not with an individual, or a State, or empire, but assumes the work of evangelizing all nations. Her spirit of love is hemmed in by no national lines; she confines her benevolent efforts within no parallels of latitude or longitude; her sympathies and efforts are coëxtensive with the ruins of the apostasy and the habitations of man. But the natural effect of a connection with the State is to limit her efforts to the country with which she is allied. It destroys her character of universality; it narrows her purposes and plans, and kills her spirit of aggressive evangelization. She may still compass sea and land to make proselytes, as did the ancient Jews; but it is all done for the glory of Judea, that Jerusalem may be the chief city of the world. The Lutheran church, but for her connection with the State, would have redeemed Germany, and Europe even, from the dominion of Rome. She had the means and the power to do it; but she lost the will, when she threw herself into the palsying embrace of the State. She had a vital energy, which would have renovated Europe; but she became the adopted child of princes, and heir to a few electorates and dukedoms, and forgot that she was the child of God and heir of the world. And so she lost, by degrees, her diffusive spirit of universal philanthropy, and has now degenerated, in some places, into a dead formalism; and, in others, into a heartless rationalism; results, one or both of which generally follow the marriage of the crown with the mitre.

5. Another hurtful influence of formalism is her resistance to the progress of the human race. She venerates the ancient; she has her unchangeable and time-honored usages, by which she is moored fast in her place. She cannot move forward; she knows nothing of progress; she has expunged the word from her vocabulary; she fears

innovation, and checks free inquiry ; she muzzles the press ; she chains the mind in darkness, teaching the doctrine that ignorance is the mother of devotion ; she withholds the Bible from the people, denying their ability to interpret it aright. She dares not leave man to follow his reason and conscience, illuminated by the pure word of God. She even reads her devotional service in an unknown tongue, apparently fearful lest the laity should catch some sparks of truth, and begin to think for themselves. She deprives them, first, of religious, and then, if possible, of civil liberty ; forbidding them to pursue, in their own way, either their temporal or eternal happiness. She encroaches on their personal, social, and civil rights. She naturally forms distinctions and castes in society : she elevates a few, making them popes, princes, priests, the guides and governors of the others. But the masses she degrades to a point below even the beasts they drive or the clods they turn : she denies them the right, a right which the meanest objects of nature enjoy, to act in accordance with the laws of their being. She forbids them to think and reason ; she makes them slaves to the fixed and unalterable past ; slaves to her own institutions and forms. She would remain stationary from age to age, and keep the world stationary with her. This might be well, if the race of man had reached the " *ne plus ultra*" of perfection. But the golden age of the world has not yet arrived ; and she will never usher it in ; she retards its approach. The Lutheran church in Germany is, at the present moment, arrayed against the spirit of reform : it resists the progress of liberal principles and civil freedom. And in Italy, the grand obstacle in the way of liberty and a free government is found in the church. The laity favor reform ; but pope, cardinals, bishops, and priests oppose it ; and, if the spirit of freedom is smothered there, it will die by the hands of formalism. It accords with her nature to do such a work ; a work which spiritualism abhors.

Look at the different effects of the two systems as they stand out prominently marked on the inhabitants of Ireland and Scotland. They lie side by side, and are under the same civil government, but subject to different systems of religion, the one formal, the other spiritual. The Emerald Isle has received lavishly the gifts of nature : her fertile fields, her gently-rising hills and lovely vales might make her the glory of all lands. How different, in natural advantages, from Scotland, the

"Land of gray fern and rugged wood,
Land of the mountain and the flood."

Now why is it that Scotland, the land of rocks and lochs, is so comparatively prosperous, while Ireland, rich and productive Ireland, is

in a condition so calamitous? Why are the inhabitants of the one so well instructed, comfortable, and happy, and those of the other so generally uneducated, destitute, and distressed? The difference is not to be found in the native character of the people. The Irish are a brave, hardy, and teachable race. Her O'Connells, Emmets, Currans, and Sheridans, are proof positive that her children, in intellectual efforts, are capable of all that man can do. The difference between them and their Scotch neighbors is owing, almost solely, to the difference in their systems of religion. The one is under the dominion of formalism, which checks improvement and enslaves the mind; the other has a spiritual religion, which encourages progress and elevates the soul, teaching it a due self-respect and self-confidence, by admitting it to a personal audience and daily intercourse with God himself. Look the world over, and almost all the pure spiritualism in existence will be found with the Saxon race. And that race has advanced the farthest in everything which respects the improvement and happiness of man. It has in it the germ of the world's renovation. It is now doing even more than the whole world beside, to elevate and bless mankind. And wherever, among the Saxons, spiritualism is purest, there the element of reform is the most powerfully operative. In England, the spirit of progress is not to be found in the Established Church; it is with the Dissenters. It was so in the times of the revolution under Cromwell. The Roundheads moved England forward a century, in everything which respects the welfare of the people. And our pilgrim fathers have made us what we now are, a nation of elevated and happy freemen. And if, as a nation, we ever accomplish anything for the renovation of the world, it will be done through the influence of this same principle. We are even now silently leavening all the nations of the earth. Wherever formalism holds the ascendancy, there a work of reform is absolutely demanded. And in many lands it is already begun. A leaven of spiritualism has been infused into almost all the countries of Europe. It is a powerful element, working for the overthrow of almost every form of evil.

There is, too, a third element there, which, before any great reform is consummated, generally arises and performs an important part in the work; I mean the element of *infidelity*. The people begin to think for themselves. They see the falsity and absurdity of the *formal religion* in which they have been educated; and, in rejecting *that*, they lose faith in all religion, and become open or secret sceptics. They are ready to aid in overthrowing the superstitions which have long held them in bondage; and so they become, in the work of reform, the coadjutors of spiritualism. Infidelity and spiritualism are indeed antagonistic

principles, as disbelief and faith must ever be; but as fire and water, two opposite elements, may unite in the destruction of a ship, so spiritualism and infidelity may coöperate in the overthrow of formalism. So was it in the times of Luther; so is it now, in England, France, Austria, Italy, and other countries of Europe, where the work of revolution and progress is going forward. So is it in Egypt, where a deep-seated scepticism respecting the Mohammedan system and a strong disposition to reject all religion, extensively prevails. So is it also in many pagan nations of Asia, where the people have had their faith in idols undermined, and are nearly ready to renounce and overthrow the whole fabric of idolatrous worship. Though the spiritual element, in these cases, acts in conjunction with the infidel one, still it does not *fraternize* with it. It stands on its own platform, and does its own work, though aided by other hands. It is opposed as well to infidelity as formalism; and often remunerates the former for the aid she affords in destroying the latter, by giving her a religion of truth, a spiritual religion, which elevates her from the dark regions of doubt and disbelief to the cheering light of hope and faith. It may seem an evil that spiritualism should ever be joined with such an ally. It has sometimes given her a bad name, according to the old adage, "a man is known by the company he keeps." She has been unjustly charged with all the wild excesses of infidelity; still she does not sympathize with her ally, nor is she contaminated by the union. She not only pursues steadily her work of reform, but also not unfrequently persuades her infidel ally, who has aided in overturning hoary systems of error, to assist in rearing on their ruins a pure and holy faith. She understands her duty. She knows the wide field of her labors and future conquests. She knows she is the reforming spirit of the age and of the world. She has surveyed the lands yet to be possessed. She has no intention of compromising with any form of evil, or putting off her armor, or halting in her work, till the world is thoroughly redeemed from every form of superstition, sin, and woe. She looks down the vista of coming years, and beholds her glorious triumphs. With the eye of faith she pierces the mists that now encompass her, and contemplates the loveliness and beauty of the regenerated earth. She hears the sweet harp of prophecy, as it predicts this day of joy and peace to man; a day when the world shall bask in the sunlight of knowledge, and bloom with a moral beauty even fairer than Eden's.

" Oh! scenes surpassing fable, and yet true;
 Scenes of accomplished bliss! which, who can see,
 Though but in distant prospect, and not feel
 His heart dilate with foretaste of the joy?"

Rivers of gladness water all the earth,
 And clothe all climes with beauty. * * *
 One song employs all nations; and all cry,
 Worthy the Lamb, for he was slain for us.
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops,
 From distant mountains, catch the flying joy;
 Till, nation after nation, taught the strain,
 Earth rolls the rapturous hosanna round."

ARTICLE VII.

ABYSSINIA — THE GALLA LANGUAGE.

By Professor Morgan J. Smeads, William and Mary College, Va.

1. *Wörterbuch der Galla Sprache. 1er Theil. Galla-English Deutsch (Dictionary of the Galla Language. Part I. Galla-English German). By Charles Tutschek; edited by Lawrence Tutschek, M. D. Munich, 1844.*
2. *Dictionary of the Galla Language. Part II. English-Galla. By Charles Tutschek; edited by Lawrence Tutschek, M. D. Munich, 1845.*
3. *Grammar of the Galla Language. By Charles Tutschek; edited by Lawrence Tutschek, M. D. Munich, 1845.*

MUCH interest has been manifested during the last twelve years, by the benevolent in Europe, in behalf of the eastern nations of Africa. Particular attention was directed to them by the writings of Mr. Krapf, a missionary sent out, if we mistake not, by a society in England, formed for the purpose of promoting civilization in Africa, of which Sir Thomas Dyke Acland, Bart., is president. Later, this interest was greatly increased by the publication of the works upon the language of the Gallas, which we have placed at the head of this Article. Before proceeding specially to treat of these, it will be proper to communicate to our readers some information concerning the nation itself.

Under the general name of Galla is comprised a numerous people, divided into many distinct tribes, which inhabit the southern part of Abyssinia, and a large extent of country on the east, south, and west of it. Mr. Krapf, in his "Imperfect Outlines of the Galla Language,"