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The problems which writers, on the subject of worship, undertake to solve, are inferior in importance, as well as difficulty, to few which concern the welfare of the church. It may be doubted whether, hitherto, the best talent of the church has been applied, in the most judicious manner, to the solution of these problems. Where a thorough acquaintance with Christian archæology, and the ability to discern what changes in outward form and usage would at once meet the necessities of the present moment, and harmonize with the religious sentiment of the past, were the most to be desired, they have too often been absent. A deeper and more candid study of the subject of this Article is certainly among the pressing wants of the period in which we live.

ARTICLE VI.

CHRISTIAN MISSIONS NECESSARY TO A TRUE CIVILIZATION.¹

By Joseph P. Thompson, D. D., Pastor of the Broadway Tabernacle Church, New York.

THE *Westminster Review* for July, 1856, with a profound simplicity of classification, informed its readers that "*American Congregationalists*, and *English Unitarians*, and some *liberal German Protestants*, who do not believe in the damnation of heathens on account of their ignorance, send out missions with a wider view than the old missionaries — with the hope of raising whole nations out of a state of idolatrous corruption of morals into a condition of Christian civilization." It also commended the American missions

¹ The rhetorical cast of portions of this article, is owing to the fact that the substance of it was delivered as an address, before the Missionary Societies of Bangor Theological Seminary, Brown and Rochester Universities, and Williams College.

in "Greece, Asia Minor, Syria, and Ceylon," as having avoided "the gibberish of essential doctrines," and "rendered their pupils industrious and happy in the first place, as the best means of rendering them pious afterwards." At the same time it condemned, in unmeasured terms, the principles and the results of American missions in the Sandwich Islands; insisting that a high civilization could never be attained "through any theological phase,"—certainly not, as the result of the labors of missionaries who regard the heathen as in a damnable state.

The fact that the American missions in Greece, Asia Minor, Syria, and Ceylon are sustained by the same Board which originated the mission to the Sandwich Islands, and sustained that, until the native converts assumed the support of their religious teachers; the fact that the American missionaries to the Monotheists of the East hold and teach the same "gibberish of essential doctrines" which has been taught to the savages of the Pacific; the fact that these missionaries have also "Bingham's pious caprices" about intemperance, licentiousness, and the violation of the Sabbath; the fact that both the approved and the condemned missions, originated with "American Congregationalists" solely because they *do* "believe in the damnation of heathens" and the unevangelized, *not* "on account of their ignorance," but on account of their wilful alienation from God, which leaves them "without excuse;"¹—these facts, familiar to Sabbath-school children in this country, lie quite beyond the pale of the Westminster Review. But what more could be expected of a Review, which gravely announces as "a new order" of missions, "the mission from Christians, not to pagans, but to Monotheists, of one sort or another?"—and which naively adds, "American missions to *Mohammedans* are thickly sown in Egypt, Syria, Asia Minor, and the further East; and, as we learn by Dr. Sandwith's book, *the Greek and Armenian churches share the benefit!*" Five American missionaries are "thickly

¹ Romans 1:18, seq.

sown" in Egypt, — the whole force, we believe, now in that country; and these devoted, primarily, to Copts, Greeks, and Armenians, and not to Mohammedans. In Asia Minor and the further East, American missions to the Oriental Christian sects have been in successful operation for more than twenty years; but only since the Crimean war have *Mohammedans* been in a condition to "share the benefit" of those missions. The *Westminster Review* professes to be familiar with the "Missionary Herald;" yet goes to an English physician's narrative of the "Siege of Kars" for information as to the objects and results of American missions in the East.

But the flagrant errors of this critic as to all matters of fact connected with American missions to the unevangelized, should not deter us from the respectful and thoughtful consideration of the great question discussed by the *Westminster*; — a question which "ought to be deeply studied by all, of any church or no church, who regard the destinies of mankind in a spirit of faith and love." That question is, whether, in order to that general elevation of the human race which philanthropists, of every school, profess to seek, we should aim first at the material civilization of communities or the practical conversion of individuals to Christianity. — How shall uncivilized nations be raised out of what the *Westminster Review* styles "a state of idolatrous corruption of morals," into what the same authority would acknowledge to be "a condition of Christian civilization?"

Is not the answer to this question substantially given in the great missionary commission of the apostles, viewed in contrast with their expectations of the Messianic kingdom? That kingdom for which the first disciples of Christ continued to look, from the day of his Baptism to the day of his Ascension, was the perfected civilization of the Jewish people; the abounding prosperity of Solomon's reign, in arts, in commerce, in wealth, in letters, in dominion, enhanced by some special manifestation of the Divine glory; the universal diffusion of knowledge, the blessings of peace,

and of material prosperity; the possession of the arts and the comforts of civilized life; the security of the domestic relation, and of the institutions of religion; in a word, the literal realization of the seventy-second Psalm, and of the material predictions of Isaiah. But instead of announcing any such change in the social condition of Judea, and instituting specific measures of social reform; instead of "restoring the kingdom to Israel," Christ simply bade his disciples, "Go *Christianize* all nations." That one command embraced his sublime philosophy of reform. In the circumstances in which it was given, it wears the stamp of Divinity. The Great Teacher sought only to make men disciples; the Messiah, the Redeemer, the Restorer, to make men believers in his truth and grace. But in this purpose and its consequent command, all true government and political economy, all science and art, all just progress and civilization were potentially embraced.

This thought admits of expansion. PLATO framed the ideal of a Republic, to be realized, perchance, in the future. CHRIST founded an actual Kingdom to be developed through all ages, till the final consummation. The theory of Plato would be possible only through the dissolution of the existing order of the world, and a new Genesis of man and of society; the command of Christ was of immediate obligation to man as he was, in all phases of society. With the coldness of the critic, Plato exposed defects in man and [in government; while with the dogmatism of the dialectician, he propounded to select disciples, his own infallible scheme. With the authority of the Divine Logos, yet with the affection of the human Saviour, Christ bade his disciples "Go preach the Gospel to *every creature.*" To *perfect civilization* were to realize Plato; to *Christianize* mankind is to obey Christ. Both the Greek philosopher and the Jewish teacher aimed at the elevation of man to a state of perfection. The one propounded an ideal future; the other enjoined actual and present duty. The scheme of the one is optional; the method of the other is imperative.

With a philosophy based upon existence (*τὸ ὄντως ὄν*), in opposition to phenomena (*τὰ φαινόμενα*), Plato sought to sublimate the soul and the State as constituted in the soul, into the region of pure ideas, where the reason should exercise itself upon Divine philosophy; and the will, controlling passion, should decree actions agreeable to the soul. This was like holding up a vase of transparent crystal, wrought with forms and flowers of the most delicate and perfect beauty, as a model for the potter working in common clay. Indeed, the author himself admitted that his perfect commonwealth was, and probably would ever be, *ideal*. "The State we have now established," said he, "exists only in our reasoning, but has no existence on earth. But in heaven, probably, there is a model of it, for any one who inclines to contemplate it, and, on contemplating, to regulate himself accordingly; and *to him it matters not whether it does exist any where, or will ever exist here*; for he would perform the duties of this [ideal] city alone, and of no other."¹

With this cold abstraction and self-absorption of the Reformer of Greece, contrast the earnest, practical benevolence of the Reformer of Judea, who, while he set forth a higher ideal of humanity than Plato ever conceived, and a more perfect model of a commonwealth than the heaven of Plato could furnish; instead of leaving these as matters of contemplation, began at once to realize his Divine ideas by seeking and saving the lost, and by teaching his disciples to pray: "Thy kingdom come, thy will be done *on earth* as it is done in heaven."

The perfect civilization propounded by Plato had in itself no element or motive of propagation. It expresses the dissent of its author from all existing forms of society, and declares his theory of social perfection; but this only to be wrought out by time or chance, or by the voluntary determination of any community to realize the ideal. And this is a characteristic of all civilization, existing or theoretic.

¹ *Republic*, B. ix. C. 13.

cal. Itself a relative or an ideal state, it does not concern itself with the diffusion of its ideas or the extension of its territory, except for its own ends. While aiming to develop its own perfection within its present sphere, it does not go forth to perfect Humanity. Christianity alone makes this its constant and universal aim. This is a self-propagating system; not for its own ends, but for the good of man. It does not wait to be chosen as a form of personal and social life; it goes everywhere to produce a certain life in man and in society, which shall issue in the perfection of the individual and of Humanity. Missions are its appropriate work. With it, that which philosophy styles the perfection of Humanity, is not an ideal, to be attained by speculative experiments upon social life, but a result, to be produced by certain principles and laws of universal obligation.

Civilization is a *relative* term; it stands opposed to barbarism. The origin of the term points to the STATE,—the civil and social constitution of mankind. A cultivated society is its radical idea; a society in which there is a general refinement of manners, and an advancement from the savage state, in learning and the arts of regular life. *Guizot*¹ connects with the term, “the notion of progress, of development;” and denies that there can be civilization in any fixed condition of society. “The melioration of the social state; the carrying to higher perfection the relations between man and man,” and “the development of individual life—the development of the human mind, and its faculties;” in one word, “the progress of society, and the progress of individuals,”—these two elements, with him, constitute the idea of civilization. But we recognize a civilization in China and in India, which is stationary, and has been stationary for ages. We find there well-regulated societies; communities established under a recognized government, with written laws. We find there a good degree of culture in manners and the arts of life. We find

¹ *History of Civilization in Europe*, Lecture I.

there, too, a literature rich in works of philosophy, of poetry, and of religion. In contrast with the neighboring continent of Africa, we must concede to Mongolian nations of the Asiatic continent, the possession of civilization, although their social state, and their civil and literary culture have been stationary for three thousand years.

The Hellenic culture, on the other hand, was essentially progressive. It did not stereotype man within the forms of the State. It gave breadth to individual culture, and thus developed art, literature, and political constitutions through the development of the individual and of the tribe. While, therefore, we do not hold with Guizot, that a *present* progress, a continuous development, is essential to the fact of civilization, yet the term always implies a state of actual advancement in manners, learning, and the arts of life.

To the existence of civilization no one form of government, of religion, or of social organization is essential. It exists in China, under the patriarchal structure which there obtains in every department of society, from the head of the family to the head of the State. It exists in India, where a strong theocratic element pervades the constitution of society. It flourished alike in the Athenian republic and in the Roman Empire; under the simple presidency of Pericles, and under the imperial grandeur of Augustus. The civilization of France is not a product of the monarchy, the republic, or the empire; but has existed alike through all her changing forms of civil government. The civilization of Austria under an irresponsible despotism vies in its material features with that of England under a constitutional monarchy. The general diffusion of civilization among its people makes a state civilized, irrespective of its political form. But that is not a civilized state the masses of whose people are unrefined in manners and unskilled in knowledge and in the arts. Not all the refinements and elegancies of the Russian court can gain for the empire the epithet civilized, while the mass of her population are so little removed from barbarism. "*Beata civitas, non ubi pauci beati, sed ubi civitas beata.*"

Neither is civilization contingent upon the form or the degree of popular religion. The civilization of Egypt, of Greece, and of Rome, and the stationary civilization of India and China, testify that a high social culture may be attained under polytheism.

The term *Civilization*, considered apart from Christianity, must be restricted to the ideas of physical improvement, and social and intellectual culture; refinement of manners, and general advancement in learning and the arts of life. Political institutions, and systems of morality and religion have an important bearing upon this exterior development, but these in any given phase, are neither its uniform condition nor its essential cause. Civilization thus understood, is always a relative or comparative term.

The term *Christianization* is positive and definite, and denotes the act or power of converting men to the system of doctrines and precepts contained in the New Testament. The religion of Christ embodied in the records of the Evangelists and the Apostles, is a distinct, an intelligible, and a practical system, addressed to the understanding and the hearts of men, and designed to form anew their characters, and to regulate their lives. To make men disciples of this religion, disciples of Christ himself, by publishing his Gospel to all mankind, is the work of Christianization for which every disciple holds a commission directly from the Lord.

This work may be imperfectly accomplished, and its results in a given field may disappoint our hopes. Both the name and the thing may be perverted and falsified. But to Christianize men, can be neither more nor less than to convert them to an intelligent and cordial belief and practice of the doctrines and precepts taught by Christ, and recorded in the New Testament.

With this exposition of the terms under discussion we are prepared to consider Civilization and Christianity as powers or agencies for the elevation of mankind and the perfecting of humanity.

Our modern civilization may be comprised in these four

particulars: Social Institutions, Commerce, Literature, and the Arts. Whatever the diversities of political organism and of religious faith among the nations distinguished for their civilization, these bear a general resemblance in the structure and the refinement of their social institutions, in the activity of the commercial element, and in the cultivation of learning and of both the practical and the ornamental arts. Guizot makes "the diversity of the elements of social order" and "the constant struggle" of ideas, principles, and systems, "the essential characteristic of European civilization."¹ That "pure and mixed monarchies, theocracies, republics more or less aristocratic, all live in common, side by side, at one and the same time; and yet notwithstanding their diversity, all bear to each other a kind of family likeness, which it is impossible to mistake,"—this character of variety is with him the essence of European civilization, in distinction from the unity of character that prevailed in the civilizations of antiquity. But this is an incident or a process of civilization rather than an essential characteristic of civilization itself. We have already seen that the term *civilization* does not imply a state of present progress, but only a state of actual elevation in manners, in learning, and in the arts, above the level of barbarism; and since such elevation can exist only in connection with the *civitas*—the constituted and regulated society—we include this in the idea of civilization, whatever its present political form. The process of fermentation, the antagonism of forces, in the social, moral, and political world, upon which Guizot so much insists, is not essential to the idea of civilization, nor a necessary part of the existing state of civilization. The urban civilization of Italy existed amid the general sluggishness of feudal times, and under the overpowering shadow of the Roman hierarchy. "The age of Edward III.," says Alison, "when the nobles of England were still living in rustic plenty on their estates, when rushes were spread on

¹ *History of Civilization*, Lecture 2.

the floors instead of carpets, and few of the barons could sign their name, was contemporary with that of Petrarch and Dante, with the genius of Raphael and the thoughts of Machiavel. When Charles VIII., at the head of the brave but barbarous nobility of France burst into Italy at the close of the fifteenth century, he found himself in the midst of an opulent and highly civilized people, far advanced in the career of improvement, and abounding in merchants who numbered all the sovereigns of Europe among their debtors." There was even more of civilization in the Genoa, the Florence, the Milan, the Venice of the Middle Ages, than is found in the fermentations and oppositions of the Italy of the nineteenth century.

A living Society, organized and regulated after its own forms; a Commerce, interlacing the various departments of society, and establishing a community of interest with other societies throughout the world; a current Literature; practical and refining Arts,—these are the constituents of our modern civilization, and the materials wherewith that civilization would perfect Humanity.

In estimating the fitness of these elements to this end, the first fact to be noted is, that, *as compared with Christianity, they have neither a principle of diffusion nor a power of assimilation.* No civilized society, as such, seeks to diffuse itself, nor tends of necessity to assimilate inferior conditions of society to its own order. Civilization is a thing of growth; ordinarily it is the product of centuries of development in the same people upon the same soil. It may go on to perfect itself through successive ages, but it does not go upon a mission to perfect humanity. Whatever it does in the way of diffusion or of assimilation, it does incidentally, or from some specific motive in its own interest and not for the welfare of mankind.

The channels through which civilization is chiefly propagated are Colonies and Commerce. These both had their origin in purely selfish interests and wants, and are intended primarily to benefit the State that originates and fosters them, and not to diffuse the civilization of that State

as a benefit to mankind. The colonies of the Phoenicians — the earliest known to history — were settlements of emigrants from the mother country for purposes of trade, and were necessary for the protection of the commerce of the parent state in distant parts of the world. They resembled the foreign factories in China, India, and South Africa. The colonies of Greece which overspread the western coast of Asia Minor, the shores of the Propontis and of the Black Sea, and also of Thrace and of Macedonia washed by the Ægean; which at a later period spread westward also in lower Italy, in Sicily, on other islands or coasts of the Mediterranean, and were finally planted on the coast of Gaul, on the Spanish coast, and on the coast of Africa — these colonies that carried the name and the power of states a handbreadth in area, to the extremities of the known world, had their origin, not in the desire to propagate freedom, knowledge, art, to civilize barbarians; but either in commercial speculation, in political aggrandizement, in the contentions and jealousies of parties in the State, or in the necessity of providing for the increase of the poor. They were settlements of merchants, of adventurers, of refugees, of malcontents and of paupers. The Latin colonies which began by encroaching upon the territory of the *Samnites*, were only frontier fortresses to extend the territory of Rome and to protect it from the Italian allies. Wherever such colonies gained a footing in any country, they established themselves as the ruling class, "introducing their language and manners to such an extent as to cause the nationality of the ancient inhabitants to disappear." "The most striking example of this phenomenon," as Niebuhr has remarked, "is the diffusion of the language and manners of the Arabs over the East and Africa; all the languages which were previously spoken there, Greek, Latin, Egyptian, and Syriac, having given way to the Arabic."¹

In modern colonization, the acquisition of territory, the establishment of commercial posts, or the exportation of a

¹ *Ethnography*, 11, 205. London.

turbulent, a dangerous, or a criminal population are the leading ideas. Witness Algeria, Australia, the Cape Colonies. We may safely challenge the history of the world to produce an instance in which, aside from Christian missions, a civilized State has ever sent forth a colony to diffuse the blessings of civilization and to elevate mankind.

Intimately connected with Colonization, stands Commerce as related to the diffusion of civilization. The seats of commerce and the seats of civilization are identical upon the map of ancient history. Plato seems to overlook or to undervalue this connection; since in his Republic he recommends a community of property and the absorption of the individual in the State; both which are fatal to commercial enterprise. But wherever the tide of commerce flowed in upon any port or depot of the ancient world, there civilization rose in the arts, the refinements, and the luxuries of life, and society became more cultivated, if at the same time it became enervated. Babylon, the seat of commerce for middle Asia, was the seat also of the highest civilization of that favored region. Tyre, the commanding port of the Mediterranean, into whose gates filed the richly laden caravans that brought across the passes of Lebanon the silks, the wool, the spices, the perfumes and the jewels of the East, and in whose harbor anchored the vessels freighted with grain from Egypt and northern Africa, with silver from Spain, gold from Ophir, and tin and lead from Britain, — was also renowned for its arts and manufactures, for the skill of its workmen, the wealth of its merchants and the pride of its palaces. Egypt, the fatness of whose soil made her the granary of nations, and whose ports on the Red Sea and the Mediterranean linked her with the whole maritime world, rose early to that unique but elevated culture in polity, in letters, and in the arts, whose monuments are just beginning to be read as the oldest records of civilization in the world. Carthage fast grew to be the formidable rival of the parent state by a commerce stretching along the then fruitful coast of Africa, and far into the interior. The states of Greece advanced in civil-

ization through the commerce of the Ægean and the Black Seas. The Etruscans, whose olive-groves and vineyards supplied "the staple of commerce," not only for the Mediterranean, but also by a high road across the Alps, with the barbarian tribes of Germany and Gaul, have left us monuments of art in walled cities, in vases, bronzes, statues and the like, that vie with the remains of early Greek civilization.

But while Commerce and Civilization have ever maintained this close intimacy, Commerce has never gone forth upon a philanthropic mission to extend the benefits of civilization to barbarian tribes. Did the caravans of Phœnicia or of Greece, wind over the steppes of Tartary and traffic with the wild nomads of that independent region? It was not to carry thither the arts and refinements of civilized life, but to get deer-skins and betel-nuts. Did they diverge into the mountain regions of the Caucasus, and run the hazard of incessant wars? It was not that they might subdue those warlike tribes to the arts of peace, but that they might procure for slaves, the captives taken in war. Did they penetrate the forests to the north of the Black Sea, and build among the marshes a wooden city surrounded with walls? This was not to allure the hunters to a settled civilized mode of life, but to buy their furs for a more gainful traffic among the Scythians and other nations farther to the East. Did they extend their journeys to the Indies? It was not to carry thither the letters of Phœnicia and the arts of Greece, but to get pearls and ivory. Did commercial fleets traverse the Mediterranean, and circumnavigate Africa to the unknown Ophir? It was not to convey colonies of refinement to barbarian shores; but to get gold. Did the inventors of the alphabet, the merchant princes of Phœnicia voyage beyond the pillars of Hercules along the shores of Spain, till after a four months' sail they came to the *Insulæ Oestrymnides* near the coast of Albion? It was not to carry the civilization of the East to the coasts of Cornwall, — whose rude inhabitants then dressed in skins and navigated their bays in boats of hides; — it was

merely to get tin. Thus Commerce, though intimately allied with civilization, has never gone forth upon a distinctive mission of civilization, but always upon some selfish errand of its own. With the Phoenicians maritime commerce originated in piracy; and in the days of Homer, the merchants of the Mediterranean were lawless freebooters.

If we turn to modern history we trace in commercial enterprises the same selfish disregard of the public welfare in the prosecution of personal ends. The succession of nautical enterprises which in the sixteenth century cast the "ocean chivalry" of Spain upon the shores of South America and of Mexico, affords a striking example of the influence of such adventure upon the diffusion of civilization. Already there existed among the Aztecs a civilization which has been compared to "that enjoyed by our Saxon ancestors under Alfred."¹ In some points indeed, it was fully up to the standard of civilization in our own states. If they had not the Maine law, they punished intemperance "in the young with death, and in older persons with loss of rank and confiscation of property." If they were wanting in some of the steadier habits of Connecticut, yet "divorces could not be obtained among them, until authorized by a sentence of the matrimonial court, after a patient hearing of the parties." If they did not with sounding phrase declare all men born equal, yet "no one could be *born* to slavery in Mexico." If they had no banks or brokers' boards to regulate the currency, yet "every defaulter to government was liable to be taken and sold as a slave" — possibly a justifiable slavery. If they had no railroads and telegraphs, yet despatches were carried by couriers ten miles an hour, and fish from the Gulf of Mexico were served in the capital two hundred miles distant, within twenty-four hours. With a judicial tribunal independent of the crown, whose judges were themselves liable to death for receiving a bribe, or giving an *ex-parte* decision; with duly registered laws, with a literature like

¹ Prescott.

that of Egypt, with hospitals for the sick and the disabled, these despised Aztec idolaters were in some of the main features of civilization not one whit inferior to cultivated nations.

To such a people came the lordly cavaliers and merchantmen of Spain with all the pomp of the court of Charles V. They brought with them no arts nor letters to refine the Aztec; they infused no European life into the court of Montezuma; they came for commerce, for conquest, and for gold;—treachery and butchery that even the gentle, high-minded Cortez could not restrain, marked everywhere their track; the Aztec melted away before them; and the Indian chief exhorted to win heaven by embracing Christianity at the stake, refused to become a Christian “because he would not go after death to a place where he must meet again the cruel whites.”

More cruel still, was the civilizing process of Pizarro and his followers in Peru. Albeit his expeditions were undertaken with the pomp and the enthusiasm of a religious crusade, the simple lust of gold was their one grand and sustaining motive; and never did their leader so fitly betray the genius of the whole expedition, as when having tortured from the Inca an enormous ransom, he gathered the spoil into the great square, and invoked the aid of heaven to divide it conscientiously and justly among his private followers.

Here was a country that had tribunals of justice upon the plan suggested by Jethro to Moses; that had an agrarian law more thorough than that of Sparta or the Jubilee system of the Jews; that had woollen manufactures, and mechanical and ornamental arts—the latter in high perfection; that had agricultural fairs for the improvement of tillage and the convenience of exchange; that had roads, caravansaries, suspension bridges, and a system of posts and couriers; in which marriage was honorable, and pauperism was unknown; a country in short, where under a despotism as rigid as the Russian autocracy, there was as much of civilization as the arbitrary will of Nicholas had diffused over his empire. And what did commerce for this

country? What did the Spain of Ferdinand and Isabella, whose court was now maintained by the emperor elect of Germany, for the Peru of the Incas then revelling in a magnificence almost fabulous? What boon of European civilization did that adventurous band who braved "the wild passes of the Sierra" bear to the empire that spread along their eastern base? A deed of treachery from which humanity recoils; lusts that crimson the cheek of innocence with shame; tortures at which an Inquisitor might turn pale; plunder and rapine prosecuted in the plea of Conquest, the dishonored name of Christ—the accursed lust of gold. This last it was, that under the veil of religious zeal had brought these political and commercial adventurers across the seas, and nerved them for deeds of daring which make the history of Prescott a more startling romance than the fiction of Scott or Cooper. What these adventurers did for the civilization of Peru, let South America witness after three hundred years.

A century later, a company of emigrants stood upon the quay of an old Dutch port ready to embark for this same America. No convoy awaited them; no armada was put at their disposal; no royal commission sent them forth. Exiles for the truth's sake from their native and best loved England, they were about to separate themselves from all hope of their early home, and with their wives and children to cross the sea. There were no allurements of conquest before their eyes; no promised freights of gold wherewith to return in splendor; no heraldings of fame as the founders of distant empire; but "sighs and sobs and prayers did sound amongst them; tears gushed from every eye and pithy speeches pierced each other's heart, while their Reverend Pastor falling down on his knees, and they all with him, with watery cheeks commended them to the Lord and his blessing." They came not for commerce nor for power; but braved the perils of the wilderness, that they might the better guard the sanctity of the Sabbath and the purity of their families, while yet maintaining their language and their loyalty; and lastly, which was not the least, "a great hope and

inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancement of the Gospel of the kingdom of Christ in those remote parts of the world, yea, although they should be but as stepping stones to others for the performance of so great a work." Behold the contrast of commercial and Christian colonization!

It may however be alleged that, though Colonization and Commerce do not aim directly at the elevation of mankind, they nevertheless accomplish this indirectly through the maintenance of peace and the diffusion of the benefits of civilized life. It has often been affirmed during the last thirty years that the growing commerce of the world had rendered any great war impossible. No doubt the natural tendencies of commerce are pacific, and its white wings hovering over the agitated seas of conquest and strife, are harbingers of returning quiet to the earth. Commerce that began under the black flag and cross-bones of the pirate, now best thrives under the olive-branch; and the benefits of civilization are diffused to an extent almost commensurate with the commercial intercourse of nations. The mutual dependencies of trade, the interchange of products and the intercourse of citizens engaged in their manufacture and sale, the industrial exhibitions of the world, are golden links to bind the nations once divided by the sword.

But while we willingly accord to commerce and to commercial colonization a vast and beneficent influence upon the peace, the good will and the moral order of the world, we yet maintain that for the perfecting of Humanity, these agencies, as compared with Christianity, have neither a principle of diffusion nor a power of assimilation. Whatever commerce has done for the conservation of peace, and the promotion of good fellowship among the nations, it has done purely in its own interest and not in the interest of humanity. Commerce makes peace upon a selfish calculation of the gains of peace; but when its gains promise to be augmented by war, it makes war in its own interest as before it made peace. The good will that commerce bears

to the nations has the ledger for its text-book and prices current for its commentary; and the pages of this gospel are written alternately in letters of gold and in letters of blood.

The commercial civilization of the nineteenth century culminated in the Great Industrial Exhibition at London in 1851. No ecumenical council of the church ever augured half so much for the future brotherhood of mankind. The *Te Deum* echoing along the arches of the Crystal Palace, the grand Hallelujah chorus swelling from a thousand voices to a hundred thousand auditors from every kindred and tribe and tongue and people, ushered in the world's Millennium of commerce and of peace. There France avenged Waterloo in the triumphs of peaceful industry; there Austria and England forgot their jealousies and recriminations in the generous rivalry of art and in the exchange of royal gifts; there the Czar and the Sultan displayed side by side the industrial products of their respective peoples; and there the United States by its gigantic array of agricultural implements and mechanical inventions challenged the nations to beat their swords into ploughshares and their spears into pruning-hooks, to exchange their men of war for sailing yachts, and instead of picking quarrels, to try their hand at picking locks. The Palace of Industry was deemed by some the New Jerusalem come down from heaven, "whose walls were of glass clear as crystal." Three years later, every nation represented in that grand jubilee of commerce and of peace, with the single exception of our own, was arrayed in war, or armed for a struggle that threatened to shake all Europe and Western Asia. And this war so fierce and bloody in its battles and so dire in its portents, was a war in the interest of that same commerce which chanted in the Millennium of peace. Not for freedom, for rights, for religion, or humanity did these nations rush to arms—though the ever watchful Providence of God has made the war subserve all these;—but for the balance of power and for commercial preponderance on the Mediterranean and in the East. England, whose commercial colonies have

achieved the conquest of the half of India, cannot endure that her Egyptian highway should be at the mercy of a Russian fleet. France, who craves the Mediterranean as her lake and aspires to the rule of Syria, cannot endure that Russia should block up at one extremity the highway to empire that England already blocks up at the other. Mainly in the interests of commerce and of colonial ascendancy in the East was this war engaged in by the Western powers. A war of commerce destroys the grain that should feed the nations.

Then boast no more the blessings diffused by commerce apart from Christianity. No longer hail the merchantman as Prince of peace. Commerce looks not to the diffusion of any principle for the welfare of mankind; it looks only to the accumulation of its gains. If peace favor these, then it is clamorous for peace; if war promise better, it makes haste to war. It says to China, buy our opium or take our lead; it says to Japan, open the door to our kind entreaty, or we will open it with most persuasive bombs. Commerce is not the sworn ally of peace; and now that by her manifold links of intercommunication she has made the nations sensitive to her every touch, she can send the shock of war through every fibre of the civilized world. The Crimea more than counterbalances the Crystal Palace. Its protracted siege, its horrid carnage, its doleful winter, its unprecedented miseries, will make the civilization of the Nineteenth century a by-word for future generations. May God have pity on the nations, if the progress of our material civilization under the stimulus and the behests of Commerce is their only hope!

Commerce indeed no longer contents itself with enriching its own centres. The Babylon, the Thebes, the Tyre, the Alexandria, the Antioch of ancient times drew to themselves as mighty hearts the life-blood of extremest provinces, and sent out its circulation only through their appointed arteries. Never were the provinces enriched or elevated by the commerce of the capitals, but always drained. Now commerce diffuses the benefits of civiliza-

tion among barbarous tribes, and makes the province a partaker of the riches of the capital. But this again is in a purely selfish interest and not for the sake of humanity. It is a maxim of political economy that, in proportion as men are elevated in the social state, they become increased consumers and afford a better market for the manufactures of their civilized neighbors. The first hunters and trappers may grow rich by exchanging tobacco, brandy, and knives for furs, by weighing the latter with a foot upon the opposite scale; but their successors grow more rich by selling to the semi-civilized Indian cottons and other articles of dress, and thus enlarging the circle of trade by increasing the taste for civilized life. Hence Commerce becomes the antagonist of barbarism, through the great law of supply and demand; she bears to all who will pay her tribute, good-will and prosperity; but never does Commerce apart from Christianity, spread her swift pinions for an errand of philanthropy to the ends of the earth.

As with Commerce and Colonization, so with the Social Institutions of civilized life. These have no virtue of self-propagation for the good of mankind. Extend themselves they may, whenever and wherever their own strength and value are enhanced by their diffusion; but when and where do the framers or admirers of modern social institutions, apart from the spirit of Christianity, aim to extend those institutions for the benefit of mankind? Great Britain is giving to India the boon of her civilization as a recompense for bloody wars of conquest. She has suppressed infanticide, abolished human sacrifice, abated the cruelties of Juggernaut, and quenched the funeral pyre; but all this is in answer to that Christian sentiment which the indignant tongue of Burke aimed against the infamous administration of Warren Hastings. That tongue will ring through all history the wrongs and outrages of British civilization upon defenceless India. And now that the widespread mutiny of the Sepoys threatens the stability of British rule in India, fears are expressed in England that there has been too much interference with rites and customs.

of the natives, which though revolting to Europeans were sacred to the people they had subjugated!

The wrongs of American civilization toward the aborigines of the country have passed into a proverb. Shamed at last by the remonstrances of Christian sentiment, the government grants reservations, a stipend, and agricultural schools to the primeval inhabitants of the soil; but Christian missions alone construct with patient fidelity the whole framework of industrial society for the rude sons of the forest. Before the civilization of the white man, the Indian wastes away; his missions alone can give the hope of permanence to that fast fleeting race. The pioneer of civilization, the speculator in land-claims and water-privileges, the projector of railroads, the sovereign representatives of the nineteenth century civilization and "manifest destiny," compel the Indian to migrate before their advancing social order. But the apostolic Eliot conceiving that "the Indians to be Christianized should have a permanent location, caused lands to be purchased and houses to be built;" himself plunged into the depths of the wilderness, slept in the smoky wigwam, spent nights in teaching their dark minds the Scriptures which with a toil we of this age cannot measure, he had translated into their barbarous tongue, and till the age of eighty-six, labored with them as a father. The devout Brainerd gave the promise of his manhood and the fruits of his delicate culture and his ethereal genius to the same rough toil in the wilderness; while the seraphic Edwards, the Plato of New England philosophy, the Paul of New England theology, the John of New England piety, was found by the deputation from Nassau Hall, who came to invite him to its Presidency, seated among the Indians of Stockbridge teaching their dark minds the Gospel of salvation.

Never, apart from Christian missions, have the social and political institutions of our Anglo-American civilization done aught to diffuse themselves or their benefits among the old tribes of the wilderness. Nay, the only institution of our boasted civilization, which government, and politics, and

commerce, and wealth, have combined to extend, is one which tends everywhere to barbarism; which annihilates marriage; which dissolves the family; which usurps wages; which transmutes man into a chattel; which expels the Indian from a virgin soil that it may doom the African to the abominations of Sodom.

Our civilization has not secured for Utah that institution which we rightly boast as its basis and its glory; the Family in its purity and integrity, the home of affection, of independence, and of virtue. Indeed in this respect Utah realizes in a grosser form the ideal of Plato for his republic. He would have no woman dwell with any man privately; but persons of both sexes living together under certain regulations of the State, should become parents for the State, not knowing their own children, but having them in common, destroying the weak and imperfect, and preserving only such as give promise of physical strength for war and athletic pursuits. Yet these should be taken at birth to a public nursery, with every precaution that no woman should recognize her own child.¹ His theory is not that the State is an aggregation of families, but that the State is the normal organic life in which all individuals are merged, subordinating their individual existence and their natural affections, to the material development of that civil organization

¹ *Republic*, B. v. "As you have chosen out the men, so choose out also the women, making them, as far as possible, of similar dispositions; and these, as they dwell and eat together in common, and none possesses any thing whatever in private, will be always together; and as they mingle in the gymnastic yards and in all their other training exercises, they will, I think, be led by innate necessity, to mutual intimacies." Chap. 7.

"As for those youths who distinguish themselves, either in war or other pursuits, they ought to have rewards and prizes given them, and the most ample liberty of lying with women, that so, under this pretext, the greatest number of children may spring from such parentage. . . . As respects the children of worthy persons, they should carry them to some retirement; to certain persons dwelling apart in a certain quarter of the city; but as for the children of the more depraved, and such of the rest as may be maimed or lame, they will hide them, as is right, in some secret or obscure place." . . . In the nursery, "every precaution should be taken that no woman should recognize her own child." Chap. 4.

with which they are inseparably connected. There was nothing of grossness in this scheme of Plato viewed from the point of his philosophy; but what mankind would make of such a license we read too plainly in the history of the Anabaptists at Munster, and in the present developments of Mormonism. Christianity establishes the family as the basis of a pure and true society.

Turning from Colonization, Commerce and Social Institutions, we will next inquire how far Literature may be relied upon to propagate the blessings of civilization. A national literature marks already an advanced period of civilization. Only when society is organized, government established, agriculture or commerce developed, and physical prosperity secured, do letters flourish. Greece attained her highest culture from the accession of Pericles to the close of the Peloponnesian war. Rome was most illustrious in letters when Augustus had established a universal empire of peace. The literature of England, France, and Germany has been the growth of centuries of material and political development. Ordinarily therefore, literature is an indigenous thing—developed upon the soil, and not transplanted from a foreign clime. It is a result of civilization. It is also a perpetual stimulus of the growth of that civilization with which it is identified. But it does not go forth from its native home to propagate civilization in other lands. Where Colonization and Commerce open the way, there literature follows to impart its softening and refining influence to barbarian tribes. Thus Phoenician letters overspread the north of Africa. Thus Egypt gave to Greece her astronomy and philosophy, and in part also her religion and her laws. Travel and conquest diffuse the benefits of literature, and tend to establish a community of letters independently of physical boundaries. Thus it was that Rome was brought under the influence of Greek literature, first by the visits of her scholars to the schools of Greece, and afterwards by the conquest of Greece which brought the conqueror into contact with a civilization higher than his own. In an age of universal commercial intercourse,

like our own, literature will of course diffuse itself from the centres of civilization to the utmost bounds of the habitable globe. Commerce everywhere demands the press as an auxiliary; and where the press goes, there go light, freedom, the spirit of inquiry and of progress. The press is an agent of civilization unknown to the ancients. Barbarism flies before it, or makes war upon unconscious types as if these were demons. Yet after all, such a diffusion of literature is but secondary and incidental; and the literature of civilized countries is more intent upon enriching itself with the spoils of barbaric pearl and gold than upon diffusing its own benefits among the destitute.

Napoleon's scientific corps, in attendance upon the army of Egypt, sought to enrich Paris with the spoils of Thebes and Memphis. They gathered monuments and copied hieroglyphics. They opened to Europe the Egypt of the Pharaohs. But they did not convey to Egypt the literature of Europe. They brought back from Thebes, mummies and sphinxes, and huge images of kings, priests, and divinities, to augment the treasures of the Louvre. But they did not open at Thebes a polytechnic school of modern art and science. They copied the zodiac of Dendera, but they set up no observatory beside the deserted temple of the Ptolemies. They brought back manuscripts in Arabic and Coptic, and papyrus rolls in the forgotten hieroglyphics; but they gave no printed books to Egypt and Arabia, and no written language to Nubia. The results of the French expedition were found in accumulation at Paris and in demolition at Heliopolis.

It may be questioned whether mere commerce and diplomacy have ever tasked themselves to give language and letters to a barbarian people. But when the missionary goes to a land of barbarism, his first endeavor is to create a literature through which he can convey the knowledge of God. How many languages have been first reduced to a written form by the Christian missionary. How many grammars and lexicons in tongues once barbarous testify to his patient fidelity in preparing the way of Christ's kingdom. How

many schools, presses and books, bear witness to the influence of his labors upon the general progress of society. The establishing of the press in India for the benefit of the *native* population, is due, not to the East India Company, but to the missionary societies of England. Carey the cobbler, gave to the millions of Hindoos the Bible in their own language. The establishing of schools and colleges throughout that vast empire is owing, not to the diffusive and expansive spirit of literature, but to the love of Christ. English presses were established in China through the agency of Protestant missions. The poor last-maker of Newcastle, who stole hours from sleep to study Latin, and who astonished the literary world by his ready mastery of Chinese, prepared a dictionary of Chinese and English, the publication of which made the religious literature of the English tongue accessible to the millions of the celestial empire. Missionaries first gave to the Society and the Sandwich islands a written language, the printing press, the common school.

Thirty years ago a Christian youth leaped on shore at the Hervey islands amid thousands of cannibals, carrying with him nothing but the word of God. The ship's company were afraid to land. "Live or die," said he, "put me on shore." The boat put him as near shore as it was thought prudent to go, and with his clothes in one hand and his Bible in the other he leaped into the surf and landed alone. With a twig he wrote on sand spread upon a board the names *JEHOVAH* and *JESUS*, — the first writing these barbarians had ever seen. Five years ago a large edition of the whole Bible in the Rarotonga language was landed on that same island; and box after box was opened in the chapels of the natives amid the praises and prayers of a people wholly converted to Christ. And now that renovated race of cannibals remit to the British and Foreign Bible Society two thousand dollars a year to aid in the distribution of the Bible. Literature goes forth on no mission of healing and renovation; but Christianity always draws learning and literature in its train.

The elder Niebuhr, the explorer of Arabia, imparted no fruits of European culture to the degenerate East. But ELI SMITH conveys in most fastidious Arabic the benefits of a Christian literature to the old empire of the Caliphs. Layard and Botta leave no treasures of modern learning in exchange for the antiquities of Nineveh. But DAVID STODDARD carries to Oroomiah the telescope that his own hands had wrought, and under skies that Abraham looked upon, he teaches the unlettered Nestorians the glory of God in the creation.

It remains only that we compare the Arts of civilized life with Christianity as a means of elevating mankind. There is a mutual dependence between the cultivation of the useful arts, and the prosperity of religion. A thriftless people care little for the motives of the Gospel. Among the virtues of Christianity, industry, temperance, diligence and frugality hold no inferior place. So on the other hand, the influence of Christianity is an important element of political economy. The peaceful arts of life, the ornamental as well as the mechanical, contribute to the elevation of mankind in material resources and in general culture. But these arts are not self-propagating. The savage looks with listless wonder upon the plough, and with mysterious dread upon the demon of the steam engine; but he continues to scratch the earth with a stick and to make his journeys on foot. The arts of life never inspire their possessors to go forth upon a mission of philanthropy to raise mankind to their own level. The hope of gain may allure artists and inventors to introduce a knowledge of the arts among the uncivilized; but Art, like Commerce, acts in its own interest, and not for the cause of humanity.

But where Christianity goes, there follow in time all the useful, the noble, the elevating arts of civilization. The colter and the loom displace the log-harrow and the hand-spindle. An improved agriculture, with all the appliances of art and science to enrich and develop the soil; new manufacturers and various kinds of handicraft, that give employment to the masses, and that multiply the comforts of

life; a general air of thrift and refinement,—these all bear witness to the elevating influence of Christianity upon the commonest affairs of life and the general welfare of mankind. None but Christian hearts would ever have conceived a plan of improving the agriculture of Palestine, with a view to the elevation of the outcasts of Israel. English diplomacy, while for its own sake it guards the political integrity of Turkey, gives to that semi-barbarous empire no arts of civilization. But CYRUS HAMLIN teaches them the mysteries of Chemistry, the power of steam, the arts and manufactures that bring thrift and independence. For generations, English and Dutch colonies have had control of southern Africa; but the Zulus have lived on in their barbarism. Now, however, “among a nation of inveterate polygamists, where ten years ago the true family relation with its obligations was unknown, there are about a hundred Zulus who have been married by Christian usage to one wife only. Between sixty and seventy families have exchanged the barbarous Kaffir hut for suitable houses.” They possess a written language. Men who were the mere drudges of the Boors, are now the owners of wagons, carts, ploughs and oxen. These are among the incidental fruits of direct missionary labor for the conversion of the Zulus to Christ.

The review we have taken shows that in Civilization, considered apart from Christianity, there is no inherent tendency to elevate mankind; since neither through Commerce and Colonization, nor by any reflex or expansive influence of Social Institutions, of Literature, or of the Arts of life, does civilization tend to diffuse itself for the general advantage of the race. The advancement of civilization is incidental to its own schemes of aggrandizement; not primal for the interests of humanity. It has within itself no element or principle of propagation for the good of man. It is a state to be realized by accidental combinations of events, not a beatific kingdom to be extended by the labors of its servants.

Moreover civilization dissociated from Christianity inter-

poses serious obstacles to the moral elevation of mankind. The Commerce of the world as at present conducted, can hardly be considered a reforming power. Commerce did not shrink from the African slave-trade until Christianity had made it abhorrent to the moral sense of the world. Commerce now proposes, under a new name, to revive that traffic. Commerce does not scruple to carry opium to China, and brandy to Tahiti, against the laws of the governments of these countries for the health and morals of their people. Commerce carries New England rum in the same ship with Christian missionaries and the Bible, and lands its cargo of destruction,—the product of modern civilization— at the very stations where Christianity seeks to establish schools and churches. Commerce begets luxury, and an intense devotion to Mammon, which overrides principle and the claims of humanity. The right of Mexico to Texas and California; the wickedness of transforming the virgin soil of freedom— whose sanctity even barbarian lawlessness and Castilian avarice have ever respected,— into a den of chattel slavery; the atrocious guilt of aggressive war; are all forgotten in the eagerness to augment the resources and extend the area of Commerce. The wickedness of piracy whether by an individual or a nation; the right of neighbor nations to regulate their own affairs; the injustice of a war of covetousness and rapine against a weaker power; the wrong of perpetuating the involuntary bondage of the helpless and the innocent; these all are forgotten in the commercial valuation of Cuba or Central America as an appendage of the United States. Commerce cannot be entrusted with the moral interests of mankind. She has no principle that can withstand a strong temptation to her insatiable cupidity. Commercial *men* there are — and these in our time are many — of high integrity and of expansive benevolence. Commercial enterprise often opens the way for the extension of Christianity. But Commerce in its principles and its results is as often a hindrance as a help to the moral elevation of mankind. The state of luxury fostered by the facility of intercourse with foreign nations and by the inexhaustible wealth of

commerce, is a serious detriment to the public morals. No social evil is so contagious as that of luxury; none so surely saps the foundations of morality, the stability of government and of society itself. *Mammonism* is as serious a foe to the spiritual elevation of a community as is infidelity or heathenism. "*Ye cannot serve God and Mammon.*" In the facilities it affords for luxury, and in the incitement it proffers to a worldly spirit and life, our modern civilization, so far from securing the moral elevation of men, tends to deprave society.

Much of the literature and art that are constituents of civilization tend to the same result. A literature of which Horace and Ovid are the types; the literature of the age of Richelieu or that of Voltaire, however brilliant with wit, erudite in philosophy, rich in imagination and poetic culture, tended to deprave morals and to frustrate public order and virtue. The art that flourished in the later period of the Roman empire; in which the statue and the fresco became the stimulants of lust, and the chaste Diana was made to do the office of the nude Theodota and the lecherous Aspasia;—the art of which Rubens and his imitators of the French school were the heroes, and whose shame no richness of finish or affluence of color can hide;—much of the art that adorns the palaces and galleries of Europe, and even the villas of cardinals at Rome, and which in the name of a great Master sanctifies indecencies that were a police offence in the life of common men;—*such* art, though it be the very flower of civilization, gives no culture or refinement to humanity, but depraves the mind and deteriorates society.

A civilization in which such literature and art should be conspicuous would be like the apple of Sodom, which lures the eye by the glowing colors and the luscious ripeness of a tropic clime, but crushes in the hand to bitumen and ashes. A world in which the highest civilization apart from Christianity should everywhere prevail; in which all physical resources should be developed, and all the refinements of literature and art made perfect; a world covered with a

net-work of railways, and a nervous tissue of telegraphic wires; a world abounding in the products of nature and enriched by the exchanges of commerce; a world of universal intelligence, with teeming presses and thriving schools; with the apparatus of science in every village, and the offspring of literature in every family; a world beautified by art, and adorned with all that taste and luxury can invent to gratify the senses and to pamper pride; a world civilized according to the ideal of Plato in his Republic and of Guizot in his Lectures, but without a universal and predominant Christianity, — such a world would present the saddest, the most hopeless condition of mankind since the fall. Such a world will this be when the thousand years of promise are expired and Satan shall be loosed out of his prison; and an apostasy from God shall turn the Millennial paradise into a battle-field, where Gog and Magog shall employ the arts and forces of that wondrous civilization for mutual destruction. An unsanctified civilization warring upon the saints for the extermination of purity and holiness from the earth, is the last phase of human apostasy that the vision of prophecy portrays. For that there can be no remedy but fire from God out of heaven to lick it up as it did Sodom and Gomorrah.

We come then, inevitably, to the conclusion that Christian Missions are the grand reliance for the elevation of mankind in prosperity, in purity, and in happiness. Civilization has no boon to offer to mankind which Christianity will not carry. Apart from Christianity civilization can proffer nothing of substantial good. Civilization has no inherent law of propagation whereby to diffuse its blessings; and its highest benefits often entail a curse. Nothing but the Gospel of Jesus Christ, preached to every creature till all nations shall become its disciples, can renew and elevate the race of man. Not in the poetic philosophy of Plato, nor the prophetic dream of Seneca, not in the halls of Science, the academies of Art, nor the councils of Cabinets, but amid the seclusion of the mountains, beside a farmer's unromantic haystack, was born of faith and prayer the idea of a universal Christian civilization.

While the *Westminster Review*, following the lead of Mr. Herman Melville, sneers at what it styles "the melancholy list of failures and infinitesimal successes" of missions in the Pacific, the Sandwich Islands elevated by missions to the standing of a Christian power, send hither the President of their incipient College to testify of their progress in civilization; and the sons of the missionaries who in one generation have raised that people from barbarism, no longer needed on their native soil, have gone to repeat in Micronesia the transformation they have witnessed in their Polynesian home. The Esquimaux, by nature but little above the walrus on which he feeds, was found by Dr. Kane a *civilized* man wherever the Moravian had been.

Plato would perfect human nature in his Republic, by the study of gymnastics for physical development and of music for mental and moral development. In gymnastics he would train promiscuously youth of both sexes, regardless of modesty, seeking only the physical improvement of the race through matrimonial alliance. In such a republic the inventor of the Baby-show would merit the highest honors.

By *music* he intended, not merely the art that we thus designate, but the science of mathematics and the art of reasoning, which through the order and harmony of ideas are the music of the soul. This music would ensure a mental and moral development corresponding with the development of the body through the practice of gymnastics. When the soul was thus attuned to the divine harmony of ideas, it would serve as the model of the State which should also have its musical order in its officers and in its citizens. And thus with perfect gymnasts and perfect musicians (in his elevated sense), he would develop a perfect State and a perfect humanity.¹

¹ "We must uncliothe the wives of our guardians, since they are to put on virtue for clothes. . . . and the man who laughs at naked women while going through their exercises with a view to the best object, reaps the unripe fruit of a ridiculous wisdom, and seems not rightly to know at what he laughs, or why he does it." Rep (B. V., c. 7.) Yet Plato would discountenance drunkenness, effeminacy and idleness.

But while Plato dreams of this artificial perfection, for which he does not provide one principle of renovation and moral purity, Christ begins the perfecting of universal Humanity by renewing individual men to holiness and inciting them to love. And the propagation of his Gospel, the extension of his kingdom of truth and love, is the creation upon earth of a pure and blessed society. This is the work to which in Christian Missions we are called. No nobler work has ever kindled the aspirations of youth, or engaged the mature powers and the persistent energies of manhood. To this work we of the Anglo Saxon race owe all our culture, our freedom, our science, our heroic history, and the stupendous growth and energy of our civilization. To this work we of New England ancestry are committed by the sacred memories of Eliot, of Edwards, of Brainerd, of Mills; and above all by the solemn covenant of the Pilgrims in their exodus across the sea, "through the great hope and inward zeal they had of laying some good foundation for the propagating and advancement of the kingdom of God in remote parts of the world."

In this age of materialism when all continents and seas are conquered by steam and chained together by the electric cable, we must take heed that the grand elements of our Christian civilization are not laid aside with the antiquated hulk that brought them to these shores. A Collins steamer is a marvellous advance upon the Mayflower; but had a Collins steamer run from Plymouth to Cape Cod in 1620, there had been no church-emigration, no Pilgrim fathers, no Christian colonies, no *New England*. Imagine the Pilgrims assembled in the gorgeous saloon of the

Plato speaks of music not merely as an art for the ear, but as a science of soul-harmony, conducing to the love of the beautiful. (B. III. c. 12.) One indisposed to music is "a hunter of argument," — "neither having a taste for investigation, nor sharing in any inquiry or reasoning, or other musical pursuit whatever." "Some deity has furnished man with two arts — music and gymnastics, — relating respectively to the high-spirited and the philosophic nature." "Whoever, then, can most cleverly mingle gymnastics with music, and introduce them in justest measure into the soul, this person we may most properly call completely musical, and most harmoniously disposed. B. III. c. 18.

Baltic, running twelve knots an hour, to frame their solemn compact of church and state!

The woman hunted by the great red dragon, fled into the wilderness to a place prepared for her of God, while Michael and his angels fought against the dragon in the old world. Here she was nourished for a time in peace. But now the serpent is invading her security, and from the old Roman still of material civilization he pours forth floods of luxury and debauchery to swallow her up. The earth must help the woman. *Christianity must conquer and control the material civilization of the world, or she herself will be conquered, and Civilization deprived of her vitality, will go through its old process of disruption, decay and barbarism.* The hopes of humanity are centred in the struggle between material and a Christian civilization; between the republic of Plato and the kingdom of Christ. Prophecy assures us of the issue of this struggle; nor can we doubt that issue when we read the scroll of History.

Before Christ came the world had reached the golden age of material civilization. The architecture and statuary of the age of Pericles in Greece, and the age of Augustus in Rome are at this day the finest models that the world contains. The world has seen but one Parthenon, but one Minerva, but one Laocoon and Gladiator, but one Apollo Belvidere, but one Venus de Medici, but one Forum of Basilica, temples and arches worthy of the gods. The architects and sculptors of all nations resort to Rome and Athens to study the fragmentary remains of those ages—making it their ambition to approach the perfection of races that have passed away. To equal the antique is the highest boast of the modern artist.

And as in art Rome and Greece are the world's models, so in literature Thucydides and Tacitus remain the model of historians, Homer and Virgil the leaders of the whole choir of poets, Demosthenes and Cicero the masters of all living eloquence. In artistic and aesthetic culture the mind of man then reached its utmost development. And yet the age of Augustus had hardly passed, the impulse that he

gave to Roman civilization was not yet expended, when Paul wrote that revolting description of the morals of his times, in the opening of his epistle to the Romans. This description was not drawn from the police reports of the dregs of society; it does not relate to the Five Points of old Rome;—this was the fashionable vice, the cultivated wickedness of the Augustan age; and the exhumed city of Pompeii, and the collection of cameos, frescoes and statues from that city in the museum of Naples— which even Papal morality denies to visitors as hurtful to good morals— are mute contemporaneous comments on the text of the Apostle.

Imagine the houses of the historian Prescott, the President of Harvard University, the poet Longfellow, and of the *litterati* of Boston, while beautified with the choicest gems of sculpture, with paintings and mosaics, with flowers and fountains, with everything that can charm the eye and cultivate the sense of beauty, to be decorated also in their most conspicuous halls, in their banqueting rooms and guest-chambers, with whatever art and imagination could picture of lascivious freedom and the dalliances of lust, and you will have before you the villas of Sallust and his compeers, and will understand why the great masters of ancient culture could not reform the world. You will cease to wonder that on the chief avenues of Pompeii, Vice hung out symbols that shock all decency, and that women of the highest rank wore ornaments that were a shame to virtue. There was no power to reform society, in all the transcendent art and wisdom, the eloquence and poetry and culture of Greece and Rome in the acme of their civilization.

Contemporaneously with the Augustan age of civilization in the Roman empire, when Rome was transformed from brick to marble, when the lustre of Cicero's eloquence yet lingered upon her halls, and the poetic grace and wit of Horace, Virgil, and Ovid illumined her palaces; when the luxury and art of the known world were summoned to her court and lavished upon her villas,— contemporaneously with this high civilization of Pagan Rome, there existed on

a remote island of Europe a barbarism as gross and revolting as that of the Fejee islands in the last century. This island had for centuries been known to Tyrian mariners who visited it for tin; and the ambitious conquests of Julius Cæsar had brought it to the knowledge of the Romans. Its inhabitants "maintained themselves chiefly by pasture, and wandered from place to place for the convenience of feeding their cattle. They were clothed with skins of beasts, and dwelt in huts, which they reared in the forests and marshes with which the country was covered;" they tattooed their persons, and wore their arms and breasts bare; they lived on acorns, coarse bread, and the flesh of the deer or the wild boar cut from the quivering carcass before their eyes. Their boats were canoes of osier covered with skins. They had no implement of agriculture or the mechanic arts. Even the Roman soldiers who conquered them had to teach them how to build a wall of stone. Cicero wrote to a friend, "There is a slave-ship arrived in the Tiber, laden with slaves from this island; but do not choose any of them, for they are not fit for use."

The religion of these islanders was mysterious and cruel. Its rites were performed in the darkest places of the forest, upon rude altars of stone; they worshipped the sun and demons. Their priests practised magic, and had unbounded sway. Their public religious services were gluttonous feasts followed by savage dances and licentious orgies. Captives were bound to the altar and burnt as a sacrifice to the deity amid the yells and chants of the multitude.

Such were the people to whom the Romans in the height of their civilization came as conquerors, and whom they ruled as a province for four hundred years. In that island we still find traces of human power and art, in mounds, fortifications, statues, inscriptions and sarcophagi. There Adrian founded a capital and built a palace. There Constantine the Great, on the death of his father, assumed the imperial purple by the acclamation of the army. And yet the civilization of Rome in four centuries had made so little impression on this barbarian island, that in the reign

of Constantine it was regarded, says Macaulay, in the polished East with "mysterious horror" — a region inhabited by the ghosts of the departed, where "the ground was covered with serpents, and the air was such that no man could inhale it and live."¹

The successors of the Romans in this island were barbarians from the north of Europe, and as late as the fifth century, when all Europe was Christian, "its inhabitants were still performing savage rites in the temples of Thor and Woden."

Visit now that same island. You find it the seat of an empire more vast than that of Rome, upon which the sun never sets; — an empire stretching from the perpetual ice-fields of the Arctic, to the golden strands of the southern sea; the first maritime and commercial power of the world; the refinement of its court, the productions of its schools and literary men, the civilization of its people, far surpassing the Augustan age in true greatness and culture — the most perfect civilization the world has yet seen. You find a rich garden in place of forests and marshes; and palaces and villas instead of huts of skins. You find there factories that supply the world from the Mississippi to the Ganges, and from Greenland to Australia. And where the Romans planted a town of wooden hovels within mud walls, you find a city the greatest in population, in wealth, and in power upon the surface of the globe. What has wrought this transformation in little more than a thousand years? What has made England out of Britain? Not Roman conquest, nor Saxon, nor even Norman. The old Druidical Briton outlasted the innovations of his conquerors and yielded only to the power of the Gospel.¹ The voice of *that* Charmer entered those dark forests of bloody superstition, and woke that barbaric isle to beauty and to song. From the loins of those barbarians we are sprung.

¹ *England*, Vol. I. p. 5. "She was subjugated by the Roman arms, but she received only a faint tincture of Roman arts and letters."

² "The conversion of the Saxon colonists to Christianity was the first of a long series of salutary revolutions." *Macaulay*.

Then be it ours to testify alike our gratitude and our faith by our efforts to Christianize the world. To whatever barbarous tribe the Anglo Saxon race shall carry their free and pure Christiaaity, their own homestead bears witness, that "*the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*"

ARTICLE VII.

THOUGHTS ON SPECIES.

By Professor James D. Dana, Yale College.

[PREFATORY NOTE.— The discussion with respect to the Unity of the Human race based on the study of Nature, is naturally divided into three sections :

1. Is man of one, or of several species.
2. If of one species, was he created on one only, or on different continents, or in other words, was there a plurality of original birth-lands.
3. If of one centre only, was there but one first pair, or a plurality of first pairs.

The plurality of species, of birth-lands, of parentage, are three distinct subjects of inquiry.

If man is of *more than one species*, the creation of man on more than one continent and of more than one pair must necessarily be admitted; and hence the inquiry as to unity of species is of the widest import. The course which scientific discussion has recently taken, makes this, in fact, the great fundamental question, involving all others. It is understood, that proving a plurality of species, is putting down all opposing arguments at a stroke; and this is, therefore, the point towards which attention is now especially directed. It is hence of the first importance, to those who would consider the bearings of science on the