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THE MORAL ORDER OF SEX.¹

There are two great conceptions very generally altogether overlooked, which it is all important to hold in full view in our efforts to understand and interpret the mighty problem of human life. In the first place, this life, while it culminates and becomes complete only in the form of morality or spirit, has its root always in the sphere of nature, and can never disengage itself entirely from its power; in the second place, while it reveals itself perpetually through single individuals, it is nevertheless throughout an organic process, which necessarily includes the universal race, as a living whole, from its origin to its end.

Nature, of course, can never be truly and strictly the mother of mind. The theory of an actual inward development of man's life, out of the life of the world below him, as presented for instance in the little work entitled the "Vestiges of Creation," is entitled to no sort of attention or respect. The plant can by no possibility creep upwards into the region of sensation, and just as little may we conceive of a transition on the part of the mere animal, over into the world of self-conscious intelli-

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TRENCH'S LECTURES.

The Hulsean Lectures for 1845 and 1846. By RICHARD CHENEVIX TRENCH, M. A. From the Second London Edition. Philadelphia: H. Hooker. 1850. Pp. 322—12 mo.

The Star of the Wise Men; being a Commentary on the Second Chapter of St. Matthew. By RICHARD CHENEVIX TRENCH, B. D. Philadelphia: H. Hooker. 1850. Pp. 116.

These works have come into our hands, since the preparation of the article which goes before on another work of the same author. We are happy to say, that they serve to sustain abundantly the favorable judgment we have already been led to express in his behalf. They are works which we are able to commend with a good conscience, to all who take an interest in theology and religion. We should be glad to know, that they were widely circulated and read; and especially should we look upon it as no small gain for the cause of our common Christianity, if the ministry generally, not of one denomination only but of all, might be brought to give them their serious and patient attention. Here in a comparatively popular form, with a truly learned culture at the same time, is just such a representation of the gospel as we take to be of most needful account for the present wants of the Church. A sound christological feeling in particular runs through the whole; producing a theology which is at once deep and fresh, and that takes full hold of the understanding, while it powerfully moves the heart. We are not fed with the husks of a dead mechanical tradition merely, whether of the schools or of the conventicle; the forms and shams of a faith which has fallen away entirely from its own original life, and which in these circumstances shows itself too often fanatically full of zeal for the shadow of what is thus gone, only to make up to itself the sense of such loss. Theology, as it meets us in these writings of Mr. Trench, is no tradition, but the power of a present life, the outbirth of religion itself, announcing its own glorious authority for the soul of the world, from Him who is at once its author and perpetual ground. In such form, it is necessarily churchly; for a living Christianity, as distinguished from a doctrinal theory or a philosophical school, necessarily implies the idea of a Church, which is the Body of Christ, the organ and medium of his presence in the world, and in this view "the pillar and ground of the truth" as well as the channel of all spiritual blessings to his people. All this howev-

er in constant union still with Christ, as the head and fountain from which only such spiritual grace can flow in this living way. The idea of the Church as an outward hedge and guard of the truth simply, in the sense which some affect, we hold of course for sheer pedantry; and it finds no countenance whatever in the author, whom we have now under consideration. The authority and glory of the Church with him flow always from the presence of Christ, are made necessary by this only, and have no meaning or force the moment it is withdrawn. The idea of the Church grows forth from the idea of Christ; the first is in no sense accidental to the second, but springs from it as its necessary living product; so that the faith which says, *I believe that the Word became Flesh*, if it be true and not traditional only, involves always this also as its own unavoidable sense at the last, *I believe the holy catholic Church*. The Church proves or authenticates Christ; but it is only as Christ authenticates and makes necessary in the first place the Church; and this is just as the sun authenticates the light of the world, by which at the same time its own presence is proclaimed and revealed. All Christianity begins in Christ, and can never for a moment be parted from his person. Theology then, to be in the right sense churchly, must be also soundly christological. It can never become so, by ceasing to be churchly; although of course the mere cry of *The Church! The Church!* is by no means enough of itself to give it any such character. A sound christology, on the contrary, can never fail to work itself out in the way of a sound church feeling, as its proper and necessary result. A doctrine of Christ which brings with it no doctrine of the Church, as an article of faith in the order of the ancient Creed, must for this very reason be counted incomplete and unsafe.

The Hulsean Lectures consist of two different courses, making in fact two different works. The first is on the "Fitness of Holy Scripture for unfolding the Spiritual Life of Men;" the second is entitled, "Christ the Desire of All Nations, or, the Unconscious Prophecies of Heathendom." Each course is a contribution to the general argument for the truth of Christianity, over against the infidelity of its enemies. The sphere of proof, in both cases, is the interior life of Christianity itself, as related to the general life of the world; this first as we have it in the whole constitution of the Bible; and then more particularly as it comes before us in the person and work of Christ. It is not meant of course, in this way of treating the Christian Evidence, to exclude or undervalue the force of other proofs which are more outward in their nature; but it falls in well with the char-

acter of Mr. Trench's mind, and as it seems to us with the rightful claims also of the subject itself, to urge this inward argument as that which is of main account in the case, and which must always come in as the primary and central proof to give the other its full force.

The little volume, entitled the *Star of the Wise Men*, is written in the same vein, and in some respects, we may say, with the same general tendency and object. It is an interesting commentary, full of learned reference and illustration and yet sufficiently popular and easy of comprehension, on the visit of the Magians to the cradle of the infant Redeemer; a passage which has always filled largely the imagination of the Church, as being pregnant with a world of sense too deep for the common natural eye; while for the very same reason perhaps, it has proved an occasion of more than common difficulty and offence for rationalistic criticism in all ages.

We think it well to set forth here some of the leading *ideas* of Professor Trench, as they stand connected with the question of the Church and the question of Christ's person, (two questions which fall at last into one,) and thus challenge consideration as a part of the living and waking theology of this present time. These come more or less into view in all his writings which we have yet seen; but stand out with special prominence in the works now before us. We shall not feel it necessary to keep to the order of the works themselves, which is ruled of course in each case by the special end in view; nor yet to follow very strictly any order that may be involved in the ideas considered as a whole; although it must be evident enough that they belong to one system, and are in truth bound together by an inward principle of unity and common life throughout. Our object will be sufficiently answered by their simple presentation, in such connection as we may find most readily at hand for the purpose; and this will be best secured, by allowing the author to speak to a considerable extent in his own person.

1. No purely outward evidence, no proof which is beyond the actual substance of the thing itself, can ever be taken as sufficient in such separate view, to establish the truth of Christianity.

This would imply, that Christianity is not the deepest and most comprehensive form of truth for the human mind; that there is truth beyond it more certain, or at least more immediately evident, which is of itself complete without relation to Christianity; and that from this as a previously fixed ground of faith, it is possible and necessary to conclude over to the presence of the other, as a new and different order altogether of

what is to be received for reality and fact. But every such supposition wrongs the proper idea of the glorious gospel, by which life and immortality are brought to light. The *whole* life of man, so far as it is true, must come here to its central, most profound and most universal significance. There is no room then to conceive of this, as something which is upheld for man's apprehension and belief by some other form of existence wholly out of its own sphere. Make the proof of Christianity to be completely on the outside of Christianity itself, and it is necessarily subordinated to this as its necessary condition and measure; for the inference or conclusion can never be more than the premises from which it is drawn. The result thus may easily be seen to be rationalism; by which the truth of Christ is made to be the property and product of man's reason, instead of becoming as it ought to be its inmost soul and life. Thus it is, as we have previously had it under consideration, that miracles of themselves, and as mere signals and notes of preparation from the other world, have no force to show a revelation sure, or to shut men up to the belief of it, without regard to the matter itself which is revealed. The same is true of prophecies, viewed as the superhuman knowledge simply of things future. So of all external proofs for the truth of Christianity. Taken by themselves, they can never form a valid, full and final reason for faith. This must have respect always to the truth itself as a divine word, which as such is to be received on the authority of God, going along with it and making itself felt by its means.

2. It lies at the same time in the nature of Christianity, that its interior life and power should be attested by corresponding external manifestations; which in such connection become of true force, to exemplify and establish its character as a divine revelation.

3. The inward and outward then must go together in the argument for Christianity; not as separate forms of proof; but as different necessary sides of the same general evidence; only with this order always observed however, that the inward shall be counted first, and the outward second, and the last be felt to depend continually upon the first. The outward, in such case, is not of a different nature from the inward, cut off from it and standing out from it in an abstract way; but it grows forth from it rather, and is concrete with it as the power of one and the same life; just as the body stands related to the soul, which it serves at once to reveal and complete in the living world. Christianity could not be without its external seals, in the form particularly of miracle and prophecy; while yet all the force they

have as proof in its favor springs from its own constitution. They have such force, only as they are seen and felt to be the natural, necessary outbirth of the new order of life with which they are thus joined.

4. And as its own proper wonders are in this way part of itself, so also it is found to fall in harmoniously with the order and constitution of the world, universally taken, as it holds before it and beyond it in a lower sphere.

How else could it be from God? The world is his work; which is not to be set aside certainly by Christianity as a failure, but if this be true must be carried out by it rather to its last and only perfect end. Nature looks throughout to Mind; foreshadows it; prepares the way for its presence; sheds light from all sides on its laws and workings. And so again the world of mind itself, the existence of man naturally considered, looks upwards and forwards always to religion in its highest form—faith, union with God, redemption and salvation in the full sense—as its own natural and right consummation; its true original purpose and destiny, short of which it can never stop without being forever maimed and mutilated in its whole being. In such view of course, the relation of Christianity to the world can never be regarded as being in any way either abrupt or violent. It was one grand error of the ancient Gnostics, to look upon it in this false light. All sound catholic feeling however protests against the view, as one that involves high treason to the Christian religion. The world in its natural constitution has no power to produce Christianity, or to rise of itself into its sphere; this stands related to it in such view as something strictly and absolutely *supernatural*; but it is none the less certain for all this, that the first carries in it a need for the second, and so a preparation for it, and a prophecy of its coming. And thus it is that the supernatural is never *unnatural*; does not contradict the order of nature; does not play into it fantastically only in the way of magic; but so fits itself into organic harmonious union with it that both are plainly seen to be from the same source, and of the same common scheme and plan.

5. The whole constitution of Nature in this way becomes a mirror, which serves to reflect, and so to illustrate and confirm the realities of the higher spiritual world, which comes to its full revelation in Christ.

Not as something independent of his actual revelation; but in virtue of this, and mainly by its means; as the splendors of the risen sun are reflected from earth and sky, in the full blaze only of its own central light. Nature, though multitudinous

and manifold, is still one; a single whole through all its parts; a sphere, whose innumerable dispositions look and lean always to a common centre; a pyramid, that climbs at every point towards the same summit. For modern science, this may be taken as a settled maxim, which it is becoming more desperate every day to fight against or call in question. But having this constitution, it becomes at once no less certain that the world as a whole is framed with reference to the life of spirit, and to this under its highest form which is reached only at last through Christ, as that without which all the inferior stages of creation must be shorn of their significance and sense. Nature thus is necessarily a universal prophecy of Christianity; the symbol everywhere of its invisible and eternal realities; a magnificent image and sacrament, we may say, of the high spiritual grace that is made to open on the soul of man by its means.

“The parable, or other analogy to spiritual truth appropriated from the world of nature or man, is not merely illustration, but also in some sort proof. It is not merely that these analogies assist to make the truth intelligible, or, if intelligible before, present it more vividly to the mind, which is all that some will allow them. Their power lies deeper than this, in the harmony unconsciously felt by all men, and by deeper minds continually recognized and plainly perceived, between the natural and spiritual world, so that analogies from the first are felt to be something more than illustrations, happily but arbitrarily chosen. They are arguments, and may be alleged as witnesses; the world of nature being throughout a witness for the world of spirit, proceeding from the same hand, growing out of the same root, and being constituted for that very end. All lovers of truth readily acknowledge these mysterious harmonies, and the force of arguments derived from them. To them the things on earth are copies of the things in heaven. They know that the earthly tabernacle is made after the pattern of things seen in the mount (Exod. xxv. 40, 1 Chron. xxviii. 11, 12); and the question suggested by the Angel in Milton is often forced upon their meditations:

*What if earth

Be but the shadow of heaven and things therein,
Each to other like, more than on earth is thought?”

“For it is a great misunderstanding of the matter, to think of these as happily, but yet arbitrarily, chosen illustrations taken with a skilful selection from the great stock and storehouse of unappropriated images; from whence it would have been possible that the same skill might have selected others as good, or nearly as good. Rather they belong to one another, the type and the thing typified,

by an inward necessity ; they were linked together long before by the law of a secret affinity. It is not a happy accident, which has yielded so wondrous an analogy as that of husband and wife, to set forth the mystery of Christ's relation to his elect Church. There is far more in it than this : the earthly relation is indeed but a lower form of the heavenly, on which it rests, and of which it is the utterance. When Christ spoke to Nicodemus of a new birth, it was not merely because birth into this natural world was the most suitable figure that could be found for the expression of that spiritual act, which, without any power of our own, is accomplished upon us when we are brought into God's kingdom ; but all the circumstances of this natural birth had been pre-ordained to bear the burden of so great a mystery. The Lord is king, not borrowing this title from the kings of the earth, but having lent his own title to them—and not the name only, but so ordering, that all true rule and government upon earth, with its righteous laws, its stable ordinances, its punishment and its grace, its majesty and its terror, should tell of Him and of his kingdom which ruleth over all—so that 'kingdom of God' is not in fact a figurative expression, but most literal: it is rather the earthly kingdoms, and the earthly kings, that are figures and shadows of the true. And as in the world of man and human relations, so also is it in the world of nature. The untended soil which yields thorns and briars as its natural harvest, is a permanent type and enduring parable of man's heart, which has been submitted to the same curse, and without a watchful spiritual husbandry will as surely put forth *its* briars and *its* thorns. The weeds that *will* mingle during the time of growth with the corn, and yet are separated from it at the last, tell ever one and the same tale of the present admixture, and future sundering, of the righteous and the wicked. The decaying of the insignificant unsightly seed in the earth, and the rising up out of that decay and death, of the graceful stalk and the fruitful ear, contain evermore the prophecy of the final resurrection, even as this is itself in its kind a resurrection—the same process at a lower stage—the same power putting itself forth upon meaner things."—*Notes on the Parables*, p. 17–19.

6. In the same general way, only with more direct and immediate relation, History also bears universal testimony to Christ and Christianity as the proper completion of the world.

History is not a mere multitude and succession of facts. It implies organization and process ; and in this view belongs especially to man, in distinction from mere nature—which repeats itself, age after age, without going forward in the way of new fact. It becomes properly real, only when we conceive of Man or Humanity as being a single whole, which is animated by one

general life, and in virtue of this moves steadily onward, from period to period, towards some ultimate end in which all is to be brought to a conclusion worthy of itself and of God. But to see and admit this, is necessarily to own at the same time that all this movement has regard from the first to Christianity, and turns upon it at last as the true deepest and most central sense of the world. For how can God be taken to have one object or plan in History generally considered, and another in the revelation of the Gospel? Such an imagination is at once atheistic and profane.

“ Properly speaking, where there are no workings, conscious or unconscious, to the great end of the manifestation of the Son of God in the flesh,—conscious, as in Israel, unconscious, as in Greece, —where neither those nor these are found, there history does not and cannot exist. For history, if it be not the merest toy, the idlest pastime of our vacant hours, is the record of the onward march of humanity towards an end. Where there is no belief in such an end, and therefore no advance toward it, no stirrings of a divine Word in a people's bosom, where not as yet the beast's heart has been taken away, and a man's heart given, there history cannot be said to be. They belong not therefore to history, least of all to sacred history, those Babels, those cities of confusion, those huge pens into which by force and fraud the early hunters of men, the Nimrods and Sesostrises, drave and compelled their fellows: and Scripture is only most true to its idea, while it passes them almost or wholly in silence by, while it lingers rather on the plains of Mamre with the man that ‘believed God, and it was counted to him for righteousness,’ than by ‘populous No,’ or great Babylon, where no faith existed but in the blind powers of nature, and the brute forces of the natural man.”—*Hulsean Lectures*, p. 40–41.

7. Thus related to Nature and History, as the true completion of man's life in the world, Christianity itself is no doctrine merely or law, but a living constitution; not only capable of falling in with the onward progress of humanity as otherwise known; but destined also to receive the entire stream finally into its own bosom, and to bear it triumphantly forward to that ocean of glory for which all has been set in motion from the beginning. In its full revelation, it comes not first in the order of time; but still it is first in the actual idea of the world, as forming the ground on which only in the end all other spheres of man's life can be brought to their true unity and perfection. It is not one among other such spheres, but a power that is required to embrace and rule all; art, science, politics, social life,

every form of existence that enters normally into the conception of humanity, not only may but must be taken up by it as its rightful property, and can become complete only by entering into it as the spiritual whole of which every such interest is legitimately but parcel and part. Art must become thoroughly christian, in order to be fully worthy of its own name; so science; so business; so civil government. And Christianity can never acknowledge any such interest, as having a right to stand beyond itself. Whatever is human it claims for its own, as being in truth commensurate with humanity, nay the very fact of humanity itself, under its deepest and most comprehensive form.

8. Revealed Religion in this view is a single fact or constitution, reaching historically through successive ages from the first promise in Paradise to the time of its full completion in Christ. Hence the proper unity of the Bible, including the Old Testament as well as the New. It is characterized by endless diversities in the form of its composition; but the idea which pervades it is always the same; it is throughout one harmonious whole, moving onward continually with the force of a living process to its own proper end in the mystery of the Incarnation.

“It is not the history of nature, but of man; nor yet of all men, but only of those who are more or less conscious of their divine original, and have not, amid all their sins, forgotten that great word, ‘We are God’s offspring;’—nor yet even of all these, but of those alone who had been brought by the word of the promise into immediate covenant relations with the Father of their spirits. We have seen it the history of an election,—of men under the direct and immediate education of God—not indeed for their own sakes only, as too many among them thought, turning their election into a selfish thing, but that through them he might educate and bless the world. That it does not tell the story of other men—that it does not give a philosophy of nature, is not a deficiency, but is rather its strength and glory; witnessing for the Spirit which has presided over its growth and formation, and never suffered aught which was alien to its great plan and purpose to find admission into it—any foreign elements to weaken its strength or trouble its clearness.

Nor less does Holy Scripture give testimony for a pervading unity, an inner law according to which it unfolds itself as a perfect and organic whole, in the epoch at which growth in it ceases, and it appears henceforth as a finished book. So long as humanity was growing, it grew. But when the manhood of our race was reached, when man had attained his highest point, even union with God in his Son, then it comes to a close. It carries him up to this, to

his glorious goal, to the perfect knitting again of those broken relations, through the life and death and resurrection of Him in whom God and man were perfectly atoned. So long as there was any thing more to tell, any new revelation of the Name of God, any new relations of grace and nearness into which he was bringing his creatures,—so long the Bible was a growing, expanding book. But when all is given, when God, who at divers times spake to the world by his servants, had now spoken his last and fullest Word by his Son, then to this Book, the record of that Word of his, there is added no more, even while there is nothing more to add;—though it cannot end till it has shown in prophetic vision how this latest and highest which now has been given to man, shall unfold itself into the glory and blessedness of a perfected kingdom of heaven.”—*Hulsean Lectures*, p. 43-45.

9. The Old Testament bears witness to Christ throughout; not so much by isolated texts, as in its universal life; which is in truth the power of that higher order itself out of which in due time Christ was to spring, and so could not fail to bring into view innumerable analogies and prefigurations on a lower scale of what should at last come to pass in Him on the highest.

The O. T. prophecies and types are not abstract and arbitrary; naked vaticinations, standing out here and there, in an abrupt magical way; but they grow forth always from the living constitution of that revelation as a whole, and have such sense as belongs to them only in virtue of this organic connection with the universal system of which they are a part. They reach to Christ only as the entire system had regard to him as its necessary end, and in such particular utterances gave vent, so to speak, to its general meaning.

“We dishonour prophecy, when the chief value which it has in our eyes is the use to which it may be turned as evidence; when we regard it as serving no nobler ends, as having no deeper root in the economy of God than in this are presumed; when it is for us merely a *miraculum scientiæ*, which, with the miracles properly so called, the *miracula protentiæ*, may do duty in proving against cavillers the divine origin of our Faith; when all that we can find is that the doers of the works and the utterers of the words did and said what was beyond the reach and scope of common men. But the fact that prophecy should constitute so large an element in Scripture finds its explanation rather in that law which we have been tracing throughout *all* Scripture—the law, I mean, of an orderly development, according to which there is nothing sudden, nothing abrupt or unprepared in his counsels, all whose works were known to him from the beginning. It is part of this law that the e

should ever be prefigurations of the coming, that truths so vast and so mighty as those of the New Covenant, so difficult for man's heart to conceive, should have their way prepared, should, ere they arrive in their highest shape, give pledge and promise of themselves in lower forms and in weaker rudiments."—*Hulsean Lect.*, p. 83.

"The rending away of isolated passages, and then saying, This Psalm, or That chapter of Isaiah, is prophetic, and has to do with Christ and his kingdom,—and this without explaining how it comes that these have to do, and those nearest them have not, can never truly satisfy; men's minds resist this fragmentary capricious exposition. The portions of Scripture thus adduced very likely are those in which prophecy concentrates itself more than in any other: they may be the strongest expressions of that Spirit which quickens the whole mass; but it has not forsaken the other portions to gather itself up exclusively in these."—*P.* 85.

"All the Old Testament, as the record of a divine constitution pointing to something higher than itself, administered by men who were ever looking beyond themselves to a Greater that should come, who were uttering, as the Spirit stirred them, the deepest longings of their souls after *his* appearing, is prophetic; and this, not by an arbitrary appointment, which meant thus to supply evidences ready to hand for the truth of Revelation, in the curious tallying of the Old with the New, the remarkable fulfilments of the foretold, but prophetic according to the inmost necessities of the case, which would not suffer it to be otherwise.

"For how could God, bringing to pass what was good and true, do other than make it resemble what was best and truest, which he should one day bring to pass? Raising up holy men, how could he avoid giving them features of likeness to the Holiest of all? appointing them functions and offices in which to bless their brethren, how could these otherwise than anticipate his functions and his office, who should come in the fulness of blessing to his people? Inspiring them to speak, stirring by the breath of his Spirit the deepest chords of their hearts, how could He bring forth from them any other notes but those which made the deepest music of their lives; their longings, namely, after the promised Redeemer, their yearnings after the kingdom of his righteousness,—mere longings and yearnings no longer now, since the Spirit that inspired such utterances, being the very Spirit of Truth, gave pledge, in sanctioning and working the desire, that the fulfilment of that desire in due time should not be wanting? If the poet had right when he spake of

"the prophetic soul
Of the great world, dreaming of things to come;"

by how much higher reason must a prophetic soul have dwelt in Israel, by which it not vaguely dreamed, but in some sort felt itself

already in possession, of the great things to come, whereof it knew that the seeds and germs were laid so deeply in its own bosom? We may say of Judaism, that it bore in its womb the Messiah, as the man-child whom it should one day give birth to, and only in the forming and bearing of whom it found its true meaning. This was its function, and according to the counsel of God it should have been saved through this child-bearing; though by its own sin it did itself expire in giving birth to Him who was intended to have been not its death but its life."—P. 86–87.

10. All religion culminates in Christianity, as the absolute truth which is in various ways relatively and partially signified in its lower manifestations.

Religion, universally taken, is not a matter of mere outward contrivance and authority joined to man's life, but roots itself in the constitution of human nature itself, as a necessary part of it, without which it must cease to be human altogether. With such common ground and necessity, all religions must have to some extent a common character, must look towards the same ultimate point, must work themselves out into more or less similar and analogous results. The relation of the absolutely true religion then to religions that are false, the various forms for instance of heathenism, is not one of abrupt and total difference; as though all were a lie outright on the outside of this perfect truth, and it could stand in no sort of correspondence whatever with anything beyond itself pretending to be religion. But it is this rather, that the inmost power which is at work in these false religions, the want or need of man's nature from which they spring and in virtue of which only he is capable of religion, whether true or false, finds at last its *full* satisfaction in Christianity, the end towards which it has been everywhere else struggling and striving, and comes in this way to such a solution of its own sense, (the true burden of the riddle of humanity,) as could never be reached in any other way. Thus it is, that even Heathenism becomes on a large scale an unconscious prophecy of Christianity, the proclamation on the four winds of heaven of its glorious advent, and a grand standing argument and testimony to its truth through all ages.

11. The analogies and resemblances then that appear in false religions to the doctrines and facts of that which is true, form no ground for skeptical hesitation in regard to the last, (as some affect to think,) but go powerfully rather to corroborate its claims to confidence and trust. We need not stumble at their presence; but would have reason far more to wonder and be in doubt, if they were altogether wanting.

"These resemblances disturb us not at all,—they are rather most welcome; for we do not believe the peculiar glory of what in Christ we possess to consist in this, that it is unlike every thing else, 'the cold denial and contradiction of all that men have been dreaming of through the different ages of the world, but rather the sweet reconciliation and exquisite harmony of all past thoughts, anticipations, revelations.' Its prerogative is, that all whereof men had a troubled dream before, did in Him become a waking reality; that what men were devising, and most inadequately, for themselves, God has perfectly given us in his Son; that in the room of shifting cloud-palaces, with their mockery of temple and tower, stands for us a city, which hath come down from heaven, but whose foundations rest upon this earth of ours;—that we have divine *facts*—facts no doubt which are ideal, in that they are the vehicle of everlasting truths; history indeed which is far more than history, for it embodies the largest and most continually recurring thoughts which have stirred the bosom of humanity from the beginning. We say that the divine ideas which had wandered up and down the world, till oftentimes they had well nigh forgotten themselves and their own origin, did at length clothe themselves in flesh and blood; they became incarnate with the Incarnation of the Son of God. In his life and person the idea and the fact at length kissed each other, and were henceforward wedded for evermore."

"The Church—we behold it as sitting upon many waters, upon the great ocean of truth, from whence every stream that has at all or at any time refreshed the earth was originally drawn, and to which it dutefully brings its waters again. We may contemplate that Church as having, in that it has the Word and Spirit of its Lord, the measure of all partial truth in itself; receiving the homage of all human systems, meekly, and yet, like a queen, as her right; understanding them far better than they ever understood themselves; disallowing their false, and what of true they have, setting her seal upon that true, and issuing it with a brighter image, and a sharper outline, and a more paramount authority, from her own mint."—*P.* 179–180.

12. This sort of analogical testimony must fall in especially at last on the person of Christ himself, as the centre of the Christian revelation, and the full answer to the inmost and deepest want of the world.

The second series of these Hulsean Lectures is particularly taken up with the object of showing Christ to have been thus the "Desire of all Nations," as fulfilling in a real way the dreams and expectations that have entered most widely into the mind of the race under the character of religion. The hope of the Messiah is no foreign thought forced on men from without; it

has its reason and seat in their own nature; it belongs to the natural history of their life itself, in its general or universal form. "As the earth in its long polar night seeks to supply the absence of the day by the generation of the northern lights, so does each people in the long night of its heathen darkness bring forth in its yearning after the life of Christ, a faint and glimmering substitute for the same. From these dreamy longings after the break of day have proceeded oracles, priests, sacrifices, lawgivers, and the like."

"Coming as did the Son of God in the end of time, it lay in the necessity of things that these signs and symbols, with indeed much that lay yet nearer to the heart of the truth, should have been in a measure pre-occupied by others, that what was truly given in Him—the glory which, in all its fulness, arrayed his person, and centred in it—should have been in some small measure actually lent, or should have been imagined to have been lent, to others that went before Him. Thus to take but a single, yet an illustrious example. The heathen religions boasted of their virgin-born, as of Buddha and Zoroaster, as of Pythagoras and Plato. It much concerns us to determine in what relation and connexion we will put their legend and our history; whether we will use the truth to show that the falsehood was not all falsehood, and for the detecting the golden grains of a true anticipation which lay concealed amid all its dross; or whether we will suffer the falsehoods to cast a slight and suspicion upon the truth, as though that was but the crowning falsehood of them all. In the present position of the controversy with infidelity we cannot let these parallels alone if we would,—even if we were willing to forego the precious witness for the glory and truth of the Christian Faith which they contain. We cannot ignore them; if they are not for us, they will be used against us. But they are for us; since we may justly ask,—and it is no playing with imperfect analogies, for the question may be transferred from the natural to the spiritual world,—Are the parhelia, however numerous, to be accepted as evidence that all is optical illusion, that there is no such true body of light as the sun after all; or rather, does not the very fact of their delusively painting the horizon, tell of and announce a sun, which is surely travelling up from behind?"—*Star of the Wise Men*, p. 27–28.

13. It lies in the true conception of Christ, as the living centre of the world's living history, that his salvation should hold primarily in the form of life, and root itself thus in the very mystery of the incarnation itself, rather than in any word or work merely brought to pass by its means.

All sound christology runs back irresistibly to this conclusion.

Religions which are at best only relatively true—which do but point to the truth under another form—fall short of course necessarily of the substance they thus represent. But if there be any religion which is absolutely the truth itself, and not its mere dream or shadow, it must for this very reason differencè itself from all such relative religions, not by going before them simply in their own character of adumbration, but by *being* in full all that they indirectly signify and proclaim. So in Christianity, the law is turned into “grace and truth;” the letter into spirit; the doctrine into life; and the beginning of all is the Word made flesh, the actual entrance of the divine life into the sphere of our general humanity by the mystery of the incarnation. “The *Life* became the Light of men.” Doctrine followed of course; and work also; especially the great work of atonement, involving Christ’s death and resurrection. But these grow forth from the constitution of his person itself, and stand in it continually as their living ground, and when sundered from it lose all their meaning and force.

“It has not merely been *heroic* men, men who triumphed over all, even death itself, but *divine* men, for whom the world has been craving; in whom it has felt deeply that its help must lie—a most true voice of man’s spirit ever telling him that only from heaven the true deliverance of the earth could proceed. We shall see how men have been ever cherishing the conviction of a real fellowship between earth and heaven, and *that* not merely an outward one, but an inward; a conviction that the two worlds truly *met*, not by external contact only, but in the deeps of personal life, in persons that most really belonged and held on to both worlds. We shall see how the world, with all its discords, has had also its preludes to the great harmonies of redemption; has had its incarnations—sons of God, that have come down to live a human life, to undertake human toils, to die a human death: its ascensions—sons of men, that have been lifted up to heaven, and made partakers of divine attributes: we shall see how men have never conceived of this world around us as totally dis severed from that world above us, with an impassable gulf between them, but always as in living intercommunion the one with the other.”—*Hul. Lect.*, p. 202–203.

“It is possible that we may learn a lesson which we need, or at least remind ourselves of truths which we are in danger of suffering to fall too far back in our minds, by the contemplation of those, who, amid all their errors and darkness and confusion and evil, had yet a sense so deeply imprinted, a faith so lively, that man was *from* God, as well as *to* God; capable of the divine, only because himself of a divine race. Oftentimes it would seem as if our theology of the present day had almost lost sight of this, or at least

held it with only too feeble a grasp ; beginning, as it so often does, from the fall, from the corruption of human nature, instead of beginning a step higher up—beginning with man a liar, when it ought to have begun with man the true image and the glory of God.

“ And then, as a consequence, the dignity of Christ's Incarnation, of his taking of humanity, is only imperfectly apprehended. That is considered in the main as a make-shift for bringing God in contact with man ; and not to have been grounded on the perfect fitness of man, as the image of God, of man's organs, his affections, his life, to be the utterers and exponents of all the life, yea, of all the heart of God. It is oftentimes considered the chief purpose of Christ's Incarnation, that it made his death possible, that it provided him a body in which to do that which merely as God he could not do, namely to suffer and to die ; while some of the profoundest teachers of the past, so far from contemplating the Incarnation in this light, have rather affirmed that the Son of God would equally have taken man's nature, though of course under very different conditions, even if he had not fallen—that it lay in the everlasting purposes of God, quite irrespective of the fall, that the stem and stalk of humanity should at length bear its perfect flower in Him, who should thus at once be its root and its crown. But the Incarnation being thus slighted, it follows of necessity, that man as man is thought meanly of, though indeed it is only man as fallen man, as separated by a wilful act of his own from God, to whom this shame and dishonour belong. In his first perfection, in the truth of his nature, he is the glory of God, the image of his Son, as the Son is the image of the Father, declaring the Son as the Son declared the Father :—surely a thought, brethren, which if we duly lay to heart, will make us strive that our lives may be holy, that our lives may be noble, worthy of Him who made us after his image, and when we had marred that and defaced it, renewed us after the same in his Son.”—P. 217-219.

We might pursue our method farther. But we have gone as far as our limits allow, and far enough for our present purpose ; which has been to illustrate and exemplify the spirit of the author before us, with a direct contribution at the same time, under the shadow of his popular and excellent name, to the cause of what we conceive to be the true living theology that is needed for the wants of this age. If God permit, we hope to take up the whole subject again in connection with *Liebner's Christology*, an important German work, the first part of which has lately come into our hands.

J. W. N.