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A D D R E S S

DELIVERED BEFORE THE

Union & Philomathean Literary Societies

OF

WAYNESBURG COLLEGE,

ON

MONDAY EVENING, SEPTEMBER 19, 1864.

BY

HON. WAITMAN T. WILLEY.

Published at the earnest request of the Societies.

PITTSBURGH:

PRINTED BY W. S. HAVEN, CORNER WOOD AND THIRD STREETS.

1864.



THE UNIVERSITY OF CHICAGO

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GENTLEMEN:

One of the greatest difficulties which I have encountered in complying with your request to address you, was the selection of a suitable topic for discussion. The duty I perform is of such frequent occurrence, that the range of ordinary subjects has long since been exhausted; and I desired, moreover, to avoid the hackneyed path of specious platitudes usually distinguishing such occasions.

The tremendous events now agitating the country suggested many interesting themes for consideration. But they are so intimately connected with our feelings and political relations, that any candid expression of my own opinion respecting them would be liable to give personal offense to some. They are, therefore, inappropriate to the present hour. I was desirous, too, of discovering some topic which might not only be specially pertinent to you, gentlemen, to whom I have the honor of more directly addressing myself, but which might find a wider and more general application in the condition and wants of the country at large. I think I have succeeded. It may please none; but if it offend any, it must offend all alike.

It would be a vain effort, gentlemen, to attempt to conceal the fact, that the public sentiment of this country has been, within the last few years, seriously impaired, by a practical, if not avowed religious infidelity. It cannot be denied that we have relaxed the stern Christian integrity of our fathers. In public affairs, at least, the fear of God does not, as it used to do, govern and control the conduct of men. It is not my purpose now, however, to detain you with the evidences of this melancholy fact. I shall take it for granted that the thousand proofs patent to every discerning mind, have not escaped your observation. The great rebellion itself

now deluging the land with blood, exhausting its resources, filling happy homes with desolation and anguish, commenced as it was, by a wanton violation of the most solemn oath of allegiance, which rested on the consciences of nearly all of the original conspirators, affords terrible testimony of the fact which I have alleged.

My theme, then, to-night is **Christianity**—not in its psychological relations, or as a system of religious doctrines; but *Christianity* in its secular influences—as an agency of civilization—as an element of civil and political liberty—and in its general relations to the national welfare. Be not alarmed. It is not my purpose to invade the province of the pulpit, or the sphere of the theologian; but, as far as I may be able, to vindicate the claims of Christianity to the homage of the philosopher and the statesman, and to recommend it as the only adequate remedy for the evils of the times, and as the sole sufficient guaranty for the national life and glory. It has appeared to me that such a view of the subject would be appropriate to bring to the consideration of educated young men, into whose hands the destiny of the country must soon be committed.

And now allow me to say, that I do not understand that Christianity claims any authority to directly disturb or control the institutions of civil government. It is not a political institution; and history shows that every effort to give it a legal or political connection with the state has been pernicious in its results both upon the church and the state. The injunction of its divine author is to “render to Cæsar the things that are Cæsar’s;” and his apostles everywhere taught submission to the civil authorities. But whilst Christianity repudiates all secular connection with the state, its principles constitute the only sure basis of civil and political liberty, and are essential to its perpetuity.

Now, the great mission of Christianity is to the heart and conscience of man as an individual. It seeks to overcome his natural depravity, and to accomplish a complete moral regeneration, and thus to prepare him for a conscientious discharge of all his duties, personal and relative; and so, by making him a better man, it also, necessarily, makes him a better citizen.

Moral philosophers and metaphysicians have perplexed themselves and the world with elaborate definitions of virtue. But although each announces an infallible system, hardly any two of them agree; and the inquiry still remains to be answered, What is

virtue? What is the true and certain rule of moral obligation? Christianity relieves the subject of all embarrassment. The ground on which it places moral virtue is the will of God. This it declares to be the fundamental maxim of all righteous law and moral government. By this rule it enforces every principle of internal rectitude and purity—every motive and obligation of external conduct, and a little reflection must convince us that any other rule would be impious, and would fail to work out the great problem of human happiness and perfection. For as surely as God reigns with absolute sovereignty throughout the universe, so surely must discomfiture and disgrace, sooner or later, overtake any man and any nation that regulate their conduct by any other rule. Thus Rome fell. Thus Greece decayed and dissolved. Thus Babylon was weighed in the balance and found wanting. And now the ruins of those mighty empires, scattered along the shores of time, are left as memorials to admonish coming ages against the fatal presumption which wrought their overthrow. Let our reformers, philosophers, philanthropists, and statesmen, learn the lesson written on every page of the world's history, that all their efforts to elevate mankind will be worse than vain, unless they conform their policy to the will of God. If it is true that the "carnal mind is enmity against God;" and if, as we have alleged, His will is the only wise and safe rule of human conduct, how can we expect either individual or national purity of life and character, and the consequent personal and social happiness of the people, where the regenerating power of Christianity has not performed its divine office upon the heart? Indeed, the history of the Christian era, at least, does seem to indicate that Christianity is the only instrumentality of man's moral and political regeneration, to which Divine Providence will now lend its sanction; and its introduction into the world was, apparently, delayed till the pride of reason had been thoroughly rebuked by the failure of all mere human and philosophic schemes of reformation.

But, without enlarging upon these general propositions, I propose to appeal directly to the arbitrament of facts. These might be multiplied indefinitely, I will refer to only a few. Do we justly admire the language, the literature, the laws of Great Britain; her poetry and philosophy; her arts and science? What are these but the rich harvest of those seeds of the Gospel planted among her savage tribes, in the sixth century, by Augustin and his forty

monks, sent there as missionaries by Gregory the Great? They, doubtless, laid the deep foundations of British glory and civilization; and but for the foundations thus laid, the rude Briton might still have been bending his neck beneath the bloody yoke of Druidical cruelty and superstition at Stonehenge; and, consequently, our own land might still have remained a howling wilderness.

The Englishman points with national pride to *Magna Charta*, the immortal guaranty of his life, of his personal liberty, and of his estate; the great platform on which has been erected the glorious superstructure of the British Constitution and laws. The American citizen exults with a loftier satisfaction as he proclaims the principles of his civil and political and religious liberty, as they are more clearly and fully enumerated in the Great Charter of 1776. But were these great truths first promulgated at Runnymede and Philadelphia? Nay, gentlemen. They had been declared and taught ages before, by Him who "spake as man never spake." Not in the same form, it is true; not as political axioms for the government of any particular people; not in the cold phraseology of mere theoretical abstractions; but as practical rules for the government of the life and conduct of every individual man on God's footstool. "Love thy neighbor as thyself." "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them." These ordinances of the divine Redeemer strike at the root of all despotism and oppression and injustice and wrong, and proclaim the basis of universal fraternity. Our bills of rights, and our declaration of national independence, are mere amplifications of these elementary principles of Christianity. Mr. Blackstone, contemplating with the just pride of an Englishman the admirable system of jurisprudence which he has so elegantly and perspicuously expounded, remarks, that "Christianity is a part of the English laws." He did not mean, as some have affected to understand him, that it was, like a statute of Parliament, literally a part of the British code; but, that its principles and spirit were so thoroughly infused into, and recognized by the constitution and laws, as to impart to them a distinctive Christian character. The illustrious "father of his country" and founder of our government, recognizing the necessity of the same conservative influence as essential to the purity of our laws, and the preservation of our civil liberties, earnestly invoked his countrymen to remember, that "whatever may

be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles ;” and further asks, “ Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice ? ”

Nor have we sufficiently acknowledged our obligations to the Bible and to Christianity when we thus admit the service they have rendered to civil and political liberty. They stop not with the declaration of general principles, but utter their precepts and extend their sanction to all the personal duties of men. Human codes cannot reach those personal duties and obligations to any considerable extent. The civil law is, necessarily, confined to the regulation of the external conduct of men, and to their relations to each other. It cannot reach the heart of the citizen. It passes by those great duties which man owes to himself. And yet, upon a conscientious appreciation and performance of these duties depends, in a high degree, his qualification for the discharge of his duties to society and to the state. And here Christianity steps in and supplies this inevitable delinquency of all human codes. It reaches the heart of the citizen. It purifies his affections ; it commands his conscience. With what vigor it enforces all personal obligations ! Temperance, diligence in business, meekness, humility, cheerfulness, contentment, chastity, modesty ; and if there be any other trait necessary to the perfection of human character, and to qualify men for the conscientious appreciation of all their obligations, you may find it expressly taught in the code of Christianity. And it enforces all these duties by appeals to a retribution for neglect, as terrible and eternal as divine justice, and by the hope of rewards for fidelity, as rich as the love of God and as bright as the joys of heaven. Behind these principles of Christianity stand the almighty energies of the Holy Spirit, ready to enforce them upon the heart and conscience.

Lactantius, sometimes called the Christian Cicero of the ancient fathers, writing in vindication of the moral influences of Christianity, says : “ Give me a man who is choleric, abusive in his language, headstrong and unruly, and with a few words he shall be rendered gentle as a lamb. Give me a cruel, bloodthirsty wretch ; instantly his ferocity shall be transformed into a truly mild and merciful disposition. Give me an unjust man, a foolish man, a

sinful man, and on a sudden he shall become honest and virtuous." And then, boldly appealing to the facts, he triumphantly inquires: "Did any, or could any of the heathen philosophers accomplish such important purposes as this?" This inquiry may be made in the nineteenth century with the same confidence with which it was uttered at first. Succeeding centuries have confirmed its import; and now it may be considered a political axiom, that no high and enduring state of civilization can be accomplished independent of the principles and spirit of Christianity.

I am aware, gentlemen, that you are fresh from the classic pages of Grecian and Roman literature, learning and history; and I remember well with what glowing admiration I regarded those ancient states, when, like you, I was competing for the academic honors. I have now no disposition to detract from the measure of praise justly due to their social and political institutions, their arts and sciences, their literature and laws. But we have only to make a candid comparison between the civilization of those great empires and the civilization of modern Christian nations, to discover the most irrefutable confirmation of the principles which I have propounded. Moreover, it is probable, if not certain, that they were greatly indebted for the best of their institutions to hints derived by their philosophers from Mosaic tradition. One thing is certain, that all that was excellent in their ethics, wise in their jurisprudence, just in their political systems, or sound in their morals, had long before been taught by the Jewish lawgiver. They imposed no command of what was right, or prohibition of what was wrong, which was not embraced in the Pentateuch, if not in the Decalogue alone.

But in the midst of all the high developments of the principles of the beautiful in works of art in Greece—with all her literature and science—what was the moral condition of her people? And how far had the wonderful perfection of the political institutions and jurisprudence of Rome prevailed in making her citizens virtuous? Let the portraiture drawn by the pencil of Inspiration in the hands of the great Apostle to these Gentile nations answer the question—Mark the dark outlines of the terrible picture! "Professing themselves to be wise, they became fools." "Given up to uncleanness"—"to vile affections"—"filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit,

malignity ; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." I dare not finish the description in this Christian assembly, lest I offend your sensibilities. Such is the testimony of St. Paul, an eye witness. Is it any wonder those empires fell ?

And even in respect of their literature, what shall we say ? Turn to the classic pages of their poets. Nay, gentlemen, you are not allowed to do so without a license. Such is the admixture of genius and indecency, that many of those pages have been expurgated of their impurities before they could be trusted in the hands of Christian youth. Go to their theatres. Nay, I will not shock the moral sense of this auditory by allowing the curtain to rise and reveal the demoralizing exhibitions which polluted the Roman and Grecian stage. Go into her temples—especially those wonderful Grecian temples, and survey them all, from the manly Doric structures of the earlier and better ages of the Republic to the gorgeous Corinthian columns and capitals that surround the altars of Jupiter. Who would not be filled with admiration ! Nor dare I say that such perfection of architecture, skill and beauty have ever been surpassed, if equalled. But what is the character of the divinities worshiped at these altars ? Are they not sensual, devilish, lascivious, mendacious, cruel, vindictive, adulterous, and even incestuous ? And will the worshiper be purer than the divinity at whose shrine he pays his devotions ? Let the moral character of the Grecian and Roman people answer this proposition with the logic of indisputable facts !

But the God of Christianity, as its great apostle declared on Mars Hill in the midst of the profligate philosophers of Athens, "dwell-eth not in temples made with hands ;" and *His* law is "perfect, converting the soul." *His* "testimony is sure, making wise the simple." *His* "commandment is pure, enlightening the eyes." His "judgments are true and righteous altogether." And His will being the rule of Christian duty, it follows that all genuine Christian civilization must be God-like—must partake, in a finite degree, of the divine perfections. A correct apprehension of the true and living God will, of itself, constitute a powerful principle of mental and moral improvement. A habitual and reverent recognition and contemplation of the moral attributes and perfection of the Supreme

Being, must necessarily expand the intellect, purify the heart, and exert more or less of an assimilating influence upon the manners, morals, literature, laws, and indeed the entire character of any people. There is no sense in which the exclamation uttered by the Psalmist is not true, that "Blessed is the nation whose God is the Lord."

But I am not willing to confine the claims of Christianity to your regard simply on account of its superior moral influence. I challenge the whole range of human relationship to render to it a superior homage—past, present or future. Let Anti-christ and heathendom accept the gage, if they dare. Let them array their champions on any field, and clad in any armor they may select. Christianity shall not shrink from the contest—whether of poets or painters, orators or statesmen, warriors, historians, philosophers, or patriots. Had heathen Greece a Homer and a Sophocles? Christian England shall more than match them with her Milton and Shakespeare. Had Athens a Solon? Philadelphia had a Franklin. In what were Demosthenes and Cicero superior to Pitt, or Fox, or Henry, or Webster? It were almost a shame to mention the name of Pythagoras in the same connection with that of Newton, or Boyle, or Herschell. Plato and Aristotle are forever supplanted by Bacon. Macaulay, and Prescott, and Irving will be read and admired as long as Thucydides, or Livy, or Tacitus. If Appelles was an idolater, Raphael was a Christian. If the name of Phidias is immortal, so is that of our own Powers. What if pagan Greece and Rome could point to such patriots and statesmen as Cincinnatus and Epaminondas? The united lustre of both these names, and of all their historic names, grows dim in the presence of the incomparable glory of our Christian *pater patriæ*. The whole domain of Anti-christ furnishes no name that may be mentioned along with the names of Fulton, and Stephenson, and Morse. The steam boat, the rail road and the telegraph, belong to the archives of Christianity.

I propose now to enforce, briefly, the view I have taken of the superior reformative and civilizing spirit and influence of Christianity, by a few striking historical references. It has for a thousand years, at least, been the uniform pioneer of science and civilization among the nations of the earth. And here I ask, what did we know of China, for instance, before Morrison, burning with the

zeal of the Gospel, overleaped those barriers hitherto, and by other agencies impassible, and unfurling the banner of the Cross on the citadels where superstition, idolatry and ignorance had sat securely enthroned for so many thousands of years, planted the germs of a future and better civilization. Inspired by his example, other missionaries followed in his footsteps, and soon the beacon light of Christianity began to kindle all along the shores of that mysterious land. Through their labors the long baffled curiosity of scholars and statesmen has been gratified with a knowledge of the language and laws, manners and customs of the Chinese people; and now the long spell of Chinese mystery is fairly dissolved. The Gospel is read in Chinese characters. The Christian chapel is standing by the side of the heathen pagoda. Schools are established. Printing presses are in operation. With the doctrines of the Bible the Chinese youth are receiving the philosophy and science of England and America. The numbers of Milton are mingled with the strains of the Psalmist. Chinese boys, in the missionary schools, ambitious of future distinction, are reciting the orations of Burke and Pitt, of Henry and Webster, and imbibing the principles of American liberty.

Such were the fruits of Christian missions in China, when the late treaties between the Imperial cabinet at Peking and Russia, France, England and the United States were promulgated—treaties which, in my opinion, must have a greater influence on the policy of nations and the destiny of mankind, than any other event which has occurred within a thousand years. But whilst we are making these great events; whilst our merchants are lading their vessels for the new marts of trade thus opened to their enterprise; whilst our statesmen are calculating the advantages which are to accrue to our commerce, navigation and political economy; whilst all the varied benefits of these new relations are suggesting motives of gratulation to the patriot and philanthropist, let it be remembered, that these treaties are the indirect, but undeniable result of Christian missions; and one of the most remarkable features in them is, that the missionaries shall be allowed to promulgate their faith in all the eighteen provinces of the empire, thus virtually, though perhaps unconsciously, recognizing the truth I have been endeavoring to demonstrate. Christianity, through its missionaries, having superinduced this great achievement of oriental diplomacy, seems to

have been regarded by the Christian negotiators as essential to the success of the policy inaugurated. Having planted western civilization on the borders of China, the Christian missionaries were, by the terms of the treaties, virtually delegated to be the heralds of its further advancement into the interior of the empire; and I shall not be surprised to hear before long, that the imperial palaces of Pekin shall number in their royal retinues the followers of Jesus of Nazareth.

The recent history and present condition of the East Indies will afford another illustration of the transforming power of Christianity. Vague rumors and indefinite descriptions of that distant land had long excited the curiosity of Western Europe. But what did we, in fact, know of the geography, and the actual moral, physical and political condition of the people of these vast regions, until they were visited by the missionaries of the Gospel? Carey and Marshman and Ward, and their coadjutors, did more to enlighten mankind in these respects than all the royal commissions and military expeditions of Great Britain, before their times or since. They inaugurated the moral regeneration of the pagan millions that inhabited that land. It was not the sword and commerce of England—it was the word of God which initiated the wonderful reformation which has been progressing there for the last quarter of a century. Contemplate for a moment the rich fruits which have sprung from the seeds scattered there by those heroic heralds of Christianity. The fires which consumed the Hindoo widow on the funeral pile of her husband, have been extinguished. The infernal wheels of Juggernaut no longer smoke with the blood of its wretched victims. Parricide, and infanticide, and polygamy, are fleeing to the remote fastnesses of priestcraft and superstition. Light is everywhere breaking upon the long dark night of Indian idolatry and Mohammedan fanaticism; and the days of Brahma and the false Prophet are numbered for ever. Their recent and present spasmodic demonstrations of vitality and power are but the frenzied agonies of the death struggle. The cross of St. George will, in all probability, soon float in triumph over every citadel of cruelty and superstition, from Afghanistan to the China sea. And without approving the ambition, or palliating the rapacity of the conqueror, we may, nevertheless, find consolation in the fact, that wheresoever the British dominion extends, the Bible will find its way, and Chris-

tianity be allowed to accomplish its divine mission among the people. Following in the footsteps of the missionary and his Bible, will come the institutions of civil, political and religious liberty, the arts and sciences of England and North America ; and thus, as the final triumph of the power of Christianity to elevate the human race, we may hope for the day when all the down-trodden millions of the Indies, hoary and decrepit as they now are with senile ignorance and servility, shall be regenerated by this new element of moral and political life, and shall shake off from their dwarfed and perverted faculties the prejudices of caste and the thralldom of ignorance, which have made them more than slaves for ages past. Christianity can accomplish all this.

Africa, too, affords another apposite illustration of my theme. As in the cases already referred to, we may repeat the inquiry—what do we know of three-fourths of this quarter of the globe, for which we are not indebted to the zeal and enterprise of the Christian missionary ? It had baffled the curiosity of ages. Men had long desired to unveil its vast interior. But discomfiture and death overtook almost every effort to do so, and Africa remained, essentially, *terra incognita*. Christian zeal was not to be thus eluded. It was animated by a higher motive than mere curiosity. The obstacles before it only increased its energy and determination. It addressed itself to the task with more than human power. Like the forlorn hope of an army rushing to the breach in the fortress of the foe, the votaries of Christianity, as fast as one fell, supplied his place with another ; and now prophetic Ethiopia is literally stretching forth her hands to God, from many a shore where the missionary has planted the cross. Already a zone of moral light, more glorious than the zodiac which burns above it in the skies, is extending along the southern and western coasts, destined, it is hoped, to increase in brilliancy and breadth till the whole land shall glow with the lustre of Christian civilization. Already, too, has the adventurous Christian missionary, Dr. Livingstone, traversed the entire interior of the country, and supplied science and philosophy, statesmen and political economists, with the *desiderata* which they had so long coveted in vain. Rescued by Christian zeal, Africa is no longer a blank on the map of nations ; and under the auspices of the same potent agency, we may hopefully anticipate the day when the steam boat, itself no mean achievement of Chris-

tian genius, shall be ploughing all her navigable rivers and lakes; and the locomotive, scorning the rage of the lion, and outstripping the speed of the ostrich, shall sweep across her deserts, laden with the staples of native industry and production. Cheerless as her ignorance and barbarism may now appear, there is yet hope that even Africa may be redeemed from the depths of her degradation by the creative and regenerating power of the Gospel.

Mark again the effects of Christianity upon the savage tribes of New Zealand, and the Friendly and Fejee Islands! Sometimes commerce is assigned as the efficient means of civilization; in other instances the sword is the agency employed to impose, by force, the usages and institutions of the conqueror. But here, no such instrumentalities—no navy, no army, no colony, preceded the Gospel. No skill of diplomacy entrapped the barbarous people into measures of mental or moral improvement. There was nothing among them to tempt the enterprise of commerce. No such influences as these had ever reached these dark isles. But the humble and unprotected missionary, trusting in the power of God and His gospel, applied himself to the work of reformation; and in a few years the cannibal deserted his horrid feast, the man-oven was substituted by the altars of Jesus, and the grossest sensuality that ever debased human nature gave place to moral and physical purity of life, and those recent savages are now making rapid and hopeful progress in all the arts and institutions of civilized life.

In the year 1820, I think it was, two American missionaries visited the Sandwich Islands. They found the inhabitants still groveling in the darkest ignorance, the most disgusting bestiality, and all of the vices of the basest type of the savage state. With no weapon but "the sword of the Spirit," with no power but the moral influence of the Gospel—alone—but in the name of their divine Master, they commenced their labors. And now those islanders have a written language; they have flourishing schools; they have printing presses, and are publishing journals and books extensively circulated and read; they have the Bible in their own dialect; they worship the true and living God as we do, in commodious chapels erected by their own mechanics; they cultivate good farms with skillful husbandry; they live under a regular form of civil government, securing to them the fundamental rights of life, liberty and the pursuit of happiness; and they have formed commercial treaties,

and have diplomatic relations with the principal powers of the earth. Well might those missionaries have addressed those islanders in the language of St. Paul to the Corinthians, when, after enumerating some of the most abominable instances of their former idolatrous degradation and moral defilement, he said: "And such were some of you; but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Such are a few of the historical illustrations of the regenerating and elevating power of Christianity.

Wilt thou who are disposed to controvert the efficiency of Christianity in promoting knowledge and virtue among men, and civil and political liberty among nations, refer me to any existing examples of a better instrumentality? What nation, not Christian, shall be introduced as the standard of comparison? Must we turn again to China? Surely this nation, excluding all extraneous influences for so many centuries, has had ample time and unquestionable opportunity to exhibit the highest developments which can be accomplished by human philosophy. Here, at least, the progress of knowledge and improvement had not been impeded or contravened by any adverse Christian element of hindrance or opposition. What was the result? Apart from skill in jugglery, and kite-flying, and fanciful fireworks, and such like—apart from her silks and porcelain, her pretensions to scientific knowledge are, to a great extent, fabulous. In all the higher conditions of civilization she is deplorably deficient. Her government is despotic; her people are cruel, mendacious, treacherous. Her habits are filthy, and her manners are base. The purer light of some of the maxims of Confucius only render the surrounding moral and intellectual darkness more visible and revolting. In peace she is puerile; in war she is pusillanimous. Stationary for ages, she seemed incapable of shaking off the torpor of prescriptive ignorance and imbecility, until those recent indications of national life and progress, incited by the introduction of Christianity.

I know of no other people who will afford a more favorable comparison. Perhaps Turkey, whose sultans are sitting upon the throne of the ancient Cæsars and corrupted Christian emperors, may endure a closer scrutiny. Here, at least, the grosser evils of idolatry cannot be alleged as a hindrance to the progress and per-

fection in civilization. But the ancient proverb of a boastful race, that "Where the sultan's horse has trod, there grows no grass," is now almost literally verified. Of this fine country the old traveler, Sandys, said: "Her rich lands at this present remain waste and overgrown with bushes, receptacles of wild beasts, of thieves and murderers; large territories dispeopled, or thinly inhabited; goodly cities made desolate; sumptuous buildings become ruins; glorious temples either deserted or prostituted to impiety; true religion discountenanced or oppressed; no light of learning permitted, or virtue cherished; violence and rapine insulting over all, leaving no security, save to an abject mind and unlooked on poverty." According to another more recent tourist, the progress of desolation has not been arrested. Captain Frankland says: "From the Danube to the Propontis the traveler will see fertile provinces lying waste; well inhabited cities of the dead, but desolate and ruined abodes of the living." "So I found it" (says Dr. Durbin, still more recently,) "everywhere in Palestine and Asia Minor." And so, I may venture to predict, it shall continue to be until the cross returns to supplant the crescent, and the dogmas of the Koran shall have yielded to the doctrines of the Bible.

I was forcibly impressed not long since, in reading an able article in the "Eclectic Review," wherein the author graphically delineates the present condition of Turkey, and refers to the agencies presaging the recovery of that noble country from its debased condition. The views expressed are so eminently confirmatory of my own, that I will be pardoned for introducing a short extract from the article to your consideration. The writer says: "The story of the sick man is, after all, not so much of a parable. With almost boundless resources at its disposal; with provinces which properly cultivated would yield inexhaustible wealth; with an ample seaboard and the finest harbor in the world; with all the advantages of European and Asiatic possession of soil and climate, the Turkish empire is rapidly declining."

But the author thinks he sees the dawn of a brighter day rising over the borders of the land. He continues: "While the political prospects of the country are thus unpromising, happy and successful efforts have, of late, been made to introduce the light of a pure Christianity among the various races of that empire. A chain of missions extends from its northernmost boundary, through Walla-

chia, Bulgaria, Roumelia, to Asia Minor, Palestine, Syria and the ancient citadel of Haroun-al-Raschid. The highlanders of Khurdistan, the inhabitants of Armenia, and the settlers of Ur of the Chaldees, have again the Gospel brought to them; native churches are being planted, native ministers ordained, schools founded, and printing presses introduced. These successes are mainly due to the indefatigable and self-denying zeal of those best of modern missionaries—the Americans.” And thus the moral and political regeneration of another empire seems to have been inaugurated by the pioneer labors of the missionaries of Christianity.

But I am admonished, gentlemen, by the length to which these remarks have been already extended, that I must forego my original purpose of illustrating the salutary influence of Christianity upon the useful arts and sciences. What conclusive demonstrations of superiority would the commercial, agricultural and manufacturing statistics of the Christian nations present! Indeed, the commerce of the world is now principally controlled by the Christian powers. It is their navies which cover the seas. It is their manufactures which supply the bazaars of heathen Asia. It was the land of the Christian where steam was first applied as a motive power to machinery, and where it has wrought such wonderful results in the mechanic arts and in the physical condition of the world. It was on Christian soil where the first railway was constructed, and where the “iron courser” was harnessed for his long race of commercial and agricultural power, and even moral and intellectual development. It was the Christian

“Who wove his garland of the lightning’s wing;”

and again it was the Christian who “chained the lightning,” and made it the obedient minister of his words and will. To-day, although Christians constitute only a meager minority of the human race, they possess, and are rapidly acquiring, a majority of the world’s wealth. Heathenism, Anti-christ, infidelity, are everywhere stationary or retrogressive. Christianity—I mean Protestant Christianity—is everywhere active, enterprising, progressive.

The late Dr. Olin, possessing one of the first intellects of the present century, speaking of the effect of Christianity on the physical condition of mankind, applauds it as a most valuable element in “political economy.” “The most degenerate branches of the

Christian church" (he says,) "do yet retain enough of the vitality of the Gospel for the clear illustration of this principle. The Copts in Egypt are always better clad than their Mohammedan neighbors. Armenians and Greeks, in spite of grinding oppression, are always more thrifty and successful in business than the Turks, with all their advantages as the favored and ruling caste." Further illustrating the same principle, he continues: "To take an example from a single neighborhood: wherever in a country village or parish there is great liberality in building churches, and endowing schools and academies, and in promoting all pious and benevolent enterprises, there, with reasonable certainty, will be found the most sure and rapid advancement in wealth and civilization—the best roads and bridges—the neatest yards and gardens—the whitest houses and the best cultivated farms."

Thus does Christianity commend itself, by all the history of the past, by all the facts of the present, and by all the hopes of the future, to the reverent regard of the philosopher, the patriot and the statesman. Let me say to you, young gentlemen, that he is not half a scholar who has not learned Christ in the spirit and the practice of His divine teachings. He is not half a statesman, and is not worthy of the confidence of a free people, who does not recognize the obligations of Christianity, in his public as well as in his private life. If I have succeeded in impressing this truth on your hearts, or even inspired a candid desire to investigate it, the object of our interview, on my part at least, will have been accomplished.

A word or two more. I have refrained, for reasons already stated, from more than a passing allusion to the existing deplorable condition of our beloved country. But I may be allowed to say, in conclusion, that if the spirit of Christianity had controlled the councils of the men who are responsible for the calamities which beset us, we should have had no civil war, and should have been, to-day, a happy, fraternal and united people. And now, in what does the true hope of the country consist? Is it the re-election of Mr. Lincoln to the Presidency? Is it in the elevation of Gen. M'Clellan to the chief magistracy of the nation? Or, is it in the military skill of Gen. Grant, or Gen. Sherman, and the courage and heroism of their gallant armies? Whatever value we may attach to any or to all of these agencies, I venture to express the opinion,

that something beyond and above them all is necessary to secure the national tranquility, and the perpetuity of civil and political liberty. Liberty is a divine, a holy principle. It is an emanation from God. It cannot survive the purity of its origin. As well might we expect to find health and life and vigor beneath the Upas tree, as to look for liberty, justice, law, order, and national happiness, under the sanction and protection of infidelity. Universal history attests the truth of this remark. One instance alone, I mention. It is France. She repudiated God, and installed reason in his stead. She abjured Christ and the resurrection, and wrote upon her sepulchres, "Death is an eternal sleep." What was the result upon her morals? Licentiousness, and anarchy, and murder, and all the horrors of "the reign of terror." What was the result on liberty? Distrust in the capacity of the people for self-government, and then a consulate, and then an emperor, and finally a Bourbon, with all the hereditary despotism of centuries re-established on the crushed liberties of the nation. What shall hush the storm of human passions and strife now beating against the ship of state? We must invoke the spirit of our divine Christianity. We must awake the voice that stilled the raging waves of Gennesareth. God reigns evermore. When, as a nation, we properly appreciate this truth, and humbly acknowledge it, victory will soon crown the standards of the right. *"By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: which by his strength setteth fast the mountains; being girded with power: which stilleth the noise of the seas, the noise of their waves, and the tumult of the people."*

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unto whom he refers "Death is an eternal sleep." What
was the result when he invited? Misconduct, and anarchy.
and murder, and all the horrors of "the reign of terror." What
was the result on liberty? There was in the capacity of the people
to self-government and the constitution, and then an emperor
and a monarch with all the arbitrary despotism of an
emperor. The result was the creation of the nation. What
was the result of human nature and this non-binding
of our divine? We were invited the spirit of our divine
Christianity. We must awake the voice that called the nation
awake to Christian. God reigns evermore. What is a nation
but a people who possess the truth, and liberty, and knowledge in the
world, and who are the standard of the right. - Perseus the
law of nature with the assistance of God of our salvation; who
is the author of all the laws of the state, and of them that are
the laws of the state, and of the state itself, but the laws
of the state, and the laws of the state, and the laws of the state.

