Journal, 1851-1857

50

Blank Book.

Strictly Private —

W. R. Ware —
July 7. 1851.

Harvard College —

1851.

From the sermon preached at the commencement of the first term of 1850-51 on the dangers of College Life, by Dr. Walker—

I. Constitutional predispositions

II. Hastily formed and ill assorted friendships.

III. "The danger arising from an artificial state of
IV. public opinion (in college) and an artificial and consequently more or less unsound standard of manners and morals."

IV. "The student is always in danger of not considering that the paramount object of education; and especially of a ~~college~~ general and preliminary education is, not to fill the mind but to strengthen and enlarge it."

"I have discussed of the dangers and difficulties which encompass the student from the beginning. But I am unwilling to quit the subject without repeating what I have said before; ~~that~~ it is a pleasure and satisfaction to know that to many these dangers exist only to be overcome, and so to be turned into occasions of triumph. To persons of good and strong purposes the promise of the gospel is fulfilled 'Behold I give unto you power to tread upon serpents and scorpions and over all the power of the enemy; and nothing shall by any means hurt you'.

"Preeminently among such was the young member of

this society, the intelligence of whose recent, sudden, and as we in our short-sightedness are tempted to say, untimely death, has filled all our hearts with sadness. So happily was he constituted by nature, that all his prevailing tastes and inclinations seemed to be to good. Again he could suffer but little from ill-assorted friendships and intimacies as he was led to seek companionship only as a means of self-improvement, of generous ambition or of innocent pastime. He also knew how to conform to the conventionalities of the place as far as a genial temper and an unselfish prudence required, without the sacrifice of that moral independence which he taught others to respect, by respecting it himself. Finally we have reason to believe that he never essentially mistook the motive or the end of a truly Christian education; which is to fit men for the performance of the highest duties from the highest principles. Forever blessed be the memory of one who has recommended virtue by uniting with the qualities which command our reverence, the qualities which win our love."

Written in the Fall of 1880 by W. C. Bradley.

Now Autumn rains are falling fast,
And Autumn winds are moaning drear.
And heaped bins and lofty racks
Are shining with the ripened ear;
Summer has poured her treasures forth
And sent the farmer home in glee,
But who can tell the drear amount
Of all that she has taken from me?

Now thicker darkness holds the skies,
Where blackening clouds incessant lower,
And glowing grates and curtains drawn
Proclaim the quiet evening hour;
Old pictures on the walls are hung
Old volumes on the tables spread,
But nought to me can bring again
The Autumn hours that once I led.

Brudley.

I have known some old veteran sportsmen to say
To excuse their rough sport to the town
That the hare is as ~~glad~~ pleased to be running away
As the dogs to be running her down

And I've heard them returning at evening declare
When they've got the poor creature they sought
That the dogs are no gladder at catching the hare
Than the hare is content to be caught.

Then to try, by example, on what it is based,
This season these huntsmen have brought,
Come tell me, sweet maid, do you love to be chased
And, at last, are you glad to be caught?

Before the barn-door crowing
The cock by hens attended
His eyes around him throwing
Stands for a while suspended;
Then one he singles from the crew
And cheers the happy hen
With "How d'ye do?" and "How d'ye do?"
And "How d'ye do, again?".

Beggar's Opera

Ἀρτὶ σλεοβολῶνος
Ὁ ἀλέκτωρ ἀδων
Ἀρα τε καὶ συνορτων
Τῶν ἀλεκτρυωνων
Τὰ ὀρμήματα ἐμβαλων
Τυπτων δὲ τὰς πτερυγας
Ἐπὶ μικρὸν διστάξει·
Τοτὲ μὲν ἐκλέξει
Οὕτως δὲ χαιρε θιξων
Συγχαιρε μοι νυν εἰπὲν
Συγχαιρε, συγχαιρε θι.

# Private —

Just let me go and manage my own way!
Dear Sirs, give ear to what I've got to say,
The Managers had ever since last May
To find objections to the appointed play
And has deferred it till the very day,
The very hour has come for our entrée.
And now he thinks we'd better send away
The expectant audience and disarray
The actors brave and actresses so gay
Myself — — — — Neddy Bray,
— — — — Miss Sohier,
— — — — and without delay
Pack Ceres off to weep with Thalia
(These Goddesses of Corn and Comedy)
Indefinitely post poning our display.
You may imagine with what blank dismay
We heard his words; and so I've come to lay
The case before you, that the audience may
Yourselves decide if you will go or stay.
And if this last, you'll send a cheering way
And make us flitter as crickets in new hay,
For in the Green-Room there's the Devil to pay.

June. 1851.

Private

# The Song of the Bill.

With fingers sticky and warm
In a sweaty agony
A Junior sat in the month of June
In the room of the H. P. C.
Paste! Paste! Paste!
'Twas time for dinner, yet still
With a voice half choked with anxious haste
He sang the Song of the Bill.

— " —

"Cut! Cut! Cut!
The Red and Yellow and Blue,
Cut! Cut! Cut!
'Till I've cut my dinner too.
To mark the letters first
And give the right twist to the S's
Lest the pesky letters should be reversed
As the least of my distresses.

— " —

"Paste! Paste! Paste!
When I fly from Patty's power
Paste! Paste! Paste!
Till Joe's meridian hour.
Stand or sit or lean,
Lean or sit or stand,

I'll every limb seems stiff with paste
As well as my sticky hand—

—"—

"O! ye who from this Bill
Shall ~~stung~~ a hasty pleasure ~~take~~ seek
'Tis not red paper ~~that~~ will meet your eyes
But the bloom from a Junior's cheek.
For I feel that my color flies
~~Like~~ I'm white as a plastered wall
And the rosy words, by my weary eyes
Can hardly be read at all

—"—

"Paste! Paste! Paste!
For ~~Since~~ I'm stuck upon the bill
O I wish these letters ~~were all the same~~ might be so too
As I fear they never will.
Yet still I'll stick to my task
As long as my eyes can see,
O, never did debtor find bill so long
And sad as is this to me.

—"—

"~~And~~ As the ancient men of Rome
Who did some deed of fame
Are handed down to ages ~~to come~~ since
By some descriptive name,
So this will be my lot,
And pudding-eater will

(When I have finally gone to rest)
In reverence wonder whence I got
The ~~[illegible]~~ Agnomen of Bill.

— " —

"Paste! Paste! Paste!
Twas morn when I begun
Paste! Paste! Paste!
And the names are not yet half done.
O! my eyes are blind with tears
I cannot see where to rub.
Ah! little I knew what there was to do
In the Hasty Pudding Club."

— " —

With fingers sticky and warm
In a feverish agony
A Junior sat in the month of June
In the room of the H. P. C.
Paste! Paste! Paste!
Twas time for dinner, but still
In ~~With~~ a voice half-choked with anguish he sang
(May it reach to those who have time to waste
With manual skill and reliable taste)
He sang this "Song of the Bill."

June 18 1851.

Departing north -
To P. Channing.

Forgive, dear Sir, the tributary tear
~~That marks the loss of those we've loved to see~~
~~Of those whose silvery tones we've loved to hear~~
~~Of one whose place no other form can fill.~~
That from this aching heart would fain distil
~~The sigh for one we meet no longer here~~

— " — " —

No more the Freshman shall in awe inquire ~~path~~ path?
Whose healthful frame is bounding ~~through~~ down the ~~path~~
No more the Sophomore shall quench his fire
With equits from what the ingenious Campbell hath.

— " — " —

No more ~~shall the Junior~~ will he who not in vain shall seek
The ~~honors of the a Junior~~ prize-cant honors of a Junior prize to reach
At Junior exhibitions chastely speak
With eloquence that you alone can teach.

— " — " —

No more ~~from Whately's~~ entire Logic shall ~~you show~~ employ
Your morning hours with ~~[illegible]~~ rare delight
No more with gentle Barbara shall you toy
Or ~~show some new~~ that wherein a color and black is white

— " — " —

Though other themes shall fill your my head
Then thoughts of I.O.U. or X.Y.Z.
Your middle still shall be distributed,
~~And~~ Your finite mood shall still be E.E.

— " — " —

~~Whatever still shall~~

~~So none~~ ~~you'll wipe your spectacles; no~~
~~Will hang the legs that take you home~~
Nor ~~poor~~ ~~to evaporate~~ ~~and~~ faretheyes ~~from~~ behind the door
~~So none will~~ watch, until five minutes
You'll ~~wait~~ ~~counts the minutes~~ after nine
Then drag your polished boots across the floor
~~And~~ hang the legs that take you home to dine.

— " — " —

No none you'll wipe your spectacles; no none
~~You'll~~ raise the sash, ~~then~~ lower it a bit
Those little papers numbering 3 or 4
No none you'll shuffle over, as you sit.

— " — " —

~~Farewell! Farewell!~~ ~~We shall not meet you here~~
Farewell! O! ~~And~~ may you never ~~change~~ fail to find
The sphere you've filled so well; and may your face
~~Endeared to~~ many a generation still
In Harvard Hall maintain conspicuous place.

— " — " —

July 21 1851

By friendly sit perpetuated.

Northampton, Aug. 1857.

Dear Charley,

I write as I promised, to tell
You of all I have done since I bade you farewell,
That moment so trying to all three of us,
When I sighed my adieux at the side of the bus,
And since I've enough of both patience and time
I venture to write in the accents of rhyme.

Conceiving that so I should walk with more ease
I left my bran-new, spandy-dandy valise
With the man who stood guard at the omnibus office,
A Grocer by trade, who dispensed teas & coffees.
And since it was really a hot afternoon, it he
Said he'd send ~~on~~ into town by the next opportunity.
This done I went on without stumbles or falls
Through a lane, to the Rev. Nathaniel Hall's
Where I asked for Miss Mary, and ~~found~~ learned with dismay
There was no one at home, and that she'd gone away
For a week or a fortnight, off somewhere to stay.
I was very much vexed, and the more since I lost a
Whole hour before I could get on to Boston,
For the Hourly had past my valise had been ~~lost on~~ tossed on.

'Twas the day, you remember, the troops made their onset,
So bloodless and gay, on the Plains of Dreponset
And the guily-dressed sons of the crest-waving Mars
Rode out to the field in the thundering cars.

Nov. 1874.

We believe that the aspirations of men towards likeness with God and Christ, and sympathy with them, are aided by the personal ~~inter~~ assistance of God who thus enables the desiring soul to attain a state which the unaided powers of human nature are unable to reach. That thus the Spirit of God may work within us perfecting the work we strive to accomplish, completing in the heart of the individual the work which Christ ~~com~~ ~~menced~~ began when on earth, ripening & preparing for the Heavenly Garner the fruit of which he sowed the seed.

But we do not regard this Holy Spirit as a ~~distinct~~ individual distinct from God, but ~~as~~ we speak of him as the Holy Spirit when regarding his ~~present~~ work in the soul as ~~we do~~ in the same sense in which we speak of the Creator ~~when~~ with respect to his material works.

June 12. 1853.

We believe ~~in~~ that there is one God, the Creator and Governor of the world, whom we call the Father of all mankind. (~~and that to love, honor and obey him with filial reverence~~) and that it is the duty of man to obey him with that "perfect love which casteth out fear" and to ~~(regard him)~~ ~~cultivate towards him~~ regard his dispensations in a spirit of filial submission ~~(to his dispensations)~~ and of unhesitating faith in the wisdom and beneficence of his government, ~~living (constantly as)~~ ~~(in the sight of his eye)~~ ~~(constantly with this belief)~~ with the constant purpose of pleasing Him. That in this ~~consists (is pure religion & undefiled)~~ earnest turning of the heart to God consists true religion, ~~and that~~ which ~~separates~~ distinguishes the righteous man from the sinner, ~~that which~~ in ~~(the possession)~~ virtue of which, as the active principle of our lives, we may, ~~(so far as anything is due)~~ ~~look for the reward~~ ~~of life eternal.~~ ~~And we believe that neither this is the one thing needful without which neither~~ so far as ~~we may claim any thing for~~ our own merits, avail, hope to ~~the~~ enter upon life eternal.) And we believe that He sent into the world Jesus Christ, his Son ~~(by the examples and teachings of whose life)~~ ~~attested by~~ to whose divine authority ~~was attested by~~ miracles, we witness, that by the ex. & teach. of his life he might point out to men the true spirit of religion, and by the final miracle of his own ~~(death &)~~ resurrection prove the immortality of the soul. Him we love and honor as the Son of God & Saviour of mankind.

We believe that the scheme of the moral government of the world and of human redemption has not been definitely revealed to us and that while it is the duty of every man to gather what ~~light~~ knowledge he can of the character

of God & of Christ and of their relation to each other and to mankind, that, where all are so liable to error, it is tyranny and an unjust assumption of authority, for any ~~(those who hold one view of these subjects)~~ to claim precedence of those who differ from them upon these subjects, ~~and to~~ denying them the name of Christian; ~~But that~~ We would accord this name ~~(to be given)~~ to all, whatever opinions they may be their error, who sincerely, ~~in the love of~~ honoring God & in the love of Christ, seek ~~their~~ to know the truth. ~~(We claim the title of Liberal Christians)~~

But while ~~(admitting our fellowship)~~ holding that the church of Christ ~~(perfect liberty of conscience in)~~ ~~(who sincerely claims it the name of Christian)~~ embraces all who earnestly claim ~~membership~~ fellowship in it, whatever may be their speculative opinions, we do not regard these ~~as~~ ~~which~~ ~~a matter of indifference and~~ ~~(with inquiries)~~ as unimportant nor consider it a matter of indifference to what form of belief one yields his assent. We believe that ~~the opinions of many are an impediment to their~~ many find in the difficulties of ~~infinite~~ an unscriptural form of faith a discouragement from all religion and we not value our own belief ~~(not only)~~ as in our judgment ~~the truth~~ true, but ~~as~~ most favorable to spiritual ~~life~~ and to true Christianity, ~~which~~ ~~It~~ Many of the ~~views~~ opinions which have to have no foundation in the Scriptures, and obtained general credence among Christians seem to us even unworthy to present the character of the Divine ~~nature, derogatory to his supreme wisdom and Justice~~ Christ.

Of these we reject the doctrine of the Trinity, ~~(not finding it in the Bible and moreover)~~ ~~believing it to be unnecessarily~~

as a subject

~~to~~ and unnecessarily encumbering at least beset with difficulties ~~encumber difficulties to a subject which it we are not~~ and which it has not been granted us fully to understand. We deem it to be a derogation from the supreme (~~wisdom~~) Justice of ~~the~~ God to represent him as punishing the innocent in the place of the guilty and therefore ~~to~~ reject the doctrine of Original Sin and of the Vicarious Atonement. We believe that salvation is open to all ~~of~~ men who prayerfully seek it, and do not therefore accept the theory of Pre-ordination and Election. These doctrines we do not find in Scripture, but regard them as the results of poor human speculation upon subjects ~~for~~ on which our only guide must be the Bible, ~~and that~~ doctrines whose rise and spread we can be traced in history, and ~~many of~~ which probably have now an (widely different) interpretation from ~~that~~ the meaning ~~assigned to them~~ intended by their inventors. We do not believe in the resurrection of this physical body, and in regard to the Future Life and the duration of future punishment the same differences of opinion exist among Unitarians that divide the rest of the Christian World, but the influence of their ~~the doct~~ views upon ~~opinions on~~ other doctrinal subjects ~~leads must~~ leads to the adoption of views which ascribe the largest influence to divine mercy and compassion.

Sunday, May 14. 1854. New York.

I have not written a journal since I was in England. That journal was begun just about eight years ago. In the mean time I have often thought of resuming it, but have never done so, partly because I thought it might encourage a morbid and brooding habit of mind if I wrote down all I felt, partly because I would not give ford to a ~~selfish and~~ sort of selfish antipnaumanism, which after my return from England led me to dwell too much in recollections of myself and to find pleasure in recalling trifles of no moment. It has indeed sometimes seemed to me that even if I confined what I felt & what I did from its pages, I might still have matter for a diary, but I do not know that this idea took definite shape in my mind until I found it expressed by Robert Wheaton, in these words, written upon resuming his diary.

"I have been reading Channing's Memoirs, etc. Am again induced to write a journal — not of what I do — but of what I think. There is surely matter enough. How many thoughts, how many resolutions, we let go by without noticing them as we should."

I find that my thoughts upon religious subjects are very evanescent. Points that at one time are quite clear to me soon become indistinct, and my hopes to form a consistent and well-adjusted scheme of religious opinion are baffled. My ideas escape me before I can arrange them and fix their relative position. Questions

also in philosophy or morals arise in my mind and are again forgotten before they are answered. Or if they are answered at all, the solution is forgotten before its soundness is tested by reflection. It has seemed to me that it would be of service to my habits of thought, to keep a journal, in which to define & fix the notions that daily float about my mind. I shall also have a place in which to make occasional notes of what strikes me in books or sermons.

I wish before more of it escapes me to make a memorandum of a sermon of Dr. Walker's upon the Temptation of Christ, in which he argued (1.) that it was a real temptation, and (2.) that his ~~conduct~~ conduct was a guide and example for us under similar trials. The ~~general~~ particular course of the argument I do not remember, except the following answer in the first part to the objection that if the temptation was ~~a~~ real ~~so~~ Christ might have fallen, and then the purposes of God ~~and~~ for the redemption of mankind would have been frustrated in the outset. "What are we" said he "that dare so to speak of frustrating the workings of the divine will! Of this we may rest assured, that the purposes of the Almighty will be set at nought just when he ceases to be Almighty, and not before!" I still remember the intonation in which Dr Walker thundered out this sentence.

The following view of temptation was contained in this

discourse. Temptations are of two sorts, those from without and those from within. The latter arise as do bad thoughts in the mind and are the effect either of heredity, evil or of previous transgression. From this class of temptations our Saviour was free from his birth. The other class of temptations comes from without, and ~~exact~~ lead not to baseness and depravity but to the employment of our powers as they should not be employed. Against these assaults upon the character, purity of soul is no defence. "Dark intimations are thrown out in the Scriptures of an apostacy among the very angels of heaven, from this cause". It was thus that Adam, spotless from the hand of his maker, fell, a victim to the first allurement to disobedience. His innocence availed him nothing in a conflict which demanded tried and disciplined fidelity. But Christ had been subject to his parents from his youth and had been schooled to resist the tempter. It was a real temptation, yet the issue of the struggle was not for a moment doubtful. Let us then in the hour of temptation remember the Lord was also tempted in all things like as we are, yet without sin. Tempted we must be since innocence itself will avert but half the danger, but let us, making Christ our exemplar, resist the devil, and he will flee us.

Mr. Bellows sermon upon Good Friday was a striking one upon the text "Christ our Passover". He illustrated the following analogies. The triumphant Exodus, the Desert, the Promised land. — The mount of olives, Calvary, the Garden of the Resurrection — The worshipping multitude, the cruel soldiers, the attendant angels — the enthusiasm of youth, the trials & disappointments of life, the joy of a Christian's faith — the earthly Kingdom, self abnegation or martyrdom, the heavenly Kingdom — The flowering magnolia of our gardens. the dead tree, the living verdure that follows — the triumph, the crucifixion, the resurrection. Let us remember that if Christ had not renounced the ~~Kingdom~~ palm-bearing of this world and embraced the cross he could not have known the garden of the resurrection.

Mr. Chapin preached today from the text "So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep and rise, night & day, and the seed should grow up, he knoweth not how." The sermon illustrated "conversion" and growth in Christian character by the analogies of nature, there being three things (1.) the effort, (2.) the result, and (3.) the connection between the two which is a mystery. It is no more a mystery in one case than in the other. The Christian grows in grace by the aid of

God; "he knoweth not how", but this aid is vouchsafed when his own exertions after righteousness. We may not wait to see if God will save us or not. We all shall be saved if we take the necessary steps, yet it is not we but God to whom is due the thanks. We may plant & water, but God giveth the increase. We are saved by a miracle, but it is a constant miracle, and one upon whose occurrence we may count with confidence, as upon the annual resurrection of nature.

I wished much to have the doctrine of the forgiveness of sins illustrated in connection with this view of the divine scheme of human government. How far can the whole doctrine of rewards and punishments be resolved into a constant miracle, that is to say into a law of the (spiritual) universe?

I have also been in doubt as to the relation of Christianity and Virtue. Was it the purpose of God to promote virtue, or is the Divine Character the object of life to which virtue is only an accessory?

June. 25, 1882.

Extracts from Stanley's "Sermons & Essays on the Apostolical Age. Parker Oxford & London".

"If it may be said, without irreverence, that the character & life of our Lord himself determined once for all the whole character of Xty for all future ages — then, although in a far lower degree, it may be said that the several forms & stages through which Xty has passed, have been exemplified to us in the characters of St. Peter, St. Paul, & St. John.

"Each of the three has his distinct place in the first formation of the early church. Peter is the Founder, Paul the Propagator, John the Finisher — Peter the Apostle of the rising dawn, Paul of the noon in its heat & in its clearness, John of the sunset — first in the storm & sunset of the Apocalypse, then in the calm brightness of the Gospel & Epistles of his old age.* Each is the centre ground which the floating elements of thought & action — clustered & crystallized. The whole world of Jewish Xtians leaned upon St. Peter, as the whole world of Gentile converts leaned upon St. Paul, and the whole body of mixed believers turned, after the fall of Jerusalem, to the sole surviving Apostle & Ephesus. Each was connected with the sole authentic records of the life of Christ; whatever may be the explanation

in detail of the origin of the twin Gospels of St. Matthew & St. Mark, there can be little doubt that it was St. Peter's disciples, who first received the representation which is presented to us of the Prophet & Lawgiver according to St. Matthew, the human Friend according to St. Mark: whatever may be the account of the Gospel and Acts of St. Luke, we need not hesitate to recognise in them St. Paul's view first, of the Suffering Victim ~~and~~ then the Invisible Guide of the Universal Church; whatever may have been the immediate objects of the Gospel of St. John, we at once acknowledge that we there have the complete image of the word made flesh, which the early church naturally believed could have proceeded from none but the beloved disciple. Each has done his part in the unfolding of the Divine economy. Peter, the Apostle of courageous and confident Hope, Paul of Faith, John of Love; Peter, of power and action; Paul of thought and wisdom; John, of feeling and of goodness; Peter clings to the recollections of the older world, that is passed or passing away: Paul plunges into the conflicts of the present: John, whether as prophet, evangelist, or teacher fixes his gaze on the invisible and the future: Peter gave to Xty its first outward historical form; Paul its inward and spiritual

freedom; John, that Divine end and object in which form and spirit harmonize.

"And what wonder is it, that — as in epochs far less momentous, in characters far less impressive, the grounds of future destiny have been discovered, — so here subsequent ages have delighted to recognize in each that peculiar type & form of the Xtian faith which was to them most congenial? What wonder that the whole of Xtian Europe through those early struggles which can hardly fail to recall to our minds the times of the Jewish covenant, reposed with such unshaken confidence on the name of Peter? that in the gradual rising of a purer spirit, the gradual opening of a wider sphere, theologians and statesmen, nations and individuals, were enkindled with new life by the words of Paul? that in these our later days, all thoughtful minds, whether in search of evidence from Xtian history, of comfort from Xtian truth, of instruction from Xtian holiness, are turning by a natural instinct to the writings of the last Apostle, who left the historical record in his Gospel of the things which he saw and heard, and taught us that God is Spirit, and that God is Love?" pp 4. 5. 6.

"Gradually too, and doubtfully, did the enthusiasm of Peter kindle not merely into admiration for the Divine Teacher, but love for the Divine Friend. That central fire which was the life of the whole career of every one of the Apostles, ~~so far as~~ in him existed, not more deeply and truly, it may be, but more visibly, as the one absorbing form in which his natural enthusiasm centred. Amidst all the impetuous sallies of zeal — amidst all the weaknesses consequent on our presumption and vehemence — whether when he drew the sword in the garden, or gave way to the panic of the moment at the house of Caiaphas, this was still the sustaining, purifying, restoring principle; "he needed not save to wash his feet, and was clean every whit".

"Whatever else might be the feelings with which he looked upon our Lord — with whatever grounds the early church may have traced to his hand the representation of the Prophet and Lawgiver, which is preserved to us in the Gospel according to St. Matthew, it may have been a true feeling which ascribed to his more personal and direct teaching that second Gospel, which, though in substance the same, is yet so remarkably contrasted with it — in the minuteness and liveliness with which it records the outward actions, the look and manner, the very Syriac words

which fell from him who there appears not merely as the Fulfiller of the ancient covenant, but in the closer and more personal relation of the human Protector and Friend — a Friend not ~~merely~~ only in boundless power and goodness, but in all human sympathy and tenderness. 'He loved St. John exceedingly,' says Chrysostom, 'but it was by Peter that He was exceedingly beloved.'"

"He was the Rock, not the builder of the Christian society — the Guardian of its Gates, not the master of its innermost recesses — the Founder, as I have before expressed it, not the propagator, nor the finisher — the Moses of its Exodus, not the David of its triumph, nor the Daniel of its later years."

Cambridge, Sept. 10.

This A.M. Mr. Huntingdon preached on the Nature of the Divine Rewards taking his text from the epistle to the Hebrews.

In this Epistle Christians are exhorted to follow Christ unselfishly, giving up prosperity and the praise of men, after the example, among others, of Moses who "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" etc. There appears then at first sight to be an inconsistency in reminding them of the Rewards God has in store, a descent from of the lofty tone held a moment before and an appeal to those very motives just before deprecated. This difficulty is removed by understanding properly the nature of those divine rewards, where expectation is not inconsistent with purity of motive. Their nature we may better understand by a preliminary view of the (1.) motives with which men seek Religion, (2.) its corresponding effect on their character, (3.) & the nature of their Religion itself.

The motives that draw men toward God may be set under three heads, Selfish, Moral & Spiritual.

I. Many, say most, turn to Religion for their own advantage. Some seek their worldly prosperity, finding that in a Christian community a con-

formity to Christian usages is essential to the good opinion of men and to one's social position. Others seek through Religion the approbation of a complacent conscience, a rest from their doubts and mental anxieties, or broken in spirit by sorrow anguish or bereavement turn tearfully to God; the weary and heavy laden' seeking rest for their souls. Between these extremes, a thousand gradations connect ~~lead from~~ the grossest selfishness and the most refined self satisfaction; all are included under the general head of Self-love.

II. Others have a moral motive. Vexed by harassing questions of right and wrong, and interrupted at every step by casuistical disputes, earnestly desiring to know the Law of God and to pursue it, giving up all selfish aims and making Duty their guiding star, they seek in the experience of a Religious life new light on their path. They look upon God as their King, whose vice-gerent is ~~the~~ Conscience, and seek from their great master new counsels and a more enlightened understanding. Theirs is the Death of the Righteous.

III. But the Spiritual christian looks to God, not only as to the giver of happiness and virtue. He seeks ~~him as~~ a friend to whom he may pour out the fulness of his love and devotion. Love, trust, gratitude toward his God and Father fill his soul, he lives to God and in him.

The Religious Character of these men accords with their Religious motives. The First are Formalists, desiring to do only what ~~can~~ is required for the attainment of the end in view, whether it be worldly prosperity, the approbation of Conscience, the consolations of Faith, or the joys of Heaven. the first one despise, the last one pity and only we some that if these feelings are like right and true and holy, only in more intense measures, by God and Christ.

The Second are Moralists. It is needless to say how much their sphere of life is raised above the former. They seek truth and Virtue in disinterested simplicity and singleness of heart. Nothing can turn them from the path of their duty. You may trust them. They are well pleasing to God.

The third class however, alone, attain to a vision and communion with their Father and their Redeemer. Their inward life is less the performance of their duty than the expression of their character. They keep the commandments not as conforming to a rule but as executing the will of God.

Religion is itself a different thing to different persons according to the spirit in which they seek it, that is to say, ~~each person's relation position in his~~ every one's personal relations with God depends on the attitude in which he approaches him.

I. When a man seeks from God the gratification of his own wishes, and approaches him as a

suppliant may approach a despot, to find with what amount of service he may purchase his favor, his religion is but the natural religion of mankind, an feeble acknowledgment of the unknown Creator, or it is the religion of the heathen, vainly striving by sacrifices and ceremonies to propitiate the favor of the Gods, or it may be the religion of the primitive age, the religion of Abraham, looking indeed toward the true God and so ~~far~~ having its foundation in revelation, but seeking from him personal advantages as an offset to submission given, long life, a famous name, kings and nations for his posterity, and the land of Canaan from the river of Egypt to the Euphrates.

II. And even if rising above the spirit of a covenant we force our youth up ~~beyond~~ obeyed all the law of God, and keep our virtue unsullied, though we make Obedience our watch-word and with that ~~name~~ word on our lips go out manfully to fight the good fight in the name of God our King, as ~~this~~ unquestioning subjects of his will, we shall but attain to the spirit of Moses and the prophets, we shall not yet have reached the ~~perfect~~ position of the Christian. This religion of

righteousness is but a Jewish religion, it is of the old Dispensation. Such is the teaching of James and of Matthew, who represent Christ as the ~~Prophet~~ Lawgiver and the King.

III. But under the New Dispensation not distrust and fear, nor belief and obedience, but Faith and Love, as taught by Paul and John, ~~as taught by Christ himself~~ is the essence of religion. The Christian finds both his recompense and his duty in the offices of love, love to God & Man taught by Christ himself to include ~~the~~ all ~~whole~~ duty. ~~of Man~~. Living he lives unto the Lord and dying dies unto the Lord and perfect love casteth out fear.

It cannot be that those who seek religion for the sake of ~~worldly~~ comfort and happiness should gain a reward from God. Yet his ways are merciful and his means of saving mankind are without number, and often to those who seek God in affliction, he is graciously pleased to reveal himself and to turn them to the love of Him. To those who strive to obey his law the ~~best~~ reward also is that they in that obedience fit themselves to entertain for him that love which is the christian's ~~distinction~~ privilege. To him

that Love is itself its own reward, it is a joy unspeakable. To him who entertains it, there springs up in his heart he knows not whence, ~~a joy~~ to the peace of God that passeth all understanding. He needs not look forward to the everlasting delights of heaven, to a life of eternal praise, He has already entered upon those enjoyments, he has on earth commenced his life of prayer. He needs no further reward, as Paul said he preached the Gospel for this end — that he might preach it. His highest reward is the opportunity for doing more, his crown a crown of thorns.

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Cambridge, Nov. 12. 1854.

John preached at Mr. Neale's on Sympathy with Christ, from the text "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing".

Something has been lacking that all the love that has been felt for Christ, the belief in his authority, the admiration of his character, the earnest desire and hearty endeavor to imitate his excellence, have produced so disproportionate results. This must have been a want of more sympathy with him. For as he was sustained only by his perfect sympathy with the Father, so we shall fall unless supported within

by sympathy with Jesus. It was but imperfectly attained by the Apostles, but in proportion as it grew in them did they become more efficient, more successful. And John, whom Jesus loved, whose sympathy with his Master was the most perfect, has left us in his Gospel & Epistles the purest reflection of his Master's mind.

This sympathy is of value in the culture of the Affections and of the Will.

The philosophers of old discovered much truth and inculcated a lofty virtue. But Christ first taught what peace the affections held. He first sanctified the ties of family & of friendship, and placed in himself an object of love. To him must the weary & hardened heart turn, if it would renew the springs of love dried up within it.

And the Will too, learns to perform its office ~~when~~ as we enter more fully into sympathy with Christ. The feeble Will finds strength the steadfast moderation, in the contemplation of his excellence.

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My dear Sir

New York. June 1854

I have employed the two years that have passed since leaving College in teaching here in New York, and have now to select a permanent occupation. Will you allow me to avail myself of the privilege of your acquaintance to ask your aid & advice upon some points that perplex me in making my choice.

The only profession to which I have ever felt myself attracted is Architecture. It took my fancy as a child and I have always maintained my interest in it. I always however considered it quite out of the question that I could pursue it as a profession, and had not the presumption to suppose that I had the ability to succeed in it. ~~[illegible]~~ It is only after looking in vain for some other congenial employment that I have allowed myself to ~~indulged a hope that~~ turned a wistful eye ~~towards Architecture~~ in that direction. My own wishes and the representations of some of my friends have gone far to persuade me that I ~~had~~ have taken a wrong view of the subject. I have thought that it was in fact quite as much a useful as a fine art, and as such ~~was a fit~~ offered to any intelligent person ~~of~~ ~~or~~ a career in which success would be proportionate to his learning & diligence.

If this view is correct I would commence my

studies as an Architect without hesitation, relying upon my interest in the subject and the best education for the profession that I can get, to carry me through. If a conscientious diligence is the desideratum I shall not much fear for the result.

But I cannot escape from the ~~belief~~ feeling that Architecture is still one of the fine Arts and that no one should dare to enter their charmed circle who is not master of the spirits.

Yet I cannot escape from the feeling that Architecture is after all an Art and not a Science, and that only an artist can succeed in it. In this difficulty I have felt the want of someone from whom I could learn whether my ~~views were just, and whether~~ scruples were just, and I have wished that you were where I could have the benefit of your counsel. As my perplexity rather increased than the contrary as the necessity for decision has drawn nearer, I make bold to write to you and beg that if can help me you will take the trouble to send me a few lines to aid my decision.

If I ~~shall~~ succeed in convincing myself

that at the present day the profession only demands knowledge and good taste, both which will come by thorough conscientious study, I will begin my education as an Architect with alacrity and not much fear for the result. I could not have better promise of success in any walk of life, the risk of failure would be equally great in any walk of life. ~~But if~~ And even if I should find that the more exalted paths of the Art were shut to me, I might still ~~attempt the lower grades of~~ pursue another and congenial task ~~profession~~ and achieve a satisfactory success in the inferior departments of the same occupation. I take it that Architecture forms the connecting link between the Useful and the Fine Arts, and ~~may be prosecuted in all~~ that the Artist and the Engineer may alike find in it a successful field of labor.

Sunday. Dec. 17. 1854.

Sunday Dec. 24. 1854.

Dr. Walker preached his sermon from the 39 Psalm. "While I was musing the fire burned."

Many in contemplating the actions or in reading the lives of good men, feel as if placed at a disadvantage in respect to performing like deeds, not only because they have not the same opportunities, but because they are not equally affected by their motives to virtue. Since we the same course of the inducements to virtue, they say, and we would gladly obey them and do likewise. The question then arises, why the same motives affect some men more than others. This may best be understood and answered by considering first, what motives are, and why they affect us.

Motives, then, are certain inducements which come before us in the course of Providence, urging us to particular courses of action. They affect us in accordance with the laws which have established ~~a~~ relations between them and our nature, such as to compel us to act in accordance with them. It is not in the nature of man to entertain at length and seriously the ideas of God, of Christ, of a future life and of the beauty of holiness, and not be made better by them, and not be led to shape his conduct accordingly. These motives act on all, and in accordance with their nature & our own, we have no hand in the matter.

We are now prepared to answer the main question. Some men are more influenced by these motives than others,

it is because they attend more to them. The motives exist alike for all, if any do not feel their force, it is because they do not attend to them. Circumstances may be more or less favorable to the character, and their effect it is not wholly within our power to control, but the effect of motives is in our own hands, for the power of attention is eminently under the control of the will. Hence the importance assigned by the scriptures to meditation and the contemplation of divine things". While I was musing, the fire burned". Beholding the face of God as in a glass, we may catch some lineaments of the divine image.

But it may here be objected that many have passed their lives in the observation and study of the most exalted subjects of human thought and yet have been but little if at all affected in character by them. The fact is not disputed, but this is because they regard them in an attitude of inquiring curiosity and not of reverence & belief. This habit of coldly weighing the evidence of truth not only robs the truth itself of its efficacy at the time, but too often induces a cavilling spirit of doubt, which prevents their having their due effect, even after all question as to their authenticity has been satisfactorily settled. This is the penalty, say rather the danger of such pursuits.

So then is only for us by careful discipline and by constantly keeping in view the highest considerations that can influence human conduct, to give value to those motives which at present fail to affect our actions.

(There are doubtless those who complain with truth that their conduct is entirely determined by circumstances and that if their position was more favorable their lives would be more christian. But while motives to action are within their reach of which they fail to avail themselves, let them look to it that in urging what they mean for an excuse they do not in reality pronounce their own condemnation.)

To this principle is to be attributed the effect of those religious agitations known under the name of Revivals. Much is doubtless to be lamented in them, of undue excitement and mere nervous exhilaration, but what of lasting effect they have is to be attributed to the fact that the excitement of the public mind calls the attention of men to subjects ~~that~~ which it is not in the nature of man to contemplate without a change of heart and of life. In the same manner the effects of the Temperance Movement is to be not ascribed to the fact that any ~~they were~~ new considerations was presented ~~which~~ of ~~that~~ great weight with those before indifferent upon the subject, for all that is to be said of the moral and physical evils of intemperance has been reiterated again and again for thousands of years, so that the subject has become hackneyed perhaps beyond any other single item of conduct, but to ~~the~~ a greater attention being ~~called~~ paid to them, on account of the public excitement.

To the same cause is to be attributed the effect

of singular and impressive experiences, as a death, a great public calamity, a pungent discourse, a word, a thought. The value of these circumstances consists in their awakening the mind to a degree of attention to which it was hitherto a stranger. But though in some cases the lasting ~~and~~ effect of such occurrences is not to be disputed, the highest type of christian character is not dependent on such outward spurs and incentives, but arises from a sincere and devout appreciation of the worth of goodness and a due estimation of the reasons that recommend it. There are doubtless many all whose acts are determined by the outward pressure of the moment, and such may complain with sincerity that their circumstances have not been so favorable to their character as might have been, ~~but this is~~ to let them see that in offering their excuse they do not sign their own condemnation. This is to confess a want of purpose and determination of mind, which though it may exist in many, no man will confess to without a blush of shame. Now is the character of such as require to be dragooned into virtue to be set up as a standard for our imitation.

Sunday Dec. 31. 1854.

Dr. Walker's text was from the 20th of Isaiah, eleventh verse —
"The burden of Dumah. He calleth to me out of Seir, "Watchman, what of the night? Watchman, what of the night? The Watchman said "The morning cometh, and also the night; if ye will inquire, inquire ye: return, come."" or as the Chaldaean Paraphrase hath it. "Passeth ~~and is gone~~ is in the future and also adventeth, if ye will be converted be converted".

In the symbolical language of the Prophet, he represents himself under the figure of a watchman at night ~~of~~ whom those who are waiting for the day ask if he can descry the first coming of the dawn; the night signifying a season of general calamity from which the prophet, holding a position whence he can peer into the uncertainty of the future may be expected to discern the first tokens of deliverance.

An anxious inquiry into the future is always present with us and especially at this season. We get a sort of familiarity with the current year, not only with that portion which has already past but with what yet remains before us, so that when we reach the moment when it is to leave us forever, we peculiarly feel the uncertainty of the future, and more seriously than at other times inquire "Watchman, what of the night?"

This inquiry is natural and right. The anxiety is felt ~~[illegible]~~ at all. In some indeed it reaches an unnatural

excitement and becomes morbid, but in general all are ~~not~~ equally subject to its cares. The fashionist and trifler as well as the philosopher and statesman turn to the morrow an anxious glance. It ~~cannot but~~ may well be so. For the past is certain, the present if not yet known is too immediately at hand for us materially to affect its character, but the future is all unknown, and to divine its secrets, the stars have been ~~consulted~~ explored, the dead invoked, the flights of birds consulted in the passing suspense. The christian ~~the~~ shares the general care and feeling his past sins & his present imperfections & unhappiness anxiously inquires what is to be his coming condition. That wisdom is but a poor thing that can only tell us what we had better have done in time past, if it cannot direct our future course. Yet one might judge from the neglect of the teachings of experience and the lessons of History that they contained no sure and reliable ~~results~~ information. No sure & reliable information? Was ever known the time when industry, ~~perseverance~~ frugality and virtue failed to make life prosperous and happy, or when the idle vicious and scheming failed of ruin and misery? The lesson has been repeated a thousand times ever since the world began. That man should be so taken up with the conceit of his own power as to hope to escape the common fate is incredible, it is folly in him to refuse to profit by the experience of others, but when he comes to refuse the light

of his own errors, this conduct is preposterous indeed. Let he not only goes out of his path to stumble over the obstacle which has overthrown countless numbers of his predecessors, but returns again again to stumble again and again upon the same spot. What man could say that he had not received the the same folly or indiscretion whose previous occurrence had cost him bitter remorse.

Thus we see that not only is it natural and right to inquire concerning the future, but a sure answer is given us by the experience of others and our own, as to the general character of our lot. It calls us not only to repent in the sense of repeating the past, but to form resolutions for the future and do the will of God.

At the same time we must remember that the morning cometh and also the night, vicissitudes await us over which we have no control, in respect to which all we can do is to put ourselves into a state of trusting preparation. Nor would we dispense with them. So necessary are they to the formation of the highest character that the common language of men requires them as the necessary preparation for it, and least of all are they to be deprecated by those the symbol of whose religion is the cross.

Great public calamities are ever impending. A short time since ~~it seemed that~~ the advocates of Peace flattered themselves that they had made such an impression upon the public mind and even upon the minds of Princes, that

it would be impossible for the war-spirit again to be kindled. Yet the close of the year witnesses a war which for turbulent hardship and carnage promises to equal if not surpass any that have gone before. A short time since and the increased knowledge of the principles of Political Economy, of the ~~the~~ the growing good sense of the community and above all the influence of a more diffused education, seemed to promise that those disastrous fluctuations in trade, fraught with temptation, were not again to occur. Yet the past year has witnessed a combination of unprincipled and insane adventure and of stupendous frauds that have brought the commercial world to a stand still with the shock, and plunged thousands of innocent and helpless sufferers into misery and want

Add to these public distresses the private evils of blighted affection, friendship betrayed, ~~and~~ the tenderest of bonds rudely torn asunder, ~~by the~~ the mortal hour. We know not what a day may bring forth, The morning cometh and also the night. It is for us in our anxiety for the future to cherish every motive that can make our own share in its origin purposes, and trusting in the all-wise providence of God prepare to praise him for his Mercy or to bow to the rod that smites us.

Sunday Jan. 7. 1855.

Dr Walker again, from the text: "When I have a more convenient season, I will call for thee." Acts XXIV. 25.

Probably but few pretend to be satisfied with themselves as they are. Some look to making progress in their present course of well-doing, and expect at some future time to pursue it with new life and interest. Others to whom the word progress will hardly apply, but who must not only do more, but do differently if they would attain salvation, expect at some future period to enter upon a new course of life. Both classes agree that it is not now that they think to accomplish the work, but at some future time, not this year but next.

How little this delay is warranted either by reason or by Scripture let us now, at the beginning of this New Year, consider. shewing it (1.) from the nature of our Probation here, (2.) from the nature of our Life, (3) from the nature of the work required of us, and (4.) from the risk attending such a course.

I. III. Our duty to God is often spoken of as if it were a single act, a single peculiar experience that is as well performed at one time as at another, so that it be done before we die. It is but just to say that this is not a notion of modern times invented to allay the stings of a dilating conscience. ~~Then~~ The attendants of Constantine assured him that the sacrament of Baptism would cleanse him from all previous transgressions, and it is believed that it was this idea, that the defeated was emperor

submitting to the ceremony until he was upon his death-bed. The dying Cromwell asked of his chaplain if it were possible to fall from Grace. "It is not possible" was the answer; "then" cried the Protector; "I am safe, for I am sure that I was once in a state of Grace."

We may not say that a death-bed repentance if it be sincere, is of no avail. It is not for us to set limits to God's infinite mercy. But that it will be fruitless if purposely deferred until that time is forced upon us. A benevolent man may forgive a debt if he has reason to believe that his debtor is without means to repay him and is deserving of his charity. But if he has reason to suppose that the debt was incurred with a view to its being forgiven, he feels that his clemency would be a weakness.

Nor does the parable of the ~~Hope~~ Labourers in the Vineyard justify the hopes founded upon a tardy compliance with the Divine command. For in the first place it was spoken not of individuals, but of those nations which although coming at a late period under the Christ dispensation should get share the final reward equally. And besides there is not admitted any idea of delay in answering the summons.

This deferring the hour of repentance presents a man in the act of trying to drive as hard a bargain as possible with his Maker, to get as much as possible with as little trouble, as spirit the very reverse of that which

makes the Christian feel that all he can do will be only to little to show his love to God. And in this state of feeling although he may intend at some time to change his life, the change he contemplates is most probably but a change of outward demeanor, not of inward heart.

The ~~change~~ work we are called to do is simply expressed by the term Conversion, but since this and other words of similar import, have been so used in controversy as to have any or no meaning as the case may be, it is better expressed at greater length as living with the purpose of pleasing our Maker.

II. The folly of delaying is seen in the shortness and uncertainty of life, and in its unity. If any one maxim of morals is more certain than another it is this that ~~the present~~ we are what we are by reason of having been what we have been. If this is true every moment that we delay, diminishes the possibility of ~~any~~ future change of character.

Though we repent we do not escape the bitter memory of our indulgences, nor can we regard them with complacency. And ~~not~~ only so far as regards ourselves do their effects remain. If we have in our sin enticed a friend to his ruin, can we after we have chosen better courses, think without anguish on the hours of wickedness that have sent him to perdition. Or if a son, on whom the fond hopes of his parents centre, by his early indiscretions brings down their heads in sorrow to the grave, will final repentance free him from the pangs of a guilty conscience? Will not rather every pearle advance in purity

add to the bitterness of his remorse?

IV. We have spoken on the supposition of a final repentance, of a sincere though tardy conversion. Yet how many are there whom the last hour overtakes before they have begun their repentance, how many before they have completed their work. For the work is not of a moment but of a lifetime, and every moment lost ~~at the~~ before beginning is felt at the end of life. It is not for us to be wise beyond what is written, nor to pry too curiously into the secrets of the other life, yet we find reason to suppose that this is to be our only probation and that we are to continue hereafter in the same track on which we have thus walked, so that no other opportunity will offer to merit salvation.

It may be objected that it is unworthy to yield to a base impulse of fear, but this is to confound courage with fool-hardiness, the most senseless sentiment on which man can act. It is indeed possible for a man to so mystify himself as to mistake the two, and we can conceive of the malicious man taking a cruel delight in thus ruining another, but what motive can induce a man to mystify and ruin himself?

In the sermon on the Pursuit of Pleasure, Dr Walker argued against a life of pleasure (1.) because it came to but little, since if we make a business of pleasure we have no relaxation from the business, and quoted at length from Lord Chesterfield. (2.) Because it cost so much, self-respect, character and liberty, for he is free who does without restraint what he deliberately chooses to do. But when his passion is set against his reason, which is himself, and he obeys it, he yields to a power which makes him do what is against his deliberate purpose, and is as much a slave as if the passion were another being compelling him. Moreover although passion may at first allure, indulgence induces satiety and is still sought not with any expectation of pleasure but to get rid of a present uneasiness. The passion becomes a cruel tyrant and shall a man after bursting its fetters till from green withes they have become links of iron?

It has been attempted to secure ~~manhood~~ from yielding to temptation by the education of the cloister, and with apparent success. But the issue has proved that to withstand trial it is not growth that is needed but experience, and experience <u>is</u> trial. Accordingly we learn not to interfere with the order of Nature for nature is wiser than man, and often the experience of childhood ~~with man experience~~ stands instead of later + more important trials. For it is wisely ordered that

Different temptations shall succeed each other, serving to prepare the mind for the next, and if rightly used securing victory in both. And the course of public sentiment recognises this as the means of stemming the flood of depravation that must otherwise come upon us with increasing luxury, wealth, peace and all facilities for indulgence.

An erroneous and for the most part unfounded opinion is prevalent that to great pleasurable indulgence is peculiarly the mark of genius. An error that rises from two causes. (1.) Their conspicuousness in other things makes the same amount of Error appear much greater in men of genius than in other men, and (2.) genius is often attributed without cause to men of pleasure. Perhaps the same excitability ~~that leads to their~~ of their excess lends a morbid brilliancy to their powers, which deceives others, and men are unwilling, when they have finished their brief career either by death or utter abandonment, to deny to their remaining friends the poor comfort of dwelling upon their imagined brilliancy of parts.

We are not ready to ascribe to the man of Genius peculiar liability to immoderate indulgence. For who is the man of Genius? He to whom is granted the high gift of satisfying in his department the lofty ideal, in doing which he finds the most elevated pleasure that life can afford, even in intensity equalling the momentary

excitements of dissipation. Yet has his peculiar gift to find his highest joy in his work. And will such spirits abandon their lofty birthright to seek their gratifications with the beasts that perish?

Had half the care that our philanthropy now bestows upon the drunkard of the gutter, been given to redeem the poet Burns from his destiny his sun had not gone down, as it did, in darkness and despair. But the fatal laxity of his age, left him to follow his own courses to his ruin.

Sunday Jan. 14. 1855.

Dr Walker again this morning on Religious Observances.

The amount of actually Religion in any community depends on the amount of Religious sentiment, and the Religious Sentiment is intimately connected with the respect paid in the community to the institutions and customs which serve as memorials of our faith. These institutions are the Church, the Clergy, the Sabbath, Ordination, Dedication, Prayer by the Fireside, at the grave and on public occasions. These serve to keep alive the Religious Sentiment and to stimulate the Religious life. By suggesting trains of thought other than those that spring from our profession our daily life, they tend to lift us above the ordinary course of the world in to a more elevated & spiritual region of thought.

Moreover they present us with ~~the subject~~ Religion, not as a matter of speculation or curiosity but as a matter of belief, a belief that has ~~fixed itself~~ moulded the customs of

men and which is intimately associated in the mind with these institutions.

The history of frontier settlements shows how intimately the Religious life of the Community is dependent on these stated means of Grace. For although the Bible, tracts and the occasional ministrations of a missionary may suffice for the seriously disposed, experience shows that these means are not enough for maintaining the Religious life of society. The Puritans for a time found in their own zeal a sufficient substitute for the sacred associations of the Catholic Church, but when this gave out they gave evidence of the value of what they had thrown away in the irreligiousness which followed but was not occasioned by the Restoration.

This charge indeed we must forgive them, since they could not otherwise have effectually weaned the people from their old Religion. But this we cannot pardon them for, viz: that by making preaching the chief end of public worship they lessened the hold upon the people of the service of the church. For the chief end of all public worship is its power of suggesting religious sentiments in the mind, and the value of that worship is measured by the force of this suggestion. Preaching itself comes under this definition. So that it should rather be the preacher's aim by presenting certain considerations in a strong & forcible aspect to awaken interest, to excite attention, to suggest ideas in the minds of his hearers, than to perfect the polish

of his periods, or even to complete the logic of his arguments.

~~At the same time~~ We must not, either, forget that some such change in the forms of institutions are from time to time necessary to prevent them from becoming a mere form, suggesting nothing, no longer the adequate expression of the advancing moral + spiritual state of the world. The evil of the contrary course was witnessed fifty years ago in France, in the spectacle of a church without devotees and an enlightened and intellectual people without a religion.

But we need not go to the pages of History for our examples. They may be found nearer home. Who cannot bear witness that he who has systematically absented himself from the stated means of grace, becomes indifferent to spiritual subjects? And though it is true that he has his Bible and can read + pray in his closet, does it follow that he will? Are we ready to believe that one who is systematically indifferent to the public service of Religion will be more than usually exact in the fulfilment of its private ordinances?

It may be asked, is the clergyman a different man for being ordained, is the church anything more than a common house for being dedicated, is it anything, after all, but common bread + wine that we see on the table of the Lord? Yes, for he is in his own ~~eyes~~ mind + in the eyes of his people, through the power of association, another and a consecrated being. The church is the house of God, not that he is there in time + space, for he nowhere so exists, but to the heart of the Christian he is there present more than in common places, or at common times;

[over 4 pages]

In the afternoon again Dr Walker preached from the text "Why do ye spend your money for that which is not bread, or labor for that which profiteth not?" on Happiness.

The Pursuit of Happiness is the rational object of our lives. If it be attained we are satisfied, if it be not gained all other success is vain. This seems so obvious and to be so generally recognized as hardly to demand a formal statement; yet, paradoxical as it may appear, nothing is more unusual than to find a person devoted seriously to this end. Men are eager and careful in gratifying some present passion or tempting desire, but few give careful thought to the Science of Happiness.

Indeed but few men exercise careful thought upon any subject. Most men the reasoning faculty lies dormant, and they have as a substitute a process of mind, which they dignify by the name of thought, indeed, but which would be much better called the art of arriving at conclusions without thinking. ~~than a process of thought~~. Their opinions as well as their conduct is regulated by chance, and they drift through life without not a single definite aim or settled purpose. Least of all do they give any deliberate consideration to the Science of Happiness.

A second class think indeed, and with animation, if rather the trains of ideas in which they indulge are not better termed Reverie. For their minds are turned, not to their present position and to what they might make of their present circumstances, but to some fictitious and ideal condition

in which, they imagine, they would like to be, and for ~~which in~~ which all their resolutions, plans, and expectations, are calculated. They have no conception of the Science of Happiness, which consists in each man's regulating his conduct according to his actual condition with a view to attaining the greatest possible amount consistent with it.

A third class think, and that to good practical purpose. They are the influential and often successful part of the community. But the history of men shows that they do not attain happiness, that wealth, success and power may exist with utter misery, and what is there to choose between wretchedness in a palace & in a hovel? what choice between misery in an humble and in an exalted part? For every thing else they take careful thought, and so attain it, but happiness they leave to chance. When men complain of the misery of life, let them show that they have sought and availed themselves of the right means to avoid it.

By the science of Happiness, here spoken of, is meant those rules by the observance of which Happiness may be attained; the application of those rules by every man to his own case, constituting the Art of Happiness. To inculcate the study of this Science & the practice of this Art, is the object of this Discourse, a study & an art, of which not one man in a hundred recognizes the existence, not one in a thousand earnestly pursues.

It may be objected to this doctrine (1.) that Happiness is in itself a thing of chance, (2.) that ~~as it~~ it exists in the world not as the object of successful effort, but ~~as~~ accidental, (3.)

that this view tends to make men anxious, which anxiety precludes happiness, of itself, and cautious rather than ready to submit to the rule of some master passion, by which alone they can accomplish any good, and (4.) that this doctrine would lead to lives of selfishness rather than of disinterested virtue.

1. In answer to the first objection it is clear that that cannot justly be called an effect of chance, which comes indeed only by accident while we take no pains to ensure its regularity, but which we have every reason to believe would reward our endeavors with success, if we would strive assiduously to obtain it.

2. And the same answer applies to the second objection, since that must needs come but by accident which is not sought systematically, as we have seen is the case with Happiness.

3. That anxiety is inconsistent with the enjoyment of it to obtain happiness is true, but we deny that this doctrine tends to create anxiety, but rather to allay it. For Happiness being made the chief End, it is soon discovered not to depend upon those things about which men are otherwise anxious, and the disturbed spirit finds repose in those acts of love in which it really inheres. And in respect to the overthrow of the rule of a noble passion, if that rule is inconsistent with man's highest happiness here & hereafter, it is rather an enslaving tyranny & needs to be rather thrown off than the very end for which it was itself created. If it is consistent with Happiness, then that master passion is reinforced by the force of an established rule of conduct, for the

persistent pursuit of Happiness requires all present trials to be disregarded if essential to the high end in view, peace of mind and a deep joy of the Soul.

4. That the pursuit of Happiness does not preclude the exercise of Virtue, but includes all virtues of reverence and charity in its ennobled Self-Love. And in this we have the sanction which bids us look to the recompense and reward.

Let us then seek happiness, a spiritual happiness, not only negatively, but by positive endeavor, spending our money for that which is bread, and our labor for that which doth profit.

Let us encourage in our lives an active virtue, not content with what duty demands, but freely performing all offices of benevolence and charity.

Above all let us seek our temporal and eternal bliss in the exercise of a Rational Piety, which may at last guide our steps to the foot of His throne.

And the mind of the enlightened Catholic, who believes the Real Presence, is more in conformity with the truth in respect to the Holy Supper than the mind of him who can coldly make such an inquiry. While excited by the hallowed associations of these familiar & touching memorials the soul freed from all contact with earth, soars to a communing with the Father.

Sunday. Feb. 11. 1855.

According to Tebbets, Dr Walker preached a great sermon this morning at Dr. Young's on Paul. Paul was the only one of the Apostles who could be said before his conversion to belong to the higher classes in Society. And the Dr traced the influence of his liberal education in his preaching & writings, and in the access it gave him to all classes of minds. Not that he meant to disparage the other apostles. He believed them also to be supernaturally inspired, yes divinely illuminated. They were not from the lowest class of society; they would have had too much to learn: nor from the highest class; they would have had too much to unlearn: but they were from that middle class whence have sprung all the great reformers of the world.

In speaking of Paul's education, as influencing his conduct, he said that a fanatic on his first conversion, would have dashed into full career, but he was acquainted with study & as with and retired for three years into Arabia.

In conclusion he contrasted his position now, with that he would now hold, if he had rejected the miracle, & continued his persecution.

In the evening at Mr Hamilton's Installation Mr Huntington preached, giving a résumé of Christian Doctrine in a hieroglyphical shape as follows—

1. The need, the want is felt, — Harmony, Reconciliation, Etc
2. The Difficulty, — Sin,
3. The Warning, — The Law, Natural & Revealed.
4. The Relief, — Christ,
5. The Application of the Relief, — Self-Renunciation,
   giving up Self-Will, Self-Confidence, Self-Guidance, Self-Love.
6. The Fruit, — Righteousness. Holiness,
7. The Result, — Life Eternal.

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In which though the strife continue it is with the assurance of Victory.

Sunday June 17. 1855.

This afternoon Dr. Walker preached ~~from~~ to the Seniors, taking the story of Joseph's Dreams for his text and for his subject "The Young Man's Dream of Life".

He took up the subject reverently believing that there was often more of trust in the young man's dream of life than in the old man's philosophy of life. In our age and in our country ~~to~~ complaint ~~was~~ is often made of the forwardness of the young in putting themselves on a level with the old, but they who make the complaint forget often two considerations. (1.) that to a great extent education supplies the place of experience, so that the young man of 18 or 21 is as competent to form an opinion as his elder of 35 or 40 and (2.) that in this country where there is neither the army nor navy open to the many, nor the occupations of aristocratic ease nor the busy idleness of a Court, and where indeed it is hardly respectable to be a gentleman – and nothing else. Men must not do all they can to develope the activity of youth and then express concern that youth argues actively in ~~life~~ affairs by the side of middle life. It is the work of their own hands.

In the eastern civilization experience is the guide of life, ~~and~~ age is synonymous with wisdom and elder with ruler, as may well be the case where life is expected to be hereafter as it has been heretofore, and the future is to be but the echo of the past. But the civilization of the west is founded upon the idea of progress, the future is to be ~~better than~~ an improvement on the present, the hopes of man rest upon the realization of an ideal excellence. This dates ~~back~~ not only from the

Protestant Reformation, as is often said, but from a remoter period, and the Reformation it was the effect not the cause of that spirit of Reform which in spite of superficial discouragements has never stopped in its progress.

Consistently with this state of general opinion each young man forms for himself a scheme of action or Dream of Life, shaped like other dreams partly ~~for~~ by constitutional predisposition, partly by habits of mind superinduced upon his nature by his education, dreams noxious or healthful, sometimes suited to the realities of life and then often working their own fulfilment, sometimes inconsistent with humanity ~~duties and~~ and then ending in disappointment and bitterness, in dust & ashes, and although never fulfilled leaving an influence upon life healthful or noxious according to their character.

1. Of the latter sort is the young man's Dream of a life of ease pleasure and repose, dreams doubly deceitful since in the first place the means of procuring these pleasures are ~~defeated~~ in this country at least upon subject to extreme vicissitude and if attained must be enjoyed in isolation since elegant leisure is not the prerogative of any class here as abroad, and ~~see~~ in the second place a life of pleasure must end in betraying ~~the~~ hollowness of its own joy, and if gives place at last to a ~~deer~~ punctilious observance of decorous conventionalities ~~of~~ into whose spirit the worn out man of pleasure cannot enter. He will never recommend to his children to follow in his footsteps.

2. Those who are exposed to the Dream of ambition and worldly

success, are of a different class, those who find themselves at the bottom of the ladder and conscious of their powers determine to be at the top. This is a dream. The advantages which our free-dom offers are negative, ~~they~~ it removes impediments to advance-ment but does not ensure our gaining the race. It is not only idle but a mischievous dream since it fixes the thoughts upon subjects unworthy of aspiration. Rather let us be able to say "I have them not because I sought them not: I have what is better".

3. But there are dreams which even if unfulfilled exercise a most salutary & elevating influence. Such are dreams of extensive usefulness, the existence of which, although too often are only abandoned, proves the native goodness of the human heart. Often, and never so often as in this present age, they are realised in such a manner as to outstrip the most sanguine expectation. The mind of Christendom seems at last to be awake to the ~~truth~~ meaning of the passage "He that would be greatest among you let him be your minister." Mighty geniuses & peculiarities of intellect have long engrossed the admiration of the world; the day seems to have dawned in which the excellence of moral greatness is recognised.

4. Dreams of exalted excellence, of a perfected character. Be ye perfect even as your Father in Heaven is perfect.

Reverence these dreams of your youth.

In the morning Dr. Walker preached his sermon on the text "Bringing our thoughts also into obedience unto Christ."

He showed (I.) that our thoughts are virtually under our control and (II) that we should control them.

I. It is objected that our thoughts come and go of themselves, and that hence we are not responsible for their being present in our minds.

But we are responsible, in general, for their entering our minds at all; for they do so either (1) in a train of ideas made more or less habitual by our past conduct, for whose effects we are responsible, or are forced upon the mind by circumstances whose influence for evil we fully know and which it is generally in our power to avoid, such as bad books, bad company.

And even if in some cases we cannot control their ~~out~~ coming it rests with us to determine how soon they go, whether we ~~treat~~ welcome them as ~~welcome~~ guests or expel them as intruders. We need not entertain any thought unless we choose. And if we do not cherish the temptation, ~~we have~~ however incurred, we have not sin; it is for us to choose whether it shall be a temptation yielded to which is sin, or a temptation averse which is Virtue.

We may avoid the delay of evil thoughts in our minds (1.) in the first place by prevent~~ive~~ measures, filling the place in our minds they would fain occupy with other interests, by purposely delaying some other thoughts in the train of our ideas, by giving our sincere attention to other motives of action. (2.) If notwithstanding they push their way into the heart, we must be vigilant, rebuff their in-

portunity, and at each return show him a face of more determined hostility than before. (3.) But a sure shield, and more trustworthy than any reliance upon our human watchfulness and fidelity is found in God; ~~and~~ the thought of him lifts the mind above the reach of the temptation. As the old Catholic superstition ascribed to the signing of the cross and the ~~ad~~ name of Christ ~~dominion~~ over the spirits of darkness, so a single turning of the whole heart towards God and fervent prayer for his help will put to flight a legion of evil ~~punch~~ thoughts, the servants of the Devil.

II. Assuming then that our thoughts are in our own power it remains to show how essential it is that we exercise that power. ~~Thoughts~~

Thoughts have been called the seeds of action — they are more, they are the seeds already beginning to germinate. So long as we retain a good thought in the mind do we elevate its tone, so long as we entertain a bad thought we degrade and debase it. We should therefore banish from our ~~th~~ minds the thought of evil that we may not be insensibly corrupted while the surface of our life is still fair. Striking examples occasionally burst upon the public mind of what is called a sudden fall from virtue, where an honest life and a fair name vanish at a stroke and stupendous villainy usurps their seat. We are deceived. There is no such thing as a sudden fall from virtue. The spectacle of ~~connect~~ we ~~witness~~ are called to are spectacles to witness has been long in preparation, it has been

rehearsed, ~~to use~~ so to speak, over and over again in thought, these thoughts have undermined ~~and~~ the foundations and eaten away the substance of character, until at a sudden blast of passion the whole specious fabric falls with an awful crash.

It is common to consider the evil effect of an undisciplined imagination ~~to a~~ in connection with a particular class of faults, — offences against purity. But here no such restriction is intended to be implied. This doctrine is equally applicable to every form of evil-doing that has its root in the heart. ~~and indeed no better example~~ Does malice get possession of a man. He wishes his neighbor wrong a hundred times and a hundred times goes over in his mind the evil he would be glad to do him, before he is prepared to strike the blow or say the word.

Dr Walker has drawn a powerful picture of the novice in crime nerving himself to his task by minute mental preparation. If at last he finds himself not yet up to his work, if he shrinks at the moment of action he knows only too well the remedy for this unfitness. He goes over again in thought all the horrid details, he is at his accursed rehearsals again, and he soon is perfected in the part he has to play.

Another consideration, which urges to a strict watch over our thoughts, is that they are the real index of character. What we say or do is regulated by circumstance, but what passes in our minds depends on our real

disposition, it is a part of Ourselves. And if a part of ourselves it will go with us when we leave this world for another, and we shall carry beyond the grave the same habits of thoughts that have already made us fit for heaven or prepared us for the bitterness of remorse

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Sunday June 24.

This morning Dr Walker took for his text "The signs of the Times".

It is not denying individuality of character to say that every age impresses upon all who live in it its own character. One man may appear to be before his times, another behind the age, it is still true that a family resemblance prevails among all.

This being the case it behooves us to inquire what are the Signs of Our own Times, whether they are potent for good or evil, what we have to hope and what is to be feared from them.

Some writers have characterized the successive ages of the world as Organic or Critical.

Unfinished

Sunday March. 30°. 1856.

In Dr. Walker's sermon this morning upon public Opinion, he argued for the intrinsic infallibility of a bona fide public opinion, (consistency with what he said at Mr Huntington's ordination, that "no man was more inclined than himself to give its due weight to the argument from universal consent, upon practical subjects, etc.) but urged that what was put forth as public opinion was seldom the genuine article, which accounted for the phenomena of popular reactions, which were the true expression of the public voice, called out by the intemperate zeal of a party. That general acquiescence passed nothing, so long as men agreed not in their own ~~opinions~~ conclusions but in professing a belief in the opinions of others, often of a single man, of a former age, perhaps of one of the darkest ages. That he, who ~~thinks~~ expects men to think independently as an subject & arrive at the same conclusions, has yet to learn what thinking is.

Sunday April 6. 1856.

Dr. Walker this morning upon Mysteries, from the text. "Ye are stewards of the mysteries of Christ."

I. The original Pagan signification of the word Mystery.

II. Its use in the Scriptures.

(On changes in the meaning of words)

III. Its perversion in the early church. (The Paganizing of Xty)

IV. Its perversion in the later church. The modern meaning of the term.

V. ~~Ex~~ Mysteries in Nature, Morals, Religion. Things incomprehensible.

VI. ~~Unintelligible language~~ Mysterious (words) expressions, of scripture, & of dogmas. Unintelligible propositions.

VII. On the reverent treatment of the obscure language of scripture.

I The word mystery is derived from μύω, to initiate (& hence, generally, to instruct,) and was used by the Greeks to denote the secret worship of some of the Gods, a worship unknown except to the initiated. It accordingly did not denote what was unknown to men, far less what was unknowable, but what being known to a few, others could learn only through a proper initiation. (In the singular it meant a revealed secret, in the plural, the ceremonies or rites of initiation. Lidd. & Scott.)

II. The word was naturally adopted by the New Testament writers, and especially, on account of his Greek education, by Paul, to denote the new ~~wonderful~~ truths of Xty. E.g. the conversion of the Gentiles was to the Jews a mystery: "Having made known to us the mystery of his will" Again: "Behold, I show you a mystery. We shall not all sleep but we shall all be changed." Not to deny that there was some difference of use in the employment of this figure, this is the prevailing idea, of instruction, & revelation of truth before hidden but now made known. "We speak the wisdom of God in a mystery," "not the wisdom of this world" and "which none of the princes of this world knew", as "it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love him, but God hath revealed them unto us by his spirit."

A (The word did not long retain this meaning in the church. This is not to be wondered at for it is the nature of language. The meaning of words if fixed by ~~cust~~ usage for the time being, & changes as usage changes. The word honor, e.g. like other terms involving complex ideas, does not present the same idea now as a century ago. A more conspicuous example is the word villain, that formerly denoted social position without regard to moral character. It is

was used to denote moral character, without regard to special position. Such changes are unavoidable, & ~~xxxx~~ cause no error, if the fact of the change is recognized. We may agree to give the word mysterion any meaning we see fit, but we must not attach our definition of it to the passages in which it occurs in Scripture)

III. Before the end of the second century, the Greeks had come to use the word, in the same sense in which the Latins employed the word sacramentum, to denote the ceremonies of the church, of Baptism, the Supper, & Marriage. This change was a natural one among the Greeks, as it brought the word into a closer identity with its pagan signification. It enabled the early christians, ~~who~~ still clinging to their heathen modes of thought, to represent to their new converts ~~as~~ an offset to the attraction of the ancient mysteries, that we too had our secret & peculiar ceremonies, the Mysteries of the Xtian Religion; this idea of an exclusive privilege was as flattering to the self complacency of the early Xtns as it has been in later times

(This accommodation of the terms and usages of Xty to meet the wants of pagan converts, that led the way to these corruptions of the simplicity of the gospel that finally ~~led the way to~~ called for the Protestant Reformation.)

IV The Protestant Reformers naturally rejected ~~the~~ an interpretation of the word so connected with the abuses of Rome. But they gave it a signification equally remote from its scriptural meaning. By a natural derivation, the word came to im-

not a revealed secret, but ~~simply~~ a secret withheld, and then not meaning a thing unknown but what was from its nature unknowable, incomprehensible, unintelligible, and ~~so~~ in this, the ~~in this~~ sense was applied to ~~Dante~~ the dogmas of ~~the~~ creeds & catechisms.

V. That there are mysteries, in this ~~meaning~~ sense of the term, who can deny? Nature is full of mysteries, and science in unravelling her secrets only makes more patent than before the inscrutable mystery in which her face is veiled. We can only remove the impenetrable wall of darkness a few paces back, & when we shall have done our utmost it is only ~~removed~~ removed, not broken down. We can only show that things are, sometimes how they are, never why they are. There is a mystery in the growth of a single blade of grass that science does not even aspire to unravel. Indeed the latest & most consistent form of Atheism is based upon a recognition of the unfathomable mysteries of the universe, holding that we ~~cannot~~ are not concerned with the causes of things.

So, moreover, also the mystery of sin is as dark as ever. & there are the mysteries of Religion, touching the essence of the Divine Nature & the relations of humanity to him. These are true mysteries in the modern sense of the term, things in their nature incomprehensible by our feeble powers.

VI. But the word is extended to cover not only ~~things~~ incomprehensible things, but unintelligible expressions, and respect ~~for~~ the truths which in modern ~~times~~ such language is supposed to contain, ~~hidden~~ is required as for the mysteries of the Christian Religion. Such expressions occur both in the Scriptures and in the creeds & ~~dogmatical~~

controversial writings of theologians. In regard to the first, we must believe the obscurity to arise either from error in the translation, a fertile source of difficulties of this class, or from the fact that the language was designed for persons differently situated from ourselves in regard to their ~~intellectual~~ ~~moral~~ social or spiritual condition. If it be our social position that makes it difficult for us to put ourselves in the place of those to whom the language of scripture was addressed, we can only resort to the labors of past scholars or wait patiently for the results of future researches: if it is our spiritual condition that is at fault, we must wait until we may have attained to an understanding of things that are to be only spiritually discerned. But in neither case, although believing the scripture to speak the truth, can we be said to believe the truth spoken until we know what it is, that is until it ceases to be unintelligible. The same remark holds true of formulas of human invention, except that we have not even the assurance of a truth at all. As to requiring a man's assent to a proposition he does not understand it is the contradiction. How can he tell whether he assents or not, not understanding the meaning of the language; indeed how does he know, even while giving his adherence, but that in fact he believes exactly the contrary? It is showing a truer respect for the obscure

places of the Bible, to leave them as they are found, and not to substitute for them expositions of doctrine equally unintelligible to the reader, and which not even the writers understand.

Sunday May 4.

At Kings Chapel. Dr. Walker preached from the text "It is a faithful saying & worthy of all acceptation that Jesus Christ came into the world to save sinners."

That christianity might be regarded as: viz.

1. An authentic announcement of a future life
2. A perfect scheme of morality
3. An authoritative republication of the truths of Nat. Rel.

& in either of these aspects its instrumental value would be undiminished; but that the mission of Christ was chiefly, as stated in the text.

4. to save sinners.

This was accomplished in 3 ways or rather three stages of the one method.

1. By arousing to a sense of imperfection.
2. By offering motives for improvement.
3. By affording strength to obey these motives.

Sunday. May 10.

At the College Chapel, Dr. Walker on the Spirit of Truth & the Spirit of Error.

1. Defining the terms, including the character of the spirits.
2. Hence the distinction is of a moral nature.
3. Accordingly we see that a man may hold Truth in a spirit of Error, and again, a man may hold error in the spirit of truth. Nor can we doubt if two such were presented to us to which we should incline, nor which would possess the largest share of the Divine approval. Indeed a man who holds his opinions in arrogance & hate is the more to be condemned if, possessing the truth, he walks not by its light; or he who in error brings an humble, docile spirit of inquiry in his search for further illumination is the more to be commended that he works so well with instruments so imperfect. Such have been many ~~[illegible]~~ in even pagan ages.

The spirit in which we seek to form our opinions will affect the opinions formed, for although the search for truth is of a purely intellectual ~~character~~ nature, & is not under the control of the will, the ~~char~~ results at which we arrive are affected by the state of mind in which we undertake the inquiry, and this is dependent upon our moral character, or is so the indirect result of our evaluating action, which makes us responsible rationalities for the opinions we hold, not as to their actual form, but their character compared with those which were pre

sented to our choice, a choice that is practically limited in every case by the social or intellectual position of every man, & the character of the age & country in which he lives. But every man has it in his power to control the spirit in which he holds what he conceives to be true, & upon this spirit not upon the absolute correctness of his doctrines rests depend his virtue, his christian faith & his final salvation.

Somerset Street Theatricals.

Williamson's Prologue.

Patrons & Guests! Before the sail is furled
And ere you land in our ideal world
The hope that lurks behind the curtain, seeks
A moment's audience while it humbly speaks.

The untaught swimmer at the water's brink
Shivers, looks in, & knows that he must sink.
The sweet waves lure him with their whispering flow,
But sand & seaweed threaten him below.

He ere he ~~plunges~~ flounders in the ocean's maw
Scans its dark visage for some friendly straw
So we, new swimmers, ~~trembling~~ shivering by the wave
Pause, ere we plunge, one straw of help to crave:—
Oh! if we sink— exert your saving arms
And if we swim,— then hail us with your palms.

Manager's First Speech.

Thursday Dec. 18 1856

Sink or swim. live or die, hit or miss, we have used our best endeavors for your entertainment this evening. The "Hope that lurks behind the Curtain" whispers, and, if we may believe our ears, whispers truly, that by the help of your friendly hands we have at last come safe to shore, — very that is upon the top of the wave that we are now thrown at your feet.

Second Speech. Monday Dec 22.

Ladies & Gentlemen. On an occasion and at a time like this it is proper that we should not be unmindful of our pious & honored Forefathers who this day landed upon Plymouth Rock. You will agree with me, that it would have added new vigor to the fortitude that has rendered their names immortal, could they have foreseen that the seeds of elegant letters & social culture which they then planted in the wilderness, would have so flourished & blossomed among their descendants, that in the short space of 236 years Sir E.L. Bulwer's elevated Comedy of Money would come to be performed by a private circle of Ladies & Gentlemen before Audiences whose enthusiasm was only surpassed by their intelligence.

Third Speech. Tuesday Dec. 23d.

Ladies & Gentlemen. I have little to add to the simple & emphatic announcement upon the Bills of the night. This company of Comedians, owing to numerous engagements in other scenes during the approaching Holidays, appear before you to-night for the last time, thus bringing to a conclusion ~~perhaps the~~ a Season unequalled in the annals of the Private Drama. Night after night audiences as distinguished for intelligence & cultivation as that I have now the pleasure to see before me, have wept with Clara at the pathos of Evelyn, laughed with Lady Franklin at the granting of Graves, & languished with Georgina for the sight of Sir Frederick. Nor has our fame been limited to this sublunary sphere. When first our rehearsals began, that celestial & sleepless Spectator the Sun, was fast hastening towards Capricorn. When last week our first performance took place he had already paused in his southern career, and now under the combined attraction of two consecutive performances he has stood still in his path & is already preparing for his return. Think not that too much credit is arrogated to the Management. Whether we succeed or fail depends not so much upon the Manager as upon his intelligent & judicious friends on both sides the curtain who anticipate his wishes or applaud their accomplishment.

# Epilogue.

A Roman Poet philosophises thus:-
"Suave mari magno turbantibus
Aequora ventis", & a great deal more,
Which being "all Latin" you might find a bore.
It means: "'Tis pleasant to sit safe at home
& see men struggling in the ocean's foam".

"Atrocious Principles!" you may well exclaim
Whose generous hearts glow with a kindlier flame,
Whose generous hearts have sent a friendly hand
And brought us tyros swimmingly to land.

But to what land? Your cordial welcome lends
Sufficient surety 'tis the home of friends.
And yet we doubt. Such classic walls as these
Bespeak the sunnier clime of ancient Greece.
Perchance we've come to fair Calypso's bower,
Or famed Atlantis' many-daughtered shore
Where Love & Beauty fill the happy day,
And Mirth & Music chase dull sleep away.
And Hope suggests that near this very spot
Some winding stair leads to a secret grot,
Where, amid pinnacles of curious ice
Glides many a stream, some dark with Eastern spice,
Some ruby red, some golden as the stream
Where ancient Midas left an aureate gleam.

There modest oysters hide their wealth of pearls,
And swarthy Ethiops and laughing girls,
Nymphs from some emerald isle perhaps, prepare
A feast the Gods might condescend to share.

'Tis not for us to say if this be so;
But if — why then — we'll sup before we go!
There may we meet again. If I am right
There we shall meet. If not, then here's Good Night.

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MRW. ad WCW. Salutem et gratias.

[with his white regimentals. May 1817.]

A Sonnet and a half —

I return these integuments, spotless as when
They first were procured by the tallest of men.
~~As indelicately~~ Unimpeachably white as that evening the first
On the stage of the Audience, Act IV scene VI
Of the excellent Comedy that was rehearsed
To such general acceptance as you may remember
At 23 Somerset Street last December.

2 { For so Jeffingly Cight was their nonchance that
{ His own fair complexion looked black as a bat.

1 { Their immaculate purity really was such
{ That he also played nigger but no need of smutch

A Similiar phenomenon in an eclipse
When Phoebus & Phoebe approximate lips

Is seen in the sky, the inferior lights
By mere force of contrast looks sable as night.

But alas! what a change! from theatrical life
To the bloody encounters of actual strife.
I seem to behold — but I will not proceed —
Ah! the life of a soldier is dreadful indeed!
Forgive the allusion. My fears I'll conceal.
I'll not play the <u>Seer</u>, though you do play <u>Sochiel</u>.

Sunday March 1. 1857. Dr Walker at King's Chapel this morning, first Sunday in Lent, on "Repentance for the remission of sins".

1. What is meant by Repentance
2. What by remission of sins.
3. What is the connection between them
4. This doctrine is full of warning to the unrepenting
5. And of encouragement to the penitent.

I. By Repentance in such use of the word in scripture is meant not on the one hand regret for evil done on account of its consequences, or shame or ~~certificate~~ remorse or change unaccompanied by a change of life, nor on the other an outward change of life unaccompanied by a sense of guilt, a mere moral reform, but a change of ~~life~~ mind so thorough & fundamental as to involve a change of life as its necessary consequence & witness. This is distinguished in scripture & some translations by a separate word & it is to be applauded that our common version does not deserve the ~~[illegible]~~. Perhaps the best word if understood to imply inward change is Reformation.

II. By the remission of sins is commonly understood their forgiveness, implying a relaxation of their penal consequences. But this language may lead to serious practical errors if we fail to observe one or two distinctions.

1. Between the effects of past sins & present sins.

By repentance we escape from a state of sinfulness, and escaping from the physical & moral evils which accompany the continuance in it, – regret, mortification, remorse & the displeasure

of God. But we cannot escape from the fact that we have sinned and ~~[illegible]~~ this being true, we must bear with us these effects physical & moral which our past sins have entailed upon us. A drunkard or spendthrift who has reformed is free from intoxication & debt ~~&~~ from injury & contempt, but the loss of ~~[illegible]~~ physical & mental power, & reputation & character & credit which is justly due to his past life, may indeed be considerable by cannot be destroyed.

2. We need to distinguish also between what may be called the physical effects of sin upon mind & soul, and the displeasure of God. ~~which~~ The former are not to be escaped, at least not in this life. But they seem to be ~~so [illegible]~~ in such close connection with ~~the~~ conditions of our mortal existence that we may hope to be relieved from them; in some measure, in another world. But the relief from the displeasure of God is immediate & total. ~~This~~ Forgiveness & pardon & restoration to the favor follows at once the renunciation of sin. An example is furnished in the case of Coleridge who depicts in an exercise work the bodily & mental distress to which his opium habit reduced him, & as a humbled penitent wrote the same opium offended Christ, ~~but~~ in a later passage speaks of the peace of soul which had followed his reform, of his reconciliation with God, although suffering still with a shattered ~~body~~ or a shattered ~~body~~ mind.

III. A proper understanding of the connection between repentance and forgiveness is ~~impossible~~ ~~[illegible]~~ ~~[illegible]~~ to urge the analogy between human government and the Divine system of Reward & Punishment further than it will

been. Human penalties are arbitrary in their nature. The punishment has no natural connection with the crime. It is not in the nature of things that theft is followed by imprisonment and that a murderer is visited by death. But the divine justice is exhibited in penalties strictly consequential connected with their crimes in the relation of cause and effect. A recent age connected the first failure with images of vindictive & retributive justice. But a more enlightened age has ameliorated these features in theology. Who now would maintain that if the state no longer punishes to avenge wrong but to protect society, and that it is left to the pleasure of the individual whether or no he pursues an injury offered to himself, — who would say that when the sinner repents of his sin and abandons his course of life changes heart & mind & devotes himself to the service of God, that then ends of Divine Justice are not answered, that the course of punishment his sound punishment shall not cease to be inflicted?

IV. This doctrine is full of warning to the wicked, showing that his punishment clings to him like his shadow. His fetters are chains forging stronger, such an abandonment of his past self & fundamental change of life is being more & more difficult for him. Yes, with a large part of mankind the years of their probation are probationary only in name. How seldom does any radical change of character occur later in life. ~~With most men~~ The fate of most men is practi-

† Claiming that the Divine wrath must be appeased by the infliction of the penalty either upon the guilty person or some innocent substitute.

culy fixed at an early period of their lives. With ~~those~~ men the Day of Judgment ~~[illegible]~~ preceded by many years the Day of their death.

V. And the doctrine is equally encouraging to those who renew their lives by reconciliation & repentance, christened though they must be by the penalties of remediless transgressions, but with whom the very remembrance of their sins will be closed by associated images of forgiveness & Divine mercy.

From Dr Noyes's article on Sacrifices in Xtian Examiner. Sept 1855.

"A strong argument against regarding the sin & trespass offerings of the Jews as symbolical punishments is the nature of the sins for which they were made. They were made for sins for which no express punishment was provided by the law of Moses; chiefly ~~inadvertent~~ unintentional sins, or sins of ignorance inadvertance or precipitancy, or mere violations of ritual laws. We do not however make much account of the distinction between moral & ritual laws so far as the Jews are concerned. But in cases where the impurity for which atonement was to be made was the direct consequence of a law of nature, for instance, the legal impurity of a woman after child-birth, the distinction seems to us to be important. Allowing that in some cases the sin offerings were made under a sense of actual guilt, yet being made in other cases for what was wholly unintentional, or for what was in consequence of a law of nature, it is highly improbable that the sacrifice of the animal was intended to be a symbol of the punishment ~~that~~ which the offerer deserved. How could a Jewish woman feel that she deserved the extreme punishment of death, on account of what was the inevitable consequence of bringing a human being into the world?

Arthur Hugh Clough. His Poems –

The human spirits saw I on a day,
Sitting & looking each a different way;
And handly tasking subtly questioning
Another spirit went about the ring.
To each and each: and as he ceased his song
Each after each I heard them singly sing,
Some querulously high, some softly, sadly low,
We know not,– what avails to know?
We know not,– wherefore need we know?
This answer gave they thee unto his singing
We know not let us do as we are doing.

Dost thou not know that these things only seem?
I know not, let me dream my dream.
Are dust and ashes fit to make a treasure?
I know not, let me take my pleasure.
What shall avail the knowledge thou hast sought?
I know not, let me think my thought.
What is the end of strife? –
I know not, let me live my life.
How many days or ere thou meanest to move?
I know not, let me love my love.
Were not things old once new?
I know not let me do as others do.
And when the rest were over past
I know not, let me do my duty, said the last.

Thy duty do? rejoined the voice,
Ah do it, do it, and rejoice;
But shalt thou then, when all is done,
Enjoy a love embrace a beauty
Like these, that may be seen and ~~[illegible]~~ won
In life, where course wills then he ~~[illegible]~~ run;
Or wilt thou be where there is none?
I know not, I will do my duty.

And taking up the word around, above, below,
Some querulously high, some softly, sadly slow,
We know not, sang they all, nor ever need we know!
We know not, sang they, what avails to know?
Whereat the questioning spirit some short space,
Though unabashed, stood quiet in his place.
But as the echoing chorus died away
And to their dreams the rest returned apace,
By the one spirit I saw him kneeling low,
And in a silvery whisper heard him say:
Truly, thou knowest not and thou needst not know;
Hope only hope thou, and believe always;
I also know not and I need not know,
Only with questionings pass I to and fro,
Perplexing those that sleep, and in their folly
Imbreeding doubt and skeptic melancholy;
Till that their dreams deserting, they with me
Come all to this true ignorance and thee.

When panting sighs the brain fill,
And hands by chance united thrill
At once with one delicious pain
The pulses and the nerves of train;
When eyes that just could meet with ease,
So seek, yet, seeking, shyly shun
Ecstatic conscious unison, —
The sure beginnings, say, be these
Prelusive to the strain of love
Which angels sing in heaven above?

Or is it but the vulgar tune
Which all that breathe beneath the moon
So accurately learn — so soon?
With variations duly blent;
Yet that same song to all intent,
Set for the finest instrument;
It is; and it would sound the same
In bestial, were not the bestial frame,
Less subtly organised, to blame;
And but that soul and spirit add
To pleasures, even base and bad,
A zest the soulless never had.

It may be — well indeed I deem;
But what if sympathy, it seems,
And admiration and esteem,

Commingling therewithal do make
The passions prized for Reason's sake?
Yet, when my heart urged fain rejoice,
A small expostulating voice
Falls in: Of this thou wilt not take
Thy one irrevocable choice?
In accents tremulous and thin
I hear high Prudence rap within,
Pleading the bitter, bitter sting,
Should slow maturing seasons bring,
Too late, the veritable thing.
For if (the Poets tale of bliss)
A lure, wherewith commensured this
Is weak and laggardly and mere,
Exist a treasure to be won,
And if the wooing, though it stay,
Be yet for an appointed day, —
This choice, ~~once~~ if made, this deed, if done,
The memory of this present past,
With vague foreboding might ~~for~~cast
The heart, or madden it at last.

Let Reason first her office ply:
Esteem, and Admiration high,
And mental, moral sympathy,
Exist they first, nor be they sought
By self-deceiving afterthought, —

What if a halo ~~than~~ interpose
With there again its opal hues,
That all aërspreading and aërlying,
Transmuting, mingling, flickering,
About the kantems various whole,
With dancing smile do dance and gleam;
Yet is that halo of the soul?—
Or is it, as may one be said,
Phosphoric exhalation red
Of vapour, steaming from the bed
Of Fancy's brook or Passion's river?
So when, as will be by-and-bye,
The stream is waterless and dry,
This halo and its hues will die;
And things the soul contented rest
With there substantial blessings blest,
Will not a longing, half-confest,
Betray that this is not the love,
The gift for which all gifts above
Him praise we, Who is Love, the giver?

I cannot say — the things are good:
Bread is it, if not angels' food;
But Love? Alas! I cannot say;
A glory on the rising day;
A light of more than mortal day
About it played, upon it rested;

It did not, faltering and weak,
Big Reason on its side to speak:
Itself was Reason, or, if not,
Such substitutes as is, I wot,
Of seraph-kind the lofties wit;—
Itself was of itself attested;—
To processes that, hard and dry,
Elaborate truth from fallacy,
With moves intuitive succeeding,
Including those and superseding;
Reason sublimed and Love most high
It was, a life that cannot die,
A dream of glory most exceeding.

As at a railway junction, men
Who came together, taking then
One the up train, one down, again

Meet never! Ah, much more as they
Who take one streets two sides, and say
Hard parting words, but walk one way:

Though moving often meets between,
While carts and coaches intervene,
Each to the other goes unseen,

Yet seldom, surely, shall there lack
Knowledge they walk not back to back,
But with an unity of track,

Where common dangers each attend,
And common hopes their guidance lend
To light them to the self-same end.

Whether he then shall cross to thee,
Or thou go thither, or if he ~~come meet~~
Some midway point, ye yet shall see

Each other, yet again shall meet.
Ah, joy! when with the closing sheet,
Forgivingly at last ye greet!

## Natura naturans.

Beside me,—in the car,—she sat,
She spake not, no, nor looked ~~at~~ me:
From her to me, from me to her
What passed so subtly stealthily?
As one to one that by it blows
Its interchanged aroma flings;
Or make to sound of one sweet note
The echoes of disparted strings.

Beside me, nought but this! — but this
That influent as within me dwelt
Her life, mine too within her heart,
Her brain, her every limb she felt:
We sat; while air and in us more
And more, a power unknown prevailed,
Inhaling and inhaled, and still
'Twas one, inhaling or inhaled.

Beside me, nought but this;—and passed;
I passed; and know not to this day
If gold or jet her girlish hair,
If black or brown or mid-grey
Her age's young glance: tho fickle chance
That joined us yet may join again;
But I no face again could greet ~~as hers~~
As hers, whose life was in me then.

As unsuspecting mere a maid
As, fresh in maidhood's bloomiest bloom
In casual second class did err
By casual youth her seat assume;
Or virtual, say, of saintliest clay
For once by balmiest airs betrayed
Unto emotions too too sweet
To be malingering gainsaid:

Unnoticing them, confusing soon
With dreamier dreams that o'er the glass
Of shyly opening woman-~~hood~~-grace
Reflected scarce reflected, pass,
A wife may-be, a mother she
In Hymen's shrine vaculs not now,
She first in hour, oh, not profane,
With me to Hymen learned to bow.

Oh no! — Yet owned we, fused in one,
The power which e'en in stones and earths
By blind elections felt in forms
Organic weds to myriad births;
By lichens small on granite wall
Approved, its faintest pulsiest stir
Slow-spreading, strengthening long, at last
Vibrated full in me and her.

In me and her — sensation strange!
The lily grew to pendent head,
To vernal airs the mossy bank
Its sheeny primrose spangles spread,
In roof o'er roof of shades sun-proof
Dire cedar strong itself outclinded,
And altitudes of alpine proud
Aspire to floreal crown sublime;

Flashed flickering forth fantastic flies,
Big bees their lusty wories swung,
Rooks roused with circ'ring the elms,
And Larks its wild roundelay sung;
In Libyan dell the light gazelle,
The leopard lithe in Indian glade,
And dolphins, brightening tropic seas,
In us were living, leapt, and played:

Their shells did shro crustacea build,
Their gilded skins did snakes renew,
While mightier spines for loftier kind
Their types in amplest limbs outgrew;
Yea close compress'd in human breast,
What moss, and tree and livelier thing,
What Earth, Sun, Star of force possest
Lay hidden, burgeoning forth for Spring.

Such sweet preluding sense of old
Sad on in Eden's sinless place
The hour when human wories first
Combined the primal prime embrace