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BIBLIOTHECA SACRA.

ARTICLE I.

OUR NOTABLE DECADE.

BY THE REV. DELAVAN L. LEONARD, OBERLIN, OHIO.

THE three decades 1820–50, with the central one of the three most prominent, mark a notable era in the development of American civilization. The nation had now just stepped forth from the dependent and humiliating estate of nonage, had fairly entered upon its majority, having also, as was meet, attained at length almost to the fulness of stature and strength. Beginning with a limited area stretching along the Atlantic, by the successive acquisitions of Louisiana, Florida, Texas, Oregon, and Northern Mexico, the boundaries had rapidly advanced to the Gulf, to the Mississippi, to the Rockies, and finally to the remote Pacific; and hence, since the opening of the century, the national domain had increased nearly tenfold. And the growth of population had kept full pace, having reached 12,880,000 in 1830, and 17,069,000 ten years later. In 1800 but 51,000 settlers were found west of the Alleghenies and north of Kentucky; in 1840 they had increased to 3,351,000. In 1820 Ohio contained a little more than half a million, but 1,519,000 two decades later; and in the same period Michigan grew from 8,894 to 212,-

267. Such migrations of the millions the world had never seen as were now in progress through the forests, over the mountains, up the lakes, and down the rivers of the West. Well might it seem to De Tocqueville (1831–33) that "this gradual and continual progress towards the Rocky Mountains has the solemnity of a providential event; it is like a deluge of men rising unabatedly, and daily driven onward by the hand of God." As a result new States were continually knocking for admission to the Union. Missouri, the first lying west of the Mississippi, was received in 1821; the noble sisterhood numbered twenty-four in 1830, and thirty-one in 1850, the youngest being California, the antipodes of Maine admitted just twenty years before.

But astounding enlargement and unfolding of another sort may be chronicled, in part cause and in part consequence of the changes just noted. The question of travel, of the transportation of merchandise and the produce of the soil, became a more serious one in proportion as the pioneers pushed from the seaboard further and further into the interior, and at length dire necessity compelled the search for improved facilities. Recourse was first had to turnpikes pointing westward, constructed by the States, or even by act of Congress. Among others the Cumberland, or National road, at a cost of more than four million dollars, was built from the Potomac to the Ohio at Wheeling; by 1835 was completed to Columbus, and planned to St. Louis and beyond. But all such attempts presently proved altogether inadequate, and next canals were resorted to, New York nobly leading the way with her Erie, the wonder of the time, and completed in 1825 with most extravagant demonstrations of joy. Numberless schemes were at once set on foot to connect the headwaters of all navigable rivers, and to cross mountains with locks, tunnels, and the like, most of them wild in the extreme; and from Massachusetts to Illinois every State was negotiating enormous loans for the benefit of these inter-

nal improvements. By 1840 the canal fever had entirely subsided. During the same period Fulton's application of Watt's invention was working wonders of advance in methods of navigation. The first steamboat to descend the Ohio was launched at Pittsburg in 1811, and three years after engines were made strong enough to stem the current of the Mississippi. By 1830 not less than three hundred steamboats were floating upon the rivers of the West; by 1840 the number had increased to seven hundred and twenty-nine, and to thirteen hundred in 1848. Walk-in-the-Water, the earliest of her kind to traverse the upper lakes, steamed out of Buffalo harbor in 1818, and ten more were added before 1830, when daily trips were undertaken to Detroit. Two years later Chicago was reached by steam, and six years later still the Sirius and Great Western began to make regular passages across the Atlantic. But, in the meantime, yet another attempt to apply Watt's happy idea to travel and freight-traffic had proved successful, and was fast crowding itself into public favor. It was in 1830 that the locomotive made its trial trip,—an event of what unspeakable import to humanity! In that year the Baltimore and Ohio concluded to substitute steam for horses and *sails*. In 1831, with pine-knots for fuel, and with great peril from sparks and smoke, a train was hauled west from Albany. In 1835 three roads were opened from Boston,—to Providence, to Lowell, and to Worcester, and by 1842 the last was opened to the Hudson. Since the Erie Canal had failed to meet the expectations of its friends, being closed by ice five months of each year, the Erie Railway was commenced in 1833, to connect New York commercially with the West, but was not completed until 1851, and when the railroad was just entering the period of stalwart manhood. The same year, by an iron track, Cleveland was joined to Pittsburg, and to Cincinnati the next, while in 1853 the New York Central was formed by consolidation, the Baltimore and Ohio reached Wheeling, and Chicago was en-

tered by two rival roads, the Michigan Central and the Lake Shore.

A few words concerning the surprising industrial development contemporaneous and corresponding. In 1812 nine wagon-loads of anthracite coal hauled to Philadelphia failed to find a market, and the would-be seller was even denounced as a swindler. In 1820 use was found in the Union for 365 tons, and the year following for 1,073 tons. But by 1836 locomotives had proved it to be a valuable fuel, and in 1837 it began to take the place of charcoal in the manufacture of iron: so that by 1840 the demand had risen to 865,000 tons. The first cotton mill was erected in Lowell in 1822, and in an incredibly short space of time New England was transformed into a "congeries of workshops." McCormick's reaper first saw the light in 1834, and the telegraph and the sewing machine were destined soon to appear. And hence the statement of a recent writer is abundantly justified: "No similar period in American history is so extraordinary for material development as the decade 1830–40. At its beginning the country was an overgrown type of colonial life; at its end American life had shifted to entirely new lines which it has since followed. Modern American history had burst in with the explosiveness of an arctic summer."

But this most remarkable expansion was by no means confined to matters physical and sensible. It assumed forms equally striking in the intellectual, and political, and religious life of the nation. For example, through all the earlier years of the century Sidney Smith's famous sneering interrogatory was not only possible, but also pertinent, for of American literature there was none. A little group of worthy pioneers had indeed appeared, like Irving, Cooper, and Bryant; Webster's great oration at Plymouth was delivered in 1820, at Bunker Hill in 1825, and Everett's Phi Beta Kapa oration in 1824, each full of finest patriotic fervor; but it was not until the opening of the fourth decade that poets, essayists, and his-

torians arose, who in spirit and style, in matter and manner, were thoroughly of the New World type, and then suddenly they appeared, a glorious company. It is enough simply to present their names: Emerson, Hawthorne, Holmes and Lowell, Bancroft, Hildreth, Sparks and Prescott, Whittier and Longfellow. It was in 1828 that the first edition was issued of Webster's *American* Dictionary of the English Language. The modern American newspaper was born in that day, taking the place of the old ponderous, cumbersome blanket-sheet. Thus the *New York Sun* saw the light in 1833, the *Herald* in 1835, and the *Tribune* in 1841. But this same intellectual revival showed itself in the broader realm of education, and in the shape of public interest greatly increased, and of methods and appliances vastly improved. It was in 1837 that Mann and Barnard began to agitate for reform; and normal schools, institutes, conventions, grading of pupils, and better text-books are the fruit. Music, too, shared in the renascence, with such as Gould, and Mason, and Hastings to lead. In 1824 the modern singing-school began to be; in 1833 the Boston Academy of Music was formed; in 1838 music was for the first time taught in the public schools of the same city; and, until the year preceding, a church organ had never been heard west of the Alleghenies.

Note next the momentous development in progress on the civil and political side. It would be a great mistake to suppose that independence of Great Britain was achieved in 1782. At that date only a beginning had been secured which made ultimate independence possible. Entanglements many and most serious continued until after the war of 1812–15. Besides, the relations existing between the child and the parent were too numerous and too intimate to be sundered suddenly. Of the great political parties neither one was American in principle. The bitter disputes and strifes of those days were based almost wholly upon European affairs, upon questions of

Anglo-phobia and Anglo-mania, of extravagant admiration or hatred for France. The enunciation of the "Monroe Doctrine" in 1823 marks the beginning of a new era in our national history, and indicates clearly that the Republic had at length come to full self-consciousness and self-respect, and had assumed with dignity a place among the great powers of the world. But another searching test had been successfully endured. A Union had been formed in place of the old, impotent, and moribund Confederacy; but, Was it held together by a rope of sand or a cable of steel? A constitution had been framed looking well enough on paper, but, Would it work? And, as a prior question, What did the document mean at this point? and at this? and, How should it be construed? Out of all these manifold uncertainties issued endless and acrimonious debate, and even division to the verge of armed strife. The process toward order and assured national life was long, and tedious, and full of peril. Years of experience were required to solve some of the doubtful problems. The fierce warfare between Federalist and Democrat had not wrought ruin to our political institutions. Enormous expansion of territory, and the admission of new States, had proved even beneficial; while the "Second war for Independence" was well worth all it cost, since it operated as a mighty welding force. And so it had come to pass that by Jackson's day the States were no longer in mere juxtaposition, but were well fused, and had been transformed into a nation indeed. The experimental stage was over. Out of Egypt, and past the forty years of wilderness wandering, the promised land was now in full view; or, after protracted skirting of the shore, the ship of state was about to launch out into the deep, fully committed to the winds and waves.

In order to understand and appreciate the religious revolution and readjustment occurring during the period under view (to a recital of which all the facts presented hitherto are meant to be introduction and illustration), it will

be necessary, first, to survey hastily the situation during the decades preceding. The founders of this nation at their coming were set down in a world most emphatically new and utterly strange. About them they saw not the civilization of centuries, but only nature—vast regions absolutely unknown. A continent lay before them to be possessed, with all its incalculable stores of wealth. The stimulus was therefore abundant for faith and zeal and matchless endeavor. Nor was it at all possible to copy, to transplant, to reproduce from Europe, and thus secure the institutions needed. Old World precedents, whether in church or state, and though hoary with age and most sacred, would not at all suffice, would prove but a snare and a peril. They were, therefore, fairly compelled to hew out new paths. For the new wine new bottles must needs be prepared. Thrown entirely upon their own resources, they must build anew and from the very foundations. And it could not but be that their wits were sharpened, and their minds were enlarged and made original and inventive. And further, criticising, choosing, rejecting, modifying from the necessities of the case, they became acccustomed to the proving process, formed the habitude, the fondness, for judging all things. So, not strangely, they sometimes carried criticism to a vicious extreme, and were led to ignore and despise the old. Self-reliance easily degenerated into self-assurance and self-assertion, and daring and venturesomeness begotten of exposure and endurance in the wilderness and upon the frontier, of daily wrestling with new problems and appalling difficulties developed into conceit, recklessness and sheer presumption. This same occasional lapse from strength to weakness, from wisdom to folly, was further provoked by their Anglo-Saxon constitution, composed of such sturdy stuff, bursting with ambition and indomitable resolution, eager to explore and emigrate, constantly sighing for other worlds to conquer. For all such difficulties and dangers possess a positive and irresistible

charm; and, once uprooted and transplanted, they never take deep root again, but become confirmed wanderers, professional pioneers, unsettled, unstable, uneasy, morbidly fond of novelties and change, and frequently to the great detriment of the entire intellectual and spiritual life.

To all these disturbing influences the American Revolution was added. In the thought of the chief actors the Declaration meant only political separation and self-government. But the significance of that immortal document was vastly broader and deeper. Could their eyes have been opened to see what was included, they would have shrunk back appalled. These founders, too, were "great in their unconsciousness." They builded far wiser than they knew. Intellectual independence was to be achieved, a fine opportunity was at hand to slough off mediæval ideas and institutions, and to become wholly modern; in things civil and ecclesiastical, social and religious, to cease to be merely English and to become truly American. And yet other elements were involved of greatest moment to the race, and in which good and evil were strangely intermingled. For the Revolution was but a fragment of a movement as wide as civilization itself, a majestic and indignant uprising against tyranny whether of monarch or hierarch, a sublime assertion of the rights of the people as against the state and the church, the dignity and worth of the individual soul. Independence meant democracy; equal rights, hope for the lowly, a chance for the least. All things were to be by the people, of the people, and for the people. According to the startling principles now laid down, the sovereign is only chief minister, his only divine right is to be the servant of all. Nor is any to be longer permitted to lord it over God's heritage. Here, also, equal rights and privileges are the law. Prescription, compulsion, must altogether cease. Let the human mind be enfranchised, disenthralled from all artificial trammels, all fetters external to itself.

Let each soul investigate and conclude freely, responsible only to its Maker. Let Cæsar withhold his hand from faith and conscience, the things that be God's. The "Standing Order" and all religious tests so long universal must go. No more attempts to maintain piety by legal statute. *Non tali auxilio, nec defensoribus istis!* Nothing was any longer to be allowed to exist by mere wont, because so it had been fixed by the fathers. Everything high and low must give a rational account of itself, and prove clearly its right to be, or else die the death without mercy. The hunt for errors and abuses long endured as an evil inheritance from a past full of darkness and violence was everywhere eager and persistent. This idea that "certain inalienable rights" are the sacred inheritance of "all men" received directly and indirectly a tremendous influence from the French Revolution, so terrible and yet so sublime, and the breasts of millions in the rising Republic were filled with great expectations in behalf of humanity. Thus the sagacious philosopher above named found that the Americans had a "lively faith in the perfectibility of mankind. Considering society as a body in a state of improvement, and human life a changing scene in which nothing is or ought to be permanent, they admit that what appears good to them to-day may be superseded by some better thing to-morrow."

And even the sacred realm of theology was invaded by feet by no means always reverent, and dogmas relating to themes loftiest and most abstruse were roughly overhauled and refashioned to fit the conclusions and convictions of modern democracy, and whatsoever was thought to savor of tyranny and monarchy was cast out. The Scriptures were sought through and through afresh. New meanings were discovered in old texts which had long done yeoman's service to priestcraft and kingcraft, and many others long dishonored and forgotten were brought to the front. The spirit of the gospel was found to be wholly benevolent and humanitarian, and Christ the

friend and helper of the many poor and weak. A republicanized church and creed were demanded, republican conceptions of God and man, of privilege and duty and destiny. The Jeffersonian doctrine of *laissez faire* in the realm of the State was applied to the Divine Ruler, and both came as an indignant rebuke and irresistible rebound after long centuries of "paternal government" from pope and king, bishop and lord. The Lord of all was no longer imaged as a divine James, Charles, Louis, but as a royal father, a paternal king. Though monarch supreme, he is not therefore above the moral law, but rather evermore and perfectly obedient thereto. He is to be obeyed because ruling in righteousness, and to him is dominion because wisest and best of all, and because chief servant to the universe. No doubt, in the main, these wholesale and fear-inspiring revolutions in realms ethical and theological are to be regarded as occurring under the inspiration of the Almighty, and as a part of his marvellous way of carrying forward his kingdom among men. The truth was advancing, the leaven of the gospel was working more widely and more effectively, conceptions of things divine and human were waxing worthier, more spiritual, less material. "An enthusiasm of humanity truly Christian in its sources" and tendencies was a most potent factor in the whole movement. Since all things were not clearly revealed to the ancient saints, since it was not given to Augustine, Luther, Calvin, or even to Edwards or Wesley, to sound the great deep to the bottom, or explore it thoroughly to the further verge, under the tremendous stimulus supplied by the New World and the nineteenth century a wide-spread effort, honest, earnest and irresistible had set in, not to destroy, but to fulfil the gospel, to readjust truth to new environments, to modernize and Americanize statements of doctrine, to change the emphasis, to improve the perspective. The pigmy standing on the shoulders of a giant might see further than the giant himself. But with so much that was most

genuine and valuable was mingled also much that was counterfeit and worthless. Too many, finding themselves possessed of unlimited freedom, abusing the boon, fell into follies and excesses, "in searching for the better cast away the good," and took revenge for past restraint by rejecting all religion. Some of the thinking was truly fearful and wonderful. Numbers of the schemes were nothing less than Quixotic and Utopian, and this land became "the Mecca to which every religious or social charlatan turned."

The fact thus becomes patent that about a half-century since, the old ship of Zion in her voyage, always tempestuous and full of peril, came upon a place where two seas met. The conjunction of disturbing forces was almost without a parallel. And, if any further and even mightier tendencies toward a new and better order of things were needed, they were found in the wide-spread revivals of religion which pervaded the first four decades of the century, which effectually ended the reign of French infidelity in this country, the deep demoralization resulting from the Revolution, as well as the spiritual deadness prevalent for several generations preceding. These seasons of refreshing first made their appearance in 1798–1803, were frequent throughout the Eastern and Middle States for twenty years, and through 1825–45 were well-nigh continuous, and extended to the West and South. In the judgment of a well-informed author, as a result followed "the grandest advance of Christ's kingdom since the apostles' age." It is estimated that the four leading churches received 1,100,000 to membership in 1800–30, and the Congregational churches were increased twofold, the Baptist threefold, the Presbyterian fourfold, and the Methodist sevenfold; while between 1826 and 1832 not far from 200,000 more were gathered in. It is enough to suggest, further, that those were the days of Nettleton's and Finney's and Harlan Page's great work, and when troops of fervid Methodist

preachers were stirring multitudes by their exhortations to flee from the direful wrath to come. As a result of these extraordinary means of grace, the vast frontier was largely redeemed from gross materialism and vice, and everywhere the churches were enlarged, encouraged, quickened, and thoroughly furnished for a long and brilliant and unprecedented campaign of aggressive work.

This was the beginning-time of missions at home and abroad. The birthday was indeed earlier, but the period of feeble infancy was protracted, and the swaddling-clothes were long retained. But the happy hour was at hand when the moral and intellectual forces of the churches were no longer to be expended in merely warring against Rome, or upon matters merely formal and ecclesiastical, or upon abstruse theological disquisitions of any sort, but were to be expended more and more in lightening burdens, cheering human hearts, resisting unrighteousness, and with the sweetness and light of the gospel overcoming spiritual indifference, and worship of Mammon, and heathenism at home and abroad. And, as in everything else of moment thrust upon the rising nation to be achieved, the instrumentalities and methods were not furnished, but must needs be contrived and fashioned. And, since neither state nor church could take the great matter in hand with authority, the people must counsel and plan. The result appeared rapidly in a remarkable array of voluntary societies formed to meet the urgent and increasing necessities of the hour, and all these modern contrivances in the realm of applied Christianity are but the counterpart of the marvellous inventions in the mechanical sphere. Reaching the destitute and perishing with the bread of life came with not a few to be a passion. The American Board was pioneer among the organizations, but the American Home Missionary Society followed in 1826, formed by the union of several smaller bodies. Its field was emphatically the West, which just then was coming to be a phrase to con-

jure with. Canals and steamboats were helping the vast emigration forward, and the railway was soon to assist and even to lead in the prodigious push of population, and the cry for material aid in planting gospel institutions was trumpet-tongued, and could not be disregarded. The American Sunday-school Union had been formed to look after the children of the nation, but in 1830, six years later, its income had reached but the meagre sum of $2,500. But in that year was voted the famous "Mississippi Valley scheme," or the project to "open a Sunday-school in every practicable place within two years." Such faith and zeal had never before been heard of, and great enthusiasm was stirred throughout the East, and even in Great Britain. At a single meeting in Philadelphia $12,000 were subscribed, and pledges made to start 150 schools and to supply 32 counties, and within a year $25,000 were raised, and within two years $60,000. The American Bible Society dates from 1816, but it was not until 1829 that the first attempt was made to supply every family in the land with a copy of the word of God. It was in 1825 that the American Tract Society began its evangelizing work. These figures are most significant, as well as pertinent to our theme. It is estimated that while for the period 1820–29 the total of contributions for foreign and home missions was but $233,826, for the period 1830–39, it was increased tenfold, or rose to $2,342,712.

The religious destitution so prevalent at the time in all the newer regions was largely owing to the lack of ministers, and especially of such as were intelligent and well trained for their work. When in Northeastern New York the population had reached 100,000, only a dozen men fit to teach were to be found. In 1816 in the Southwestern States and Territories only 116 could be named, though the inhabitants numbered 1,100,000. And it was affirmed by one who apparently gloried in the fact, that in 1821 in certain conferences containing 280 preachers, there was "not a single literary man among them." As late as 1834 an

observing traveller from the Old World reported concerning the most numerous denomination in Kentucky that, while "educated religious teachers were very few, unlettered and self-constituted preachers were surprisingly numerous." But, by 1830, twenty-one theological seminaries were in operation, aud within the next two decades seventeen more opened their doors. And several education societies were formed to aid young men to enter the ministry. Colleges, too, by the score and in both East and West, sprang up, the product mainly of Christian faith and zeal, and meant to advance an intelligent Christianity. Religious literature felt the same impulse forward and upward. The quantity hitherto had been slight, and the quality at best, but indifferent; but now tract societies and Sunday-school societies and private publishers began to furnish good books for the million. And it was now that the modern religious newspaper began its career as worthy coadjutor to the pulpit. The *Boston Recorder* was started in 1816, but the *Observer* not until 1823, the *Evangelist* in 1830, and the *Congregationalist* and *Independent* in 1848, with others of a similar character in other denominations.

Perhaps no two words will better represent the period under view, and set forth its leading characteristics, than these, agitation and reform. Discussion, dispute, controversy, and collision were as good as universal, and these meant strife for mastery between the old and the new, between radical opinions and conservative. Not only was the truth eagerly sought, but the effort was persistent and unwearied to embody it in improved creeds and practice, in institutions which should bless mankind. Society was a seething and chaotic mass. Political passions were never more envenomed than during the "reign" of Andrew Jackson. There was great excitement over the admission of Texas, over the Oregon question, and the Mexican war. There was serious trouble and for years with the Seminoles, the Cherokees, the Sacs and Foxes and

various other tribes. The "Patriot War" made its disturbances, and the Anti-Masonry excitement. Year after year the cholera wrought its desolations. The "great fire" in New York in 1835 entailed a loss of $18,000,000. And in 1837, after a financial craze of several years' continuance, followed the financial crash, by far the worst in our national history. The annual land sales had seldom risen above $2,000,000, but they rose to $5,000,000 in 1834, to $15,000,000 in 1835, and to $25,000,000 in 1836. And then the bubble burst. In the complete collapse failures occurred in New Orleans amounting to $27,000,000, and in New York to $100,000,000.

And the spiritual counterpart of all this upheaval and commotion was found in gospel realms, and took largely the form of theological and ecclesiastical strife. Here as elsewhere the deepest meaning was not evil but good. The "shock," though rude and not without peril, "was of the wave, and not the rock." The struggle, though too often displaying human infirmity, and worse, was yet "the legitimate fruit of true militant work, and came from the breath of God, from the quickened life of the churches." The impulse was derived in part from the remarkable revivals which preceded and attended the period, and in great part, also, from the changes intellectual and social, political and industrial, now in full tide of progress. It is needful to note but a few indications, from many, of the ecclesiastical and doctrinal stir that was abroad. Almost every denomination in the land experienced its full share of excited feeling and of opposing convictions to the point of schism, or beyond. The conflict between Orthodoxy, on the one hand, and Unitarianism and Universalism, on the other, was scarcely past the crisis. Methodist Arminianism was making impetuous assault upon certain tenets dear to Calvinists. The churches were rent over "new measures" in revival work and by the rising debate on slavery. In the Presbyterian body the divers differences between Old and

New School came to their climax and conclusion in the exscinding act of 1837, while the contemporaneous debate between Taylor and Tyler, the uproar over Oberlin ideas and ways, and later the Bushnell controversy, may properly be considered the Congregational counterpart. The Free-will Baptists set up fully for themselves in 1827, and the Hicksite Quakers separated from their Orthodox brethren the same year. In 1830 the Protestant Methodists, seeking larger measures of freedom for the many, formed a general conference. Such were some of the over-numerous and not altogether praiseworthy "wars of the Lord."

Probably never, except during the Reformation period, did so many sects come to the birth in the same space of time as within and about the decade under view. It was emphatically an iconoclastic age, the day of isms and ologies in the religious as well as in every other realm, for agitators of all sorts were in excess, and "reformers" were inconveniently active, and so with some worthy additions to the sisterhood of churches, a horrid crop of heresies appeared. By the score and hundred, improving their privileges, the untaught and unaccustomed were exercising themselves in great matters, and in things too high for them. The public pulse was at fever heat, revolution was in the air, the whole land was moving at a rush. Old notions seemed to savor too much of the ox cart, the stage coach, and the canal, now nearly defunct and about to give place to the steamboat and the locomotive. With stunning novelties on every hand, what more natural than to seek out a new gospel also? Among the rising denominations should be named these in particular. The Christian Connection took on new vigor in 1819 and grew rapidly until 1844. Winebrenner received great light 1820–25 and five years later organized the Church of God. Alexander Campbell gathered his followers into fellowship in 1828, and for years hurled far and wide the hot shot of controversy. In 1832 William

Miller discovered wondrous things in Daniel and the Revelation, and then proceeded for half a generation to turn the world upside down in preparation for the end of all things. But easily the worst of all the achievements of the theologasters of those days was the movement inaugurated by Joseph Smith in 1830, and a year later taken in hand and shaped as to creed and polity by Sidney Rigdon, an apt disciple of Campbell, and who altogether outstripped his master in foisting numerous "improvements" upon the gospel.

But attempts at reform were by no means confined to matters of doctrine and church order. Temperance agitation had its commencement in this period. The sin and woe resulting from strong drink were felt as never before, because the heart and conscience had been roused and made sensitive by the Spirit of God. It has been declared that "prior to 1825 the use of ardent spirits was almost universal." The organization of temperance societies on a large scale began in 1824, and in five years the number of societies had reached one thousand. In 1835 the first "tee-total" pledge was signed, all before only forbidding the use of distilled liquors. In 1840 the famous Washingtonian movement swept over the land.

At the same time the iniquities of African slavery began to move the moral sense of the nation, and the cry of immediate abolition was raised in 1831 by Garrison in the *Liberator*. Great stimulus came to this movement from the emancipation, three years later, by Great Britain, of eight hundred thousand blacks in the West Indies. It was not long before the friends of the institution were alarmed, and far and wide mobs were stirred to murderous fury. Lovejoy's life was taken in 1837.

During these same exciting years the apostles of modern socialism were exceedingly active and hopeful. Finding European society too conservative and full of *vis inertiae*, they turned to America as supplying a better field for

their experiments. It was between 1825 and 1845 that the ideas of Owen and Fourier had their rise and decadence. Transcendentalism, also, enlisting the genius and enthusiasm of a coterie of earnest souls, crystallized in 1840 in the *Dial*, and Brook Farm. Moreover, just then occurred a "grand incursion of naturalism and materialism" under the forms of phrenology and mesmerism and the like, with spiritualism following not far behind. Graham and Thompson were among the prophets of those days, and hydropathy and homoeopathy were offered as potent remedies for bodily ills.

It would be no easy task to name all the forms taken by the rising spirit of philanthropy, the enthusiam of humanity fast becoming prevalent. Among the rest attention was called to the horrible inhumanities of the prison system then universal. The deeds of Howard and Catharine Fry provoked to similar good works on this side of the ocean. No sympathy had been felt for prisoners of any class. The object of the sentence was only to punish, to take vengeance upon wrong-doing. Imprisonment for debt excited no animadversion. As late as 1829 three thousand debtors were in durance in Maryland, and as many in Massachusetts, in Pennsylvania seven thousand debtors, and in New York ten thousand debtors; and much the larger number, even four-fifths of the whole, for sums of from one dollar to five dollars, and though wholly innocent of dishonest intent. Ohio ended such abominations in 1828, New York in 1831, and Connecticut in 1837. And in those days prisoners of both sexes and all moral grades were kept in company. "In every county, jails were tolerated which now would not be thought fit for beasts." From 1773 till 1827 a deserted copper mine constituted the Connecticut penitentiary, and from 40 to 127 outside of working hours were confined in a chamber one hundred feet under ground, and to which the descent was by a ladder!

In like manner the sorrowful lot of the blind, the deaf

and dumb, and the insane began to take hold of the sensibilities of the lovers of their kind. The Hartford Asylum for Deaf Mutes was opened in 1817, and, later, State after State provided means of instruction. In 1832 Dr. Howe founded his institution for the blind in Boston, New York set on foot a similar movement the same year, Pennsylvania a year later, Ohio in 1837, and Virginia in 1839. Places of refuge were provided, also, where the insane could receive kind and rational treatment, such as had never been accorded to them in almshouses and jails. It was in 1830 that McDonald entered upon his well-meant and persistent, but ill-advised work for the restoration of fallen women. Girard's bequest of $2,000,000 for orphans was made in 1831, and in 1835 Smithson set his whole fortune apart for the diffusion of useful knowledge among mankind. These were pioneers in a field which so many philanthropic men of wealth have since occupied. In 1833 the last statutes meant to maintain the union of church and state were abolished, and by Dorr's rebellion in 1843 the last traces of Old World aristocracy disappeared from the statute-books.

Surely, facts sufficient have been set in array—a few scores easily gleaned from many hundreds at hand, to prove abundantly that this decade, 1830–40, was no ordinary period; and much more to demonstrate that within the thirty years lying between 1820 and 1850, an astounding transition was made by Christianity and civilization in these United States, and in all departments of thought and activity, whether material or spiritual, intellectual or moral, civil or social, industrial or religious. And it may well be doubted if before or elsewhere changes so numerous and so varied, so radical and so momentous, have ever occurred over such vast spaces, in so brief a period, and affecting such multitudes. The universal and irresistible advance was from the feebleness of infancy to stalwart vigor, from chaos to order, from painful and dubious experiments to settled institutions; or, from the old to the

new, from the mediæval to the modern, from monarchy to democracy, from prescription to freedom, from the rule of force dark and stern to the blessed reign of reason and benevolence, of sympathy and love. And, evidently from first to last, the movement has been under the Divine Hand. Not chance, but beneficent design was in it. The dominant forces wrought mightily together for the furtherance of human weal, and gave a grand impulse forward to the kingdom of heaven upon earth. The harm attending the changes was but slight, and transient, and incidental, while the benefits resulting were direct, and manifold, and most enduring; and, while with deep reverence and hearty thanksgiving surveying the past, the strange way by which God has led his people in this land, it behooves us to seize with eagerness and heavenly zeal the peerless opportunities lavishly supplied to this generation, and with the courage of assured faith and joyous hope go forth to win victories yet more distinguished for truth and righteousness, for God and humanity.