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ART. I.—REFORMED SYNODS.

THE restoration of the Reformed, or—as it is commonly called—Presbyterian Church polity, is by many attributed to Calvin. This is correct only in part. The honor of having materially aided in its development belongs, no doubt, to him, but the first movement in that direction, and the first partial success in its restoration, belongs to Zwingli. Dr. Paul Henry, in his extensive and learned *Life of Calvin*, admits, that “the direction which Calvin took as a reformer, in matters of discipline, was that pointed out by Zwingli, and the opposite of that pursued by Luther.”*

Our present inquiry has reference to the rise and history of Synods and other ecclesiastical judicatories in the Reformed Church.

The first Synod in the Reformed sense, growing out of the new order developed by the Reformation, was, beyond doubt, the one held at Berne, Feb. 13th, 1528, six days after the close of the Disputation of Berne, when the ten Theses were signed. It was called with a view “to ascertain the sentiments of the congregations, through their delegates, with regard to the Reformation.” Whether this was designed to be the first of a series of permanent and regular Synods does not appear, but this is most likely. On account of disturbances which broke out in the Highlands, 1528, and also the religious wars of 1529 and 1531, what is usually called the first Synod of Berne did not meet till the 9th of January, 1532, continuing till the 14th.

* Vol. I, p. 367.

early as 1737; but the end was not fully reached till September 14th, 1747—just fifteen days prior to the organization of the Synod of the German Reformed Church.*

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ART. II.—GNOSTICISM.

GNOSIS denotes in general all more profound philosophical or religious knowledge, in distinction from superficial opinion or blind belief. The New Testament itself, however, makes a plain distinction between true and false gnosis. The true consists in a deep insight of the essence and structure of the Christian truth, springs from faith, is accompanied by the cardinal virtues of love and humility, serves to edify the Church, and belongs among the spiritual gifts wrought by the Holy Ghost.* The false gnosis,† on the contrary, against which Paul warns Timothy, and which he censures in the Corinthians, is a morbid pride of wisdom, an arrogant, self-conceited, ambitious knowledge, which puffs up, instead of edifying,‡ runs into idle subtleties and disputes, and verifies in its course the apostle's word: "professing themselves to be wise, they became fools."||

In this bad sense the word applies to that strange and wonderful system of error, which began to reveal itself already in the days of St. Paul and St. John, and which in the second century, under various schools and parties, spread over the whole Church, threatening to corrupt

* See Life of Rev. Michael Schlatter, pp. 54-56.

* Λογος γνωσεως, λογος σοφειας, 1 Cor. 12: 8. Comp. 13: 2, 12. Jno. 17: 3.
 † Ψευδωνυμος γνωσις, 1. Tim. 6: 20. † 1 Cor. 8: 1. || Rom. 1: 22.

Christianity by foreign speculation and to resolve its real mysteries into phantastic dreams of the imagination. The ancient Gnosticism rests on an overvaluation of knowledge or gnosis, and a depreciation of faith or pistis. The Gnostics contrasted themselves by this name with the Pisties, or the mass of believing Christians. They regarded Christianity as consisting essentially in knowledge alone; fancied themselves the sole possessors of an esoteric, philosophical religion, which made them genuine spiritual men; and looked down with contempt upon the mere men of the soul and of the body. They moreover adulterated Christianity with sundry elements entirely foreign, and thus quite obscured the true essence of the Gospel.

As to its substance, Gnosticism is chiefly of heathen descent. It is a peculiar translation or transfusion of the heathen philosophy and religion into Christianity. This was perceived by the Church fathers in their day. Hippolytus particularly, in his lately discovered "*Philosophoumena*," endeavors to trace the Gnostic heresies to the various systems of Greek philosophy, making Simon Magus, for example, dependent on Heraclitus, Valentine on Pythagorus and Plato, Basilides on Aristotle, Marcion on Empedocles; and hence, in his work, he first exhibits the doctrines of the Greek philosophy from Thales down. Of all these systems Platonism had the greatest influence, especially on the Alexandrian Gnostics; though not so much in its original Hellenic form, as in its later orientalized eclectic and mystic cast, of which Neo-Platonism was another fruit. The Platonic speculation yielded the germs of the Gnostic doctrine of acons, the conceptions of matter, of the antithesis of an ideal and a real world, of an ante-mundane fall of souls from the ideal world, of the origin of sin from matter, and of the needed redemption of the soul from the fetters of the body. We find also in the Gnostics traces of the Pythagorean symbolical use of numbers, the Stoic physics and ethics, and some Aristotelian elements.

But this reference to Hellenic philosophy, with which Massuet was content, is not enough. Since Beausobre and

Mosheim, the East has been rightly joined with Greece, as the native home of this heresy. This may be inferred from the mystic, fantastic, enigmatic form of the Gnostic speculation, and from the fact, that most of its representatives sprang from Egypt and Syria. The conquests of Alexander, the spread of the Greek language and literature, and especially Christianity, produced a mighty agitation in the Eastern mind, which re-acted on the West. Gnosticism has accordingly been regarded as more or less parallel with the heretical forms of Judaism, with Essenism, Therapeutism, Philo's philosophico-religious system, and with the Cabbala, the origin of which probably dates as far back as the first century. The affinity of Gnosticism also with the Zoroastrian dualism of a kingdom of light and a kingdom of darkness, is unmistakable, especially in the Syrian Gnostics. Its alliance with the pantheistic, docetic, and ascetic elements of Buddhism, which had advanced at the time of Christ to Western Asia, is equally plain. Parsic and Indian influence is most evident in Manichaeism, while the Hellenic element there amounts to very little.

Gnosticism, with its syncretistic tendency, is no isolated fact. It struck its roots deep in the mighty revolution of ideas induced by the fall of the old religions and the triumph of the new. Philo, in his time, endeavored to combine the Jewish religion, by allegorical exposition, or rather imposition, with Platonic philosophy; and this system, according as it should be prosecuted under the Christian or the heathen influence, might produce either the speculative theology of the Alexandrian Church fathers, or the heretical Gnosis. Still more nearly akin to Gnosticism is Neo-Platonism, which arose a little later than Philo's system, ignored Judaism, and in its stead employed the more of Eastern and Western heathenism.

The Gnostic syncretism, however, differs materially from both the Philonic and the Neo-Platonic by taking up Christianity, of which Philo was wholly ignorant, and which the Neo-Platonists directly or indirectly opposed. This the Gnostics regarded as the highest stage of the develop-

ment of religion, though they so corrupted it by the admixture of foreign matter, as to destroy its identity.

Gnosticism is, therefore, the grandest and most comprehensive form of speculative religious syncretism known to history. It consists of Oriental mysticism, Greek philosophy, Alexandrian Philonic and Cabbalistic Judaism, and Christian ideas of salvation, not merely mechanically compiled, but, as it were, mechanically combined. At least in its fairly developed form in the Valentinian system, it is, in its way, a wonderful structure of speculative or rather intuitive thought, and at the same time an artistic work of the creative fancy, a Christian mythological epic. The old world here rallied all its energies, to make out of its diverse elements some new thing, and to oppose to the real, substantial universalism of the Catholic Church an ideal, shadowy universalism of speculation. But this fusion of all systems served in the end only to hasten the dissolution of Eastern and Western heathenism, while the Christian element came forth purified and strengthened from the crucible.

To their speculative zeal the Gnostics, at least in some cases, added a practical moral feeling, a sense of sin, stimulated by Christianity, but overstrained, so as to lead them, in bold contrast with the pagan deification of nature, to ascribe nature to the devil, to abhor the body as the seat of evil, and to practice, therefore, extreme austerities upon themselves. This practical feature is made prominent by Möhler, the Roman Catholic divine. But Möhler goes quite too far, when he derives the whole phenomenon of Gnosticism (which he wrongly views as a forerunner of Protestantism) directly and immediately from Christianity. He represents it as a hyper-christianity, an exaggerated contempt for the world, which, when seeking for itself a speculative basis, gathered from older philosophemes, theosophies, and mythologies all it could use for its purpose.

The flourishing period of the Gnostic schools was the second century. In the sixth century only faint traces of them remained; yet some Gnostic and especially Manichæan ideas continue to appear in several heretical sects

of the Middle Ages, such as the Priscillianists, the Paulicians, the Bogomiles, and the Catharists; and even the history of modern theological and philosophical speculation, at least in Germany, (think of Hegel, Strauss and the Tübingen school,) shows kindred tendencies.

The number of the Gnostics it is impossible to ascertain. We find them in almost all portions of the ancient Church; chiefly where Christianity came into close contact with Judaism and heathenism, as in Egypt, Syria, and Asia Minor; then in Rome, the rendezvous of all forms of truth and falsehood; in Gaul, where they were opposed by Irenaeus, and in Africa, where they were attacked by Tertullian and afterwards by Augustine, who was himself a Manichaeon for several years. They found most favor with the educated, and threatened to lead astray the teachers of the Church. But they could gain no foothold among the people; indeed, as esoterics, they stood aloof from the masses; and their philosophical societies were no doubt rarely as large as the Catholic congregations.

We now proceed to give a succinct analysis of the system of Gnosticism as a whole.

Gnosticism is a heretical philosophy of religion, or more exactly, a mythological theosophy, which reflects intellectually the peculiar fermenting state of that remarkable age of transition from the heathen to the Christian order of things. If it were merely an unintelligible congeries of puerile absurdities and impious blasphemies, as it is grotesquely portrayed by older historians, it could not have fascinated so many vigorous intellects and produced such a long continued agitation in the ancient Church. It is an attempt to solve some of the deepest metaphysical and theological questions. It deals with the great antitheses of God and world, spirit and matter, idea and phenomenon; and endeavors to solve the deep problem of the origin of evil,* and the whole question of the rise, development, and end of the world.

* Πῶθεν κακόν.

In form and method it is, as already observed, more Oriental than Grecian. The Gnostics, in their daring attempt to unfold the mysteries of an upper world, disclaimed the trammels of reason and resorted to spiritual intuition. Hence they speculate not so much in logical and dialectic mode as in an imaginative, semi-poetic way, and they clothe their ideas not in the simple, clear, and sober language of reflection, but in the many-colored, fantastic, mythological dress of type, symbol, and allegory. Thus monstrous nonsense and the most absurd conceits are chaotically mingled up with profound thoughts and poetic intuitions.

The highest source of knowledge, with these heretics, was a secret tradition, in contrast with the open popular tradition of the Catholic Church. In this respect they essentially differ from later sects which generally discard tradition altogether and appeal exclusively to the Bible as understood by themselves. They appealed also to apocryphal documents, which arose in the second century in great numbers, under eminent names of apostolic or pre-Christian times. Epiphanius, in his 26th Heresy, counts the apocrypha of the Gnostics by thousands, and Irenaeus found among the Valentinians alone a countless multitude of such writings, "innumerabilis multitudo apocryphorum et perperam scripturarum."† And finally, when it suited their purpose, the Gnostics employed single portions of the Bible, without being able to agree either as to the extent or the interpretation of the same. The Old Testament they generally rejected, either entirely, as in the case of the Marcionites and the Manichaeans, or at least in great part; and in the New Testament they preferred certain books or portions, such as the Gospel of John, with its profound spiritual intuitions, and either rejected the other books, or wrested them to suit their ideas. Marcion, for example, thus mutilated the Gospel of Luke, and received in addition to it only ten of Paul's Epistles, thus substituting an arbitrary canon of

† Adv. haer. I, c. 20, § 1.

eleven books for the Catholic Testament of twenty-seven. In interpretation they adopted, even with far less moderation than Philo, the most arbitrary and extravagant allegorical principles; despising the letter as sensuous, and the laws of language and exegesis as fetters of the mind. The number 30 in the New Testament, for instance, particularly in the life of Jesus, is made to denote the number of the Valentinian aeons; and the lost sheep in the parable is Achamoth. Even to heathen authors, to the poems of Homer, Aratus and Anacreon, they applied this method, and discovered in these works the deepest Gnostic mysteries.* They gathered from the whole field of ancient mythology, astronomy, physics, and magic every thing, which could serve in any way to support their fancies.

The common characteristics of all the Gnostic systems are (1) Dualism; the assumption of an eternal antagonism between God and matter. (2) The demiurgic notion; the separation of the creator of the world, or the demiurgos from the proper God. (3) Docetism; the resolution of the human element in the person of the Redeemer into mere deceptive appearance.†

We will endeavor now to present a clear and connected view of the theoretical and practical system of Gnosticism in general as it comes before us in its more fully developed forms.

1. The Gnostic theology revolves about the conceptions of God, matter, demiurge, and Christ.

It starts from absolute primal being. God is the unfathomable abyss,‡ locked up within himself, without beginning, unnameable and incomprehensible; on the one hand infinitely exalted above every existence, yet on the other hand the original aeon, the sum of all ideas and spiritual powers. Basilides would not ascribe even existence to him, and thus, like Hegel, starts from absolute non-entity.

But the abyss opens; God enters upon a process of development, and sends forth from his bosom the several aeons; that is, the attributes and unfolded powers of his

* Hippol. Philos. V, 8. 20. IV, 46. † Δοκσεις, φαντασμα. ‡ Βυθος.

nature, the ideas of the eternal spirit-world, such as mind, reason, wisdom, power, truth, life.* These emanate from the absolute in a certain order, according to Valentine in pairs with sexual polarity. The further they go from the great source, the poorer and weaker they become. Besides the notion of emanation,† the Gnostics employed also, to illustrate the self-revelation of the absolute, the figure of the evolution of numbers from an original unit, or of utterance in tones gradually diminishing to the faint echo.‡ The cause of the procession of the aeons is, with some, as with Valentine, the self-limiting love of God, with others, metaphysical necessity. The whole body of aeons forms the ideal world, or light-world, or spiritual fullness, pleroma.§

Essentially different from this is the material visible world, in which the principle of evil reigns. This cannot proceed from God; else he were the author of evil. It must come from an opposite principle. This is matter,¶ which stands in eternal opposition to God and the ideal world. The Syrian Gnostics, and still more the Manichaeans, agreed with Parsism in conceiving matter as an intrinsically evil substance, the raging kingdom of Satan, at irreconcilable warfare with the kingdom of light. The Alexandrian Gnostics followed more the Platonic idea of the *υλη*, and conceived this as *κενωμα*, emptiness, in contrast with the divine vital fullness, or *πληρωμα*; or as the *μη ον*, related to the divine being as shadow to light, and forming the dark limit, beyond which the mind cannot pass. This matter is in itself dead, but becomes animated by a union with the pleroma, which again is variously described. In the Manichaean system, there are powers of darkness, which seize by force some parts of the kingdom of light. But usually the union is made to proceed from above. The last link in the chain of divine aeons, either too weak to keep its hold on the ideal world, or seized with

* *Νους, λογος, σοφια, εναμας, αληθεια, ζωη*, etc. † *Προβολη*. ‡ Basilides and Saturninus use the former illustration; Marcus uses the latter. § *Πληρωμα*. ¶ *Υλη*.

a sinful passion for the embrace of the infinite abyss, falls as a spark of light into the dark chaos of matter, and imparts to it a germ of divine life, but in this bondage feels a painful longing after redemption, with which the whole world of aeons sympathizes. This weakest aeon is called by Valentine the lower wisdom, or Achamoth, and marks the extreme point, where spirit must surrender itself to matter, where the infinite must enter into the finite, and thus form a basis for the real world. The myth of Achamoth is grounded in the thought, that the finite is incompatible with the absolute, yet in some sense demands it, to account for itself.

Here now comes in the third principle of Gnostic speculation, namely, the world-maker, commonly called the Demiurge,* termed by Basilides Archon, or world-ruler, by Ophites, Jaldabaoth, or son of chaos. He is a creature of the fallen aeon, formed of physical material, and thus standing between God and matter. He makes out of matter the visible, sensible world, and rules over it. He has his throne in the planetary heavens, and presides over time and over the sidereal spirits. Astrological influences were generally ascribed to him. He is the God of Judaism, the Jehovah, who imagines himself to be the Supreme and only God. But in the further development of this idea systems differ; the anti-Jewish Gnostics, Marcion and the Ophites, represent the demiurge as an insolent being, resisting the purposes of God, while the Judaizing Gnostics, Basilides and Valentine, make him a restricted, unconscious instrument of God to prepare the way for redemption.

Redemption itself, that is the liberation of the light-spirit from the chains of dark matter, is effected by Christ, the most perfect aeon, who is the mediator of the return from the sensible phenomena world to the supersensuous ideal world, just as the demiurge is the mediator of apostacy from the pleroma to the kenoma. This redeeming aeon, called by Valentine *σωτηρ* or *Ιησους*, descends through the sphere of heaven, and assumes an ethereal appearance of a body;

* *Δημιουργος*, a term used by Plato in a similar sense.

according to another view, unites himself with the man Jesus, or with the Jewish Messiah, at the baptism, and forsakes him again at the passion. At all events the Redeemer, however conceived in other respects, is allowed no actual contact with sinful matter. His human birth, his sufferings and death, are explained by Gnosticism after the manner of the Indian mythology, as a deceptive appearance, a transient vision, a spectral form, which he assumed only to reveal himself to the sensuous nature of man. Reduced to a clear philosophical definition, the Gnostic Christ is really nothing more than the ideal spirit of man himself, as in the "Leben Jesu" of Strauss. The Holy Ghost is commonly conceived as a subordinate aeon. The central fact in the work of Christ is the communication of the Gnosis to a small circle of the initiated, prompting and enabling them to strive with clear consciousness after the ideal world and the original unity. According to Valentine the heavenly Soter brings Achamoth after innumerable sufferings into the pleroma, and unites himself with her—the most glorious aeon with the lowest—in an eternal spirit marriage. With this all disturbance in the heaven of aeons is allayed, and a blessed harmony and inexpressible delight are restored, in which all spiritual (pneumatic) men, or genuine Gnostics, share. Matter is at last entirely consumed by a fire breaking out from its dark bosom.

2. The anthropology of the Gnostics corresponds with their theology. They see in man a microcosm, consisting of spirit, body, and soul, reflecting the three principles, God, matter, and demiurge, though in very different degrees. They make three classes of men: the spiritual,* in whom the divine element, a spark of light from the ideal world, predominates; the bodily, carnal, or material,† in whom matter, the gross sensuous principle rules; and the psychical,‡ in whom the demiurgic, quasi-divine principle, the mean between the two preceding, prevails. These three classes they frequently identified with the adherents

* Πνευματικοί. † Σωματικοί, φυσικοί, σαρκικοί, υλικοί. ‡ Ψυχικοί

of the three religions respectively; the spiritual men with the Christians, the carnal with the heathens, the psychical with the Jews. But they also made the same distinction among the professors of any one religion, particularly among the Christians; and they regarded themselves as the genuine spiritual men in the full sense of the word, while they looked upon the great mass of Christians* as only psychical, not able to rise from blind faith to true knowledge, too weak for the good, and too tender for the evil, longing for the divine, yet unable to attain it, and thus hovering between the pleroma of the ideal world and the kenoma of the sensual.

Ingenuous as this thought is, it is just the basis of that unchristian distinction of esoteric and exoteric religion, and that pride of knowledge, in which Gnosticism runs directly counter to the Christian principle of humility and love.

3. We pass to the ethics of Gnosticism. All these heretics agree in disparaging the divinely created body and over-rating the spirit, and in the pride naturally connected with such an error. Beyond this we perceive among them two opposite tendencies: a gloomy asceticism, and a frivolous antinomianism; both grounded, however, in the dualistic principle, in a false ascription of evil to matter and of matter to the devil, and each extreme frequently running into the other, as the Nicolaitan maxim in regard to the abuse of the flesh, † was made to serve asceticism first and then libertinism.

The more earnest Gnostics, like Marcion, Sarturninus, and Tatian, and the Manicheans also, felt uncomfortable in the sensuous, corruptible and perishing world, ruled by the demiurge and by Satan; they abhorred the body as formed from it, and forbade the use of certain kinds of food and all nuptial intercourse, as an adulteration of themselves with sinful matter; like the errorists noticed by Paul in his pastoral Epistles. ‡ They thus confounded sin with

* Οι πολλοι. † Δει καταχρησθαι τη σαρκι; the flesh must be abused, to be conquered.

‡ Comp. 1 Tim. 4: 3.

matter, and vainly imagined that, matter being dropped, sin, its accident, would fall with it. Instead of hating sin only, which God has not made, they hated the world, which he has made.

The other class of Gnostics, as the Nicolaitans, the Ophites, the Carpocratians, and the Antitactes, in a proud conceit of the exaltation of the spirit above matter, or even on the diabolical principle, that sensuality must be overcome by indulging it, bid defiance to all moral laws, and gave themselves up to the most shameless licentiousness. It is no great thing, said they, according to Clement of Alexandria, to restrain lust; but it is surely a great thing, not to be conquered by lust, when one indulges it. According to Epiphanius, there were even Gnostic sects in Egypt, which, starting from a filthy, naturalistic pantheism, and identifying Christ with the generative powers of nature, practiced debauchery as a mode of worship, and after having, as they thought, offered and collected all their strength, blasphemously exclaimed: I am Christ. From these pools of sensuality and Satanic pride arose the malaria of a whole literature, of which, however, fortunately, nothing more than a few names has come down to us.

4. In cultus the Gnostic docetism and hyper-spiritualism led consistently to naked simplicity, as in Marcion; sometimes to the rejection of all sacraments and outward means of grace; if not even, as in the Prodicians, to blasphemous self-exaltation above all, that is called God and worship.*

But with this came also the opposite extreme of a symbolic and mystic pomp, especially in the sect of the Marcosians. These Marcosians held to a two-fold baptism, that applied to the human Jesus, the Messiah of the psychical, and that administered to the heavenly Christ, the Messiah of the spiritual; they decorated the baptistery like a banquet-hall; and they first introduced extreme unction. As early as the second century the Basilideans celebrated the feast of Epiphany. The Simonians and Carpocratians used images of Christ and of their religious heroes in their wor-

* Comp. 2 Thess. 2: 4.

ship. The Valentinians and Ophites sang in hymns the deep longing of Achaioth for redemption from the bonds of matter. Bardesanes is known as the first Syrian hymn writer. Many Gnostics, following their patriarch, Simon, gave themselves to magic, and introduced their arts into their worship; as the Marcosians did in the celebration of the Lord's Supper.

5. Of the outward organization of the Gnostics (with the exception of the Manichaeans, who had a complete hierarchy with a primacy) we can say little. Their aim was to resolve Christianity into a magnificent speculation; the practical business of organization was foreign to their exclusively intellectual bent. They formed, not so much a sect or party, as a multitude of philosophical schools. Many were unwilling to separate at all from the Catholic Church, but assumed in it, as theosophists, the highest spiritual rank. Some were even clothed with ecclesiastical office, as we must no doubt infer from the fiftieth Apostolic Canon, where it is said, with evident reference to the gloomy, perverse asceticism of the Gnostics: "If a bishop, a priest, or a deacon, or any ecclesiastic, abstain from marriage, from flesh, or from wine, not for practice in self-denial, but from disgust, (*βδελυρία*), forgetting, that God made every thing very good, that he made even the male and the female, in fact even blaspheming the creation, (*βλασφημιαν διαβάλλει την δημιουργίαν*) the same shall be excommunicated." This shows the antagonistic attitude which the early Church was forced to assume even against the better class of the Gnostics.

6. As to the effect of Gnosticism, it was, like all heresy, overruled for the promotion of truth by the wisdom and mercy of God. It acted as a most powerful stimulus upon the intellectual activity of the early Church and was the negative condition of the patristic theology, which cannot be understood without it. It was in opposition to it that those fundamental doctrines of the oecumenical creeds on the unity and trinity of God, on the creation of the world, on the true humanity and divinity of Christ, on the rule of faith, and the resurrection of the body, were brought out

and scientifically developed. Thus modern German rationalism and pantheism, the greatest, most learned and powerful system of error, which arose since the days of Gnosticism, served a similar good purpose and called forth the modern evangelical theology of Germany, which is at once a refutation of rationalism and a mighty progress in the intellectual life and wealth of the Church.

P. S.

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ART. III.—EVIDENCES OF CIVILIZATION.*

I propose for our consideration some of the displays that at this time distinguish the developments of our national life, and the influences these are likely to exert on our thinking as a people, and destiny as a nation; and to group a few of those phenomena under what is believed to be their appropriate head, or governing principle.

I propose to consider the Individual, in his connection with society and the influences and evidences of the principle of the absorption of the individual by society and government, as they are believed to exist in the public mind.

The Individuality or freedom of man under government and law, has ever been exposed to two dangerous and destroying influences: First, the Spirit of Anarchy, and second, the Spirit of Despotism. In other words, the tendency or disposition of man to shake off all government and law, and exercise a personal freedom and independence destructive to the freedom of others, and finally to that of himself; or in the opposite direction, to invest government or society with unjust and oppressive powers, quite as formidable

* An Address delivered before the Alumni Association of Franklin and Marshall College, Lancaster, Pa., July 27th, 1858, by A. K. Syester, Esq., of Hagerstown, Md.