Ariginal Communications.

SIN AND SUFFERING IN THE UNIVERSE Letters addressed to the Hon. Gerritt Smith, of Peterboro, New York. BY ALBERT BARNES.

LETTER IV.

tends to makery to what God decontinue at, judge men you have expressed sed. and to This the Trues. (p. 7.)

This the Traces. (p. 7.)
lang of only tends to in Stew In the following pred instead of love. Stew we are make using season peach to the stew of the fear that we are ment of the desired ed by God, but it, also, tends in each cent, are able and sacred in each other's cann them. The us coarse and cruel in our treating the stew of other to be small sinners or enormous sinners of the fail of contributing to produce a correspond-difference in our conduct toward each other. That God is angry with the wicked every day' was the fancy, not of those who knew the Loving Father of us all, but of those who pictured, in his stead, a revengeful and bloody Pagan deity! The stars, which shine sweetly upon all; the green earth, which, with its fruits and flowers, was made for all—these, and the impartial sun and rain, unitedly testify that God is Love, and that He never hates any one. Nothing can be more absurd than this ceaseless preaching that the least sin is, because committed against an infinitely great and good God, infinitely wicked, and, therefore, deserving of infinite punishment. The tendency of this preaching, as already intimated, is to make us look upon each other as monsters of wickedness; whereas we should, by considering the ignorance and temptations of men, regard their sins with all reason-able charitableness. The Just One, who knows our ignorance, and who saw fit, in appointing the first stage of our discipline, to put us into this world of temptations, pities us for our sufferings in this life; and, although these sufferings are mainly sin-induced, He, nevertheless, can have no heart to add to them punishment in the life to come. He has no curses for us. On the contrary, He does all that He can (compatibly with our freedom and power to thwart and counteract Him) to save us from cursing ourselves and

I have myself never maintained or affirmed that sin is an infinite evil, and, therefore, deserves infinite punishment, and I have never seen any force in the argument when it has been so presented. I do not find that sin is ever spoken of in the Bible as an "infinite" evil, or that the doctrine of future punishment is ever represented in the Bible as founded on that idea. That it has been so represented by a certain could not hold me to that view, as you seem to do, from anything that I have ever said or writidea, in favor of the doctrine of the eternal punishment of the wicked, makes not the slightest impression on me. I acknowledge that I could ment from any view which I could take of the have not been pleased to state. evil of sin; just as there are very many things occurring in fact, under the divine administration on earth of which I cannot understand the cause, or which I cannot vindicate by any pro-I could take of them, and in relation to which, the same extent, as now; and, so far as appears, I should have said beforehand, that such things in as varied and as trying forms. That a man would not have occurred under the government dies when he is old does not change the nature of God. I could not, for example, by any rea- of death, nor did the fact that Methusaleh lived soning of my own vindicate the sufferings which rearly a thousand years do anything to explain come upon infants; nor, in thousands of similar the fact that sin and death were allowed to come cases, could I show how the sufferings which are into the world. experienced in this life are exactly measured by the guilt of the sufferer. The whole subject is quite too high for me, and I have never attemp- ultimately die; and, so far as appears, there am content to take the one as a fuot actually oc ing upon the earth as there are now. curring under the government of God, and the and to leave the whole matter of the reasons in supposition. the one case and the other with God; the one being more difficult to my mind than the other. In fact, the one is as inexplicable to me as the other, and, for aught, that I know, the reasons which would explain the one would make the other plain also. Until I understand why sin and wee came into the universe at all, I am content to leave the whole matter of their continuance

But as to the immediate point—the question whether this view of the depravity and danger of man tends to make us " hate our fellow-men." Few men have a deeper conviction of the depravity of the human race than the Apostle Paul: did that lead him to "hate" mankind? What man has ever shown a warmer love for the race than he, or has been willing to make more sacrifices in behalf of sinners? The Saviour of the world had a deep conviction of the depravity and danger of men, and yet where has there been such love? The heart of a parent, who has any right feeling, is deeply affected by the conduct of a son or a daughter if they go astray -not with hatred, but with the warm affection of love, and with a willingness to make sacrifices for their welfare. Did the father of the Prodigal Son "hate" his erring and guilty son? And who are the men or the women who are the most self-denial, for the good of the world? Are they not those who are most deeply impressed with the sins of the world, and with the intemperance, excessive luxury, and giddy, reckdanger of those who are sunk in the depths of less fashion.' idolatry, superstition and crime? Was it true that David Brainard was a hater of mankind, or had no love—no compassion—for men? Did he subject himself to the sacrifices and self-denials of a life among wretched savages, because he thought they were good and virtuous? Had Henry Martyn no love for men; no kind feelings toward them; no sympathy for them? Had Schwartz? Had Vanderkempt? Have they tially connected with the idea that he was be ble as making any intimation on the subject, or who go now among the heathen as missionaries of the Cross none? And do those who take a

and sacrife all, the question is not one respectand sacrifer all, the question is not one respectBut feelings towards others, but it is whether in race is in fact sinful, and whether sinners re in fact in danger? The facts in the case as in fact in danger? The facts in the case as in no manner affected or changed by our fact.

How hardly—δυσχόλως—shall they that HON. GERRITT SMITH: My Dear Sir:—In are in fact in danger? The facts in the case as

> the Fall and ruin and danger of man has only led Him to give His son-His only son-to die. It had not this effect on the Son of God who myself competent to determine by any data in came to save men; for it was this very view my possession. I apprehend, however, that there which made him willing to become incarnate, are evils in human society which the mere buildand to suffer on the cross. Has there ever been ing of "plain halls" for such purposes would not a greater love for mankind than this?
>
> be likely to remove. At all events, wealth is

> that science is doing much to mitigate the evils it a universal agent in the work of reformation referred to, and that it may be hoped that it will and salvation, nor has a state of society yet arisdo much more—particularly that it may be en where it could be. I treat this as a grave hoped that it will materially prolong human life. matter because you have done so.

These thoughts you express in the following language:

"Doubtless, the day is coming when there will be comparatively little sin on the earth. Science, more than all other agencies, hastens the coming of this For we may reasonably hope that, when science shall have more fully revealed to men the laws of their being, obedience to these laws will be in greater proportion to the knowledge of them than it now is. "When men shall have learned, as they yet will learn, the laws of life and health; and shall, as they yet will, faithfully keep them, there will not only be few or none of these premature deaths, but the ordinary length of this existence will, probably, be at least double its present three-score and ten years." (pp. 7, 10.)

Respecting this theory I have only to remark (a.) That thus far science has not done very much to diminish the actual amount of sin on the earth, or to reform mankind, nor have scientific men been the most zealous, as they certainly have not been the most successful reform-

(b.) That the progress of science has not as yet tended materially to lengthen human life. You are pleased to express the hope that "when men shall have better learned the laws of life and health," the "ordinary length of their existence will probably be at least double its three score and ten years." "Yet it is a fact that since the time of Moses, a period of more than three thousand years, no perceptible progress has been made in that direction, nor are, there any indications that any material progress is class of theologians I do not deny; but you likely to be made, at least in our time. In the age of Moses, the regular limit of human life was "three-score years and ten" (Psalms xc: you suppose they will be in the future world, force. Thirteen young women and one young ten. I confess to you that the phrase "sin is an 10;) the same is the regular limitation of hu- such an arrangement would throw any light on infinite evil;" (conveys no idea whatever to my man life now, nor does it appear from any stamind. Any argument, therefore, based on that tistics with which I am acquainted, that more persons exceed that period now than there were of the same character in the time of Moses. On what evidence you rely in proof that there come to an end, still it may be asked, why should not demonstrate the justice of eternal punish- will be a material change in this respect, you

(c.) It is obvious to remark that even if this have existed at all? Why should man be doom-should occur, the facts in the case would not be ed to go through all the sorrows, the dangers, the materially varied, nor would the difficulty be es | calamities of this life in order to reach that | years past, a devoted friend of the colored peosentially diminished. Death, the great source of "better" system? Why should he have been ple. We were received in the most cordial, courreasoning of my own, or any view which | the difficulty, would still exist as really, and to

It might still be, also, that young persons would die; it would be certain that all would ted to reason on the one case or the other. I would be as many and as varied forms of suffer-

I do not perceive, therefore, that the difficulty other as the undoubted affirmation of the Bible, is explained or diminished by this gratuitous

(6.) Your sixth statement is, that the grand remedy for the evils in the world is wealth. This remarkable statement is in the following words:

"The longer I live, the more am I persuaded that wealth is what the world most needs for its redemption from ignorance, wickedness, and unhappiness. Enough of it is created by the toiling poor, and, in point of fact, they are nearly all who do create it. Alas, that the misuse of much of it should be such, as o make the toiling poor poorer! War, intemperance, excessive luxury, and giddy, reckless fashion are great wasters of wealth; but no one of them wastes more than do the Theologies, directly and indirectly. For instance, if the Christian Theology had, not s successfully passed itself off for the Christian Religion, these evils, which I have just now enumerated would, so far as Christendom is concerned, have been far less extensive, and their waste of wealth correspondingly less. Then, look at the hundreds of millions, which it costs Christendom annually to build and support the observes and other establishments, which this Theology calls for! (pp. 11, 12.)

On this I have to observe: (a.) That if the correctness of this statement should be admitted, it would not explain the

main difficulty; that is, why the sin and misery to be remedied by wealth have been permitted to

come into the world. (b.) This would add another item to the difficulty itself, to wit: why, under the divine adwilling to make the most sacrifices, or to practice ministration, so much of that, which, it would seem, is to remove all these evils, has been suffered to be wasted by the crimes of men; by "war,

(c.) I am not sure that I correctly understand wicked men. It is certain that hitherto its in vent disturbance in the general system. fluence has not been particularly marked in this respect, nor has it commonly been supposed that of the world? Do skeptics and infidels evince been plain that since the fall of that Empire the next letter.

any such zeal? Do they produce any special self-denial for the good of others? Did the British Deists in the sounteenth century do this; did the actors in the French Revolution do this; did the actors in the French Revolution do this; did the actors is nown any special willingness to make say missions involving self-denial Universalists of missions involving self-denial and sacrif may "inherit the kingdom of continued man been generally believed thater wod," but it has

Hon. General Smith: My Dear Sir:—In are in fact in danger? The facts in the case as:

my last letter I entered on an examination in no manner affected or changed by our facts in the case as:

your solution of the difficulties involvant the existence of sin and suffering ination in the existence of sin and suffering ination in the letter:

a explanation of the difficulties, or in atta that man is a great is, that the represent of infinite funishments, and is deem hate men and danger of man has only the great mass of mankind or would the Fall and ruin and danger of man has only salvation of the ereat mass of mankind or would the Fall and ruin and danger of man has only salvation of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind or would the example of the ereat mass of mankind the example of the ereat mass of manki salvation of the great mass of mankind, or would remove the evils of the world, I should not feel (5) Your fifth solution of the difficulty is, not so generally diffused in the world as to make

> (7.) Your seventh mode of meeting the difficulty is, that it may be hoped and expected, that men will be in a more favorable condition in the future world than they are here, and that, although the wicked may suffer there, yet there will be a better system of probation, so that all evil may come to an end.

This, which is evidently your main reliance, you express in the following language:

"Far am I from holding that there is no suffering in the next life. If there is sin there, (and I believe there is,) suffering is also there-for suffering neces sarily attends sinning.

sarily attends sinning.

"Indeed, we may reasonably hope that men will not sin forever—that, if not in this life, nevertheless in the next, their increasing knowledge will conquer their ignorance, and their increasing virtue will conquer their temptations. So far from falling in with the irrational and God-dishonoring doctrine, that the sinner will have no opportunities in the next life for reformation and improvement, we should allow reason and nature to inspire the expectation, that such opportunities will be far greater there than here."

On this solution, I make the following remarks

(a.) It does not meet, and does not profess to exist under the government of God; they are ed interest in the future destiny of this remarkunexplained. Whatever may occur hereafter, it able people. The speeches were remarkable for is difficult to see how, if the facts should be as their simplicity, earnestness, practicality, and the question why sin and suffering were allowed to come into the universe at all. Even if it is supposed that there will be a better system in the future world under which all these evils will not that, " better system" have been enjoyed in der. this life? Why should the "not better" one have existed at all? Why should man be doomallowed to sin here with the vaque hope that in teous, and tem" where "increasing knowledge would conquer his ignorance, and increasing virtue conquer his temptations?"

(b.) The doctrine of future punishment is adlife. If there is sin there, as I believe there is, suffering is also there—for suffering necessarily free-agency, and of the inability of God to confuture world there may be sin and suffering; or, yielded the main point in the difficulty.

provement will be far greater there than here?" You refer to no evidence or proof on the sub-

You do not even suggest how it may be done. You allude to no Saviour to interpose and modify the condition of the sinner and the sufferer

an improved condition of things there.

You have such ideas of freedom that there can be no security that man will not sin and suffer there, and sin and suffer forever.

You have affirmed that God does all that He can do to save men here: that "He has not the ability to save any man without the help of that It may be presumed, therefore, that God will

reach the future world, certainly that he will the Quakers of England deserve immortal honor have no greater power to save there than he has and respect for their continued, persevering, in-You hold, also, that the universe is governed

room for the working of miracles" (page 14;) evils of the world; that is, to reform and save as here in order to produce harmony, or to pre-

Of the truth of the opinion which you have thus expressed, there is not the slightest hint in the fact that a man was becoming rich was essen- the Bible. Indeed, you do not refer to the Bicoming a good man; or, that if he had been ad- as laying the foundation of any such hope; and dicted to habits of vice, the accumulation of whether, if the Bible did do this, it would have

Such, then, are your dim and shadowy, and I themselves, but for their race and for the world who is soon to enter the dark world?

you have expressed as lying at the foundation of your solution of the difficulties referred to, and the question whether your system has greater advantages than my own, or is better fitted to make the mind calm in a world like ours.

I am, with great respect, truly yours, ALBERT BARNES.

AVERY COLLEGE.

PITTSBURGH, June 24, 1868. Among the things Mr. Parton did not see in Pittsburgh, let me tell you something of the AVERY COLLEGE. Founded by Rev. Charles Avery, some twelve or fifteen years ago, for the benefit of the colored people-and liberally endowed-a very fair building was put up in Allegheny city, containing a large chapel capable of seating seven hundred persons, with some five or six large recitation rooms, suitably furnishedwith a respectable library—a good telescope, and a well selected assortment of chemical, -philosophical, and astronomical apparatus, it still has been anything but a success. A suitable act of incorporation was procured, corporators from our | the earth and subdue it." most respectable citizens were appointed who have continued to serve-with a majority of colored Trustees. From a variety of untoward circumstances, the institution ran down from a hundred students, many of them from distant parts of the country, to literally none. In these circumstances, REV. H. H. GARNETT, the eminent colored preacher, connected with the Third Presbytery of New York, (New School,) accepted the call of the Trustees to the Presidency of the College. 'He was inaugurated with appropriate exercises some two months ago, say April 16. The speeches on the occasion were made by Rev. John Peck, Vice President of the Board, Prof. J. A. nect, the main—the primary difficulty—the fact | Neale, Secretary of the Board, President Garthat sin and woe have been allowed to come into nett, and Prof. Sampson, one of the new profesthe system under the government of God, and sors. These were all colored men. There was that death and sorrow have been permitted to a large attendance of colored persons. No perspread desolation over this world, and to extend son of any reflection, or any living sympathy and perpetuate their dominion from age to age. with the colored race, could have witnessed these These things are undoubtedly in the world; they exercises without the deepest feeling, and renew-

> Since then, the number has increased to very nearly an even fifty. The prospect is that this noble institution will go on, and now, if not heretofore, realize the hopes of the benevolent foun-

> man had already entered their names as students,

and been examined, and admitted.

A few weeks ago I had the pleasure of visiting the institution, in company with Mr. F. Mitchell, well known to many in your city, as, for many aceful manner, by President Gara future world there might be some "better sys- nett. Mr. Mitchell is a member of the Society of Orthodox Friends. He had recently returned from England, where, in the course of three months, in connection with Mr. Albright, of the same religious society, he had delivered nearly mitted by you, Thus you say: "Far am I from ninety addresses in behalf of the Freedmen's holding that there is no suffering in the next cause, and as one of the results, some \$50,000 was raised for the purpose of establishing Normal Schools in the South. This fund is to be attends sinning:" With your views of man's spent mainly under the direction, or through the agency of the American Freedmen's Union Comtrol a free agent so as to restrain him from sin mission, but more especially under the direction without violating his essential freedom, it was a of a special committee of three or five, of which logical consequence that you should admit that Mr. Mitchell, Frank King, Esq., of Baltimore, there might be sin in the future world, and so and J. Miller McKim, Esq., are members. It far as it appears at any period in that world is to go exclusively for Normal Schools in the since the principle applies to one period there as South and West. As Mr. Mitchell is thoroughwell as to another: that is, at any period in the ly conversant with the subject of Normal Schools for the colored people—and is eminently practiin other words, it may exist forever. But in the cal in his views—and opposed to the idea of mak concession which you have thus made you have ing large investments of this precious fund in brick and mortar, I have no doubt a world of (c.) What then is the ground of your hope good will be accomplished. So far as I can judge, that the "opportunities for information and im-the money could not have been more wisely placed to accomplish the views of the large heart ed and wise donors. What the colored people need now, is not brick and mortar-large expensive buildings—but an ample supply of first class books in the elementary English branches-maps -charts-object:lesson apparatus, teachers of their own color-godly men and women of cul-You adduce no promise that there will be such tivated minds and noble hearts, to lead them into the green pastures of knowledge and intelligent piety-teachers willing to go down to their levelnot to stay there, but in imitation of Christ himself, to raise them up out of the ignorance and poverty where the infernal system of Slavery left them, to the state of mind and feeling becoming their new position as freedmen-rather as freemen-as citizens and voters in this glorious republic. Much as some of our own people have exhausted his power of saving before men have done for our colored brethren of the South, telligent devotion to the interests of this race in the United States. No missionary field in the by fixed laws, and that those laws "leave no world is so promising of glorious results as this room for a passionate and changeful God, and no colored race in our own land, and it is therefore with feelings of the deepest gratitude and joy, you, nor do I profess to be able to comprehend and, from the nature of the case, those unvarying that I learned that our own New School body how the possession of "wealth" is to remove the and unchangeable laws must exist there as well had, though too tardily—finally determined to go into this field energetically as a special branch of the Golden City. their Home Missionary work. But I am making my letter too long. What I wanted specially to speak of, was Mr. Mitchell's address to the students of Avery College. Without apparent preparation it was replete with the noblest sentiments about which we have had many a day-dream expressed in the simplest and most appropriate well as thoughts in the night.

language. Full of fire and force, and yet of the "Then are they glad, beca different view of human nature, and who regard wealth would necessarily reform him. It has any value in your view, or afford any ground of manliest good sense and deep Christian experithe race as virtuous, and as safe from danger, been commonly supposed that the accumulation probability that it will be so, may be better un- ence and feeling, it made a powerful impression show any special love for mankind, or evince any of wealth had something to do with the corrupspecial willingness to make sacrifices for the good tion and fall of the Roman Empire, nor has it regard to the Bible, to which I shall refer in the men-to get a thorough education-to live not unto

may say, dark views in regard to the future world; such are your hopes that in and woe will find an or and in the universe; such is the prosecution of the world. With such notions as generally prevailed regard to the coldness of Quakers with respect to earness and in the universe; such is the prosecution of the world. pect which arises before your mind in reference brethren would have been astounded to hear the to the condition of man as he enters on the future eloquent pleadings of this earnest Friend Mitstate. I ask now are these sufficient for a phi- chell, that those present should consecrate themlosopher to rest upon? Are they fitted to dissi- themselves thoroughly to the service of God, pate all gloom, and to dispel all anxiety? Are their race, and their country. He spoke beautithey adapted to answer the questions which we fully of the interest he had everywhere found in may ask, and to give peace and calmness to one | England, in this cause, and trusted that when they came to be voters-if a war with England I have thus examined your solution of the dif- should ever again be agitated—their voices and ficulties in the case. In my next and closing their votes should be given against it, rememletter I shall consider the views of religion which | bering the deep and loving interest that the English Friends had taken in their intellectual and spiritual elevation.

Mr. Mitchell's speech was so mingled with anecdotes of interest as to personal efforts to supply the sufferings which he had himself witnessed in the South among the colored people, and of parties that he met in England, whose goods he had himself distributed to those about to perish, that it will forever live in the memory of the writer with the deepest interest.

All honor to Charlie Avery-long life to the Avery College—all honor to the English Friends, and to Friend Mitchell.

J. S. T.

REV. A. M. STEWART'S LETTERS-VII. San Francisco, May, 1868.

"The earth is the Lord's and the fulness thereof." Emmanuel created our world for the sons of men and as a place whereon to develope His redemptive work. The first command to the representative of our race after creation and blessing, has neither been withdrawn nor superseded: "Be fruitful and multiply, and replenish

MUCH YET TO BE OCCUPIED.

But a small portion of our earth has as yet been subdued and cultivated to its full capacity of fruitfulness for the sustenance of man and beast. This is, however, done as fast as the progressive interests of Christ's Kingdom demand. No mistakes are made by Him who holds the earth for an inheritance. Nations have arisen. been restrained, changed, removed or overthrown for one purpose—the interests of the Gospel.

THE BEST LAST.

That the best portions of our world should be eserved to the last for the untrammelled occupancy of man in his combined and highest development, was a policy to have been expected from the Ruler of the universe, who sees the end from the beginning and lays His plans accordingly. The world's vigorous, practical, advancing, Christian knowledge has for ages been embody ing itself in the sturdy Anglo-Saxon race. In its majestic westward march, over virgin territory, the energies of this dominant race have been developing and accumulating themselves, by the help of all the marvellous inventions of the past century; and these guided by the printing press, the Bible and a free Gospel. The countless acres of broad country, over which this western march of civilization has moved; have not been fully developed, nor are likely to be while the restless tide still rolls on.

A STOPPING PLACE.

This, of necessity, was demanded; and God, foreseeing the necessity, had it in readiness from the beginning. The regions beyond the almost boundless Pacific, where the human race had its origin, already overflow with effete peoples. At the shore of this great sea the human tide must stay, and when sufficiently accumulated roll back over the course it came with a beneficent flood of wealth, intelligence, energy and Christian greatness. Long before civilized foot had trodden the Pacific coast, had a Christian geographer, with the map of the world in his hand, stood on the shore of this greatest sea, somewhere in the north temperate zone, his inevitable conclusion must have been: That somewhere here will be demanded in future ages a harbor and place for a city to accommodate an untold amount of commerce and human interests. God had it ready, and so distinctly marked as to allow no dispute about the locality when needed. For a thousand miles along our western coast there is no harbor or inlet for vessels save one; and it is in the right place and the best also in the world,-

THE GOLDEN GATE.

fancifully so called, being the water entrance to the gold fields of the Pacific slope. For more than 3,000 miles from Panama, our vessel glided over the sea and in sight of the coast, until at length her prow was turned eastward and we steamed into the Golden Gate—a deep channel, a mile wide and five miles long; skirted on each side by high, bare, rugged hills. Through the channel the Bay of San Francisco is reached; as you enter, and in front, about eight miles across; and opening to your right and left about fifty miles in its entire length. The bay is surrounded by a low range of bare mountains in some places jutting down to the water's edge; in others receding and leaving a mile or more of level land. A wharfage can be built entirely around this large bosom of water a hundred miles in extent; sufficient to moor in safety the world's navies.

THE CITY.

On what part of the bay a city should be built, when commenced, was perhaps a matter of accident or of caprice. San Francisco seems to be built on the most difficult and uninviting pari of the great harbor. Close to your right hand as you enter from the straits, and with high drifting sand hills between it and the ocean, itself on a score of peaked hills and sand banks, nestles

Here we are, Mr. Editor, at length in safet and roomed at the Occidental, contesting in the magnificence of its accommodations with the Continental or St. Nicholas; here, in the place

"Then are they glad, because they may be quiet. So He bringeth them into their desired haven. Oh, that men should praise the lord

A. M. STEWART.