

**CHRISTIANITY APPLIED
TO OUR CIVIL AND
SOCIAL RELATIONS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649532261

Christianity Applied to Our Civil and Social Relations by Hubbard Winslow

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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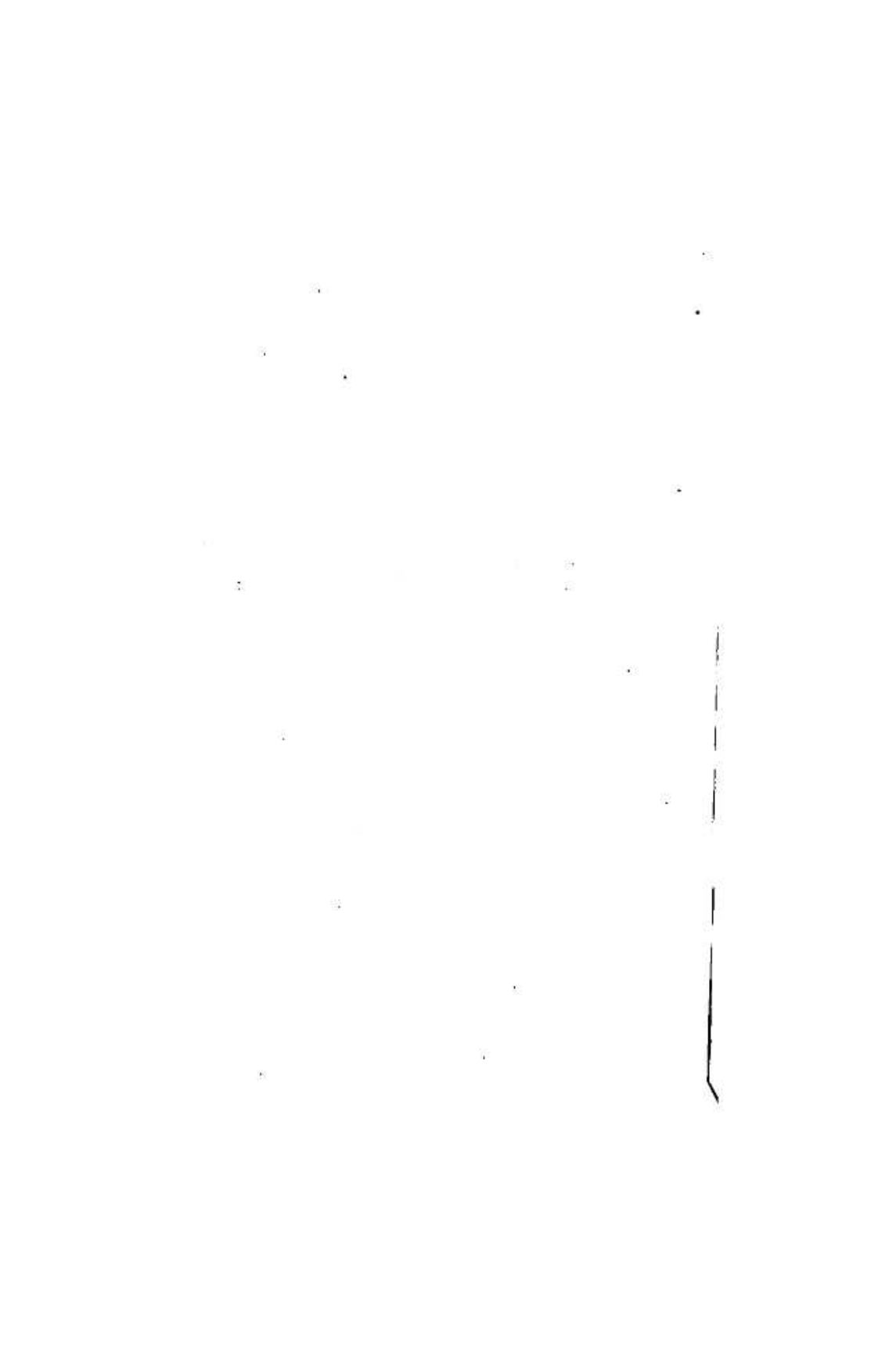
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BOSTON:
PUBLISHED BY WILLIAM PEIRCE,
No. 9, Cornhill.

PRESS OF WEBSTER AND SOUTHARD.
1835.

PREFACE.

The following discourses are not a connected series, though all of them aim at the same principle. As they touch upon subjects of agitating interest, and have occasioned severe strictures, it is thought best to give them to the public in their original form. The author has a high esteem for many who differ from him respecting the most Christian way of treating certain subjects tending to alienations in church and state, especially masonry and slavery. But it is hoped that we all have in view the same good object; let us then speak out our views freely and in love. Now that the excitement of the moment is over, if, on reading and calmly pondering the sentiments of these discourses, any Christian brethren are justly grieved or offended, none will more regret it than the author, by whom, with fervent prayer for the divine blessing upon them, they are presented to THE PUBLIC.



SERMON I.

THE CHRISTIAN WAY TO PROMOTE LIBERTY AND UNION
IN CHURCH AND STATE.

A Discourse preached in Bowdoin Street Church, on the Sabbath contiguous to the 4th of July, 1835.

2 COR. 3: 17. Where the Spirit of the Lord is, there is liberty.

JOHN 17: 21. That they all may be one.

Standing on a national summit, to which we have been elevated by an unparalleled combination of propitious events, we cast a solicitous eye to the future. Beholding this vast empire, stretching from sea to sea and from the burning to the frigid zone, its hundreds of lofty mountains, spacious valleys, majestic rivers, already impressed by the footsteps and yielding to the skill of civilized man; its forests melting rapidly away, and the wilderness everywhere beginning to bud and blossom as the rose; towns, villages, cities, springing up like enchantment on every side; enterprise unequalled, and wealth rolling in like a flood; liberty and abundance, simultaneous gladness and dancing in

twelve million hearts ; who can forbear to inquire, What is to be the end of all this? This nation, destined if it survives to be the greatest and mightiest on the globe, is it to be united, permanent, pious, happy, the grand asylum of unabused freedom, the light and joy of the world? Will that sun rise as bright on our children, as this day it rose on us? Do not those sins which offend God and ruin men and nations, exist among us? And do no portentous signs in the far heavens, no sullen murmurs beneath, no trembling at the basis of religious institutions and constitutional rights, no agitation of heated, impatient elements, admonish us of approaching tempest, earthquake, revolution, ruin?

Yet far be it from me to forbode evil. Rather would I endeavor to point out the means of averting it. I purpose to speak of LIBERTY AND UNION both in church and state. To unfold the means of their perfection and perpetuity, this is my object. May the spirit of the Highest overshadow, pervade, inspire us ; what is ignorant, instruct ; what is dark, enlighten ; energize what is feeble ; dispel all blinding passion and prejudice ; animate every mind with heaven's richest gift, a pure and ardent love of truth, of God, of man.

My desire is to reach a PRINCIPLE. I am not unapprised of the danger of hasty generalization ; but if it be characteristic of impetuous narrow minded-

ness, on slender bases to establish sweeping principles, and push them to extremities, not less does it betray mental feebleness and inefficiency, forever to wander in a wilderness of facts, resolving them into no common principle of unity, order, design. If we must generalize with caution, still must we do it; if, in pursuing a great principle, we should make haste slowly, still should we make sufficient despatch to overtake it at last. It is nature. The entire universe, physical and moral, is governed by laws few and simple. In proof of this, observe that the progress of all science towards perfection is marked by a resolution of isolated facts into general principles. Out of multitudinous chaos and darkness, gradually emerge order and light. In the physical sciences, what worlds of individual facts; what libraries to contain them. Ascend to general principles and ultimately you arrive, it is believed, at one generic law which regulates the whole. So also in the science of morals. Volumes suffice not for all the laws; yet are they comprehended in a single sentence, almost in a single word.

My principle is this, that the **SPiRiT OF THE GOSPEL** is alone adequate to perfect and perpetuate all genuine liberty and union, both in church and state. Let me first define terms. By the spirit of the gospel, I mean **BENEVOLENCE**, sincere and universal. It seeks the best interests of all men, temporal and eternal. It is the essential fulfilling of that divine