But, in the still and ghostly midnight hour, From each intruding eye and ear set free, I still may shed the bitter, hopeless tear, Nor fear the babbling of the earless walls. I to myself may say,—I die, I die; Elizabeth, unfriended and alone, So die as thou hast lived, alone, but queenlike.

The transcendentalists do not err in excess but in defect; if I understand the case. They do not hold wild dreams for realities; the vision is deeper, broader, more spiritual than they have seen. They do not believe with too strong faith; their faith is too dim of sight, too feeble of grasp, too wanting in certainty. I regret that they should ever seem to undervalue the Scriptures. For those scriptures have flowed out of the same spirit which is in every pure heart; and I would have the one spirit recognize and respond to itself under all the multiform shapes of word, of deed, of faith, of love, of thought, of affection, in which it is enrobed; just as that spirit in us recognizes and responds to itself now in the gloom of winter, now in the cheer of summer, now in the bloom of spring, now in the maturity of autumn; and in all the endless varieties of each.”

Hold fast, I beseech you, to the resolution to wait for light from the Lord. Go not to men for a creed, faint not, but be of good courage. The darkness is only for a season. We must be willing to carry the Lord’s time in the wilderness, if we would enter the Promised Land. The pure saints that I have ever known were long, very long, in darkness and in doubt. Even when they had firm faith, they were long without feeling what they believed in. One told me he was two years in chaotic darkness, without an inch of firm ground to stand upon, watching for the daypring from on high, and after this long probation it shone upon his path, and he has walked by its light for years. Do not fear or regret your isolation from men, your difference from all around you. It is often necessary to the enlargement of the soul that it should thus dwell alone for a season, and when the mystical union of God and man shall be completely developed, and you feel yourself newly born a child of light, one of the sons of God, you will also feel new ties to your fellow men; you will love them all in God, and each will be to you whatever their state will permit them to be.

It is very interesting to me to see, as I do, all around me here, the essential doctrines of the Quakers revived, modified, stripped of all that puritanism and sectarianism had heaped upon them, and made the foundation of an intellectual philosophy, that is illuminating the finest minds and reaches the wants of the least cultivated. The more I reflect upon the Quakers, the more I admire the early ones, and am surprised at their being so far in advance of their age, but they have educated the world till it is now able to go beyond those teachers.

“Spiritual growth, which they considered at variance with intellectual culture, is now wedded to it, and man’s whole nature is advanced. The intellectual had so lorded it over the moral, that much one-sided culture was requisite to make things even. I remember when your intellect was all in all, and the growth of the moral sense came after. It has now taken its proper place in your mind, and the intellect appears for a time prostrate, but in due season both will go on harmoniously, and you will be a perfect man. If you suffer more than many before coming into the light, it is because your character is deeper and your happy enlargement will be proportioned to it.”
The identity, which the writer of this letter finds between the speculative opinions of serious persons at the present moment and those entertained by the first Quakers, is indeed so striking as to have drawn a very general attention of late years to the history of that sect. Of course, in proportion to the depth of the experience, will be its independence on time and circumstances, yet one can hardly read George Fox’s Journal, Sewell’s History of the Quakers, without many a rising of joyful surprise at the correspondence of facts and expressions to states of thought and feeling, with which we are very familiar. The writer justly remarks the equal adaptation of the philosophy in question “to the finest minds, and to the least cultivated.” And so we add in regard to these works, that quite apart from the pleasure of reading modern history in old books, the reader will find another reward in the abundant illustration they furnish to the fact, that wherever the religious enthusiasm makes its appearance, it supplies the place of poetry and philosophy and of learned discipline, and inspires by itself the same vastness of thinking; so that in learning the religious experiences of a strong but untaught mind, you seem to have suggested to turn all the sects of the philosophers.

We seize the occasion to adorn our pages with the dying speech of James Naylor, one of the companions of Fox, who had previously been for eight years a common soldier in the army. Its least service will be to show how far the religious sentiment could exalt the thinking and purify the language of the most uneducated men.

“There is a spirit which I feel,” said James Naylor a few hours before his death, “that delights to do no evil, nor to avenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. It is hope to outlive all wrath and contention, and to weary out all exultation and cruelty, of whatever is of a nature contrary to itself. It seeks to the end of all temptations. As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed, it bears it; for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned, and it takes its kingdom with entreaty, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never repined, but through suffering; for with the world’s joy it is murdered. I found it alone being formed; I have fellowship therein with them who lied in dens and desolate places of the earth, who through death obtained this resurrection and eternal holy life.”

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NOTICES OF RECENT PUBLICATIONS.

**PLAN OF SALVATION.**

This book is brought forward in a somewhat peculiar manner. Its author conceals his name, and declares that even his personal friends will not probably be able to detect him. He professes to believe that the method of inquiry pursued in this book is the only one which can satisfy any intelligent inquirer of the Divine origin of the Christian religion; and that no other treatise which he is acquainted with contains such a course of reasoning. “A very small edition has been published. There is one class of men into whose hands the author is not desirous that the book should immediately fall. Some copies will be distributed, and a few placed in the bookstores for sale. Should any be sold at the price asked for them, a portion of the money will be devoted to advance the interests of evangelical Christianity.” The book is dedicated to Dr. William E. Channing, and the author modestly intimates his hope that it may have the effect of converting his to the truth.

The work, thus introduced to us, we have read with attention. We find in it considerable power of intellect, but much narrowness, many acute thoughts, but no large or profound views. We should like to change the name of the book, and call it “An argument to show the adaptation of revealed religion to some parts of man’s nature and circumstances.” It contains very little philosophy, and its logic even is often weak, and rather plausible than convincing. It is a lawyer-like attempt at demonstrating certain points, having both the merits and the faults of special pleading.

The substance of the argument may be thus stated.

“Take man as he is, with his present nature and circumstances, and the mode of operation ascribed to God in the Old and New Testaments is the only one by which he could be saved from sin and misery. The religion of the Bible is therefore worthy of God.” Or, to state it syllogistically, the argument stands thus.

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**PHILOSOPHY OF THE PLAN OF SALVATION. A BOOK FOR THE TIMES.**

BY AN AMERICAN CITIZEN. Cupitmus enim intelligere quid sit et esse, quae ilia veritate et pietate, etiam altera erga Deum habeat conjunctam. -- SADOLET.

New York: Published for the Author. 1841.