

Either first copy of the discourse in
the original - for which, another was made -

Μέγας ἐν ἑνὶ διαλογῷ ἀνθρώπων.

Surely each man walketh in a vain shew

Vanitas in imagine pertransit homo. } Psalm 39. 6

surely every man is vanity - " " "

For what is your life it is even a vapor that appeareth
for a little time & then vanisheth away. Jas. 1. 10

We look ^{not} at the things which are seen but at the
things which are ~~are~~ not seen - the former are temporal
the latter - eternal. 2 Cor 11. 18.

Man is like vanity, his days are as a shadow that
passeth away - Ps. 144 - 4

The remaining of the things shaken (the things made) that themselves
cannot be shaken may remain. Heb. 12 27

[The things which are seen, & the things unseen, the things seen temporal
the things unseen eternal. 2 Cor. 4. 18.

A great deal has been written and spoken about the
vanity of this life, about its shortness & its disappointing
unsatisfactory character, both by sacred and profane
writers, and we hear too, very often much said respect-
ing the great battle of life, & the realities, of which
which must be encountered, by the young man when
he must go forth and take part in its active duties
hard work and busy scenes - The drilling he has to
go through is often, taken by itself, a mere sham
though essential to proper qualification for the
business of life - What is there more unreal, more tri-
fling, than the drill a soldier has to go through, his
handling his musket, his going through the forms of load-
ing, of aiming, of firing, of ~~and~~ changing when there
is nothing to charge against, & retreating when there
is nothing to retreat from. - But how necessary
all this to the training of the soldier, in order

that he may be prepared for the reality. — Perhaps we may find that there is if we may so speak, more shame, that is not the word exactly — more of the unreal the unsubstantial, of the meaningless, taken per se, in the whole of this life, in all the relations of this life, in all the work of this life, than we anticipated, all of which however has a bearing on a life another life to which this life is but an introduction.

Each man walks in a vain show — The great poet has said all the world is a stage & the men & women but players — No person expects to find any reality in a theatrical exhibition, the scenery is all sham — painted board & canvas presenting to the eye the appearance of woods and water & sky & mountains &c &c — The characters, are not what they seem to be, there may be a king, & courtiers & knights, & combatants & feasts &c &c who are not kings nor courtiers nor knights — but when the play is over all ~~and~~ the distinction in the characters ceases. The play has assumed its end, done something to the benefit of the actors & amused the audience — The actors return we may say after the play is over to the realities of life. — So in life — our parts are assigned us, if well done — we receive the plaudits of the cloud of witnesses, if by our presumption or our folly, we do not act well our part, whether it be high or low, then when the reality of the eternal world, after the performance of the ~~part~~ into which the actor is ushered, he receives his appropriate reward. —

In the theatre I suppose the manager assigns the parts.
Some poor fellow not perhaps pleased with his part, gets
drunk & refuses to perform - he is kicked out into a
place of outer darkness where there is gnashing of teeth,
but every one says it served him right, so in the great
drama of life - how often do we see men, with fine talents
distracted in the sphere in which they are placed, running
themselves into strong drink, or refusing to do their duty
driven far among men, we may say, to the level of beasts,
& when their time is up, ^{but} when not when their part is played
~~Does~~ justice require that they should receive the rewards
of good & faithful servants? - justice drives them to
outer darkness where there is weeping & gnashing of teeth.

Perhaps a good way to deal with it is to banish all thoughts
of with respect to evil in the world, & take that word as it is
many do this, - eat & drink for awhile thus may -

sometimes cities are buried by volcanic eruptions - Sometimes
storms as last year in the bay of Bengal, drive the waters
over the land, & drown thousands of human beings - hun-
dreds are destroyed by shipwrecks, & other disasters, how
uncertain is life! in this world which is so often regarded
as the very emblem of stability & firmness. -

Let us look at the bodies we have, by which we are put
in communication with the material world - they are
often called frail & perishing - & most appropriately -
look at them, in their best state, lasting ^{often} nearly a century,
to how many accidents exposed - How easy to let the
spirit free from its clay trament, how many myriads
die in infancy - how many, by diseases contracted through
ignorance of the laws of health, or through carelessness -
how many in spite of all care, by accidents over which
they have no control, - by infection, by contagion -
how many by intemperance - we often wonder, when
we reflect how easy it is to destroy life, & at the wonderfully
& fearfully complicated structure of the body, that the
race of man has not long since become extinct. -

This body, as all know, is constantly undergoing change
strictly speaking not the same in two consecutive instants
like the flame of candle, ~~in a constant state of change~~,
^{nourished} ~~living~~ as it were on the fat - & supported by the sur-
rounding air ^{but liable to be extinguished at any moment - so} - Whether by accident or disease, a time
will always come, when the body must return to the
^{terrestrial particles} dust - & the spirit to God who gave it.

In relation to time How strangely vain our lives
seem to be, yet we cannot imagine it to be otherwise;
We have an idea of time by a succession of events, - if
the succession is broken to any one, as in cases of deep

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sleep or suspended animation time is annihilated, so that were we at death rendered unconscious, & at the end of a century a millennium become conscious, the intervening time would to us have no existence. — When time has past, whatever has been done becomes a fixed fact, God himself cannot change it, indicating how important it is to improve the present, so that the time part of our lives may be looked upon by us with complacency & not with regret. — Time when it has passed is gone forever — yesterday has no existence this morning has no existence, — the moment before the moment I speak has no existence, the future does not exist, the moment after commences the future — we exist in time, — pinched as it were between the two eternities. Memory broadens out our point of time as it were & gives us a sort of existence in the past, & hope & expectations, looks with feelings of pleasure or of pain into the ^{dimly} uncreated future.

We are provided with ^{locality} senses, instruments by which in connection with the body we are put into a closer, & nicer relation to the surrounding world, than we could be with only the unlocalized sense of feeling distributed over the whole body. — an animal that can see & hear & smell is certainly in a higher relation to its environment than the worm with ~~out~~ ^{out} the powers of feeling & tasting & — with regard to the inferior animals, their senses are over their purposes perfectly — they furnish them in connection with other organs of their bodies, with all that is necessary for their well-being in life. — Not so with man, — We are not often aware, that our senses are deceivers — ~~while~~ they in general misrepresent what they present to the mind. ~~Then~~ Of all the organs

of sense the eye is usually regarded as the principal one
 By it we are put in communication with the distant
 outside world, we touch as it were the heavens themselves
 it gives man a sort of omnipresence - he sees the
 earth at his feet, & in an instant he puts himself in com-
 munication with the distant stars of the heavens - By it
 he recognizes his friends & acquaintances - and holds com-
 munion with those who are far off, by means of
 letters - By it he directs his path by day, & by night.
 But after all, what does the eye cause us to perceive?
 Answer Different shades of color - Bishop Berkeley says
 that this is the case, & we believe he is right. A painted
 sphere or ball might be painted so skillfully that
 a little distance it could not be distinguished from the
 real sphere. A Grecian painter painted grapes so natu-
 rally that the birds pecked at them - there might be
 a hole and a black spot on closed door opening into
 a dark room, and at a little distance we could not
 tell which was the hole & which the spot - It is only
 by light & shade that the eye enables us to grasp
 whether thing we look at be flat or solid, & of what
 shape it is, ^{of what size it is or} ^{but light & shade are not the body} or even where it is - we must continually
 correct the erroneous impressions we get from the eye.
 by our judgments, & these judgments do not belong to the material
 world. - When we look at a man not very far off
 from us, we see him as we would say of a certain size
 5 or 6 feet perhaps - if he moves off twice as far he
 appears to the eye only half his former size - but the man
 has not changed by this movement - we are not aware
 that we are thus deceived - When objects are at a great
 distance & particularly if inaccessible we can see

or feel this deception more clearly - thus the sun & moon in the heavens appear to be the same size, but if we had them close together, the moon but a very small body in comparison with the sun, - & then we said that the eye took notice of only of ^{light & shade} ~~light~~ & shade, of color, what is color? Suppose there was no eye to see would there be any color? - Would there be any light? perhaps we should say that there would be neither, though the cause of what we call light & color would still remain, & then might be called light & color, though hardly properly, for there are after all only peculiar ways in which the mind is affected by certain motions, and no person can tell whether he sees things as they are or whether ~~the same as~~ another person, if we could look through another's eyes, the whole appearance as to color, light, & shade, might be altogether different, some persons have lived a long time, & never discovered that they were what is called color blind - the celebrated Dr. J. Stewart ^{he had lived many years without knowing his defect.} could not distinguish between the red color of a cherry and the green leaves surrounding it. - So the ear also deceives us - Sometimes we hear a sound in one direction, when we soon find out that it is in another - we sometimes mistake a slight sound near us for some great noise at a distance - A skillful person playing on musical instrument, will make us believe we hear a band of music receding or approaching - The ventriloquist can make by his imitation of sound causes to hear sounds from rooms above or below us or outside of the house - & after all what is this sound we hear - it is a strange & complicated affection of the mind caused by waves or pulses of the elastic air around us, when agitated in some peculiar way - these waves of different

lengths causing a rythmical corresponding movement in
 the ear, which ~~a~~ divine wisdom has made and contrived for
 the purpose of receiving them, for the purpose of giving the
 spiritual part of man another attachment with the material
 world, by which he can be warned of danger, delighted
 with sweet sounds, & learn the desires and wants of others.
 We are liable to be deceived by both the eye & the ear,
 and with neither organ, are we actually made cogni-
 zant of the reality around us - all these organs do is to
 convey certain movements to the brain or to some part of it,
 which it has learned somehow or other to interpret, as con-
 veying a representation of something outside of ourselves.
 We have often referred to this fact, which all admit &
 at least no one of any education doubts, that we are at
 this moment shooting along in space, at a rate which
 would make a locomotive's rate a snail's pace com-
 pared with it. - We see the sun rise & set - but it does
 not rise or set, it remains all the time in the same place.
 it looks as if it were, as person said to me ^{not} long ago, just
 about two feet through, - we look at the stars almost above
 our heads, & fancy to ourselves, that if they were to descend
 in straightline they would fall on the ground a few feet from
 us, - now all these things ~~are~~ and many others we
 might mention we know to be delusions, appearances only,
 not real - any one who has studied astronomy, will feel
 as sure that he is thus deceived by his senses, as that he
 exists, he knows that the earth moves around its axis
 and in its orbit - ~~he~~ about the sun, he knows that it
 would take many world such as this we live upon to make
 the sun - he knows that the stars are at an inconceivably great
 distance - with regard to others, though they cannot speak

There is another unreality, which we should not forget to mention - which plays a most important part in our existence in this world, one too of the most arbitrary nature, one altogether conventional, one which has no natural connection whatever with the things or circumstances about us, but so necessary that we doubt much, whether we could carry on any continuous train of thought without it. this is articulate speech - language - What are words - words pronounced - they are sounds or a combination of sounds - and what are sounds, we have already said, they are certain affections of the mind produced by certain vibratory movements of the air through the organ of hearing - here it is true there seems to be a physical connection between mind & the air - but, can any one tell why one class of men, call a tree e.g. a tree, or another call it arbre & another baum, - & in old times the Romans called it arbor & the Greeks δένδρον, - the Israelites עץ etc? - ~~why~~ any of these ways of calling it, is good enough, - but what relation is there between any of these sounds & the thing signified, one would have thought that if all men had sprung from a common stock, all would have used the same word to represent so common a thing & certainly it would be hard to see any reason for making a change. - We have in language a fine instance of symbolism which has in more ways than one played a very important part in the affairs of men. The same may be said with respect to written language as to spoken - in the written word we have addressed to the eye certain characters or combinations of characters, which have no natural relation whatever to the thing or thought they

arbitrarily represent. All emblems, badges of distinction
flags of nations, are of the same nature - in which some
marks, or representations of natural objects, in ~~between~~ in
which there may be some fancied resemblance to the thing
symbolized, or some real or imaginary connection -
The lion e.g. - is taken as the emblem of strength, ^{& of Great Britain} - the
lamb of innocence and meekness. The stars & stripes
of the ~~the~~ national flag - are the emblem of the nation.
The cross is taken as the symbol of the ~~the~~ Christian religion
the crescent of the Mohammedan - every society has
its badge, into its cabalistic symbols, - from the very
nature of man, from the very fact that he is a compound
being - composed as it were of matter & spirit - he is
disposed to symbolize, represent things not belonging
to the physical world, ~~by~~ pure conceptions of the mind
or affections of the mind, by signs, images, & figures drawn
from the material world. Thus we represent youth by
~~season of the~~ the spring time of the year, - Old age
by winter - Knowledge by light - ignorance by the
darkness - Kindness by warmth - warm heartedness
the opposite disposition, by coldness & justice even
handed justice by the sea god blindfolded goddess, with
the sword in one hand, & ~~just~~ the balance in the other
- Hope, we call the anchor of the soul & so in-
corporated with our modes of thought, with all our inter-
course with one another, by language, which is as usual,
phrases essentially symbolic, that we almost altogether
lose sight of the figurative character of these symbols
and regard them as realities & While Religion is al-
together an affair of the heart - there it is, strictly
speaking, it has nothing to do with the heart - the

the heart is nothing but a hydraulic machine by which the blood is caused to circulate, & religion has nothing to do with it, ^{religion} it belongs to the spiritual man - in religion we say, ~~now~~ in so far as it exists in communities, as far as it binds together classes of men, we have very much of this symbolism. While religion is or ought to be the one thing - the same way where we find it manifesting itself in many different ways. Man endowed with a rational soul, cannot help believing in an intelligent spirit which rules over all, the only possible atheists, are ^{the} brutes, which are not endowed with rational souls - which have not sense enough to see around them every where the footprints of the Creator, & shall we say it, a class of modern scientists, who by their wisdom know no God, who can conceive, the rational soul, as an aggregation of irrational & senseless atoms - We laugh sometimes at the Polytheism of the heathens who had divided the universe among many Gods - What are we to think of the so called scientists who endow atoms with psychic forces, and make an unintelligent something they call Nature from the cooperation of this multitude of atoms. -

In the religion of the ^{ancient} Jews there was much that was symbolic - but is it not a remarkable how they guarded against the error into which all nations fell, with respect to the supreme being through their sensual & symbolic representations of their Gods. - With them God was a spirit whom the heavens of heavens could not contain - a being whom no one could see - It is true that there was a special manifestation of the Deity in the shekinah, & in the pillar of cloud & fire