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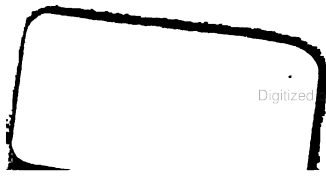
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Truth and Progress.



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FREEWILL BAPTIST QUARTERLY.

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ART. I.—THE RELATION OF THE GOSPEL TO MAN'S
INTELLECTUAL AND PRACTICAL LIFE.*

“ And he said unto them, Go ye into all the world, and preach the gospel to every creature.” Mark xvi. 15.

The last days of the Lord Jesus upon earth were the beginning of new hope for humanity. The great crisis of the world was passed. Man had done his worst for his own condemnation and ruin. The Messiah had come to the chosen people of God, and had been rejected as a blasphemer and a usurper. The form of perfect virtue and wisdom had appeared before the eyes of men, and mankind had not glowed with the love of it, but delivered Him in whose life it was enshrined to a cruel and shameful death. The hour and power of darkness had overshadowed the world. But across this brooding and palpable gloom, the rays of a new morning dawned. The rejected and crucified One came forth from the sepulchre of death, and all was changed. The conflict that terminated in seeming defeat upon the brow of Calvary, was turned into manifest victory by the appearance of the risen Lord. The disheartened

* A SERMON delivered on June 21st, 1865, at Circus Chapel, Birmingham, before the Ninety-sixth Annual Association of the New Connexion of General Baptists, by Thomas Goadby, B. A., of Commercial-Road Chapel, London.

and scattered disciples were re-united and re-assured. The Master still lived. The heart that had been broken with grief and suffering, and pierced by human scorn, still glowed and throbbed with love and tenderness for man. The lips that had spoken words of wisdom and grace to the few that were near, gave utterance now to words of blessing and hope for the many that were afar off. The life that was given for sin, and taken by sinners, was resumed to destroy the power of sin, and transform the spirit of a sinful world. So that from this point is a new beginning of hope for mankind. Nor can we leave out of view the thought that in no sense does man owe this hope to himself. Jew and Gentile were each concerned in the rejection of Christ; and God, according to his eternal purpose, overruled the blind malice of the one, and the proud self-seeking and indifference of the other, for the possible salvation of both. The whole world is now to hear the good news of God's grace published upon the basis of those dark and mysterious scenes. To every creature is the word of life, the gospel of salvation, sent.

Never before was a charge so momentous committed to any band of men. The issues hanging upon the fulfilment of it involved the future of the world, the hope and destiny of the human race. The work of the eleven apostles was to bear to sinful and sorrowing man a message of redemption and recovery from Him who made the worlds. Their duty was clear yet grand; their field of labor definite, yet well-nigh immeasurable; and the promised results of their toil such as no human eye could scan, no human anticipation forecast. Possessing gifts and powers of a supernatural kind, speaking words instinct with new spirit and life, poor feeble fishermen though they were, it was not likely that anywhere they would be heard with steadily-maintained and long-continued indifference. With opposition and hatred, or with readiness and favor, their mission must certainly be regarded. And in no long space of time so it proved. Reinforced by the accession to their numbers of one of fervent and glowing spirit, whose gifts were commensurate with his zeal, their mighty works awakened the most torpid minds, and their teaching touched the thoughts and lives of men

on all sides. Everywhere—amid the hard legalism of the Jew, the dreamy mysticism of the Asiatic, the subtle philosophy of the Greek, the decaying virtue of the Roman, the leaven of their doctrine began to work. The soul of man kindled with new hope, the mind of man moved in a sphere of new thought, and the life of man assumed new beauty and grace. The story of eighteen eventful centuries attests the power that was with the first preachers of our faith, and with the truth and trust transmitted from them to all succeeding times.

Now what was binding from this commission upon the apostles remains in force upon their successors in all ages, and upon us who are the disciples and apostles of to-day. The gospel entrusted to us is still the hope of the world; and the preaching of it, amid all the varying phases of the world's life, the great need of humanity, and the great work of the church of Christ.

There is, and perhaps ever has been, among intelligent and devoted Christian men, agreement in the main upon this point. But in the presence of the progress of knowledge, the advancement of science, and the growth of social improvement, we may need to feel afresh the burden that is laid upon us, and the relation of our work to the prominent features of our age, and the whole circumference of human life. We cannot too much keep in view, in these days, the universality, the many-sidedness, the all-penetrating, and all-transforming power of the gospel we preach. To limit it, as from our professional Sabbath engagements we might be supposed to do, to the saving of men's souls at the end of life, and to this alone, would be to have an inadequate conception of its mission and aim. It would involve a narrow and circumscribed view of the evils that flow from sin, and the blessings that result from its destruction. It would imply an imperfect apprehension of salvation, which is the redemption of the whole man, and must begin here to be perfected hereafter. And what is not less important for heralds of the good news to remember, it would deprive our message of much of its human interest and attractiveness. Say what we may about it, men are busy seeking to gain this world, and will not feel drawn to a gospel which proffers to them only

the promise of the next; men are active in securing the development of mind, and its triumphs over nature, and will not readily turn to listen to a gospel which has no message to the man of science, and no quickening or regulative power in the growth and culture of the intellect. Moreover, we cannot fulfil this divine charge as the apostles fulfilled it, if there is in us or our churches, any lack of deep conviction as to the needfulness of our mission in our own time, and its adaptation to every circumstance and feature of our life. If we would open our mouth boldly to make known the gospel, there must be no distrust of it of any kind; no thought of it as effete or superseded; no under-estimate or inadequate conception of it, as having nothing of broad universal work to do in the world. There must be no continual speaking of it apologetically, or hesitatingly, as if it were some humble or subordinate agency in human progress; no thrusting it aside, or allowing it to be thrust aside, to make way for human wisdom and human inventions and devices. If the gospel cannot stand before the progress of the intellect, if the gospel can be dispensed with in our practical every-day life in the progress of man, then let us have no fond, affectionate, but skeptical apologies for it, let it be given up, let it be abandoned, let it be numbered among the dreams and superstitions of antiquity, and take its place in the limbo of exploded forces with the worn-out religions of the world. That cannot be the masterpiece of the Author of reason which will not bear the most searching scrutiny of the human reason He has created. That cannot be the Divine remedy for sin which leaves the effects of sin upon the mind and life untouched, or to be removed by some secular, and, possibly, godless power. That cannot save us in the next world that is utterly unequal to save us in this.

But such is not our view of the glorious gospel committed to our trust. We believe its range and issues to be as far-reaching as the ruin consequent upon the fall. We regard it as the remedial agency for the perfecting of man's condition in this world, as well as for the securing of his complete blessedness and joy in the next. We hold, with St. Paul, that it hath the "promise of the life that now is, and of that which is to come."

We maintain that it has everything to hope, and nothing to fear, from the progress of knowledge; that it is always in advance of us, and has a distinct and important bearing upon the whole complex and manifold life of man. I would take, therefore, the commission of our Lord, as suggesting a broad and general view of our work, and would urge an intelligent and fearless setting forth of the gospel, not simply upon the ground of its adaptation to our spiritual need, but also upon the ground of its relation to the intellectual and practical life of our race. In view of the restless activity and endless perplexities of our time, I would ask you to consider afresh our great and solemn charge, and to hear the Master's voice, loud and clear, above all the turmoil and strife of earth, saying, "Go ye into all the world, and preach the gospel to every creature."

THE RELATION OF THE GOSPEL TO MAN'S INTELLECTUAL LIFE.

In the first place, the work with which the commission of our Lord charges us, has a special bearing upon the intellectual life of man. The distinguishing mark of man is mind. From all material things, and from all living and sentient creatures around him, this endowment separates him by a vast and impassable interval. Call it by what name we may, intellect, reason, understanding, it is by this gift he is crowned lord of this lower creation. "On earth there is nothing great but man, in man there is nothing great but mind." This is that vision and faculty divine, that breath of the inspiration of the Almighty, that beam from the eternal fountain of effulgence, that principle of spontaneous energy and power by which man is made a living soul, and bears the image of the living God. But this regal gift is in the sphere of law; and one of the laws of mind is that exercise and discipline are essential to its unfolding and strength. To inquire, to think, to reason, to reflect, is intellectual life. To suffer the faculties of the mind to lie dormant, to make them only the servants of the lower nature, to repress their activity and restrain their growth by bondage to custom, to authority, to prescription, is to forfeit our manhood, and pass by rapid steps to intellectual death. Free and unrestricted thought is the atmosphere in which alone the human mind

can unfold its latent energies and power—can live, and move, and have its being. It is important to consider, then, in the outset, the relation of the gospel to this primary law of intellect, this essential element of our mental life and growth.

FREE INQUIRY.

The gospel we are charged to preach fairly meets the demand and fully satisfies the claims of earnest free inquiry. There is something very significant of this in the period when the great commission of our Lord was given. For four thousand years or more the human race had existed. It was the fulness of times, the early manhood of the world. On all sides intellectual forces were or had been at work. The mind of man was awake and struggling to assert its supremacy and power. The heralds of the cross, in fulfilment of their trust, must speak in the presence of men who were, in many respects, representative of men of past and coming times. Nature and human consciousness had been interrogated in the search after wisdom and truth. The relations of the soul to the unseen, the relation of man to man, the distinctions of right and wrong, of good and evil, the end of human life and the ground of human duty, had been considered and discussed. Man had sought the Lord if haply he might feel after him and find him. In the providence of God there were at once a prepared field for the progress of the gospel, and a proved necessity for its provision. The Roman legions had extended their conquests over the known world; and the highways, beaten by their steady march, the footsteps of apostles might traverse. Divine truth had been communicated directly but to one people. One race only out of many had been selected as the heirs of the promise, the custodians of early revelation, and the chosen people of God. From out their midst the Saviour desired of all nations was to be given to mankind. Though this favored race dwelt in the very centre of the old world, only faint rays of the light it possessed penetrated the surrounding darkness. It was scarcely likely that, through the thick strata of prejudice which the nations of the earth piled up between themselves and the Jews, much religious truth could find its way. So the whole world,

excepting one nation, was left to itself—not, however, without a witness of God. He still blessed them, did them good, gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness. He still spoke, and not inaudibly, in the calm voice of conscience, and the yearning cry of the soul after a Divine Helper. But the world was left free to search after truth, free to seek its own recovery, free to find, if possible, its own path of redemption, without any special revelation from Heaven. The result was explicit and decisive. In the effort to work out his own regeneration, man signally and confessedly failed. No more complete failure is recorded in history.

There had been three great eras, not chronologically distinct and apart, but clearly recognizable in the course of events, and the main directions of the human mind. The first was an era of force, when the great powers of nature and the animal world were deified and worshipped. Of this period we have a record still preserved in the pyramids and temples and colossal statues of Egypt, in the human-headed, eagle-winged bulls of Nineveh, and the various forms still lingering of Assyrian and oriental idolatry. Herein man rose not above himself, but fell lower than he had been before. His moral sense was blunted and destroyed; his foolish heart was darkened; worshipping at first the powers of nature and the symbols of living energy, he at length bows down before graven forms of monstrous hideousness, and images of the very beasts of the field. The worshipper grew like the gods he worshipped, plunged from bad to worse. He “changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things. Wherefore God also gave him up to uncleanness through the lusts of his own heart, to dishonor his own body; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator who is blessed forever.” There was also an era of intellectual culture and refinement, finding its highest and best representative in the Greek race. No people has carried the development and training of the mind to a higher degree than did the Greeks. Their language is the subtlest, most flexible,

most plastic tongue that was ever spoken upon the earth. Their orators declaimed in strains of eloquence that are models of composition to this day. Their poets sung in burning words that glow, after so many centuries, with living fire. Their statesmen, generals, rulers, were wise above most men in the wisdom of this world, and conspicuous by great force of character, and they performed heroic deeds which yet ring through the trumpet of fame. Their philosophers penetrated and disclosed the secrets of mind, and the mystic teachings of the universe, with a keenness of thought, and a vigor of intellect, that have never been surpassed. But the end of all was failure. No way of redemption for man was found. The people corrupted their way, despising the philosopher. The philosopher drew himself apart from the people, and had but little in common with them. Wisdom and high culture were for the few; the many were unsusceptible of a higher life. Nor could philosophy itself climb up to the Infinite, or entirely emancipate its disciples from the trammels of superstition. The wisest of sages confessed himself foiled in his inquiries, and desired some god to come and clear away the darkness. The duty of man to subject the lower to the higher nature was felt, and to seek after that which is not an image and shadow of good, but which shall abide when all phantasies have disappeared; a dim hope of some future state of being was cherished; and a profound aspiration after the great central unity, the fountain of being, and goodness, and life. But the wisest utterance of philosophy was its confession of the need of revelation. The world by wisdom knew not God, could not find the Infinite Father, or the way of its own redemption. There was also an era of law and government; of law enforced by solemn sanctions, and government based upon domestic virtue, and culminating by its inherent strength into a vast universal empire. Here was no new religious problem proposed; but ideas of duty and right were presented with a clearness and distinctness not recognized before, and a stronger and more compact fabric for the state was upreared by the welding force of simplicity of manners, sternness of virtue, and the piety and purity of the household. But the conserving principle was wanting. There was yet no salt

in the State to preserve it from corruption. Prosperity brought luxury, and luxury decay. An historian who flourished at the time of the birth of our Lord, describes the gradual and at length precipitate decline of Roman virtue, and says of his own day, "We can neither endure our vices nor their remedies; the prevailing passion being to ruin ourselves, and destroy everything else." The Roman as well as the Greek was foiled in his research, but added to his failure a despair which the Greek would not confess. "What God is," said one of their later sages, "What God is—if indeed he be anything distinct from nature, it is beyond the compass of man's understanding to know. . . . Full of contradictions, man is the most wretched of creatures, since no other has wants transcending the bounds of its nature. Man is full of desires that reach to infinity and can never be satisfied. His nature is a lie, uniting the greatest poverty with the greatest pride. Amid such great evils, the chief good that God has bestowed on man, is the power of taking his own life." In that sublime philosophic despair, the lava of Vesuvius consumed him. It is not then by superstition, nor by philosophy, nor by power and might, that man's regeneration is to be wrought. The inquiry of four thousand years shows that man's redemption is not in himself, and at length goes up the counterpart of the apostle's cry in the earlier conflicts of his soul—"O wretched man that I am, who shall deliver me from this body of death?"

Now from the fact that in the wisdom of God these long eventful ages were suffered to elapse before the publication of grace and salvation to the world, something significant may be gathered of the relation of the gospel to free thought. Its mission is clearly neither to prevent nor to forestall inquiry, but to answer it,—to solve those great problems which human wisdom had confessed itself unable to solve, to supply those deep needs of our nature which human wisdom had proved itself unable to supply. It comes to extend the range and widen the horizon of human knowledge, to unveil the realm of spiritual truth to man's soul, to raise the mind into a higher and purer sphere of thought, and to lead its inquiries to a practical and successful issue. It comes to declare the fact of redemption in

Christ, and to teach the truth that radiates from the cross. It comes as the mighty power of God to man's complete and eternal salvation.

Nor is the spirit of inquiry precluded from further exercise by the form in which the gospel meets it; it is rather stimulated and quickened to new life. For the gospel rests upon an historic basis, the soundness of which we are called upon to determine. It appeals to evidences and testimony, the validity of which we are required to put to the proof. It makes known a plan of salvation, whose adaptation to our need we are bound to test. It calls to the exercise of faith, which is fully operative only as it is intelligent, and for the character of which we are answerable. It prescribes a course of life which is not a dead form, but an ever-varying experience of trial and discipline, in which there are to be growth, culture, progress, by the personal application and embodiment of principle. Moreover, it is chiefly by preaching that the gospel is to be diffused; and no preaching can be effective which does not awaken reflection and thought. Our Lord's ministry was a powerful stimulus to inquiry. He opens his mouth in parables, He utters dark sayings, like a seer of old. He rests his claim to be heard upon evidence that might be tested, but could not be gainsayed. He appeals to acknowledged sacred books and sacred teachers, to his own works, and words, and life; indeed his whole ministry is a strong impulse to thought. The apostles took the tone of their preaching from their Master. They persuade, they reason, they exhort. They appeal to testimony and evidence. They commend and provoke inquiry. The beloved disciple counsels the sifting of the pretensions of teachers. The bold and fervent fisherman of Bethsaida urges the rendering of a reason, to every one that asketh it, for the hope of the Christian life. The apostle of the nations courts discussion and inquiry in synagogues, in markets, in schools; he reasons of righteousness, temperance, and judgment to come; he seeks to commend himself to every man's conscience in the sight of God, and he gives to free inquiry its rule and law when he says—"Let every man be fully persuaded in his own mind." "Prove all things, hold fast that which is good." There is,

during long subsequent ages, a great falling away from the spirit and power of apostolic times. But in the quick and active life of that era that saw the revival of learning, and the dawning of a new day upon Europe, the preaching of the gospel plays a prominent part. The truth was not dead, but hidden, and had worked unseen to prepare for the glorious re-awakening, till, gathering strength from the resistance offered, it breaks forth in its own divine energy and might, and gives the one great impulse that shakes the world. It demands of Pope, Emperor, and Priest, the right of private judgment, freedom of conscience, liberty to inquire, liberty to think. It lifts up the loud, stern battle cry, that has rung through all after ages, and emblazons upon its banners the watchwords that have flashed through the gloom of time;—the rights of conscience and the supremacy of the word of God.

The wave of that impulse has not yet spent its force. We feel its power; we are in the midst of it to-day. Through every sphere of thought, in every department of knowledge, the quickened spirit runs. What errors, what extravagancies, what wild, reckless speculations, what aerial and fantastic dreams have arisen and been indulged under its influence, time would fail us to mention. The restless inquiry we observe, on all sides, both in the church and out of it, is the remote effect of the reformation. And it is to be met by the power which called it forth and gave it being and scope—the preaching of the gospel of Jesus Christ. This only can sustain it, direct it, make it useful. And free thought is the element the gospel most loves, the ally of its stern conflicts, and the pledge of its final triumph. It is a field for its operations white unto harvest. Where the mind is wide awake, where inquiry is keen and searching, where the basis of old faiths are proved and tested, the gospel breathes upon the heart its own child-like, reverent spirit, exerts a regulative power upon the mind, and offers a solid ground for faith. But there is yet a reactionary tendency to overcome. Free thought is as unwelcome as ever to cardinal and priest. It is maintained, that only the authority of an infallible Papal church can enable the faithful to stop the hurricane of free thinking, and double the stormy cape of the

future. There is yet ground to be broken up; there are sluggish souls to be quickened, enchained spirits to set free. "Go ye therefore, and preach the gospel" to every slave of priestcraft, to every seeker after truth, for it is the helper and friend, the quickener and guide of free inquiry.

THE INVENTIONS AND DISCOVERIES OF SCIENCE.

From the relation of the gospel to free thought, we pass, by an easy transition, to its relation to that scientific progress which will make our age memorable in all time. Our work and message bear upon this sphere of intellectual life, for the gospel receives new importance, and finds fresh facilities for diffusion, from the discoveries and inventions of science. The idea of an antagonism between science and the gospel is founded upon a mistake respecting the province of each. It is no part of the design of revelation, of which the gospel is the chief utterance, to unfold the principles of the science of nature. The universe is around us, its common ministries of beauty and service are readily available to all, and its secret forces and powers lie hid only to be discovered by the genius, and applied by the skill of man. Revelation is neither needed nor given to teach what man is himself endowed and qualified to discover. The absence in the word of God of any direct and authoritative dicta upon natural science, may be used as an argument in favor of its divine origin. The Author of human reason knows its power and range, and has left it itself to work out the problem of subjecting the forces of nature to the service of life. Nor can physical science furnish the laws of morality, the principles of spiritual culture, or the solution of the mystery of man's condition and destiny. The study of material things may help to illustrate and enforce, but can never discover spiritual truth, nor afford the means of redemption to souls. Science and the gospel are not, therefore, in antagonism; do not, when rightly viewed, come into direct collision with each other; for they move on different planes. The book of nature and the book of grace have not one and the same design; the later supposes the earlier revelation, interprets its religious significance, and adds to it a system of truth of another and a higher kind.

Yet science is most properly termed the handmaid of religion. It confirms the common faith in the being of God: It discloses everywhere the reign of law, and the presence of a lawgiver. It finds unvarying yet manifold types and forms of life, and carries us to Him whose archetypal thought is thus expressed. It is an endless commentary upon the Scripture, which says, "In the beginning God created the heaven and the earth." Throughout the measureless universe it calls us to mark the shining foot-prints of the Almighty, and bids us enlarge our conception of his wisdom, and goodness, and power. It takes us back into the cycles of past ages, and shows us a world creating and preparing, under the mighty hand of God, for the habitation of man. It reveals to the sight a succession of miracles of change and power as stupendous, if not as important, as those which the gospel reveals to faith; while, from the convulsions and upheavings of the first eras, it suggests a possible final catastrophe as overwhelming as that which inspired apostles have pictured, and guilty man has shuddered to realize. And conclusively does it establish, that in the material, no less than in the spiritual, world, there is a limit which inquiry cannot overpass, and a mystery which intellect cannot unravel. Most helpful, and contributive, too, is mechanical science to human recovery and progress. Side by side with the story of the gospel is the declaration of man's position in the world. He is made lord of this lower world, and all things are put under his feet. He is to replenish the earth and subdue it. By discovery and invention the conquest is achieved, the empire secured and maintained. The stormy winds and the rushing waves, earth, air, and fire, the transient vapor, the flashing fluid, and the impalpable light, are subjugated to his service, and grace, like splendid captives, his swelling triumph. His dominion is proclaimed and acknowledged in the achievements of science. The crown is placed upon his brow, the sceptre is put in his hand, and he reigns over the kingdom upon whose throne he is anointed to sit.

On the other hand, if science is the handmaid of religion, religion in its turn has often proved the handmaid of science. It has given vigor and health to the mind in its pursuit of

knowledge. It has stimulated, by its lofty sentiments, devotion to the study of nature as a wondrous revelation of the wisdom of God. It has suggested the simplicity of spirit in which scientific research should be conducted, and the practical and useful results it should make its aim. The great father of that inductive philosophy which has accomplished a revolution in all science, and from whom our modern progress may be traced, himself declared, "Access to the kingdom of man, which is founded in the sciences, must resemble entrance into the kingdom of God, where no admission is conceded but to such as come in the condition of little children." Newton showed he had caught this spirit when that famous comparison was made,—the philosopher scanning the secrets of the heavens, and discovering new laws, and the little child gathering shells on the shore while the great ocean lay unknown and unexplored beyond. The successes of science in Christian lands, and the contributions that have been made to it by Christian men, support the conviction of the indebtedness of science to religion.

Nevertheless there is a latent and often but ill-disguised suspicion that science is profane, and that the tendency, if not the aim, of its discoveries, is to weaken our faith in the truths of the gospel. Color for this suspicion may be afforded by the priestly intolerance of older days, by the seeming eagerness of some scientific men of our times to place the conclusions of science in opposition to the Bible, and by the nervous trepidation and alarm of some excellent but not very judicious Christian teachers at every fresh discovery and every new speculation. A calm and impartial review of past discussions, and of the present situation, would certainly reassure the most timorous and distrustful. The days of Galileo will not, we are convinced, be revived. The bigotry of furious inquisitors has been defeated, or made harmless, by the triumphs of the gospel itself; and the sun still rises and sets in common speech as in Scripture phraseology, though the Copernican theory is questioned by none. The comparative insignificance of this world is one of many in the same solar system, or as but a speck on the vast and glittering fields of space, where worlds on worlds innumerable revolve round countless central suns, no longer

disturbs our confidence or impairs our hope in the incarnation and sacrifice of the Son of God. The microscope reveals a world, a universe, in every atom at our feet, where infinite wisdom and goodness are displayed; and in the purposes of Him to whose care nothing is too vast or too minute, the redemption from misery and death of millions of beings created in his own image must be, even at the cost of that wondrous birth and death, an eminently worthy object. Moreover, the existence of other inhabited worlds besides our own, is an inference and speculation, not a discovered fact of science; and similar inference and speculation, with even safer grounds and clearer assurance, because plainly indicated in God's word, enable us to assign to the cross of Christ a remedial power, or at least a spiritual significance, as wide as the whole intelligent universe, and as boundless as the sweep of eternal years. The order and method of creation, the succession and development of the various forms of life, the appearance of death upon the world, the antiquity of the human race, are equally questions which we may leave without anxiety or alarm to the complete elucidation of science, and the final adjustment of enlightened reason. The facts of the gospel are independent of the conclusions at which we may arrive on these subjects, and stand upon a basis as sound and enduring as any of the facts of science. The story of the Bible begins with the creation and fall of man, and ends with a vision of his recovery and eternal blessedness. It is the genesis of man, not of things, that is the prominent and special teaching of its opening words. It is the relation of man to God, not the order and laws of the universe, that is the central thought throughout its narrative. It is the redemption of souls from sin, not the unfolding of the system of nature, that is the great purpose of its communications. That the appearance of man upon the earth was a marked and comparatively recent event; that, whenever he began to be, once he was not; that, in the meanwhile, the earth was preparing for his home; this much is written as with an iron pen upon the rock, and shall stand forever. What more need be desired? No development theory can be held to prove that the universe made itself. No discovery of the supposed ancestral ape can

be presumed to show that reason is its own creator. No theory of a primeval savage state, or of the remote antiquity of our race, can be admitted to establish that man originated himself; or, contrary to all experience, that civilization is the spontaneous and unaided outgrowth of which a uniform primitive barbarism is the root. The known facts of history and life, the unquestioned records and memorials of time, the concurrent and convergent testimonies of nations, and still more, the evidence of human consciousness, and of the Christian religion, are surely not to be shaken by a ludicrous and undignified anthropology, or by assumptions based upon rude flint weapons and crumbling bones of apocryphal antiquity, some of which, there is reason to suspect, like the relics of ancient Egypt, may have been supplied by an enterprising Birmingham manufacturer. We are not to be "staggered out of our catechism and Christian walking by the whiff" of every new conjecture of science. Nor, as the last-fledged speculation takes wing, and the forlorn hope of skepticism watches its flight, shouting and gesticulating as if the overthrow of our faith were accomplished, need we ruffle our composure or flutter ourselves with alarm. The illusion of victory will soon vanish; the vision of conquest fade into thin air. There is no need for hard and angry words, for rancorous attacks upon science, or, indeed, for the signature of inquisitorial pledges. A panic in the Christian ranks will not indicate confidence in the issue of our campaign.

But in view of the disposition to take advantage of scientific discovery to discredit our Christian faith, it may be necessary to state, with increased emphasis, the various and cumulative evidence upon which the gospel rests, and to urge, with intelligent appreciation of contemporary phases of thought, the positive basis of evangelical truth, and its adaptation to human need. Into the sphere of scientific thought, the gospel is to be boldly taken as a message from Him whose power and wisdom are seen in the material universe; a message claiming attention because resting upon historical fact, and supported by unanswerable evidence; a message wielding a power to transform character and society far more wondrous than any that has ever

influenced the world, and far more beneficent than that which is now bending the agencies of nature to the service of man; a message revealing a wisdom, and announcing a salvation, which nature has been vainly summoned to yield. For it is not enough that men should know and adore, they must love and obey; it is not enough that a reverent and devout admiration should be awakened, the heart must be purified, and its affections made harmonious with the will of God. But how shall man be just with his Maker? How shall he be cleansed from the consciousness and delivered from the dominion of sin? Whence shall salvation and redemption come? Where is such wisdom found? Where is the place of its understanding? Is it written in night's glittering book of stars? Is it imprinted on the scattered leaves of rock that wrap the thick rotundity of the globe? Is it woven by the hues of the rainbow, or pencilled in the golden petals of the flower? Is it traced by the rosy fingers of the morn, or imaged in the purple glories of the eve? Is it syllabled by airy tongues of whispering winds, or trumpeted by the heralds of the marshalled storm? "Man knoweth not the price thereof, neither is it found in the land of the living. The depth saith, it is not in me; the sea saith, it is not with me. Destruction and death say, we have heard the fame thereof with our ears. It is as high as Heaven, what canst thou do? deeper than Hades, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." It is found only in the revelation of the gospel of Jesus Christ.

Unable and incompetent to solve the mystery of being and show the way of life, yet physical science is an important auxiliary in the diffusion of truth and the work of the church. It vindicates the essential superiority of man to the things around him, since the intellect that can grasp this system of visible creation, and command its forces, must be infinitely above all its material splendor and magnificence. It helps to disseminate knowledge, to uproot idolatries and superstition, to bind the nations together in the bonds of rapid intercourse and mutual advantage. It makes new highways for the herald and apostle through jungle and forest, over hill and valley, over sea and

stream. It is like the angel of the apocalypse, "flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth, and to every nation, and kindred, and tongue, and people." As intellectual culture and military conquest prepared the way of the Lord in the first age of our faith, so the light of science, and the appliances of art, shall prepare the way for that millennial age when all mankind shall see the salvation of God, and the whole earth be filled with his glory. "Go ye therefore, and preach the gospel" to every student of nature, and let it fly upon the wings of science to the most distant corners of the world, and the most benighted of the sons of men.

THE TRUE PHILOSOPHY OF MAN.

The gospel we are charged to preach is of service in the sphere of man's intellectual life, as contributing to the elements and strengthening the groundwork of the true philosophy of man. There is a world nearer to us than the stars of heaven, and of more importance than the earth at our feet; the world within us, where is the ceaseless play of thought, emotion, desire, and will. What is man, is a question that we cannot, if we would, suppress; and the answer to it will determine the view that is taken of his duties and obligations. It is not so simple a problem that only uniform and substantially similar solutions to it have been given. Man is often a stranger to himself, and the eyes of philosopher and fool are alike in the ends of the earth. Nor when he looks within does he see himself exactly as he is. Self-knowledge is at once the most rare and the most difficult kind of knowledge. The mind, like the chameleon, darkens in the shade of him who bends to examine it. Man too often sees in his own heart only the reflection of his own pre-judgments and errors. Theories of human nature the most diverse and irreconcilable have been maintained, and views of human duty the most opposite and conflicting have been held. Nor has the genius of modern thinkers yet extricated us from the confusion of earlier systems; but the way is open to enterprise, and the gospel has rendered, and will yet render, invaluable aid in finding or making it. For it

is not with intellectual and moral as with physical science, with which the gospel does not come into direct collision. The philosophy of mind and evangelical truth touch upon, and are concerned with, the same great themes. They discourse of the same subject—man; they relate to the same issue—human duty; they show the same principle—the ground of moral obligation. What man is, and what he ought to be and to do, are questions proper to the province of philosophy, and are just the grand questions involved in the gospel of grace. To marry false and defective systems of philosophy with religious truth, will occasion innumerable theological errors; but to proclaim an eternal divorce between philosophy and religion, is to narrow the ground and impair the usefulness of both.

There are three positions of which I shall speak, in which the science of human nature may receive help from the gospel, and in relation to which the principles involved in the gospel require to be strongly upheld. The first is the affinity and relationship of man to the Unseen and Infinite. Perhaps the most miserable and meagre thing that ever passed under the name of philosophy is that which begins with materialism, and leads by facile steps to the haldest atheism. But that exponents of such doctrine have not been wanting in our time, and that they have found some degree of popular favor and some amount of popular support from phrenological and anthropological conjectures, it would not be necessary even to glance at it. The view it gives to human nature is so defective and bare, such a "beggary account of empty boxes," that to mention it seriously almost requires an apology. Man is a wonderful and living organization, so runs this theory, of flesh, and blood, and bone. He is capable of large training and development, but his faculties and powers ultimately rest upon his physical constitution, and are bounded by it; and they find in this visible world the sphere of their highest exercise. There is nothing beyond and above himself about which he need be troubled or concerned. Pleasure is his chief good, pain his chief ill, reason his chief counselor and guide. The law of his being is found in his own structure and organization, and in his relations to society and outward things. All duty is to himself, or to his fellow-men.

Thought is the function of the brain, feeling of the nerves of sensation, will of the nerves of motion. Virtue and vice, right and wrong, are words expressive of a conformity in our conduct with the laws of our nature and our circumstances, and are ultimately resolvable into that which is pleasant and that which is painful; and in this is the safeguard of social order, the guarantee of individual character and human progress. That there are higher beings than man, the senses afford no evidence, and the hopes and fears arising from the thought of their existence are but the dreams of ignorance and superstition. Death is an eternal sleep upon the living bosom of our mother earth in the great mausoleum of nature; or, if a passing into another form of life, speculation about it is vain and alarm unmanly. Calmly let us wait the result. Now, with modifications of detail, with omissions and additions that are not essential changes, but are the reflection of the scientific ideas of the time, these have been the principles of a class of philosophers from Epicurus downwards. They have been held by men of comparatively pure life and of considerable intellectual culture and attainment; but their tendency is invariably to degenerate from philosophical refinement into vulgar sensuality. They are worthy of notice because they apparently constitute the principles of action of thousands around us, and their full and implicit reception seems all that is required to give peace of mind to many in our nominal Christian communities.

Now, in the presence of such materialism, the gospel is not so much an argument as a demonstration. It is a voice from the unseen world, a power beyond and above nature actually working in our midst, a message from the invisible God for the redemption of the invisible spiritual life of man. It seeks its own in the nature of man, the faculty that can respond to its appeals, the point of connection for its supernatural power. It brings out into the clear light of consciousness the yearnings and aspirations that stretch beyond this little life; it awakens conscience; it develops faith; it calls forth the latent spiritual forces within us, and all those mighty hopes which make us men; it breathes such strains that might create a soul under

the ribs of death. It speaks like the prophet when the Spirit of the Lord is upon him in the valley of dry bones. Nor does it overlook or wave off the demands of the carnal understanding. The things of the spirit are spiritually discerned, but the gospel incarnates them. The divine is made human, the infinite takes form and shape, spiritual things are imaged in symbol and miracle, spiritual power is enshrined in character, in history, in fact. There can be no more complete refutation of materialism than this. The whole history of man, not simply the life of his Redeemer, must be re-written; the denial of the dictates of consciousness, as well as of the truth of the gospel, must plunge us into the dreary darkness of universal skepticism, before the doctrine of a materialistic philosophy can be accepted as a true account of human nature. There are many ways of meeting this hard and stubborn phase of thought, but it is ours to take the way of Paul before "certain philosophers of the Epicureans" in the midst of Mars' Hill,—to lay hold of some admitted truth, and make it a platform from which to preach "Jesus and the resurrection."

The next point of which I would speak is the actual condition of man as we now find him. The various systems of philosophy, with all their manifold divergencies, start from one position and agree in one principle. They regard our human nature in its present state as itself capable of discovering and determining the law of right, as being itself the standard and criterion of virtue. The phrasology varies, the view taken of virtue is different; now it lies in the middle line between opposite extremes; now it consists in living according to nature,—the nature of things or the nature of man; now it is found in a course of life which conduces, on the whole, to happiness or utility, or which is approved by the moral sense, or by the moral feelings, or which is in agreement with the eternal fitnesses of things,—but in every case man is himself either the measure or the judge of rectitude. Now it is argued by the late able and accomplished Dr. Wardlaw, that herein lies a radical error in all moral systems. The condition of man as depraved, degenerate, fallen from what he was when first fashioned by the hand of his Creator, is entirely or almost entirely overlooked.

Possibly the theological tenets of this excellent divine may have unduly influenced his philosophical views, but it cannot surely be denied that in a professedly scientific account of human nature, its inherent bias to wrong, its manifest corruption and derangement, should find distinct and emphatic recognition. This is not a mere dogma of divines, unsupported by fact. All human experience, all human history, bear witness to its truth. It is the business of the moral philosopher to inquire how man is constituted, to examine every part of his nature, and the common effect and tendency of the whole. To find that man is adapted to virtue, that he has a capacity to discern moral relations, is to find that he is a moral agent. To confound this adaptation and capacity with the ability to determine from himself the law of rectitude, or the disposition and power to obey it, is scarcely to the credit of philosophical acumen. But to evade the recognition of the indisputable but unpleasant fact, that human nature has in it a marked tendency to go wrong, is neither honest nor wise. It rests philosophical theory on an inadequate and imperfect induction, and stops short in philosophical research just where the real usefulness of moral science begins. The gospel we are charged to preach favors no such mistake. Its economy of redemption is framed upon the assumption and designed to remedy the evils and counteract the issues of the moral degradation and ruin of our race. Its appeals are addressed to man as he is, with all his dispositions to evil, and all his weakness to resist and surmount the corruption of his own heart, and a divine power is superadded for his recovery and restoration. Already has the light of the gospel penetrated and illumined the regions of philosophy, but there is still needed in all moral systems a clear and frank acknowledgment of the actual state of man as degenerate and depraved.

Another position of the utmost importance, but of the greatest difficulty, is the freedom and responsibility of man. Here is the great battle-ground of metaphysics, the hardest problem of mental science. Upon this question philosophers have ranged themselves in opposite camps, and fierce and interminable has been the strife of words. Nor is the conflict terminated, or

likely to be; for if hushed in the realms of science, it breaks out again in the domain of theology. The controversy is briefly this. On the one side it is assumed or maintained that in the sphere of the human will the same great law of cause and effect operates as in the sphere of the material creation; that our moral acts are determined by our volitions, and our volitions by motives which are themselves determined partly by our constitution and partly by our circumstances, so that we cannot but act as we do; and that any other view of human conduct is in itself inconceivable, involves an impossibility—an effect without a cause, and is irreconcilable with the sovereignty and foreknowledge of God. On the other hand, it is asserted or implied that the human will stands out and above the sequence of cause and effect, and that man originates his own acts, is himself a cause—created in the image of the great First Cause, has power over the determinations of his will, chooses freely his course of action, and is not constrained in his moral decisions by anything in his nature or circumstances over which he has no control; and that any other view is contrary to the common consciousness of men, subversive of all morality and religion, and incompatible with human responsibility. It is proper to remember that the consequences each party imputes to the doctrine of the other are strenuously denied, but as strenuously re-affirmed; and it is pleasant to think that something like the promise of rest is afforded us by the position that our free agency, our moral freedom, is an ultimate fact, or is involved in ultimate facts of consciousness, but that it can neither be conceived nor explained, and that as little can it be proved because there is nothing simpler or more certain that can be adduced as a medium of proof, or, as Coleridge put it years ago, “the proof of which no man can give to another, but every man may find for himself.” Amid the strife and dissensions of metaphysics, the gospel comes, and its message of grace is announced. The method and form in which it is presented, and the nature of the reception it seeks, accord, as I take it, not with the speculations of the necessitarian philosopher, but with the position approved by the common sense of

mankind. Just as words of praise and blame found in all languages, sentiments of moral approbation and disapprobation common to all men, law and government, with their system of reward and punishment established in all lands, assume that man is free, and that by no specious pleas based on the supposition of the influence of stern and inexorable fate, of unconquerable destiny, can he be deprived of the satisfaction of well-doing, or escape from rendering an account of his evil ways; so the gospel assumes our freedom, offers salvation to our choice, holds us responsible to God for its reception or rejection, and, while leaving the decision with us, brings all the mighty forces of truth and grace and spiritual influence to persuade us to attend, to believe and obey. In preaching the gospel as Christ preached it, as the apostles preached it, as our commission bids us preach it, everywhere and always, we treat mankind as free, and throw in the weight of our testimony, as servants of Christ, to strengthen the position of those who maintain that the doctrine of necessity, in any of its forms, does not give a true account of human nature, or leave adequate scope for the play of human choice and responsibility. If the theologian may incline to fatalism out of regard to the compactness of his system, if the saint of peculiar type and sanctity may derive his sweetest comfort from the thought of irresistible grace and absolute and eternal decrees, that is, of his own irresponsibility, the preacher, commissioned to persuade men to thoughtfulness, to repentance, to faith, to holiness, and having a message addressed by heaven to every man, must virtually take his stand upon other ground and adopt other principles. Right-doing is often the key to unlock wrong-thinking; obeying the charge of our Lord, the bonds of an exclusive creed are loosed and fall away, and the errors of a false philosophy vanish like mist before the dawn. "Go ye therefore into all the world, and preach the gospel to every creature."

THE RELATION OF THE WORK OF THE GOSPEL TO THE PRACTICAL LIFE OF MAN, is the second chief division of our theme.

INDIVIDUAL CULTURE.

In the first place, I shall observe, that the gospel brings before us the highest model and the only means of complete individual culture. The great want of the world is not talent or genius, but manhood and womanhood. There have been, and there are, scholars to whom all knowledge lies open, philosophers of deep insight and rare wisdom, poets of rich fancy and electric words, statesmen of broad views and comprehensive policy, merchants of busy life and ample wealth and beneficence, soldiers of high courage and purest patriotism, artisans of strong sinews and patient toil, and we would do them all honor; but we want men and women with all their powers cultured, with enlightened mind, quickened conscience, purified heart, and redeemed soul, touched with large sympathies and a loving spirit, displaying in the common walks and every day duties of life the operation of great principles, the sway of noble purposes, the inspiration of high hopes, growing up into a full, complete, well-balanced, well-rounded, thoroughly-furnished humanity. But in the nature of things this ideal cannot be attained without religious culture and training. The highest part of man must be in healthiest development and hold in subordination all the rest. Nor yet will it be ours without earnest effort. Individual character is not to be a mere casting in the mould of circumstance, or even a ready made formation by the hand of Omnipotence, but a something wrought out upon the anvil of trial, tempered by the fires of suffering, shaped by earnest intelligent purpose, and consolidated by the experience of life. Were we to express in one view the final cause, the chief and ultimate end of all the gifts of nature, the ministries of providence and grace, and the economy of the world, it would be this,—the glory of God in the development, the purification, the perfection of the character of man. For man alone, of all the visible creation, is to survive the doom of universal decay. The heavens are bright and beautiful, and as fresh and unwrinkled to day as when the morning stars sang together, and the sons of God shouted for joy; the earth is fair and lovely, and the flush and bloom of youth return upon her brow with each revolving year; but the heavens shall wax old as doth a garment, and the

earth and the works that are therein shall be burned up, while man, the heir of eternity as well as the child of time, shall continue from age to age the unbroken and boundless course of his being. And what part of him shall endure but that which receives the impress of moral culture and training? Human character is all that is imperishable of that which now so much engages our thought, and so deeply awakens our care. Wealth and honors will perish with the world which conferred them; knowledge will be forgotten or superseded by a higher and sublimer vision; but character shall remain to outvie in its wreck the realms of chaos and old night, or out-splendor in its glory the effulgence of the stars.

The model and means of individual culture it is therefore of the highest moment to obtain, and they are found in the gospel of Christ. Here is presented to us the one perfect pattern and prototype of humanity in the life of the Lord Jesus. As he stands upon Olivet giving his last words of injunction and command to his disciples, we may see in him the consummation of the past and the prophecy of the future. He gathers up and concentrates in himself the old and earlier dispensations of type and shadow and preparation. He is the embodied law, entailed on Sinai; the perfect sacrifice, fore-shadowed in the temple; the consecrated life set forth in the old ritual; the wisdom and power divine desired of the nations. In Him, also, the future of the world is imaged and revealed. He is the type of regenerated humanity, the pattern and pledge of the resurrection to immortal life, and the prophecy of what the faithful are to be when the years have died away. And what a character is His! As we survey its features, so artlessly delineated by the evangelists, we are lost in love, in admiration and praise. The tongue would fain be dumb, and the heart receive in silence the impress of its power. It is the mightiest miracle of the gospels, retaining its force in all time,—the story of a perfect life that reveals and describes itself, sketched with the simple language of the child. It is not a picture, but a photograph; and no pencil but the light of truth has touched the grandest or the minutest of its lineaments. It lives upon the page, without a line of rhapsody or a word of direct portrayal. The life is there;

the character unfolds and elucidates itself. No fancy of poet, no genius of philosopher, no mind or imagination of man has ever created or conceived what the evangelists present without concert and without art. It is the highest ideal of man the world has known or can know. In the life of the Lord Jesus is no flaw, upon word or deed no shadow of guilt. In Him is no sin, neither is guile found in his mouth. In Him is the symmetry of perfect moral excellence, the harmonious blending and interweaving of all holiness and virtue; of divine purity and human sensibility, of heroic strength and womanly tenderness, of manly comprehensiveness and childlike simplicity, of the highest wisdom and the lowliest condescension; of endurance without murmuring and trust without presumption; of self-discipline without seclusion, and spirituality without asceticism; of the grandest proportions and the most gentle grace; of the most inflexible purpose and the most loving sympathy; of a will so strong and firm that the flatteries of men or devils could not bend it, nor the buffetings of earth and hell turn it aside; of a heart so soft and tender as to glow with congratulation at the marriage feast, to run over with benedictions upon the infant group, and to melt with sorrow at the grave of a friend; and of a spirit so devout and fervent that the mountain and the garden are hallowed for evermore by His prayer, and the stars of the night the eternal witness of His supplication. And in its breadth and completeness and power, this wondrous character, so divinely human, so humanly divine, transcends the boundary of class and of nation, of age and clime; and is the model for universal man, imitable in all its purity and greatness by the humblest and most exalted, by the rudest and most cultured of our kind. Verily, He is of the race of Abraham, of the house of David, of the womb of Mary, but He is the Son of Man.

But what is all this to us depraved and sinful men? Is it not enough that the law condemns us, that the tables of stone pronounce judgment against us? Is one of our own race, by the spotless holiness of his life to be a perpetual reproach of our guilt? Blessed be His name, he sends not His heralds abroad to proclaim His purity as a swift witness against our sin; it is good news that they publish, the good news of grace, the glad

tidings of pardon, the good tidings of good, the means as well as the model, the power as well as the principle of human regeneration. We are guilty, but there is pardon by His blood; we are depraved, but there is renewal by His Spirit; we are in bondage, but there is redemption in His death; we are encompassed, but there is salvation by His life. Blessed be His name we are "complete in Him," "in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;" the wisdom of God, the righteousness which is of God by faith, the sanctification of the Spirit through belief of the truth, the redemption that is by His death. We are complete; we are men and women in the highest growth only as we are in Him, who shows us our deepest need, and brings us our fullest supply; who discloses the worth of the soul, and is Himself the way of its salvation; who reveals to us our heavenly Father and is preparing our heavenly home; who reads to us lessons of wisdom from the flowers of the field and birds of the air; who opens our eyes to the meaning of life, and consecrates its humblest duties; who unfolds the mystery of the future, and brings life and immortality to light; who incites us to knowledge, to self-discipline, to combat with evil, to all that is pure in affection, holy in purpose, and benevolent in life; whose one great word is "Follow me,"—in surmounting the corruptions of the flesh, in overcoming the temptations of the world, in confronting the machinations of the devil, "Follow me,"—till having escaped the prison-house of the destroyer and the toils of the tyrant death, changed into mine own image and glorified in the light of eternity, the fulness of divine humanity is yours, the palm of triumph is in your hand, the fadeless diadem upon your brow. It is in vain that we look elsewhere; there is no continuous and symmetrical human growth, no development of man commensurate with his desires and aspirations but by the gospel we are charged to preach.

HOME LIFE.

The Gospel is of the highest service in the practical life of man in the blessings it brings to the home.

The family is a divine institution. God made man male and

female, and said, "Be fruitful and multiply." The institution is not only heaven-designed, but it has been mercifully preserved of heaven. It remains, though the fall desolates the world. Over the spreading waters of the deluge floats the ark that preserves a family whose threefold branches are to re-people the earth. Amid subsequent convulsions and disturbances of social life, the family remains. Kingdoms and empires arise and flourish and decay; power, intellect, law, are in turns dominant among mankind; but the family continues. It is the most venerable of human institutions. Before the ancient monarchies arose, before the pyramids of the Nile were reared, before law, government, and civilization were established, this simple and blessed institution was founded of heaven and accepted of men. It has lost none of its attractiveness and power with the lapse of time. Man shows himself warmly attached to it, and singularly susceptible of influence from it. There is everywhere a charm in the word "home." No matter what its structure, or where it may be reared, the home is a place consecrated in the affections and hallowed by the sympathies of men. It may be a wigwam on the broad and sweeping prairie; it may be a frail tent flapping in the blast on the wide wilderness; it may be a snow hut amid barren and frozen wastes; it may be a rude cottage by the lonely glen or the dark mountain side; it may be a habitation small and narrow in the crowded city, but it is "home," and there is no place like it. Poetry, fiction, art, are forever telling us how the soldier dreams of home pillowed upon his knapsack on the field of battle; how the sailor has longing thoughts of home amid the shrieking gale and the foaming billows; how the merchant cannot forget his home in his bargainings in the busy world; how the laborer returns home when his day's toil is over, and finds it a refuge and a place of rest; how the old man clings to home as the shadows of life's evening fall around him, and desires to die in the old charmed circle. Moreover the family is the foundation of the State. Nations are groups of families, cities clusters of homes. Society takes its tone and character from its domestic life. The purity, greatness, power of the State, are determined by the life which is nurtured, the principles which are taught, the spirit which is

cherished in its homes. Here, then, is a principle to appeal to, to desecrate or bless,—man's love of home; here, then, is a centre of influence to gain, to mar or make the world,—the hearth or home. As soon as sin appears among men it brings with it a curse for the home. It breaks up and desolates the first family circle. A brother's hand is imbrued in a brother's blood; tears of bitterest grief fall upon the grave of death's first human victim, a loved and gentle son; and the first-born, in strength and courage the pride and admiration of the house, is driven forth to wander with the brand of the murderer upon his brow, a fugitive and a vagabond upon the earth. How many a home since then has been darkened and made desolate by sin! How many bright hopes have been quenched, and fair flowers of promise blighted; how many tender and womanly hearts pierced by grief; how often the gray hairs brought down with sorrow to the grave! Sad and fearful is the havoc sin has made in the family circle, makes in many a family circle still. The home, sole vestige of Eden, the broken wreck and remains of Paradise, the one earthly hope and consolation that survived the fall, how has the great foe sought to trample out its sacred joys, to scatter its fond hopes, and pull down the heaven-reared refuge and dwelling-place in ruin over our heads!

Now, is there redemption in the gospel for the home as well as for the individual? The one is involved in the other. The old promise is significant, "in thy seed shall all the families of the earth be blessed." The Saviour of the world is one born of woman, a member of a family circle. His life is spent among the families and homes of the people. The story of it is full of interest to the child, the youth, the maiden, the mother, the sire. It tells of works of blessing and grace wrought at a father's entreaty and a mother's tears; of sympathy with the widow's loneliness, the sister's sorrow, and the brother's love; of families made happy, and homes blessed. But it brings with it the power of God to salvation from the sin that darkens and overshadows the home. The father receives it, and the home feeling is strengthened; the home is consecrated, he walks within his house with perfect heart, and rules his household in the fear of God. The mother receives it, and the spirit of

Hannah and Elizabeth is hers; her heart yearns over her little ones, that they may be the Lord's, and with many prayers and tears she presents them at the throne of grace to God. The son receives it, and he is mindful of Him whose life was a service of obedience to His heavenly Father, and whose own lips repeated the old law, "Honor thy father and mother." The daughter receives it, and she observes, as in God's sight, the duties of home, and sits with Mary at the feet of Christ. The whole house receives it, and selfishness is cast out; love is the law of the family, the home is a refuge and a rest, a hallowed temple and shrine; the blessing which fell on the tents of Jacob is there; peace, temperance, joy, intelligence, devotion, piety, are constant and abiding guests. The picture of a Christian home is the sweetest and fairest scene on which we can gaze this side of heaven. With all its imperfections, there is Eden recovered; with all its cares, there is an earthly paradise regained. The thought of it to the good man is an image of our Father's house on high; and the memory of it, to the dutiful child, an impulse and inspiration; and to the prodigal, a power to restrain or restore, strong as the nature, and deep as the heart of man.

But in the vicissitudes of life, the home is often the scene of mourning and grief. The heart aches, the brow throbs, the spirit is troubled. Affliction and death come. We are yet in the flesh, and the results of sin are here. Yet the gospel is an angel of blessing in the darkest and saddest day. The weary heart is sustained by its hopes, the wounded spirit soothed by its promises. A friend and comforter is ever with us. There is light in the dwellings of Israel, even when the great and palpable darkness falls on the world. The stony pillow of grief yields dreams of heaven. The rugged height of woe becomes a mount of transfiguration. Down into the midst of our loneliness the ladder of light is ever placed, and from that unseen world, upon whose confines we every day are found, angels of blessing and grace, ascending and descending, invite our thoughts to God, and shower celestial benedictions upon us.

But the home is not only saddened, it is, sooner or later, broken up, to be known no more. The transition is always go-

ing on. Our father's house is a joy to us; the old home is hallowed by sweet memories, but in a few years it is gone. The new home, the new centre, the new family circle in its turn, becomes old, dissolves, passes away. So has it been from the beginning; so will it be to the end of time. The fathers, where are they? The sons and daughters, children, and children's children, do they live for ever? One generation passes, another comes; nothing abides. Yet the home-feeling remains, and the gospel of Christ makes the flowers of promise bloom even amid the desolation of earth. There is an eternal and abiding home answering to our desire. It is our Father's house above. It has many mansions, but it is the one Home of all God's children. The old home on earth, the new homes pass away; this ever remains. The great Father of us all gathers His own to Himself, "in His presence, where there is fulness of joy, and at His right hand, where there are pleasures for evermore." O glorious gospel of grace, that so blesses and hallows the home and hope of man!

PHILANTHROPY.

The gospel is needed in the sphere of man's practical life because it gives to philanthropy its highest law, its purest spirit, and its strongest impulse.

There is a weight of woes pressing heavily upon the heart which is the common inheritance of man. The cry goes up to heaven on all sides of us, from the abodes of poverty, from the chambers of sickness and pain. Humanity is everywhere burdened. Life itself is called a burden. The old man is bowed and bent, his brow is wrinkled, and his step totters, in token that he has borne his burden somewhat longer than the rest. It is a worthy task to seek in any way to lighten the load of human ills. Philanthropy is one of the highest of virtues, and the philanthropist one of the noblest of men.

Has the gospel a message to the friend of man? Does it suggest how the general sum of human suffering may be diminished, how the heaviest griefs may be alleviated? In the life and work of Christ we have the highest law of philanthropy. Humanity struggled under burdens which it was unable either

to bear or remove; infirmities which no skill of man could heal; doubts and fears which the ripest wisdom could not dispel; a sense of sin and a conviction of guilt which no blood of sacrifice or divers washings could take away. The Lord Jesus Christ appears to bear our burdens with us and for us, and to open the way for their removal. He took our nature with its weaknesses and ills. He had fellowship with poverty, and suffering, and pain. He bore hunger, thirst, and weariness. His life was burdened more than any man's; yet he spent it in unloosing, not his own, but other men's burdens. He fed the hungry, and enriched the poor. He consoled the mourner, and refreshed the weary. The multitude flocked around him, and He lessened their griefs. He gave feet to the lame, eyes to the blind, hearing to the deaf, speech to the dumb, cleansing to the leper, health to the fever-stricken, strength to the palsied, reason to the demoniac, and even life to the dead. Humanity felt its burden growing lighter wherever he went. It was a festival and jubilee for man—the acceptable year of the Lord. His last agony and death were more glorious in philanthropy even than his life. The Lord laid upon him the iniquity of us all. He bore our sins in his own body, and our sorrows in his own large heart upon the cross. He drank for us the cup of bitterest woe. O wondrous love of Christ! Thou, Son of the Highest, dost not bind heavy burdens and grievous to be borne and lay them on men's shoulders, and then thyself refuse to remove them with one of thy fingers. Thou dost take the burden of ills from the back of man, and lay it on thine own, and bear it away on thy cross of suffering and shame! Here is the highest law of philanthropy, the law of Christ; bear ye one another's burdens, and so fulfil this law.

The spirit of the divine philanthropy in the gospel is as high as its law—love to man as man. The infinite worth of the human soul is seen nowhere as it is seen in the gospel of Christ. Man, made in God's image, fallen and degraded, yet capable of receiving anew the divine likeness, was the object of the Saviour's love. The gospel of His grace comes to save man, and to raise him to fellowship with God. It teaches love to man as man, and man everywhere. The human being was dear to our

Lord, not because of color, or rank, or nationality; not from the tongue he spoke or the titles he bore; but because he was man, because he was human. This is the true spirit of philanthropy, and it is as large as the gospel, for it seeks to bless the whole man. There is a defective and yet much praised charity which is encouraged by the commercial spirit of our time, and the tone of much fictitious literature, which would give bread, or clothes, or money, to the needy or indigent, and similar practical expression of sympathy to the sick and suffering, but which has no kind words of counsel and experience, of faith and hope, to add, no thought of souls perishing for lack of knowledge, and hearts burdened with the primal curse of sin. The gospel knows no such narrow philanthropy. It would save soul and body, and will not fulfil its mission till both are changed and regenerate. To that end all who receive it are inspired to work. When once the heart is filled with its spirit, it is under the strongest impulse to bless and gladden mankind. You will look in vain to philosophy or science for such an inspiration, you will look in vain to heathenisms for its power. It is not found to-day among the millions of India and China, and in the land of the negro and the slave. It was not found among old idolatries. In the splendid remains of the classic world there are temples, and theatres, and tombs, but no hospitals, asylums, homes for the unfortunate and distressed. In the magnificent histories they have left us there are records of heroism, patriotism, prowess, of genius and skill, but no story of pure philanthropy, of toil and labor for the outcast, the destitute, the suffering and degraded. The philanthropy of God coming down to us from above has awakened and created the philanthropy of man. The gospel of Christ has changed the spirit of social life, and begun to transform the world to its own likeness. It fired the heart of Wilberforce to spend his strength, and toil for the emancipation of the slave, the consummation of which we witness to day. It moved the spirit of Howard to undertake his circumnavigation of charity, to visit the prisons of Europe, and assuage the bitterness of human misery. It guided the thought of Andrew Reed in founding the home of the orphaned and infirm. It excites in the generation of to-day readiness to sup-

port and extend the agencies of benevolence established by our fathers. Every recent movement towards peace, or freedom; for the elevation of the poor, the recovery of the fallen, the enlightenment of the ignorant; of missions home and foreign, secular and religious, has been stimulated and sustained by the talents and energy of men whose spirits have been baptized in the love of Christ. The last hundred years of the world's history reveal the power of the gospel in lightening the general burden of human ills.

SOCIAL PROGRESS.

Finally, the gospel is needed in the practical life of man as the security and pledge of social progress.

It is matter of rejoicing with the more hopeful and sanguine of our day, that after the toils and disappointments of centuries some perceptible and permanent social advancement has been gained. The wise discerner of the times does not fail to observe indications of progress. The former days were not in all things better than these. If "the individual withers, the world is more and more." In all sober truthfulness we may call this an age of enlightenment and progress. Every part of the world is penetrated in the interests of commerce, or science, or religion; and the various branches of the human family are becoming known and familiar to each other. Facilities for intellectual improvement are greatly multiplied; easily accessible libraries, cheap books, a free press, schools of all kinds, and for all classes, are doing important service in the work of popular elevation. The older States are growing in freedom and civilization, vast continents once overrun by fierce and savage beasts, and scarcely less fierce and savage tribes of men, are being peopled by new races, and yield to the hand of tillage mighty and magnificent harvests. Even the wilderness and desert are visited by the steps of enterprise, and begin to re-echo with the sounds of commerce, and repay the toils of industry. The means of subsistence and comfort are everywhere afforded to the many in greater abundance than at any former era; the deficiencies of one region are quickly supplied by the surplus of another; wealth circulates, multiplies, spreads. Never was

more attention paid to the wants of the people, or more labor given in the endeavor to meet them. The efforts of philanthropy are telling upon the general sum of human suffering and wretchedness. The standard of popular morality is rising; business and politics are to some extent penetrated by high principle; the word of God, in a thousand tongues, is scattered over the earth; the great wide continents of the world, and the islands of the southern seas, are traversed by earnest heralds of the cross; the church is growing and spreading; and as old earth turns upon her course, now from the shadow of night to the sunlight of morning, and again from the beaming day to the dim and starry eve, songs of praise to the Father of mercies, and devout and fervent prayers to the throne of grace, ascend from the hearts and lips of the gathering hosts of the Lord.

But the bright and hopeful picture is yet shaded with much darkness. The time is fuller of promise than achievement. Society is rising, has not yet risen to the level of our ideal. The cry is still onward. Still waves before us the banner which emblazons our hope. Our social progress is yet one-sided, partial, and incomplete. Morality and religion hardly keep pace with our growing wealth and knowledge. Society is better fed than taught, and better taught than disposed. The head knows more than the heart loves, or the life embodies. The flesh is nearer salvation than the soul. Our material interests outrun our spiritual. Moreover, while the heathen and savage are coming within the pale of civilization and the fold of the church, whole multitudes in christendom remain in ignorance and degradation. Truth is obscured by error, skepticism and ungodliness are unabashed; the word of God is corrupted, souls are in bondage and peril. We send out books, teachers, civil officers, missionaries to the heathen, while there remain thousands in our midst without education, with but little regard for law and virtue, slaves to sensual pursuits and pleasures, to intemperance and lust, without aspiration, without hope, without God. And all this time wide fields abroad are too scantily occupied, and the cry comes from Africa, from China, from Hindoostan, for more laborers and greater effort. Nor is there anywhere to be found over the wide earth a perfect model of society, a new

moral world, conspicuous as a pattern and example to the rest of mankind. The church might be such a community; but schism, and heresy, ecclesiastical pretensions, priestly power and pride, make it a Babel of sects. In our own land, we are vain enough to think, is seen the most complete model that can at present be found of what society should be, with wise rulers, beneficent legislation, a high standard of popular morality, and a wide spread Christian profession. But apart from the glaring sins and vices around us, what is the relation of the classes of society to each other? What does the strife between capital and labor reveal? The old feudal days are over, but the feeling of alienation and the prejudices of caste remain. There are yet the cold hauteur and polite disdain of the noble, the deep distrust and degradation of the poor; and in the ever-growing middle-class that should unite the two extremes, there is often but a combination of the worst characteristics of both, of hollowness and vulgarity, of arrogance and abjection. The schism in the social body is scarcely filmed over, much less healed.

Now I take it as beyond a doubt, and proved by all history, that no secular or human resources are in themselves adequate for the removal of these evils, or the perfecting of social progress. There is no record of a barbarous and savage people growing up to civilization by its own unaided impulse and effort. Nor can the whole world redeem itself from its ills by any means or power evolved from its own intellect or will. Neither commerce, nor secular education, nor good government, nor all three combined, can regenerate the human race. Any one of them, or all of them together, in the highest degree of development, are possible with many of the ills and woes we so much deplore. It is by a power beyond and above these, beyond and above man, it is by the gospel we preach that complete social regeneration is to be accomplished. In the commission with which we are charged, and the power which accompanies it, are the pledge of our progress and the security of our hope. Here is the great charter of the world's redemption.

For the gospel of Jesus Christ adopts the only effectual mode of operation. It deals with man as he is. It addresses itself not to the mass, but to each individual in it. It takes every man

apart, and directs its whole power upon him. It strikes home at once; marks the source of disorder, sin; goes down to the root of all ill, the depraved heart of man. It works from within outward, from the centre to the circumference, from the heart to the life, from the individual to society. Men are not what they ought to be towards each other, because they are not what they ought to be in themselves. Men are not what they ought to be towards God. Spurning the greater obligation, they easily disregard the less. The gospel of God's grace restores us to God, and restores us to ourselves and to one another. It regenerates the spirit, transfigures the character, and so transforms the world. Moreover it presents the only enduring basis of social union, the only bond of universal fellowship. It places us in one common relationship to Christ, and raises us to one common brotherhood with Him and with each other. It reveals the inherent and essential equality of man, and without destroying the gradations of rank, elevates us above class prejudices and artificial distinctions, to the common dignity of children of the same Father, possessors of the same spirit, disciples of the same Lord, heirs of the same promises, and of the same eternal home. The impulse and incitement to doing good and diffusing happiness are found in the spirit of the gospel. To assimilate society to itself is its divine mission; to propagate itself is the law of its life; to take the ripest results of human thought, and the most helpful energies and agencies of science, and make them coadjutors in its work, is its blessed privilege. And with the giving of the gospel is the promise of the world's redemption. On its first announcement, it was declared to be the bruiser of the head of evil. As it grew before the seer's view, it was the bestower of blessing upon families and nations. Still again, the gatherer of peoples; and again, in songs of Psalmist and visions of prophet, the bringer in of the reign of universal peace, of plenty, of righteousness, and truth. Poets have sung of what the world is to be when its golden age returns. Dreamers have pictured the changes which shall yet pass over every land and every clime. Men of science have argued that the conquest of nature shall be completed, and all her powers chained to the

service of man, all her teeming and manifold wealth poured into his lap. The ardent hope of the soul is of the world's renewal of the freshness and joy of youth, superadded to the wisdom and experience of age. But no poetry, dream, or anticipation, can be more inspiring than the visions of God's word of that era when all shall know the Lord, when all nations shall be blessed in Him; when the wolf and the lamb, the leopard and the kid, shall lie down together; when nothing shall hurt or destroy; when sounds of peace and songs of thanksgiving shall succeed to the harsh din of war, and the glory of the Lord fill the earth.

Men and brethren, what a trust is committed to our hands in the gospel of Christ—the means of the world's redemption! What inducements there are to encourage and strengthen us in the performance of our work! The gospel passes through the furnace of human thought, and the smell of the fire is not upon it; and only the bonds with which men bind it are loosed. Its history in the world, its operation upon the individual, are examined, and it is found to quicken and stimulate the mind, to aid and complete human growth and development. Its laws and principles are considered, and it is found to create philanthropy, to pledge itself to social progress. Its position is surveyed, and it is found to be growing old in the world, but showing no signs of decay, and shorn of none of its power. It is still in advance of inquiry, of science, of philosophy, of social life, and of the achievements and resources of man. "Its form has yet the majestic beauty of the skies from which it came. Its panoply is yet effulgent as when first brought from the armory of God. Sweeter and louder waxes its voice of mercy and holiness." What a mission of grace and beneficence is ours, yielding in importance to no other work, but standing pre-eminent among all the activities of the world. Let us magnify our office. Let us rejoice in our work, love it, concentrate all our powers and bend all our strength upon it. Let the whole church, by its prayers, by its sympathies, by its liberality, strengthen the hands of its ministers; and by its life, pure and Christ-like, be a living comment upon the truth, an embodied gospel to the world. Brethren, the time is short. The work presses. Eternity is at hand. The fathers have passed away, and we shall

shortly follow. Our field is wide; our mission vast. The great God calls us to the toil, and the Lord Jesus gives us our charge. This is still the word of command that passes from rank to rank in the army of the Lord; "Go ye therefore into all the world, and preach the gospel to every creature."

Preach, then, this mighty gospel as the hope of this life, as well as of the life to come. Preach it with deeper insight and broader adaptiveness. Preach it with renewed earnestness and sublimer enthusiasm. Preach it with mightier faith and more prevailing prayer. Preach it with brighter hope and more confident and glowing expectation. Preach it with holy fervor and burning zeal. Preach it at home and abroad, in the name and power of the Lord Jesus Christ, whose work of redemption it sets forth; in the name and power of God, whose love it declares. Already has it ransomed many souls, and swelled the volume of Heaven's praise. He who once stood on Olivet and gave His last commission to His disciples, now sits upon His heavenly throne calmly expecting until His enemies be made His footstool. The great work goes on watched by His all-seeing eye, and aided by His all-powerful hand. By His Spirit He is with us alway. The day of the world's redemption draweth nigh. Through the din and darkness of our time we hear the rumbling of the wheels of His triumphant chariot, and see the flashing of the brightness of His all-glorious coming. "Even so, come Lord Jesus, come quickly. Amen."

ART. II—UNITY IN DOCTRINE.

Eighteen centuries have elapsed since Jesus gave to his disciples the great commission, "Go ye into all the world, and preach the gospel to every creature." In the hands of the apostles and primitive church great success was achieved, the gracious message was proclaimed in every part of the civilized world, churches were planted and flourished, and it seemed that in a few years the ancient prophecy would be fulfilled: "The stone that smote the image became a great mountain and filled the whole earth."

But the bright vision is not realized. The ages have rolled on, generations have passed away, the nations have experienced unnumbered changes; but the dominion of sin is still unbroken, the great majority are still enveloped in the superstitions of heathenism, Mahomedanism, and papacy, while in countries the most civilized but a small part of the people fully enjoy the renovating power of the gospel. Still the cry of the most faithful is, "How long, O Lord, how long!"

This sad delay is not the fault of the scheme of grace, which is eminently adapted to human needs, and fitted to obtain early the conquest which it is sure eventually to make. To ascribe the delay to the purpose of God, would be a gross libel on his character, and a palpable contradiction of the sacred word which everywhere declares: "To-day if ye will hear his voice, harden not your hearts." "Behold now is the accepted time." "Now commandeth he all men every where to repent." Nor can it be ascribed wholly to the depravity of the heart. The grace that can subdue one obdurate soul, is adequate to subdue many, all. Why then is not the world converted to Christianity?

While the numerous and various obstacles in the way are not to be overlooked, or deemed small, nor undue stress to be laid on any one class of them, there can be no doubt that a heavy responsibility rests upon the church. To her is committed the divine oracles, she is made the great medium of communication with mankind. Said the Saviour, when preaching the ordination sermon of the twelve apostles, and addressing them as representa-

tives of all gospel laborers, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. * * * Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." No one can suppose that if the church had been true to her mission, the spiritual condition of the world would be what it now is.

As the Saviour was about taking his departure, he offered a most touching prayer for his disciples, his last on record. After supplication for his little devoted band, he continues: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." These are words of deep significance. **THAT THEY ALL MAY BE ONE.** A union illustrated by that of the Father and Son in the Godhead, and of believers with God—a spiritual union of believers with each other and with God.

Why does he pray for this Christian unity? The reason assigned is, **THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME.** From this we may infer two things; first, that when such union shall be witnessed, the world will believe; secondly, that until such union is consummated and made apparent, the world will continue in unbelief. Has that prayer been answered? Yes, no. Believers have been one, yet not one. This is not half so much of a paradox as many others in the gospel. What we mean is, that in *essentials* believers have been and are united; in *non-essentials*, divided. Their success in planting and diffusing the sacred word is owing under God to their union; their failures are very largely to be ascribed to their divisions. How much the latter have obscured, hindered, prevented the former, the present state of the world painfully shows.

What are the essential or fundamental doctrines of the Christian religion? Germany's evangelical theologian* lays down the following:†

*Knapp. †Theology p. 34, 35.

1. The doctrine of the divine unity. This one God revealed as Father, Son, and Holy Ghost.

2. The doctrine respecting Jesus. [We take the liberty of abridging and condensing.] He is the Messiah. He became man, died and rose again. He procured for us forgiveness through his sufferings and death, commemorated in the Lord's Supper.

3. The doctrine of the depravity and moral degeneracy of man.

4. The doctrine of a special divine instruction and guidance. The Holy Spirit.

5. The doctrines of the immortality of the soul, of future retribution, and of the resurrection of the dead.

6. The doctrine of the destination of man. Holiness, happiness, salvation, conditioned upon regeneration, and continued obedience to the end.

7. The doctrine of gratuitous forgiveness. Men cannot merit forgiveness and salvation, but receive it through the grace of Christ, on the conditions prescribed in the Gospel, viz., repentance, faith, obedience.

8. The doctrine of baptism.

By calling the above named *fundamental* doctrines, Dr. Knapp explains himself to mean "those elementary truths which should be communicated to such as wish to understand and embrace the Christian religion. These elementary doctrines, as well as the higher truths suited to those who are more advanced, should all be related and never opposed to the great doctrines respecting Christ as the Saviour of the world." As thus explained these doctrines are essential to salvation as no others are.

Let us dwell a moment on the value of these doctrines. They relate to us—what we are, what we may be, hope to be, shall be. All that is most dear and precious to us for the present and the future are embraced in them. They are therefore worthy of the earnest attention, and deepest interest of every mind. The nations from age to age have been groping for light on these subjects, and found no satisfaction. Their various relig-

ions were framed, and have been maintained, to meet the spiritual demands of our nature, but without success in the undertaking. The most profound philosophers and sages have sought in their wisdom to solve the problem, and sought in vain.

But God has condescended to our needs, and made a revelation full, definite, every way adequate. It is such that the feeblest can comprehend it, yet the best endowed, enlightened, and elevated will find in it enough to meet their highest demands. It is not only sufficient as a system theoretically considered, but it has practically guided many in every age, an innumerable multitude on the whole, through a holy life here to a heavenly life above. And what it has done for them, it might do and ought to do for all.

The doctrine of revelation possesses unity, simplicity, sufficiency. Respecting all its essential parts believers are agreed, and their experiences coincide. True, fierce and protracted controversies have rent the churches; but they did not pertain to the essential doctrine, but to non-essentials outside of it. You may take the system as already quoted, and examine it article by article, and you will find no real disagreement among true Christians on a single point. They hold alike, theoretically and practically, the unity in trinity of God, the character of Christ as both human and divine, the depravity of man, the work of the Holy Spirit, the immortality of the soul, the necessity of repentance, regeneration, and a holy life in order to salvation, the retributions of the divine law and the ordinances of the gospel.

But one may ask, have not Christians differed on these points, and do they not differ on them still? Substantially, experimentally, vitally they do not. Great pains have been taken to find points of difference, little comparatively to find points of agreement; the former have been magnified, the latter obscured; the former treated so as to excite controversy and schism, while too little has been done to pour oil on the troubled waters. *Is it not about time to inquire more how much we agree and less how much we disagree; and to begin to treat each matter according to its real importance?*

Take the doctrine of the *trinity in unity* of the Godhead. It has been a fruitful theme of controversy from generation to

generation. But the controversy has been almost entirely theoretical and speculative. The aim of many has been to show *how* God can be three, yet but one. Some have one theory and mode of illustrating it, others a different one. One class run it into tritheism, another make it Sabellianism—a mere trinity of offices. One very ingeniously and elaborately demolishes the theory of his opponent, and constructs one very plausible to his own view, but which is destined to meet a similar fate at the hand of another dialectician. The whole relates not to the great truth itself, but to its *manner*.

“Who by searching can find out God? Who can find out the Almighty to perfection?” God has revealed to us respecting himself what is essential for us to know. To attempt to go beyond this, to apply metaphysics to explain the mode of the divine existence, is futile and vain; yet this has been the error of the controversialists on this subject. They might proceed endlessly in the same way with no better results. But it is a happy circumstance that the mass of practical Christians have entered very little into these disputes. They have acknowledged God as he is revealed to them in his word and in their own experience, and all has been simple, plain, harmonious.

There are two great points to be sought in all these investigations. 1. What is the truth revealed? 2. What is its application to us? Not that reasoning and speculation should never be extended farther; but these primary, essential points should stand out distinct above all. Then what God says will be apprehended as such, and have its proper authority; and what man says will be received as the reasoning or speculation of man.

Now where is the agreement and where the disagreement on this first article of our religion? There is but one God. All who receive the Scriptures agree in this. It is so clearly revealed that no believer in divine revelation doubts it. “The Lord our God is one Lord.” There are no other gods but one. No less clearly is he revealed to us as the Father, the Son, and the Holy Spirit, The distinct personality of the Father, the Son, and the Holy Spirit, *as a truth or fact*, is revealed in the clearest terms in such passages as the following: “In the begin-

ning was the word, and the word was with God, and the word was God, and the word was made flesh and dwelt among us." "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." In many such passages is the distinct personality of the Father and the Son revealed. Then take such as these which bring to view the distinct personality of the Holy Ghost. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

It is unnecessary to multiply quotations on a point upon which the Scriptures are so full and distinct. The truth is also fully applied in Christian experience. All gospel believers accept it. But when they undertake to theorize upon it, they differ. They would explain its *mode*, and illustrate *in what manner* God is three, yet but one. These reasonings, speculations, illustrations are of course inadequate and unsatisfactory; and it is not difficult to show the inadequacy and error of any such proposed theory. Yet these controversies arise and are protracted, the ablest minds are occupied with them, and Christendom is divided with the strife age after age, and the best talent is wasted and worse than wasted, while sinners are perishing for lack of the bread of life.

Yet all the while, as before intimated, respecting the fundamental truth itself of one God, the Father, the Son, and the Holy Spirit revealed in the inspired word and applied in universal Christian experience, there is no controversy. Now would Christians plant themselves on the simple *truth*, embrace it, apply it, and then rest, it would become to them more and more vital, a source of strength and unity; while by occupying themselves with the non-essential and speculative, they become divided, distracted, weakened; and just so far as this perversion extends is the influence of Christianity upon the world lost.

Another subject of protracted division is embraced in *the Calvinistic and Arminian controversy*, relating to the decrees of God and the freedom and responsibility of man. We need not here remark on the nature or extent of this controversy, nor even attempt a statement of the numerous points of differ-

ence. The matter is too well known to require any such recital. It is sufficient for our purpose to show that here also there is in essentials agreement, and disagreement only in non-essentials.

Now what are some of the points on which Calvinists and Arminians agree? 1. That God is infinite, supreme, the creator, upholder, and governor of the universe—that he is infinite in knowledge, power, and all his other attributes—that he is the rightful ruler of the world. On these points all agree, no Christian theologian has ever called them in question; no individual believer has found any difficulty in his own experience in admitting them.

2. That man is the author of his own conduct, and responsible for it—that he is everywhere and always able to do his duty, a subject of reward in doing right and of punishment for wrong doing. Here also all agree. Of course we refer not to skeptics, cavillers, dreamy theorists; but to experimental, practical theologians and Christians.

The whole relates to the government of God over his moral and accountable subjects. Does any one doubt that there is such a government of God, or that we are responsible to him for our moral conduct? There is no need of going to the Bible to establish such positions, for the Bible throughout takes them for granted, as needing no proof, nor even a formal statement. They are distinctly brought to view in all the institutions God has established on earth, in all his dealings with men, in all the laws he has given them, in all his communications addressed to them.

Our own consciousness, experience, reason, are equally decisive, and in harmony with the Scriptures on this subject. If one, to support a theory, denies the doctrine wholly or in part, his own practical convictions and conduct ever contradict his theory. One might as well deny that there is a God, as to deny his moral government over the world; and we might as well deny our own existence as to deny that we are the moral and responsible subjects of his government.

Yet these plain simple truths, practical and essential, and upon which all unite, have been greatly obscured and hidden by

the pretended wisdom but real folly of controversialists. One takes the truth relating to the government of God, and instead of resting on it and properly applying it, theorizes, speculates upon it, runs it into an extreme, inconsistent with the real freedom and responsibility of man. Another takes the truth relating to human freedom and accountability, and by a similar course runs it into an extreme inconsistent with the divine sovereignty. So the controversy is waged, engaging the ablest minds, often attended with acrimony and alienation of feeling, resulting in schism, sectarianism and their usual accompaniments and consequences.

Again, the question is discussed, how can God be sovereign, yet man be free? How can we be utterly dependent on God, yet entirely free and responsible? The truth is lost sight of in attempts to explain its mode, until the mind is bewildered in the maze of speculation. Not that we object to applying metaphysics to the subject. Men will theorize on every practical subject. What is most important is that a broad distinction be made between the essential truth, as revealed in the Scriptures and admitted in experience, and speculation upon the mode of this truth, or some unessential circumstance related to it.

Much of this whole controversy relates to the origin of evil. That evil exists, no one denies; but where and how did it originate, and how does it continue? The Bible does not reveal it, nor experience, nor reason. How vain to suppose that speculation can settle it. Why should we not proceed here as in all other practical cases, viz., act upon the truth as known, and as related to our own acknowledged duties and responsibilities, and treat the rest as speculation?

It is essential that we guard the doctrine from perversion. If a theory is taught subversive of the truth and leading to vicious practice, it should be exposed on that account. This has often been done. Theories have been propagated leading men to suppose that there is no fundamental distinction between good and evil, that we are not responsible for our conduct, that God is not concerned with the affairs of men, and like dangerous and pernicious errors. All theories, however constructed or plausible, leading to such results, must be demolished, so far at least as their practical consequences are concerned.

Such theories are confined to no sect or school, but exist in connection with all. There is no truth but has its corresponding error. Generally the greater and the more vital the truth, the more insidious and dangerous is the error arising from its perversion. Calvinists are most troubled with errors thus connected with their own system; Arminians, with theirs. One denomination is little affected comparatively with these besetments of another. Still there are errors which occupy a sort of common ground, and have to be met by all.

But the truth, vital and fundamental, is embraced by true believers on both sides, and is alike precious to every heart. That God is over all, the sovereign of the universe, ruling in infinite power, wisdom, and goodness, is a doctrine which no sect can appropriate exclusively, but enters into every evangelical creed. The same is true of the doctrine of grace, as given by the apostle: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." No experimental Christian of any denomination hesitates a moment to receive any part of this comprehensive passage—that we have no power or merit to save ourselves—that our salvation is wholly of grace—that polluted and perverted as we are by sin, our salvation is accomplished only through the renewal of our hearts by the Holy Spirit.

Again, the doctrine that charges the sinner's guilt wholly upon himself, and his ruin to his own persistence in sin against the benevolent provisions, the yearnings, the invitations, the pleadings of infinite mercy, is one peculiar to no sect—all heartily unite in applying and enforcing it as set forth in such passages as the following: "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him," "Who will [i. e. desires to] have all men saved, and come to a knowledge of the truth," "That he by the grace of God should taste death for every man," "How can I give thee up," "How often would I have gathered you, but ye would not," "Turn ye, turn ye, for why will ye die?" "Ye will not come unto me, that ye may have life."

The doctrine also that insists on repentance, faith, obedience,

as conditioned to salvation, is cherished alike by all. The two united, viz., the grace of God, and the duty of man, enter into every evangelical system as freely and unreservedly as they are combined in the inspired word. "By grace are ye saved through faith." "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure."

Isolated passages, taken without reference to their connection and design, have often been misunderstood and misapplied. It was so even in the apostles' time. Peter, speaking of Paul's writings, observes: "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." Hence the need of constant vigilance and faithfulness, especially on the part of those who interpret the sacred oracles, that with an enlightened mind, a pure heart, candor, and experience, the truth as revealed may be so set forth as to commend itself to the judgment and conscience of all. Then those who resist must reject the truth itself, and not some misapplication or perversion of it.

Having considered the points upon which evangelical Calvinists and Arminians agree, what shall we say of their differences? We have no disposition to overlook or disparage them. He must know very little of human history or of human nature, who can think lightly of the so-called Calvinistic controversy, which has so largely engaged the energies of the ablest divines for the last fifteen hundred years. What we have now to say respecting these differences may be put under several heads.

1. They form no exception to the main position of this article, on the substantial agreement in doctrine of all true believers. Throughout the controversy members of the different churches and denominations have exercised a mutual charity. Whatever may be true of individuals, of temporary excitements, asperities, and schisms, the bonds of Christian fellowship have not been broken. While they have contended most earnestly and persistently for their own views, and in refutation of their opponents, they have still in the main differed as members of the same great Christian family.

2. The origin of these differences was not in the reception or application of any fundamental doctrine of religion. The remarks of Knapp* on the origin of polemical discussion in the church, from which we select a few remarks, are highly suggestive to our purpose. He says: "In the apostolical church the Christian religion was not taught in a scientific manner. All Christian instruction, as we may see from the acts of the apostles, and the epistles, was then popular, practical, and hortatory. * * * In the third century, many heathen who were versed in science and philosophy became members of the Christian church. At the same time learned men arose among the heathen in opposition to Christianity, and heretics among Christians themselves, in opposition to the original principles and doctrines of the apostolical churches, from which they wished to advance to something more elevated and perfect. In order to this, they misinterpreted the writings of the apostles, parts of which, at this distance of time, had become obscure. In consequence of these circumstances, learning was soon needed in the statement and defence of Christianity. The learned men who had been converted from heathenism now applied the doctrines and terms of their philosophy to the truths of the Christian religion. This they did partly from the influence of habit and partly from the desire of rendering Christianity in this way more popular. * * * From that time forward the reigning philosophy of every successive age has been connected, and indeed wholly incorporated by the learned with Christian theology and morals. The theology, of course, of each successive period has, with few exceptions, received the form and color of the contemporary philosophy." These remarks, though general, are directly pertinent to the topic now before us.

Whether the essential doctrine could have been propagated subsequently to the first three centuries, without these polemics, and whether the cause of truth would have been better subserved thereby, we need not now inquire. We must take things as they are, not as they might or should have been. But here is the fact of history, that for the first three hundred years

*Theology, p. 43.

after Christ, during which period Christianity made such distinguished progress, the controversies of later years were almost entirely unknown. It is unnecessary to add that all the controversies of later years have added nothing to the essential doctrine of Christ and the apostles, or made better Christians than those in the primitive churches. It follows that these controversies affect not the essentials, but non-essentials of our faith.

3. These controversies have been carried on by theorists rather than by the most practical men. This might be inferred from the preceding head. It is true that many of the best Christians and divines have entered deeply into these controversies, which will be considered under our next particular; but no one doubts that they have been chiefly maintained and characterized by the action of those not the most known for their devotion to the vital interests of religion.

4. A distinction is to be made between the labors of the same prominent men in the church, whether as experimental believers, or as polemicists. Augustine, as a Christian, held the same views of doctrine as those taught by the fathers of the first three centuries; but subsequently as a controversialist, and dialectician, he developed a system in many respects repugnant to them. The like was true of President Edwards. Who does not know the difference between Edwards as a revivalist and as a metaphysician—between “Edwards on the Affections,” and “Edwards on the Will?” In one we see a great and good man applying the plain, practical gospel doctrine to the salvation of sinners; in the other, we see the same man in the domain of speculative philosophy, with an acumen and tact wielding the weapons of the schools so as to excite the wonder of all who entered the lists. Similar remarks apply to many others on both sides and all sides of the controversy. It is notorious that the same men in their ordinary church labors, especially in revivals, can hardly be recognized in their polemical writings. Indeed, their speculative philosophy was laid aside and had to be laid aside, when dealing with anxious souls inquiring the way of life, or with believers pressing on to heaven in the work of be-

nevolence; and was resumed only as an exercise among theorists, in seasons of spiritual declension, with those who can contend better for the shells than for the meat.

Had we time and space, we might enter more into the merits of this great controversy. It would be easy to illustrate the positions here taken from almost any part of it, from that waged by Augustine and Pelagius down to this day. So also of the other great controversies which have so long agitated and divided Christians. But if what we have thus far attempted to show of the substantial unity of Christians, as applicable to the Trinitarian and Calvinistic controversies, is admitted to be valid, none will question but it will apply to all the others.

It would be hardly proper, however, to dismiss the subject without some reference to causes of separation which may be regarded as more practical, viz., those relating to the ordinances of the gospel, *Baptism* and *the Lord's Supper*. It may be said that the division between Baptists and Pedobaptists, Free Communionists and Close Communionists, is not theoretical and speculative, but practical and fundamental.

We admit that in some respects it is so, but not in the sense and to the extent that many regard it. There has been indeed in respect to these ordinances a sad departure from the practice of the primitive churches, a departure of baleful influence upon the interests of spiritual Christianity, and which as lovers of spiritual Christianity we are bound to do our utmost to remove. But we must do it in the spirit of love and with the implements of truth. We are not to fall into the common error of taking one extreme to combat another. Truth alone is mighty to prevail.

Now the division that exists among Christians respecting the ordinances is not a fundamental one, any more than others. Baptists and Pedobaptists, Free Communionists and Close Communionists are alike believers, and fellowship each other as such; and their churches are alike gospel churches. Infallibility is claimed for neither, nor is it for one to claim any sanctity above the other. Truth and error are mingled every where in this imperfect state; and for one in the great family of

Christ to assume superiority over others from any stand point he may have assumed, is only to make himself an object of commiseration.

All evangelical denominations hold the ordinances as fundamental in faith and practice, equally with the divinity and humanity of Christ, repentance, regeneration and a future retribution. The errors pertaining to them are then, of course, not fundamental, any more than those pertaining to the other doctrines.

Some have a short way of settling all controversy about these ordinances. "They are non-essential—not saving ordinances." Not saving! What is? Is repentance, faith, obedience? "Not by works of righteousness *which we have done*, but according to his mercy HE SAVED US," &c. Nought but Christ is saving. But we are not saved without *conditions*; and what are these? That we keep his commandments. Baptism is as much a gospel requirement as faith. Disobedience is rebellion wherever found, and bars from salvation.

Baptism and the Lord's Supper are positively enjoined by the Head of the church, and therefore essential. We are then referred to the differences existing among Christians on these ordinances. We reply, the ordinances themselves are fundamental, these differences may not be. As in the doctrine of the trinity, or that of moral agency, the doctrine is one thing, some theory or mode of explaining it another. Can there be no unity among believers until they agree in all these theories? To state the question is to answer it.

So also with these ordinances. Each local church is responsible to the great Lawgiver, Christ; and indeed every individual believer. We are bound to obey Christ; if we do so that he receives us, who will sit in judgment on us for our condemnation? I may differ from my brother in many things, but while I recognize in him the image of Christ, I cannot refuse to take him to my heart. Questions of practical difficulty may arise between us which may render it inexpedient for us to enter the same denominational or local church relation. We will however cherish our mutual Christian fellowship, and co-operate

in labor, so far as we can. We are not to esteem lightly these non-essential matters. To us they may be of great consequence. I hold not merely the ordinance of Baptism, but also that believers are the only scriptural subjects, and immersion the only Scriptural mode. I believe that the Lord's Supper is free to all the disciples of Christ. But shall I sit in judgment on the conscience of my brother? He may accept some position which would not satisfy me, but to his own Master he stands or falls. While I have evidence that he holds Christ the Head, and is owned of Christ, however I may differ with him on minor points, I will cherish him as my equal brother.

Enough we trust has been said on this point to show that the ordinances furnish no exception to the views we have taken of the other doctrines. Through the whole circle of gospel doctrine the same principle holds. The doctrine is one plainly revealed in the sacred Scriptures, as our only rule of faith and practice, and substantially received and held by every true believer.

But in modes of explanation, in theory, in speculation and in relations growing out of these differences, there is almost infinite diversity. In all this the kingdom of grace but conforms to the kingdom of nature, where a like unity with variety is everywhere blended.

What Baptist Christian esteems David Brainerd, or Jonathan Edwards the less as Christians on account of their views on Baptism? What Pedobaptist Christian will proscribe Adoniram Judson, or Francis Wayland for being Baptists? What Free Communionist believer will disfellowship Andrew Fuller for his Close Communion; or what Close Communionist believer will disfellowship John Bunyan, Robert Hall, or C. H. Spurgeon for their Free Communion?

When we reach heaven with the countless throng that sing the song of Moses and the Lamb around the throne, we shall hear little about Methodists, Congregationalists, Episcopalians, Presbyterians, Baptists. All will then be so absorbed in Christ as to have little disposition to notice these peculiarities. So essentially should it be here. The cause is too sacred, souls are too precious to allow Christians to waste their strength,

alienate their hearts, and cast stumbling blocks before the world, over mere incidentals, often arising from unavoidable circumstances.

We close this discussion by a few remarks.

1. We see the way to promote the unity of the church. Not by seeking to destroy denominational distinctions, and bring all within the pale of one church. Such nominal union would not necessarily be a real union, any more than exists in the Romish or in the Episcopal communion. The unity required is not in word, neither in tongue, but in deed and in truth.

This union all desire. From the time the Saviour prayed that the disciples might all be one until now, their hearts have yearned for it; that the strength acquired by such union might be employed most successfully in the great moral harvest. "That the world may believe that thou hast sent me." When the world shall be constrained to say of believers, "Behold how they love one another," the progress of moral truth will be mighty and rapid on earth.

This union is to be cherished and consummated by our becoming more and more absorbed in the fundamental, practical doctrines. Learn them, receive them, practice them, propagate them. Doing this is the most successful way of obtaining and promoting right views on the non-essentials. Can any doubt it? By applying ourselves to the fundamentals we become sound, thorough, symmetrical, experimental. Between such there is little room for division and contention. Their hearts will flow together, their hands be united, their strength combined to elevate the cross of Christ, and win souls to him.

2. Learn the duty of Christians, churches, denominations on this subject. It is to apply ourselves each to our work faithfully in our respective fields of labor. We need not be curious to know what the Lord will have this one or the other to do; rather be our inquiry, Lord, what wilt thou have me to do? We need not stop to settle every point of difference with a brother, before co-operating with him. We need not stop to investigate every metaphysical difficulty, before accepting and applying the truth revealed. Rather act upon the test furnished by Christ; "If ye will do his will, ye shall know of the doctrine."

This principle will apply alike to true believers of every denomination, and to every church and denomination as such. Each one has a God-given mission, a field to cultivate, special duties and responsibilities to discharge. The main thing is for every steward to be faithful to his trust; then if the time shall ever come that any of these local organizations are not needed, they will fall of their own weight, and the great work of grace and salvation will still go on.

3. This subject strongly commends itself to F. Baptists. In the light of the principles here discussed, what is our duty as a denomination? Our position is a favorable one in many respects. We are young, uncommitted to forms and creeds, which are but a restraint and burden on the Christian liberty of many others; and are therefore free to employ our energies in the best manner.

We have been raised up and assigned one sphere of labor in the providence of God. He who made Paul the apostle to the Gentiles, and Peter to the circumcision in the apostolic church, Wickliffe, Whitefield, Wesley in their day, hath in these later times raised up Benjamin Randall, John Colby, David Marks and others to found and extend this people. He was with them as they traversed the country sowing the good seed of the kingdom, planting churches, organizing benevolent societies, establishing a press, and sustaining the various trials and labors of their responsibilities. He has been with us throughout and is with us still. As a people we are not given to boasting of what we are and what we have done. If God has made us in a degree instrumental of promoting his glory, to him be the praise.

We would however magnify his grace. He has not given us great numbers, perhaps he never will. He has not given us great worldly wealth, influence, and popularity, perhaps he never will. But he has given us grace to labor under trials and reproaches, to bear the brunt of opposition, to be willing to be small, and ignored, if we can thus best promote his truth and win souls from death.

May we be true to our mission, and bide our time. We are not seeking a name or fame, but to fulfil our sacred trust. If we preach, or plant churches, or sustain benevolent societies, or

institutions, or presses, or other means, let it be not from selfish or partisan motives, but the more to honor God and bless mankind. We have no interest separate from the great cause of truth; and would cherish and honor all who are truly laboring for its promotion. To do our work well, we are not to love our branch of Zion less, but Zion at large and her Redeemer more.

Thus we are to be both more the catholic and the more denominational. The doctrines of grace, salvation by Christ alone, the work of the Holy Spirit on the heart, free grace, the duty of the sinner, must be maintained in all their purity and preciousness; also in morals—the rights of man, help for the oppressed, justice to all. By defending these principles in the future as in the past, can we alone fulfil our mission. We stand by them not only because of our past relation to them by the order of Providence, but because of their vital importance. By adhering more and more to these vital truths shall we best discharge our own duty, and contribute most to secure that great practical unity in the entire family of Christ, which is so essential to the complete and speedy conversion of the world.

**ART. III—ENCOURAGEMENTS TO FAITH SUGGESTED
BY ISAIAH 40: 26—28.**

With the opening of this fortieth chapter, Isaiah passes from the consideration of more immediate events and prophecies, with surpassing vividness and sublimity, to the coming disasters of his nation, the spirit with which they would be borne and the great deliverance to be wrought by the hand of God.

The people are represented as in the midst of their exile, overwhelmed with sorrow and repining. To the majestic numbers of the song of Moses and the triumphant hymn of Deborah and Barak; to the peace-breathing psalms of David and to his heroic measures, there had succeeded lamentation and murmuring. Their "holy and beautiful house," from whose altars

the incense of sacrifice continually ascended, "was burned with fire;" all their "pleasant things" were laid waste. In their distress they cry: "Verily thou art a God that hidest thyself, O God of Israel." "My way is hid from the Lord and my judgment is passed over from my God."

In reply, God assures them that they are not forgotten; that he is a God who rules wisely with unfailing counsels. In proof of this and as a sure foundation for their faith, he reminds them that there are imperishable records of his faithfulness written alike upon the heavens and in their history; that the same eye which marks the rising and the setting of the sun followed the steps of the feeblest wanderer in the desert; that the hand which prescribed the orbits of the stars scattered manna in the wilderness; that the voice which called worlds into being, uttered guiding counsel from Sinai; that the power which caused the mists to descend and water the earth gave the gushing rill at Meribah; that the harmonies of the stars as they sing together, are prompted by the same mind which tuned to sweetest praise the soul of the prophet-king. Shall it be a great thing for him to deliver his people? With him dwelleth no weariness at all.

The history of the trials, the wanderings and the deliverances of that people is a type of the history of the Christian believer. The encouragements offered Israel are meant, too, for our hearts. "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." We are called by the words to which we have referred, to contemplate *some of the encouragements to faith from the works and word of Jehovah.*

By joining the two, his works and his word, as one in their ministry to faith, God declares that their testimony is one and the same, governed by like wisdom and care, bearing witness to the same glory and power. The heavens with their hosts praise him; the earth from its depths praises him; but no voice from wheeling world, from fragrant flower, or rocky tablet, brings a note of discord as it mingles reverently with that song of deliverance and love rising from myriads of ransomed souls.

1. *The history of our religion supplies an important source of encouragement to faith.*

There is no problem more difficult for unaided human reason to solve than the rise and development of Christianity. What claims it asserted at the very outset. What prejudices did it attack. What opposition did it provoke. This stumbling-block to the Jew and foolishness to the Greek tamed the savage; brought brutal men to gentleness; endued the weak with power to suffer without betraying any sacred trust; subdued the pride of the philosopher to the reception of the only true philosophy. It sought no league with arms,—its reign is peace. It did not seek the aid of polite literature, neither did it appeal for help to the princes of the earth. Nay, it claimed the fullest homage of all literature; it subdued the princes of the earth.

Our God is a covenanting God. His sleepless eye watched over the religion which his Son had planted, when, with the darkness that shrouded the land from the sixth to the ninth hour, all hope seemed stricken out, and they who had gladly hailed the work of the Messiah, said despairingly; "we trusted that it had been he which should have redeemed Israel," as they turned to the occupation of former days. But they were summoned to marshal hosts of Christian warriors to successful conflict with evil. They shared the victories of a risen Lord.

Like the church in the wilderness, the Christian church has known the refreshing manna, the bitterness of Marah, the bold onset of determined foes accompanied by signal deliverance from on high. Her martyrs have sung amid furnace heats and racking tortures the song of Moses and the Lamb. Councils, powerful by the presence of princes, have threatened her faithful ones, but only to receive in reply the firm, brave word: "whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye." The testimony to Christian integrity borne by the millions of graves in the Catacombs, is stronger than the gainsaying of adversaries.

Within the last century, there arose the science of historical criticism. The records of profane history were first subjected to the most rigorous tests, according to the settled principles of the new canons of criticism. Soon the Old and the New Testaments were subjected to a similar ordeal with a result apparently disastrous to the friends of religion. Beginning with

the historical books of the Old Testament, which were declared neither genuine nor true, the adverse critic proceeded to the other books of the Old Testament, only to reject them as absurd, devoid of proofs sufficient to establish their credibility. Then the New Testament was rejected, and the whole rampart raised against atheism and self-assertion seemed demolished. A cry of triumph went up blasphemously to Heaven, and evil men were comforted.

Standing upon a foundation so far removed from faith, they unblushingly compared earthly things with heavenly things, and measured the realm of faith with an assurance intolerable even in the realm of material things. In that anxious emergency, God gave assurance to the heart of faith. A truer spirit of criticism, not less learned, but less audacious, devoid of skeptical rashness, humbly awaited Divine guidance, and found itself following the pillar of fire to the valley of the Euphrates and the Nile. There it exhumed rich proofs of the truth of the assailed record. Mounds that for ages had been illustrations of the vanity and perishableness of the works of man, now teemed with testimonies to the falsity of his critical assumptions. These same spots, erst types of desolation, became richer than mines of diamonds and gold to the believer. Pyramid and catacomb, once only an inspiration to wonder, are now testifying, through their cuneiform and hieroglyphic characters, to the accuracy and credibility of his word, who had preserved such proofs for many centuries, to become a surprise and a solace to the waiting soul, but a source of discomfiture and confusion to his adversaries. From ancient literatures, long unnoticed, there issued irrefragible testimony to the truth of that record which is the crowning glory of all literature. "The word of the Lord endureth forever."

In the quiet yet powerful flow of the river that gladdens the city of our God, is the proof of its Divine origin. The plainness, the historical basis, the transparency and accuracy of the Holy Scriptures, declare that their light was caught only from the throne of jasper and the gates of pearl. "In spite of all the efforts of an 'audacious criticism'—as ignorant as bold—the truth of the sacred narrative stands firm, the stronger for

the shocks it has resisted; 'the boundless store of truth and life which for eighteen centuries has been the aliment of humanity,' is not (as Rationalism boasts) 'dissipated.' God is not 'divested of his grace, nor man of his dignity,' nor is the 'tie between heaven and earth broken.' The 'foundation of God'—the 'everlasting gospel'—still 'standeth sure'—and every effort that is made to overthrow, does but more firmly establish it."*

The lamp which lights our path is fed by a heavenly hand, and cannot be put out. How idle our fears over the vain declarations of impious scholarship that the scheme of salvation and the word that supports it are chimerical and false. How idle and vain for a Colenso to protrude his common-places in opposition to the authority of the Pentateuch; for a Strauss to attempt to resolve the life of Jesus into myth and legend; for essayists and reviewers to conspire against the claim of the Scriptures to Divine inspiration; for a Parker to class the Nazarene with earth-born benefactors; for a Renan to attempt to hide the life and power of a redemptive mission in gorgeous romance, the product of an illogical brain, and an irreverent heart. "Upon whomsoever this rock shall fall, it shall grind him to powder."

2. Another source of encouragement to faith may be found in the testimony which the earth bears to God's wisdom and providence.

Truth, wherever found, must illustrate and enforce all other truth. The attribute of love in God's character can no more be at variance with his justice, than can the testimony of creation with the word of revealed grace. What saith that word—"He heareth and answereth prayer," and nature replies, "I am a living witness of his special interpositions to accomplish his mighty purposes; whenever those purposes require, I gladly yield myself to his fashioning, guiding hand."

We must carefully guard ourselves against a strong tendency to regard God as acting and thinking like man.

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Though an occurrence seem a mir-

* Rawlinson's *Histor. Evidences*, p. 228.

acle to us, it was a forethought with him from all eternity. When we have for years observed certain regularities, as we call them, in God's manner of working, we conceive that God in some way is unalterably committed to only that way of action. But is it a great thing for him to aid his people? Interference is but a part of the rule of his working. There is no afterthought with God; he fainteth not, neither is weary.

Creation was meant with its loveliness and beauty; its endless varieties; its open and its buried treasures, to illumine the path of the believer and cause him to "sing in the house of his pilgrimage." The flower that blooms in lowliness; the mountain towering in grandeur; the ocean sparkling in the sunlight, or tossed in the hands of the tempest; the forest with its gloomy depths; the rill with its gladness, are meant to minister not only to buoyancy and cheer, but to breathe needful lessons upon the ear of faith. For us forests were divested of their primeval grandeur, and became sources of human comfort; for us minerals essential to our advancement in art were thrown by convulsions within our reach from the depths where else they would have lain useless. It was *God's care* that prepared for us the soil from the worn rocks, with such ingredients that it shall supply the sap for the oak, and juices for the violet; the corn shall drink its richness from it, and thence the grape derive its pulp.

In the midst of such testimonies, the word of the infidel assaults our ear, declaring: "the miracles of the Bible cannot be proved by anything we know of God's work in nature." Lo, nature, shuddering at such a word, points him to the five great miracles of her God in the introduction of five distinct systems of life before the coming of man, and thus proves the miracles of the gospel but a continuance of the same working which God, from the foundation of the world, has exhibited. The eloquent and countless testimonies of design in the forms and agencies of nature about us, rise deep and strong above the voice of the unbeliever.

The chemical combinations of the gases that form our atmosphere, and the water we drink; the weight of the atmosphere conformed to the highest activity and usefulness of man;

the perfection of animalculæ detected only by the aid of the greatest microscopic power, declare that all things are arranged by that skill without which nothing was ever made. A reverent and waiting spirit rises from the study of either record, of grace or of creation, with the song of David: "Praise the Lord from the earth, ye dragons and all deeps; fire and hail; snow and vapors; stormy winds fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl." "Let the heaven and the earth praise him."

3. We may speak of a third source of encouragement brought to our notice by the 26th versè: "Lift up your eyes on high; who hath created these things."

God frequently points to the appearance of the heavens in proof of his existence and also for an exhibition of his grandeur and power. This argument was full of glory and inspiration even to the ancient mind, bringing large assurances to faith. How much higher the inspiration it may yield to us. Instead of the conception of a few orbs once deemed but a few miles from the earth, we rise to the contemplation of myriads of systems of worlds, sweeping on in space far beyond the reach of the most powerful optical contrivances. "Knowest thou the ordinances of heaven, and canst thou set the dominion thereof on the earth?" Could we leave the earth and reach the farthest visible star, new glories would burst upon the sight, and light from other systems wheeling in their prescribed orbits, returning in due season to their appointed places, would greet our coming. Only Omnipotence can guide unerringly and without discord these revolving worlds. From what source could that light come which has been flashing out for thousands of years from double suns and surrounding systems but from Him who spake and there was light? The maze of stars that stud the milky way is simplicity to his understanding, and in their order and harmony of motion they praise him. Unceasing vigilance and untiring power attend their course. The universe is upheld by his might who gave it being. "He inhabiteth eternity."

To the height of this great argument who can attain? Let

contemplation become praise as we join in the anthem: "The heavens declare the glory of God, the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth forth knowledge." "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; Lord, what is man that thou art mindful of him, or the son of man, that thou visitest him."

Where shall *distrust* look for aid? To Geology? Its unfolded strata, the richness of its buried flora, its stores opened for our happiness, the story of design and love it delights to tell in praise of eternal skill, forbid it.

To Astronomy? The light of her suns, the harmonious sweep of her systems, the eloquent light that streams from the gates of heaven, forbid it.

To Botany? Lo all her altars breathe forth incense unsparingly to her God.

To Zoology? The voice of the forest is an oratorio of praise to Jehovah; the monsters of the deep acknowledge the hand that clothes them with power, the instincts of her tribes forbid it.

The thoughts of God written on all these are faithful and enduring, and leave us companionless in our waywardness. These are but parts of his ways, these but the jewels that adorn the brow of the Prince of Israel. But who is this prince, who is he that cometh with dyed garments from Bozrah? All creation bows reverently at his word; its light, its glory, its beauty fade as the moon before the coming of the God of day, before that radiance which streams from Calvary and illumines the mountain of our transgressions. Angels and archangels join in the general song over the wonders of creative skill and the majestic works of God, but they are awed to silence when the ransomed tune their harps in praise of redeeming love.

4. We remark that the only satisfying assurance to faith comes from the life and work of the Messiah. The value of all other objects as sources of encouragement depends upon this. Except they illustrate the work of redemption, give it a new significance, and exemplify the love which bowed to that work, they can bring no strength, no beauty, no hope. To what val-

ued end can sun and star beam upon a banished soul? What abiding solace can be gained from the gladness and fragrance of nature by a heart seared by iniquity? There is only a fearful looking-for of judgment in the condemnation which earth and heaven pronounce over a life dissevered from God. The spring of all enjoyment, the mystery and the meaning of life, the fearful chasm between us and God, the glory and efficacy of saving love, are revealed in their fulness only at the foot of the cross.

The power that redeems us must come from above. Self-culture purges from no sin, abridges not a jot of the chasm between an unrepenting soul and God; it leads to no point where it can say, My work is of such fair proportions that God is pleased, and by virtue of its excellence admits me to a holy walk with him forever! Over the wilfulness of an unyielding heart comes but one testimony, "Ye must be born again."

He that created the ends of the earth, the origin of power and wisdom, is *our friend*. We recognize him as one who knows our weakness and sympathizes with our woes. "He hath borne our griefs and carried our sorrows; he was wounded for our transgressions, the chastisement of our peace was upon him." He doeth not his own will, but the will of him that sent him. What word is this that comes with healing power to our spirits? "God was in Christ reconciling the world unto himself." By that perfect, innocent childhood, by that life of sympathizing tenderness, without a shade of weakness, by that wondrous union of those qualities of character—of earnestness and gentleness, firmness and benevolence—impossible in any earthly character; by the calm pretension of his words, which his life never belied; by the unvarying consistency of life and word; by the composure never ruffled in the presence of the most formidable obstacles, never fretted by opposition; by that "sacred patience" in a work apparently hindered by the stubbornness of men; by his unobtrusive agony, by his death and resurrection, we know he is none other than the Son of God. Without show he undertakes the conversion of the world, and relies on the means employed with the trust of a soul that is joined insepar-

ably with the Father. He descends to the poor; his ministries are to the sick and burdened—no case was too vile for his notice, no sin too great for his compassion. Not endued with the nature of angels, but touched with a feeling of our infirmities, it behooved him to be made like unto his brethren, "in that he hath suffered, being tempted, he is able to succor them that are tempted." He is the healer, none can rightly despair; he is the teacher, none can be ignorant; he is the light, spurning no darkness that waits for the dawn; the humble, longing soul is never sent empty away. With the revelation of our woes and our labor, our trials and our duties, there is given the assurance: "I am with you alway." All light and peace, all joy and calmness flow with unstinted measure only from the work and power of Redemption.

Is it not enough that he hath said: "When thou passest thro' the waters I will be with thee, and thro' the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee."

Our God is one God, there is no division in his unsearchable counsels. In the workings of his hand, in the going forth of his spirit he is God, blessed forever. We can see but the veriest segment of his wisdom—the faint shadowing forth of that understanding which reads at a glance the secret thought we cherish and the course of the farthest star. As his ways are incomprehensible so will the reason of them—the object they seek—be hidden from human sight. But we know that he knoweth the whole compass of our spirits, our joys and our desires, our griefs and our anxieties. "He knoweth our frame, he remembereth that we are dust," and when there is no man to deliver, no arm to save, he is our refuge and strength.

We are wont to complain of the darkness that sometimes gathers around our way and envelops God's dealings with us; we deem him as working arbitrarily, mindless of our comfort. Who can tell what course is needful, who trace but an hour in advance, the history of his life? The way to triumph is along strait and thorny paths. We would be glorified without the cross. We are below clouded by infirmities, oppressed with

the burden of our earthliness; he is above all cloud; around that watchful eye gathers no darkness; all the issues of the eternal mind are light.

We are not to forget that many of the experiences which perplex us to-day may be understood and leave the soul tranquil and satisfied to-morrow. If we can reverently hear Christ's voice: "What I do thou knowest not now, but thou shalt know hereafter," we shall walk beneath our burdens with the firm step of one who knows what manner of spirit he is of, with the kindling eye of one who has gained sustaining heavenly power.

How often do we think of God as too much like ourselves. That his purposes, his designs are feeble and imperfect; that his government is mechanical and pitiless. The word is a solace and a rebuke which says: "My thoughts are not your thoughts neither are your ways my ways."

When the rain falls drearily and the low dark clouds almost sweep the plain, the traveller may forget that upon the mountain above him the sun is shining in clearness; but should he climb the mountain path he would ere long behold the clouds rolling at his feet, a silvery sea in the clear sunlight; the type of his now gladdened heart. Yet, these are the same clouds which made all so gloomy and desolate below, and this the sun they shut from view.

So when the Christian mounts by faith above the depression or the trial that encompassed him; when by faith he rises to dwell in the clear light of God's purposes, that which was dark and severe before becomes a ministry to gladness of heart. When faith becomes sight and hope gives place to fruition in heaven, these toils, this anguish we suffer here shall cause us to glorify him who was not weary of our waywardness, who, by a way we knew not, opened up the glories of the redeemed. What tenderness mingles with all power and wisdom, for it is he, the Creator of the ends of the earth, who assures us that he "will not break the bruised reed nor quench the smoking flax."

"All is of God! If he but wave his hand,
The mists collect, the rain falls thick and loud,
Till with a smile of light on sea and land,
Lo! he looks back from the departing cloud."

The triumphal processions of the Roman conquerors entered Rome by the Appian way along which, on either side, were placed the statues of those who had rendered signal service to the state. The statue of Regulus became the inspiration to faithfulness to the Roman vow; that of Cincinnatus to stern integrity and unsullied patriotism. Each statue had its lesson of honor, bravery and worth for the heart of each new victor. Lo! we have taken up at bidding of our king, our triumphal march to the gates of the New Jerusalem along that way made glorious by the footsteps of the Son of God, blessed by the memory, beautified by the monuments of those who through faith have inherited the promises—counted faithful because of endurance. We hear the voices of no earthly conquerors, but the shout of triumphant saints, the cheering words no disaster could repress.

We honor God by the exercise of Faith. We may say what an *I* that God should regard *me* and find a place for *me* in his love. Though there be no merit in belief, yet is there guilt in disbelief. The way is so plain that "the way-faring men, though fools, shall not err therein," so plain that "he may run that reads." All merit is thus taken away from us that all may be Christ's.

The minuteness of his gracious providence gives reason for rejoicing. His eye, from the beginning, has marked the steps of each of the myriads of beings that people the universe; nay he has made provision for every want, arranged for its supply with as much care and exactness as though there was but one to receive his watch-care. In the beginning our members were written in the book of his wisdom. Amid the fierce convulsions of the world he thought of you and me; in the work of love and redemption he made provision for you and me. The power of redemption has not ceased; our ways are still in his hands. The sparrow that with feeble wing vainly strives against the driving blast does not fall unnoticed, how much more shall he care for you, "oh ye of little faith."

It is necessary for our happiness that we dwell often upon the glory, wisdom and power of God, which shine upon us from his mightiest, wisest and loveliest workings. We are bound earthward by many frailties and cumbered with much serving.

Trials encompass us and we see at times nothing but the swelling waves of tribulation and feel only the shock of the tempests of evil. With our eyes fixed earthward, we sink in darkness; dwelling long and often upon the miseries which threaten to destroy our peace, our heart life becomes feebler and darker until despair sets its seal upon it. As there is no valley so lowly and narrow but that the stars are seen to look calmly down upon it, so no life, however straitened and humble, may be without that height of view which finds in the purposes of God a sure solace—security amid all convulsion and change, for he that sitteth in the heavens shall mock at the arm raised against his beloved. In our commission it is written: "the disciple is not above his master nor the servant above his lord. It is enough for the disciple that he be as his master and the servant as his lord."

When the earth was supposed to be the center of the universe many difficulties and irregularities in the movements of the stars perplexed the astronomer; but when he had learned to view the worlds with the sun as the centre, perfect order and simplicity of movement were observed. So if we look away from Christ as the centre of all love and truth, the experiences of a soul are full of bitterness; its life is without strength and hope. *With him* as the adored centre of our spiritual system and life all our experiences are radiant with hope; we shall not wander in doubt. There is no light for our pathway, no peace for our souls, save that which comes through unquestioning faith in Christ Jesus our Lord.

ART. IV—THE RELIGIOUS ENJOYMENTS OF THOMAS WALSH.

Said a speculative man to Wesley :

“ I know there is a God, and I believe him to be the soul of all, the *anima mundi*, if he be not rather, as I sometimes think, the *To Pan*, the whole *compages* of body and spirit everywhere diffused. But further than this I know not ; all is dark ; my thought is lost. Whence I came I know not ; nor what nor why I am ; nor whither I am going. But this I know, I am unhappy ; I am weary of life ; I wish it were at an end.”

There are men who think and read much concerning the evidences of Christianity, who arrive at this state of darkness and mystery. They seek a knowledge of God through other channels than those he has appointed ; they stand aloof from Christianity, and yet would fathom its mysteries. Their purpose is baffled. Their vain glory debars them from the light that enters the soul from the presence of God ; their best conceptions are crude and dark. David Hume was a philosopher, and his friends claim that, because he played at whist and sported with the concerns of his soul on the brink of eternity, he died like a philosopher. He boldly assailed religion, and placed in its stead a philosophy of his own. Yet, in an hour of earnest thought and sober retrospection, he penned this remarkable confession :

“ When I look abroad I foresee on every side dispute, contradiction, anger, calumny and detraction. When I turn my eye inward I find nothing but doubt and ignorance. All the world conspires to oppose and contradict me ; though such is my weakness that I feel all my opinions loosen and fall of themselves when unsupported by the approbation of others. . . . Can I be sure that in leaving all established opinions, I am following truth ? And by what criterion shall I distinguish her, even if fortune should at last guide me on her footsteps ? After the most accurate and exact of my reasonings, I can give no reason why I should assent to it, and feel nothing but a strong propensity to consider objects strongly in that view under which they ap-

pear to me. . . . The intense view of these manifold contradictions and imperfections of human reason has so wrought upon and heated my brain that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or likely than another. Where am I, or what? From what causes do I derive my existence, and to what condition shall I return? Whose favor shall I court and whose anger must I dread? What beings surround me? . . . I am confounded with all these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of the use of every faculty and member."

Says the skeptic: "If Christianity is true why are we left to accept it upon the testimony of the past? why have we not a present evidence on which to build our faith?"

We have such an evidence. It is a part of religion to reveal God to our spiritual natures, to bring us into sensible communion with him. Not to philosophy nor to science are we to go to find God, but to God himself, and if we go to him in an acceptable manner, we shall experience a sense of his presence in the soul. This is the satisfactory evidence of religion, and upon this foundation we are to build our faith in God and our hopes of eternal felicity. Religion is vague and mysterious to him whose spiritual understanding has not been enlightened by the Holy Spirit nor felt the sweet presence of God in prayer.

The revelation of God in the works of creation is by no means obscure. Marks of design are impressed on everything in the universe, from the plumed seed with which the wind sows the field, to the laws of reciprocal action and motion which govern the spheres furnishing an unanswerable evidence of an Infinite Designer. In the adaptation of the moral and physical faculties to the prospective uses of man, of the vegetable to the animal kingdom, of the sexes to each other; in the arrangement of the heavenly bodies so as to produce on each other certain wonderful and benevolent results, we may clearly read the thoughts of an Omnipotent Being.

The heavens and the earth, with all their phenomena, are but the thoughts of God in the past. In surveying the realm of nature we may well inquire with Cowper:

“What prodigies can power divine perform,
More grand than it produces year by year?”

Study geology; make the mute earth reveal the secrets of her bosom, then turn to the marvellous book of Genesis and read the sublime passages that open the word of God. The solid rocks and preadamite strata, as though crying out against the philosophy of men, bear a silent but incontrovertible testimony for the God of the Bible. There we may read secrets that God alone could have revealed to the pen of inspiration; there we may reproduce Biblical facts that at once destroy the most plausible infidel hypotheses. The theories of La Place, Lamarck, the author of the “Vestiges,” the fanciful pantheist and the blind disciples of chance, there meet with a sure refutation. The Atheist says “matter is eternal.” “What,” asks the Geologist, “began the work of organic creation?” The Atheist says “all is the result of laws inherent in matter.” “How,” asks the Geologist, “could these laws, co-existent with matter, have remained inactive for an infinite period, and then suddenly put in operation their creative energies? why does not the work of creation still continue?” “To impute the present wise arrangements and organic creations to law, is to endow that law with all the attributes with which the theist invests the Deity.”* Even the succession of organic creations, as related in the Mosaic record, is made to appear on those vast monuments of God’s wise benefactions, the primeval rocks.

Go out beneath the open canopy of heaven at night, and survey the glittering hosts. Think that the countless lamps above you are worlds—that the earth is but an atom in the universe; there behold God in his glory, in the mirror of his eternity. What say those letters of living light. The heavens reveal the unity of God. The different parts of the universe bear the impress of the same Creative Mind and testify to the omniscience, omnipotence and omnipresence of God, for only such a Being could produce, adapt and sustain such a complex and boundless system; they proclaim the benevolence of God, for the phenomena of the whole visible creation is a display of his infinite love.

*Hitchcock.

"The Lord God Omnipotent reigneth," and through his power alone is the earth kept from the most fearful calamities, and our lives preserved from destruction. Remove the source of light and heat from the centre of the planetary system, and the planets, in one part of their course, would be subjected to a burning heat and in another part of their course to excessive cold. Destroy the diurnal revolutions of the planets, and a part of their surface would be parched with perpetual day, and a part obscured with eternal night.

But we need not multiply arguments like these. The universe is full of them. Such reasoning is well, but were man called to rest his faith on a basis like this, doubt would still rankle in his mind and disturb his peace. "Men," says David Hume, "dare not avow, even to their own hearts, the doubts which they entertain on such subjects. They make a merit of implicit faith and disguise to themselves their real infidelity by the strongest asseverations and most positive bigotry." This is an infidel's opinion, but it illustrates what might happen were we left to the light of reason and nature alone. It was necessary for man to be brought into sensible communion with God in order to believe with the heart, and although the famous remark of Dr. Johnson is true: "that no honest man could be a deist, since no one could be so after a careful examination of the proofs of Christianity," it is also true that in order to become a steadfast believer, a man must possess an experimental knowledge of the truth.

The power of revealed religion is illustrated in a very clear and beautiful manner by the religious life of Thomas Walsh.

Thomas Walsh was born in the county of Limerick, Ireland, 1730. His parents were Romanists, and he was educated in the Catholic faith. He received a good education, and at the age of nineteen, became a teacher. Although a zealous Romanist, his mind was open to conviction, and the conversion of his brother to the Protestant faith was the means of unsettling his religious opinions. He wished to know the truth and to practice it, and after many conflicts and inward struggles, he wisely commended himself to the direction of God. "All things are known to thee," he said in his prayer, "and thou seest that I

want to worship thee aright. Show me the way wherein I ought to go, nor suffer me to be deceived by men." The result was an entire change of his religious views, and a public abjuration of the errors of Romanism. It was a sore trial for Walsh to forsake the religion of his fathers, but he was not a man to let romantic associations deter him from confessing the truth. His earnest prayer for Divine direction was, however, answered at first only in part. The full answer came soon. Passing along the streets of Limerick one day, his attention was called to a crowd of people listening to the preaching of one of the early Methodist itinerants. He joined the company and went away sorrowful for sin and longing for spiritual regeneration. His conviction was deep and pungent; miserable days and wakeful nights followed, and his bodily strength failed by reason of mental suffering. At length, being at a religious meeting where the presence of God was manifested in a wonderful manner, he was filled with holy rapture and found rest to his soul. He now cast his lot among the Methodists. In taking this step he incurred the reproach of his kindred and friends, and the scandal of the world. "Acquaintances and neighbors," says he, "rich and poor, old and young, clergy and laity, were all against me." He forsook all for Christ, and that at a period—for he was scarcely twenty—when the world is the most alluring. It required decision of character to do this, but he cheerfully made the sacrifice. He soon felt constrained to preach the gospel, and prepared himself for the vocation by a diligent study of the Scriptures. The responsibility of the ministry seemed weighty; his call was not as clear as he desired, and he again earnestly sought the direction of God. His prayer was answered by special manifestations of grace that left him no doubt that his appointment was from heaven. He offered his services as a preacher to Mr. Wesley and was accepted. His preaching was powerful and was followed by numerous conversions. He was now assailed by a storm of persecution such as few young men were ever called to endure. Many instances are related of the cruelty manifested towards him. He was imprisoned, was often mobbed, and while escaping from a mob in the north part of Ireland, he incurred a fever, from the effects of which he never fully re-

covered. We cite an instance of the stormy scenes of the itinerancy from his journal :

“*Thursday, Jan. 4, 1750.* With much weakness of body I preached this morning, and soon set out for Rosgreá. About a mile from the town I met a large company armed with clubs. Seventy-eight men were sworn upon this occasion. At the first sight of them I was a little daunted, but I prayed to the Lord for direction and was strengthened. They compelled me to alight, saying, they would bring a minister of the church of England and a Romish priest to talk with me. I let them know I contended with no man concerning opinions, nor preached against any particular church, but against sin and wickedness in *all*. I said, Supposing three persons among you, of different denominations—it may be a Churchman, a Quaker, and Papist—sitting down and drinking to excess, begin to dispute, each affirming that his was the best religion : where is the religion of all these men ? Surely they are without any, unless it be that of Belial. They are of their father the devil, while his works they do ; and if they live and die in this condition, hell must be their eternal portion. This they could not gainsay.

“ After some further discourse on the design of my coming to preach the gospel to them, and appealing to themselves concerning the necessity of it, their rage seemed a little abated. They then told me they would let me go, on condition that I would swear never more to come to Rosgreá. But when I resolutely refused this, they consulted on rougher measures ; and, after much debate, were determined to put me into a well, which they had prepared for that purpose. They hurried me away into the town, where I was surrounded as by so many human wolves. They held a consultation again, and resolved either to make me swear that I would never more come thither, or else to put me into the well. But I refused either to swear or promise. Some then cried vehemently that I should go into the water, but others contradicted, and as positively said I should not.

“ After some time the parish minister came, who behaved well, and desired I might be set at liberty. They consented, provided I would go out of town immediately. From an inn, where they confined me, they brought me out into the street, and it being market-day, I began to preach to the people. But taking me by the back, they hurried me before them out of town. At length I got on horseback, and taking off my hat, I prayed for them some considerable time. I then called upon them in the name of God, for Christ’s sake, to repent ; and told them, as to myself, in the cause of God, I feared neither devils nor

men ; that to do their souls good was my sole motive for coming among them, and that if God permitted they might put me into the well, or even stone me ; that be how it would, I was content. I came off from them at length in peace of conscience and serenity of mind. From the first of it to the last I was not the least disturbed, nor stirred in anger or malice toward them. O God, it is thou alone that hast wrought this deliverance for me, in restraining the malice of men and devils, nor suffering them to hurt me, when they rose up against me. Therefore with angels and archangels, I laud and magnify thy holy name for thy tender mercy and paternal affection towards me. O holy Father, Son, and Holy Ghost."

Walsh went to England at the instance of Mr. Wesley and there continued his labors. His sermons are described as not only long but loud. He was ever a hard working student of the Scriptures, and he acquired rare Biblical knowledge. He would often rise at four and spend fourteen hours in his study. He was a lover of the Greek and Hebrew, and mastered the latter language in a single year. "O truly laudable and worthy study," he exclaims concerning it; "O industry above all praise! whereby a man is enabled to converse with God, with holy angels, with patriarchs, and with prophets, and clearly to unfold the mind of God from the language of God." If he was asked concerning any Hebrew or Greek word in the Bible, he would tell, after a few moments reflection, how many times it occurred and what it meant in every place. No moment of his time was unemployed. When expostulated with by one who saw the ruinous effects of overwork upon his constitution, he replied, "Should a man rob God?" During the greater part of his itinerant labors he was subject to distressing illness, and was frequently prostrated by an inward fever. But he heeded not sickness or hardship. "I have," he said, "but one life, and it is a hard case if I cannot readily lose that for his sake, who gave his life a ransom for mine, and for the life of the world which lieth in the wicked one."

"He scorned his feeble flesh to spare,
Regardless of its swift decline;
His single aim, his ceaseless prayer,
To spread the righteousness divine.

7*

He truly triumph'd in the cross,
Its prints as on his body show'd,
Lavish of life for Jesus' cause,
Whose blood for all so freely flow'd."

But the sword was too sharp for the scabbard. He was taken ill in England, but continued to preach until absolutely prostrated. After a while he rallied, and although fast wasting away, embarked for Ireland. He lived to reach his native country, where he died in the triumphs of faith, in the twenty-eighth year of his age.

His religious feelings predominated to the exclusion of all secular considerations. Theopathy absorbed all worldliness, all personal concern. Even in sleep "his soul went out in groans and sighs and tears to God." He walked London in the same spiritual abstraction as the most common places, in utter disregard of its sights and sounds. "During the long intimacy I had with him," says James Morgan, his biographer, "I do not remember to have known him to spend a minute in discourses about national occurrences, politics, worldly diversions or anything of that sort. He knew that these were not his affairs." At the age of twenty-five he was taken for a man of forty, yet his friends picture him from his serene manner and from the spiritual beauty that adorned his countenance, as one appearing from another world.

But it is to the religious elevations of Walsh that we wish to direct the attention of the reader. His delightful conceptions of Divine things illustrate the spiritual privileges and attainments of those who yield implicitly to the word of God, and show how clearly God manifests himself to the soul of his followers.

His conversion was followed by very clear religious views and much spiritual joy. He says:

"And now I was divinely assured that God, for Christ's sake, had forgiven me all my sins. The Spirit of God bore witness with my spirit, that I was a child of God. Yea, so great was the deliverance, that I could not contain myself. I broke out into tears of joy and love. Having obtained such mercy, I could not but join with the an-

gels to sing praises to *Him that sitteth upon the throne, and to the Lamb*, who so loved me, and washed me from my sins in his own blood. A new song was indeed put into my mouth, even of thanksgiving unto my God.

‘Honor, and might, and thanks, and praise,
I render to my pardoning God,
Extol the riches of thy grace,
And spread thy saving name abroad :
That only name to sinners given,
Which lifts poor dying worms to heaven.’

“I had often in private cried aloud to God, yet it was not till now that I did so in the congregation. But my wound being healed, a necessity was laid upon me to declare what the Lord had done for my soul. In the same hour, another who sat next to me was filled with joy and peace in believing. We both withdrew to another room, and gave thanks and praise to God together. And now I felt of a truth that faith is *the substance*, or subsistence, *of things hoped for*, and the *evidence of things not seen*. I could now lay hold on Christ, and the promises of God through him. Faith in his blood brought heaven into my breast, and filled me with *righteousness, and peace, and joy in the Holy Ghost*. It gave me to see a reconciled God, and an all-sufficient Saviour. Through this faith I could say, Christ loved *me*, and gave himself for *me*. O, this is the gift of God ; *faith of the operation of the Holy Ghost ! . . .* I may say in few words, that the kingdom of God was *within me*. I fed upon marrow and fatness, and with comfort drew water out of the wells of salvation. Sin, and temptation, and pain, fled before the Lord Jesus, who *dwelt in my heart by faith*. I *walked* and talked *with God* all the day long. Whatsoever I believed to be his will, I did with my whole heart. Prayer, reading, fasting, watching, communicating, and Christian fellowship, were the joy of my soul. The commandments of God were my delight. I not only rejoiced evermore, but prayed without ceasing, and in every thing gave thanks ; whether I ate or drank, or whatever I did, it was *in the name of the Lord Jesus, and to the glory of God !*”

He thus speaks of the enjoyments with which he and his brethren were favored in social religious meetings :

“O, how wonderfully did we experience the power and love of God, whenever we made prayer and supplication to him ! We had a heaven among us—a paradise within us ! The Lord poured such

peace and joy into our hearts, that we often did not know how to part. We lived as brethren, and strove together for *the hope of the gospel*. We were of one heart, and of one mind, in the presence of God."

His mind was enlightened in a wonderful manner while preparing for the ministry :

"The Spirit of God," says he, "now convinced me clearly, not only of sin and of righteousness in my own soul, but likewise how the work of conversion is to be carried on in the souls of others. I was athirst for divine knowledge. I desired to be ever in the school of Christ, learning the lessons of his grace. The glory of the Lord often passed before me in prayer, and the light of eternity shone upon my soul, while my Lord fed me as with marrow and fatness."

He longed for complete spiritual renovation :

"What is anything to the love of Jesus? O that sweet peace of conscience, and contentment of mind, which arise from redemption in his blood! O Lord, thou knowest that I desire to be great in thy grace; to be armed with thy armor. My soul longs to rise above these little, transitory things. I fain would rest in thee! I thirst for the divine life. I pray for the spirit of illumination. I cast my soul upon Jesus Christ, the God of glory, and Redeemer of the world. I desire to be conformable unto him; his friend, servant, disciple and sacrifice! Come now, my Jesus! See the longings of my soul, and finish the work there."

These ardent longings were in a measure satisfied. There were times when his soul seemed swallowed up in God. His friend and biographer, Mr. Morgan, describes these holy raptures in a very clear and beautiful manner :

"The enjoyments of the divine sweetness which God imparted to him in secret, and the nearness of access to the divine majesty with which he was favored, were indeed amazing, and much better felt than they can be expressed. He has been sometimes, as it were, lost in glorious absence, on his knees, with his face heavenward, and arms clasped round his breast, in such composure, that scarcely could one hear him so much as breathe. His soul seemed absorbed in God, and enjoyed a calmness and transport which cannot easily be expressed.

From the serenity, and something resembling splendor, which appeared on his countenance, and in all his gestures afterward, one might easily discover what he had been about. . . . Toward the latter part of his progress, his prayer was frequently so still and recollected, as if God was visibly before him, and he spoke to the divine Majesty with such nearness of access and child-like familiarity, as the Scripture terms speaking with God *face to face*."

Again :

"Several times has he been quite lost to himself, and insensible of every thing about him, being left in the visions of God. Two instances in particular are related in his diary, in which he seemed as though he was out of the body for some time. One day I remember going to visit a person who was ill : as soon as he got to the stair-case, being in his usual composure, 'Did you see that light?' said he, with a sudden low voice. To which I answered with a sigh, having seen nothing. He said no more. But it was easy to discern in him the rest of that day and night a peculiar solemnity of soul."

During his periods of illness he was frequently favored with special manifestations of Divine sympathy. He thus writes during convalescence :

"If I had a thousand tongues I could not praise my God as he deserves. He remembers me in the time of my trouble, and leaves not my soul comfortless. Lord, there is nothing good in me, that thou should'st so remember me. All is of thy free grace. O the ravishing joy that seizes my heart, in meditating on the dying love of my Saviour! It raises me above all human things, and carries my soul deep into the mysteries of godliness."

On another occasion he thus speaks of his enlargement of soul :

"On the twenty-sixth day, (of his illness,) early in the morning, the gracious Lord replenished my soul with his love. He poured out his Spirit upon me. The intercourse was open between heaven and my soul. I loved, I could pray for all the world, as for myself. O how does Christ enlarge the heart! What flames of divine charity does he kindle there! The twenty-seventh day I had such a sense of the mercy of God as quite overcame my soul. In the evening, however, I felt a severe struggle, but the blessed Spirit soon set my heart at liberty.

“Lord, since it has pleased thee to spare me a little longer, make my life useful. Let me be wholly given up to thee and thy service, that I may glorify thee in all things, through Jesus Christ, my dearest Lord and Saviour. Amen.”

Again during his last illness :

“My body feels pain and weakness, but my soul enjoys the living fire of the Holy Ghost ! O, may I die the death of the righteous ; and let my last end be like his ! I wait for thy salvation, O Lord ! Weak I am, but cannot be moved while Jesus is my strength. O that every pain may but increase my love to God ! I am supported by the fire within, and by believing that Jesus is at the right hand of God.”

His enjoyments were usually great immediately before and after sickness : “I cannot but remark the exceeding goodness of God,” he says, “for, before my illness, for some years past he always gives me a clear manifestation of his love.” On recovering from a dangerous fever he says :

“Jesus is my comfort and my joy, my life and my strength. O, if I had not Jesus for my help, I should be miserable. But since I have thee, my Lord, I am happy in these my afflictions. The lovely smiles of thy countenance, which shine with glory, revive and raise me. O, divine love ! what hast thou done for me a poor sinner ! Bless the Lord, O my soul, and forget not all his benefits.

“O that my soul were loosened from this body, that I might ascend the holy hill of the Lord ! My Jesus, when shall I behold thee face to face ! O that this separate wall were broken down, this partition taken away, and that I could even now enter into the celestial courts, there to sing everlasting hallelujahs to my Lord God, Father, Son, and Holy Ghost. Amen !”

His state of mind during the communion season was often unusually heavenly, and he used to remark after the service : “My heart burned and was in a flame. O what a fire of divine love was there !” Words and sentiments of lofty praise were ever on his lips. “O holy God ! Glorious Jehovah ! Blessed Jesus !” were his frequent ejaculations. He used to express what he felt in his soul under the simile of fire. God’s love to

him and his love to God were all-absorbing themes, and standing up he would sing :

“ O love, how cheering is thy ray?
All pain before thy presence flies !
Care, anguish, sorrow melt away,
Where'er thy healing streams arise :
O Jesus, nothing may I see,
Nothing hear, feel, or think, but thee !”

A volume might be written on the dying triumphs of that cross-bearing people the early Methodists. Wesley when dying twice repeated the emphatic testimony : “ The best of it all is God is with us.” He afterwards added : “ The Lord is with us, the God of Jacob is our refuge.” Almost his last words were : “ I'll praise—I'll praise.” Charles Wesley died in great composure, and a short time before his release wrote the following lines :

“ In age and feebleness extreme,
Who shall a sinful worm redeem ?
Jesus, my only hope thou art,
Strength of my failing flesh and heart ;
O could I catch a smile from thee,
And drop into eternity !”

“ I go,” said Whitefield in his last sermon preached on the day of his death, “ to my everlasting rest. My sun of life has risen, shone, and is setting, nay, it is about to rise to shine forever. I have not lived in vain, and though I could live to preach Christ a thousand years, I die to be with him which is far better.” Fletcher administered the sacrament with his dying hand, declaring as he approached the communion table ; “ I am going to throw myself under the wings of the Cherubim, before the Mercy seat.” Lady Huntingdon said : “ I shall go to my Father this night.” When a friend inquired of Mr. Grimshaw how he did, he replied : “ As happy as I can be on earth, and as sure of glory as if I was in it.”

The death of Walsh was as beautiful. His mind a short time before his departure was involved in spiritual darkness, but his

sun suddenly emerged from the cloud and set in a halo of glory. It was Sabbath eve. A few friends had spent with him a season of prayer. He then asked to be left alone to meditate. Suddenly he exclaimed in a voice of transport: "He is come! He is come! My Beloved is mine, and I am his! his forever!" Immediately after his spirit found rest in the bosom of his Beloved.

"Tried to the last, but not forsook;
 But honor'd with distinguished grace,
 Heavenward he cast a dying look,
 And saw once more his Saviour's face.
 He's come! My well-beloved, he said,
 And I am his, and he is mine!
 He spake, he gazed, he bow'd his head,
 And sunk into the arms divine!"

Such was Thomas Walsh. How cold is the religion of Nature in comparison with an experience like this!

O ye who tremble at each new assault on the solid citadel of Christianity, who read the rocks, the heavens and the air, to reproduce the God of the Bible and to vindicate your faith, here is a lesson and an example for you—an evidence which none can gainsay. While religion rests on the firm foundation of experience it will stand. The waves of infidelity may beat against the ship in which you have embarked with your Saviour, but will beat in vain. Christ controls the storm.

"Though men confront the living God
 With wisdom than His Word more wise,
 And leaving paths apostles trod
 Their own devise;
 I would myself forsake and flee,
 O Christ, the living way, to thee!

"I know not what the schools may teach,
 Nor yet how far from truth depart;
 One lesson is within my reach—
 The truth thou art;
 And learning this, I learn each day
 To cast all other lore away.

“ I cannot solve mysterious things,
 That fill the schoolmen’s thoughts with strife ;
 But oh ! what peace this knowledge brings,
 Thou art the Life ;
 Hid in thy everlasting deeps,
 The silent God His secret keeps.

“ The Way, the Truth, the Life Thou art !
 This, this I know ; to this I cleave ;
 The sweet new language of my heart—
 ‘ Lord, I believe ;’
 I have no doubt to bring to thee ;
 My doubt has fled, my faith is free !”

ART. V.—SKETCH OF THE LATE REV. A. W. AVERY.

“ It will be recollected,” says the Morning Star, “ by those who read our account of the proceedings of the last General Conference, that during three years ending with the 31st of August last, there were reported seventy-one deaths in our ministry. This number was considered large. Since that time, only three months have elapsed, and we have already noticed in our columns the deaths of seventeen. Thus are the watchmen being cut down. This is indeed an occasion of sadness. If deaths in the ministry continue to occur in the same proportion during the entire three years upon which we have entered, what a fearful record must there be at its close [204] ! Truly there is great need that we pray to the Lord of the harvest, that he would send laborers into the harvest ! It becomes us all to work while the day lasts ; for the night cometh in which no man can work.”

Certainly such a paragraph must awaken concern for the cause of Zion, even in the hearts of her most apathetic friends. To the hearts of her most devoted friends, it must bring a very burden of grief and solicitude. It is only a few times in a long life one may see an audience so deeply and tenderly mov-

ed as was that at the General Conference when was read over the long list of departed watchmen, accompanied as was that reading with such fitting remarks from the chairman of the committee, who read it. He seemed to feel that his own age was tenderly suggestive that his own name would be found in the similar list at the next session. Nor were those of middle age lacking of similar suggestions in the fact that Rev. Ebenezer Hutchinson of Cape Elizabeth, Maine, had been carried to his grave the day that the services in connection with Conference began. The young had even a fresher reminder, for the beloved and youthful AVERY, a member elect of the Conference, had died, while its proceedings were in progress. It is of him we are to speak chiefly in the pages of this article.

In making this record it is in our power to congratulate the reader upon the happy circumstance that the pen of our departed brother recorded most of the incidents we are to mention. Little did he think when he was making those hasty jottings, with what a mournful and yet grateful pleasure we should look upon them. Little did he think that he, who should make a brief sketch of his life and labors in these pages, by reason of his own hasty notes would feel such a pleasure in the fact that he should be able to make the sketch to so great an extent auto-biographical. We feel it would be cruel to the reader to deprive him of the pleasure of reading the account in the words of the departed, even though they bear the marks of no pains in selecting them, and even though they should show that he wrote when he was weary with work. We love to come upon our truest friends when they are least expecting us, for it is with their hearts we love to commune when they are most themselves. We love even to know their trials and sorrows which in very tenderness to us they fain would not fully disclose. The reader shall not be disappointed, therefore, in the expectation we have raised, of having the words as written by the pen of the departed, whenever it is practicable to command them for this article, and even when we use the third person, the reader will perceive we are often using his language.

The full name of our lamented friend was Austin Wakefield Avery. He was born in the west part of the town of Campton,

in the state of New Hampshire, November 18th, 1838. He died in Haverhill, Massachusetts, October 7th, 1865. His age was accordingly only twenty-six years, ten months and nineteen days. His parents, Jacob and Jemima Avery, still survive him, and still reside in his and their native town. He was the youngest of six brothers, four of whom and a sister, the last named of whom he had the happiness to baptize, survive him. The father and mother only were permitted to be with him when he was called away.

We turn without further preface to his Journal. Of course did we quote in full, the article would be quite too long, but we make just such selections as we are persuaded his most loving friends would particularly desire to see. These quotations will often appear quite fragmentary and disconnected, but with this hint the reader will be able to carry along by their help a more full narrative than the bare words taken in themselves would impart.

“ At a very early age I was taught there is a heaven and there is a hell; and that I am a sinner—to be saved or forever lost. My mother, in an especial manner, taught me many lessons of early piety, and used frequently to take me by the hand, lead me away to some solitary place, and, kneeling by my side, pour out her soul in prayer to God in my behalf. At such times I used to think I would become a Christian; was impressed with a sense of my obligation to God, and used to pray to him, feeling very happy at times. When not more than eight or ten years of age I purchased a little book of hymns of David Marks—composed by him in his childhood.

One evening, while reading some in it to my father and mother, I was so overcome with feeling that tears filled my eyes. I tried to compose myself and continue reading; but in vain. I was obliged to lay my book aside; but before I went to bed, I tried to pray and found some relief.

Soon after this, I attended a prayer meeting one evening, and felt it my duty to arise and speak for God; but on looking around and seeing one of my young associates, who was a very rude fellow, I shrank from the cross and disobeyed my Saviour. Not long after, I attended an evening meeting at our schoolhouse, and heard Bro. Gilman Sanborn preach. He requested all who wanted to be Christians, and desired to be prayed for, to rise. Then again I felt I ought to

make my feelings known, but thought to wait until an easier time. Alas, that time never came! My good feelings soon left me, and I was harder than ever before."

When he was between eight and ten years of age he makes the following note of his experience :

" I do believe that God converted my soul at this time, for I felt extremely happy, and think I should have emerged into the full liberty if I had confessed with my mouth, but I neglected and soon got into the dark, grew harder and more wicked, was shy of Christians for fear they would speak to me on the subject of religion. From this time until I was nearly sixteen years of age, I had scarcely any religious impressions, though I fully meant to have religion before I died. I never indulged in profane language, and never in my life remember of taking the name of the Lord in vain, though using many idle words. I always loved truthfulness, and never remember of telling an untruth in my life.

In October before I was sixteen, there was a Quarterly Meeting holden at our church. I was ill at its commencement, and unable to attend until the last day (Sunday). A revival of religion commenced at that time, and Bro. Moses Folsom of Canada stopped and held a series of meetings. As our church, being new, had no pastor, he continued with us a few weeks, and the Lord prospered the work in his hands. I had begun to think much upon my wretched condition, as out of Christ. Still I put off duty for another time, my young companions all around me were converted, but my will remained unsubdued. I said I would not give up and become a Christian then."

While our young friend was striving against his own good, the Lord still remembered him in mercy. The Spirit, though grieved, still knocked at the door of his heart. Avery was just closing his fifteenth year. The solemn anniversary of his birth is at hand, concerning which he has left us the following account :

"The day I was sixteen, an unusual solemnity rested upon my mind. Death and the judgment seemed right before me. That evening I attended a prayer meeting. Some of my associates invited me to the anxious seat. I complied, and tried to plead with the Lord to have mercy upon me. I could not feel, however, that burden of sin

that I felt when a child. I kept trying to live as I thought a Christian ought to live. I enjoyed peace of mind until doubts began to arise as to whether my sins were really forgiven."

The winter and spring after this birthday he was peculiarly active and successful in Christian effort. He visited from house to house, young as he was, to converse with his acquaintances on the subject of religion. After prayer through the night he would be off at dawn to visit those whose cases had rested upon his mind in prayer, and his persistence was generally successful in reclaiming the backslidden and in awakening the impenitent. The following incident is related:

One night he was at the house of an aged impenitent man. With tearful entreaty and earnest prayer he labored in behalf of the man and his family till the midnight hour. His labor seeming to prove of no effect he left the house with a heavy heart. He had gone but a few steps, however, till he returned as it were with a renewed commission from the Lord to plead for souls. He did not desist till about dawn, when his efforts were rewarded with complete success. The whole family sought the Saviour, and it is a pleasing thing to add that to-day they remain firm in the Christian course.

Another form of his labor is mentioned also by those who knew him well. Young as he was, he manifested great confidence in the grace of the Lord in settling differences by which some of his Christian friends had been alienated from one another. Those long estranged were, by his influence, made friends again. He was called the "peace-maker," then and to the last. It would be difficult to name one better deserving the precious title than he.

The doubts, of which he spoke above, continued to prey at times upon him, despite these evidences of the Christian life in him. The evidences were not so manifest to himself, as they were to others. Even after this, we find him writing down against himself very bitter things.

"I thought," wrote he before that year was out, "I had lost my convictions and tried to get the old burden back. My mind became

shrouded in darkness from not making my feelings known to those who could have aided me. Again I felt it a duty to be baptized, and, looking into the future, I saw a path in which I feared my feet would be called so different from that which my ambition had marked out, that I faltered again."

Again he alludes to this temptation in the terms following :

"The responsibilities of the future, that seemed to await me, appeared too heavy for me to assume, and I thought I might as well give up first as last ; that I would be a Christian and keep it all to myself. I feared to attend prayer meeting lest I should be called upon to speak. I generally framed an excuse to remain at home.

"Thus was I led astray by the enemy of my soul till infidelity seized me in his direful grasp. For one year and more I had at times wandered with him hand in hand."

But hear again :

"In the fall (1855) there was to be a protracted meeting in our place, and I looked forward to it with joy, though I did not expect to go forward in the way of duty. I however felt strongly impressed to confess my wanderings, and when the meetings came God helped me to do so. At one of them, it was asked if any desired to be baptized. In response I arose alone and stated my feelings. After that ten more offered themselves and we were all accepted.

"On the 24th of December, (1855) eleven of us, mostly young associates, were baptized by Rev. M. Folsom. Though the ice was very thick and the weather cold, I did not feel it ; and, it was the happiest day of my life."

Thus just as he entered upon his eighteenth year he publicly consecrated himself to the service of the Lord in the church. It was the study of the law to which he had intended to give himself, which he was so reluctant to relinquish. It was the ministry, which seemed to be impressed upon his mind by the Divine Spirit, from which his attempting to shrink brought him into the temptations and conflicts above described. In January, 1856, just after his baptism, he alludes to this subject in full terms and in a very different frame of mind from that through which we have followed him above :

“My mind has been troubled for a long time as to my convictions with respect to spending my life in a heathen land, and the convictions that have followed me from my extreme youth in regard to preaching the gospel. The thought of the latter at times has almost overwhelmed me. But I have started in the cause of Christ with the determination to do just as God would have me. I think sometimes, ‘Perhaps I’m deceived,’ and try to shake off these feelings. Then I am miserable and unhappy and feel that I cannot maintain the Christian life unless I follow my convictions. O God, make my duty plain before me. Help me to do thy will and it is all I desire !

“February (1856). My mind is comparatively clear at this time. How changed is my view of life ! The world once so dear ; its pleasures are all vanity and vexation. Once I thought to be rich and win fame and honor ; indeed my greatest desire was for riches and worldly honor ; but, thank God, those desires are changed, and I seek only now a treasure in heaven. I mean to be willing to spend my days and life, in the work of the Lord. From this time, I am His. . . .

In the Fall of 1856, “Went to New Hampton to attend school, feeling it my duty to prepare myself to do the will of my heavenly Father. Used to attend meetings Sabbath evenings at Bro. Randlets, some three miles from the school. The Lord was my helper, and I enjoyed great freedom in speaking and praying. O Lord, open the way before me. Remained at school during the winter term, and in the spring remained at home, being unable to study. March 1st, 1857 was at Thornton Gore ; attended meeting with Bro. Wyatt, and accepted for the first time his invitation to a seat in the pulpit, to assist him. I felt so poor and unworthy that it seemed I could not, and like Jeremiah, my heart exclaimed, ‘Lord, I am but a child ; I cannot go.’ I went at last and offered prayer, and in the afternoon feeling it duty, I tried to speak from these words. ‘Lord wilt thou not revive us again, that thy people may rejoice in thee.’ It was one of the happiest days of my life. O Lord keep me humble, and make me an instrument of good.”

Fall and winter of 1857–8, he was at New Hampton. He used to attend prayer meetings in the different neighborhoods, and Sabbaths walked some miles to attend meetings, when there was no resident minister, and back again after the third service. He sustained himself at school by manual labor, sawing wood and gardening as the case might be.

His diary mentions a pledge of \$5,00 made at this time, for

the New Hampton Institution; also records his attendance during the year at 225 meetings.

Spring, summer and fall of 1858, he was at New Hampton, and in addition to holding conference meetings, through the encouragement of several ministers whom he mentions in his journal, he made appointments and preached several times at Bridgewater, Bristol, Campton and Holderness. His efforts were every where attendant with success, in the awakening and conversion of the impenitent.

In the fall, just before the close of the term, he was obliged to leave, owing to illness, (trouble of the head and lungs,) which unfitted him for study. He preached, however, at his home, and the adjoining churches during the winter, and received his first license from the church, dated Dec. 14, 1858, just as he entered upon his twenty-first year.

Feb. 1859. His health still remaining poor, and having a much beloved brother, then in the South, who was unconverted and for whom he felt a deep interest, he decided to leave home for Kentucky. Consequently, Feb. 13, he closed his labors with the church in Woodstock, having preached for it nine weeks, and left home for the south, on the 16th, reaching Paducah, Kentucky, Feb. 27th. Finding his brother ill, he immediately took his place in the schoolroom. During a stay of nine weeks, he supplied the pulpit of the Baptist church in that city every Sabbath, as their pastor was absent. Besides his daily duties in the schoolroom, and his Sabbath engagements, he preached eleven times to an audience of colored people, gathered together at different times and places, (slaves.) Forty slaves at one time rose for prayer. He also lectured once before the "Young Men's Christian Union Association."

Wishing to visit New Orleans to see something more of slavery in its horrors, and not having the means necessary to do so, he engaged to work his passage down the Mississippi river on a flat boat, and on April 30th, left his brother and his school duties and embarked down the river. Nearly four weeks were consumed in the passage, which was very perilous, having barely escaped with their lives, twice from almost certain death. The

Captain, though he had run on the river for twenty years, said he had never made so rough a passage. His journal adds :

“The crew were rough and wicked, and the most profane men I ever saw ; but always kind and respectful to me, and from half way down the river, until we reached New Orleans, there was not an oath uttered in my hearing. God bless my efforts with those rough hard men to their eternal good.”

Remaining in New Orleans only one week, he returned to Paducah where, witnessing his brother's public acknowledgment of Christ, as the result of his labors with him, he bade him adieu for his eastward trip, arriving at home June 30th, to receive the sad intelligence of his brother's death at the south, which occurred shortly after he left, and the body came on only one train behind him. While at home he preached every Sabbath, in destitute churches, with scarcely if any improvement of health.

Sept. 7, 1859. His journal says :

“To-day I leave home to go into the vineyard of the Lord. God give me strength.”

Sept. 1859. Attended the yearly meeting at East Randolph, Vt., and also a Quarterly Conference at St. Albans, N. Y.; after which he went to Dover, N. H., where he labored with the Washington St. church, until Dec. 6th, a period of eleven weeks. His journal records fifty-one different individuals as publicly requesting an interest in Christ, and the names of many who were hopefully converted.

After visiting his home and friends, he again left them for the state of New York, having at that time an agency for the church in New York city.

Jan. 5, 1860. Finds him in Parishville, N. Y., at the dedication of a new church. The interest was such that he remained, and the meetings were protracted four weeks. During this time he visited from house to house, preaching almost every evening, until exhausted strength and his duty as agent, called him away, leaving thirty happy in the Lord, who had found Christ, for the first time, precious.

After an absence of one month, during which time he labored and preached in Colton, Lowville, Harrisburg, Copenhagen, West Turin, Turin, Fowler and Colinsville, visiting from house to house, besides preaching twenty-one times, he returned to Parishville and resumed his labors there. March 24th, he was ordained in Parishville, N. Y., and on the next day, it being Sabbath, he baptized twenty-six converts. Soon after sixteen others were baptized and joined the church.

April 1st. Business carried him West to Minnesota, where he was detained until nearly July. During this time he suffered much with pain in the head, which prostrated him at one time for days.

July. Returned to Parishville, laboring with success, but feeling that he needed rest and relaxation, he visited the Sept. session of the Vermont Yearly Meeting, hoping to find one who would take his place with the Parishville church. Returned to P. and remained until the following Dec., when he closed his labors there. Sixty members had been added to the church, and many persons reclaimed. Besides laboring with the church in Parishville, he held meetings and lectured in the following places: Macena, Fort Jackson, Hopkinton, Pierpont Hill, Nicholville, Dickerson, Potsdam, and Huntington, Vt.

Our departed brother could endure active service better than he could study. The penalty of attending to the latter was generally distressing pains in the head and general debility. His remarkable success in the active field did not cause him to relinquish his hope of further education, and he determined to prosecute a course of study, despite his ill health. To this end, however, he at length, relinquishing the hope of attending school, made an arrangement to study with Rev. Ransom Dunn, the pastor of the North Bennett street church in Boston. He hoped also to derive more or less intellectual benefit from lectures and public means of improvement afforded by such a city as Boston. Meanwhile he hoped to profit by experience in assisting Bro. Dunn in some of the duties of the pastorate. But with reaching Boston with this plan in view, Jan. 10, 1861, his disappointment was great upon finding his friend, Bro. Dunn, unable to continue in the pastorate. The assistant was induced to

take temporarily upon himself the duties of the pastorate. This step taken, he did not find the place of retreat from the field, though he sought it often and earnestly, for years. It was with hesitation he accepted the unanimous call of the church to become its pastor in the following March. The burden was too much for one of his health and years, even if he had been content to work with the moderation his health demanded. But so that dear brother never learned to work. It was with him not simply according to his strength, but far enough beyond it. It is sufficient illustration of this to give the closing entry of his journal for the year 1862 :

“ Another year has closed. God grant that my labors may not have been in vain. Not a week has passed during my stay in Boston when I have been at home, that some have not been seeking the Lord. May the work of revival go on, with still greater power for the year to come. May I be fully consecrated to the work of my Master.”

Without much of that consecration he would never have been permitted to make such an entry in his journal.

In 1862, he was elected chaplain of one of the Massachusetts volunteer regiments. He fondly hoped this might be a providential indication to secure a change which he thought might be for his health, and for which change in that view he had been anxiously looking. But at the last moment the entreaties of the church prevailed, and he remained in the pastorate of the Boston church. The next year he was drafted, but, being rejected by the surgeon, he was again disappointed.

In the latter part of 1863 he made arrangements to leave the field whose duties he felt conscious were prostrating his strength, if not breaking his constitution. He went so far as to accept for himself and wife appointments under the N. E. Freedmen's Educational Aid Society, and Roanoke Island was assigned to them as their field of labor. But the earnest solicitations of the church, aided by his own strong attachment to it, again prevailed, and he still remained, but not without the most painful misgivings on his part and that of his friends. His health in fact was giving away much faster than was apprehended by any.

It was a very hard year for him, 1864, in failing health to

carry the heavy burden; but God blessed him with success in his labors. The last six months were months of anxious watching on the part of his family. The external cares of the pastorate were so taxing upon his time that he was compelled to draw altogether too much upon the hours when his weary frame ought to have been at rest in sleep, for his pulpit preparations. It was hard for him to decline any work that seemed to promise to benefit his friends and promote the interests of the kingdom of God. Notwithstanding the onerous cares of his pastorate, he was induced to undertake work outside of it.

His work on Sabbath overtaxed his nervous system to such a degree, it was not unfrequently the case that he could not rest the night following till after midnight. His mind was so absorbed in his work, especially during seasons of revival interest, that in his sleep his voice was frequently heard in prayer and exhortation. Disease of the throat also at length gave him much trouble and pain.

In March, 13th, 1865 he closed his labors in the pastorate at Boston. It was very hard for him to reach that step. If ever a people were beloved by a pastor, it was the case of the Boston church by their late pastor, and it was an affection appreciated and reciprocated.

The following brief summary will give a better idea of the labors performed by our departed brother and the success with which God pleased to crown them, than any lengthy description in general terms. From March 13th, 1861, to the corresponding date in 1865, a space of only four years, and that during the great national distress when so many labored with scarcely any apparent results, he was permitted to receive to the Boston church, 186, of whom he baptized 156, the rest being received on experience and letter. In Parishville, N. Y., before going to Boston, he welcomed to the church 60, of whom 42 were baptized by him. At Haverhill, after leaving Boston, he gave the hand of fellowship to 22 candidates, one-half of whom he baptized. He had baptized 6 in other places. In a ministry of less than six years from his ordination he received to the church 274, of whom he baptized 175, and still these figures but feebly represent the direct results of his labors, as many were con-

verted under his ministry were received to the church by others, as the previous part of this sketch has shown.

His activity is well indicated in the facts, that, during this brief ministry, he preached 578 times; delivered 37 lectures; attended 42 funerals, and conducted 573 prayer meetings.

Upon leaving Boston, with our short-sighted human view, it is absolutely painful to state that, so far from seeking the rest he so much needed, we find him March 16th, only two days later, entering upon his last pastorate, with the church at Haverhill, Mass. True, he hoped that in the diminution of labor which the change brought him, he would find comparative rest. Especially, he hoped by the long anticipated change from boarding to the first home of his own, there would be a pleasure equivalent to rest. But his strength was too much exhausted for these favorable changes to serve as a substitute for rest. Though his physician advised, and his church arranged for, absence and rest, and even though he complied with these solicitations for a few weeks so far as he could by absence, he still failed to find rest or improvement. He returned no better. The Haverhill church for a long time had been very dear to him, and his mind was bent upon seeing that heroic band emancipated from their pecuniary burdens. He entered upon the work of raising funds to pay off the church debt, and the last work he did on the very day of going to his death-bed was that of soliciting subscriptions. But this part of his labor and the closing scene are so well and so minutely described in a published sermon on "Posthumous Influence," by Rev. I. D. Stewart, our departed brother's successor to the pastorate of the Boston church, we avail ourselves of the following copious extract.*

"He was succeeding well at Haverhill, though after the first of June it was evident that his health was declining. In July he was sick, and his August vacation brought no relief. His return in Sept. was for the additional work of freeing the church from a debt of more than \$3,000. The last Sabbath he preached, the subject was presented, and \$950 were quickly raised, and \$300 more were subsequently added by personal solicitation. Everything he now did required an effort, and when asked to give himself rest, his answer was,

*See the *Morning Star*, Jan. 3, 1866.

'No, not till the church is free, and that must be by the first of Nov. ; after that I will rest.' He was afflicted with a distressing pain in the head for a fortnight, accompanied by chills at night. The last Sabbath in Sept., he preached his last sermon, and went from the pulpit to his bed, where he passed a sick and restless night. He was out every day and sick every night till Thursday, P. M., when he took his bed in a high state of feverish excitement; and a physician was called. There seemed to be a difficulty about the brain, that had been long coming on, and an entire prostration of his nervous system. He conversed but little, often saying, 'I am so tired I can't talk.' For a week, he sat up more or less every day, and talked much in a wandering manner during his sleep. On Thursday before his death, were noticed the first indications of delirium in his wakeful moments, and then the physician first expressed his fears that recovery was doubtful. Bro. Avery said himself, 'It is of no use to try to save me.' A council of physicians was held Friday morning, and it was agreed that the crisis of his disease had come, and every hope depended upon keeping him quiet. None but attending friends were with him for the day, and he rested considerably; but he could not be quiet. That nervous excitability that had increased with his labors had now got beyond the control of his will, and he *had* to think and talk about the work of other days. He talked about the *debt* on the house in Haverhill, and worried about the church in Boston, still without a pastor. He was affected to tears, and said, 'Hard work has brought me here; and *what is there to show for all my hard work in Boston?*' That night he was delirious for half an hour, seemed to be in prayer meeting, and in the most intense excitement. At midnight he was death-struck. Reviving a little, he said, 'I shall be on the other shore in the morning.' He joined, as best he could, while a few friends sung, 'I'm going home to die no more.' He could not converse on Saturday, but single words would occasionally fall from his lips, and the ones of most frequent utterance were, 'Home,' 'Rest,' 'Glory.' For several hours he did not move, and at 10 minutes before 8 in the evening, Oct. 7, his countenance became radiant, as when joy fills the heart, and opening his eyes, and fixing them as if on something above, and steadfastly gazing, he lifted his feeble arm, and for a moment, pointed to the place, *and his spirit was gone.* 'Let me die the death of the righteous, and let my last end be like his.'

The body of your late pastor lies in a beautiful cemetery on the banks of the Pemigewasset, far up among the hills of his native state, but his earnest words, active efforts and Christian example still live. 'He, being dead, yet speaketh.' He now speaks, as memory brings

to mind the scenes of his untiring labor. He speaks from this pulpit, as the Holy Spirit brings to recollection those stirring truths to which most of you have once listened. He speaks from the vestry below, where you have so often seen the intensity of his desire for the faithfulness of Christians and the salvation of sinners. He speaks in the Sabbath school, through the never-to-be-forgotten words of encouragement to the youthful mind. He speaks through the long-deferred and never-to-be-renewed visits in your family circle. He speaks through the sadness and unrelieved loneliness of his youthful widow, as she meets his surviving friends. He speaks from that silent grave among the Granite hills. Nay, he speaks from the portals of heaven, saying, live, live for Christ and immortal glory."

As already mentioned, this death and the attendant services occurred during the session of the General Conference at Lewiston, Maine. This prevented many of his brethren in the ministry from attending those affecting services, who but for that would have been present.

On the afternoon of October 9th, after prayer offered at the house by Rev. Bro. Randlett of Charlestown, the remains were carried to the church in which the deceased had officiated so recently as pastor. The capacious room was crowded to excess, and hundreds standing without, members of his own congregation, and those of neighboring churches, and even nearly a hundred friends from the Boston church were among the deeply affected attendants. Revs. Randlett, Hewlin, Yeomans and J. B. Davis, one of the predecessors of the deceased in the pastorate of the church, of our own denomination, were in attendance, and all the clergymen of the place, and nearly all took some part in the impressive services. The remains were escorted from the dwelling to the church by members of the civic order to which the deceased had belonged, and the escort occupied seats with the mourners. It was one of the largest concourses of people that ever came together in Haverhill, that gathered around the coffin of that youthful pastor, though he had been but few months in the place. Not less than two thousand persons came for the sad farewell before the remains were borne from the church to their present resting place.

Resolutions bearing testimony to departed worth and expres-



sive of sympathy for the bereaved were passed, on the occasion of his death, by the churches and parishes over which he had presided, and Sabbath schools connected with them, and also by the late General Conference, of which, as we have said, he was a member elect. But we have not space to copy them.

In his marriage our departed brother was peculiarly happy. His wife's maiden name was Sara S. George, daughter of the late Rev. N. K. George. Most of our readers will remember that he was killed by lightning in 1860 in Franconia, N. H. And now the greatest of all sorrows has fallen upon her, the death of a faithful and in every way excellent husband. They were married by the editor of this sketch, November 4, 1861, in Portland, Maine. Their only child, a son, died in August, 1863, at the early age of nine months. She that was to him in all his cares, overtaxing work, declining health, last sickness and death, a help truly meet, does not abate her interest in the least in the good work in Haverhill, from which her husband was so suddenly called away.

Delicacy even on such an occasion as this, should not prevent us from stating, with gratitude, that she has not been left wholly unprovided for in relation to pecuniary means. Her husband had been too thoughtful for her welfare after his own departure, to neglect such provision for her as he could make by a life insurance upon himself. How many in her circumstances, are left without any provision, when they come to be in sorest need, through the strange, not to say criminal, neglect of their husbands, in failing to effect a life insurance, even when it is the only provision within their power to make. It is even said that there are cases in which some persons are prevented from making provision for their families in this way, owing to a sort of superstition. The sin is all the other way, unless due pains be not taken by those who effect insurances, in selecting safe and fair-dealing companies; and governments have used the means to render reliable information on the subject attainable.

But we must close. The facts have been so fully given and the reader will so prefer to form to himself the conception of the character to which they relate, he will not thank us for any

attempt at any synthesis or analysis of it. Short, too short, indeed, we can but feel was the life of our dear brother and deeply lamented friend. Very short, but strikingly useful. In his brief but crowded ministry, we feel he wrought more for God and humanity than some useful men accomplish in the full measure of their three score and ten. Intensity seems in his case to furnish an adequate substitute for the absence of great space.

Ardent in temperament, ingenuous to transparency, and yet under such self-control as to soften the forces of his nature till he was very gentle and genial in private relations, and his friendship that which shuns not toil and trouble for a friend, it is no wonder that he so unconsciously bound friends in great numbers to him in ties so strong that his name cannot be forgotten while one of them survives. In his love to Christ, sincere, devout, unreserved, intense, his "passion for souls," and success in winning them to his Master, very naturally reminded those who saw John Colby of that strangely successful evangelist. In the pulpit he was earnest and energetic; in private dealing with souls affectionate and persuasive beyond most.

With his talents and piety, and health sufficient to prosecute his studies, and especially with his combination of traits favorable to great influence in social life, he might have been borne much further forward to lofty and broad success than he was permitted in young years to attain. We do well to mourn his early death. We do well to take warning to exercise prudence in the care of health. But let us not murmur over the painful dispensation, nor be in haste to conclude that our brother missed his providential way in staying so long in Boston. It is good for us to remember that the church is in quite as much need of examples of intensity as she is of highly disciplined intellects and the solid usefulness that comes from long years of service in the kingdom and patience of our Saviour. To do with our might what our hands find to do, is an exhortation we need from example, quite as often to say the least, as we do to let our moderation be manifest. It may be that the spirit that has just gone from us, longing as it did for the return of the revival power of other days upon our whole denomination, has been made

instrumental in kindling the very divine flame that extends till it becomes the baptism of fire for which we also long. One thing is certain, to feel the desire to win souls strengthened day by day, it is only necessary for us to come in contact oftener with preachers of the temper and bearing of the lamented Avery.

ART. VI—RATIONALISM AND REVELATION.*

These two reprints from England are both in their way very able and both of them peculiar products of the present age, and they are not only diverse one from the other, but they are antipodes. Every minister who can should read these two books simultaneously, and he should be able to learn from them two important things intimately related to his calling. The first, the nature of the great assault soon to be made throughout our land on divine revelation; and the second, the line of defence and the line by which, too, we must yet resume the aggressive against the power by which divine truth is to be assaulted as never before.

Lecky furnishes a very elaborate specimen of the former, and Birks a comprehensive popular specimen of the latter. It is our purpose in this article very briefly to indicate the main line of thought in each of these. First of "Rationalism," and next of "The Bible and Modern Thought."

In the barbarian age of man, and even all the stages up to a very high degree of culture and civilization, the human mind attributes the phenomena of nature directly to personal agents, spirits belonging chiefly to the unseen world, not taking cognizance of the secondary causes by which the processes of form-

* *History of the Rise and Influence of the Spirit of Rationalism in Europe.* By W. E. H. Lecky, M. A. In two volumes. New York: D. Appleton & Co., 1866.

The Bible and Modern Thought. By Rev. T. R. Birks, M. A., Rector of Kelshall, Herts. Cincinnati: Poe & Hitchcock, 1864. [Bailey & Noyes, Portland, Maine.]

ing and sustaining the universe are accomplished. Especially, in the darker ages all surprising and hurtful phenomena are attributed to evil personal spirits. "The phenomena which impress themselves most forcibly on the mind of the savage are not those which enter manifestly into the sequence of natural laws and which are productive of the most beneficial effects, but those which are disastrous and apparently abnormal. . . . In the darkness of the night; amid the yawning chasms, and the wild echoes of the mountain gorge; under the blaze of the comet, or the solemn gloom of the eclipse; when famine has blasted the land; when the earthquake and the pestilence have slaughtered their thousands; in every form of disease which refracts and distorts reason; in all that are strange, portentous and deadly, he feels and cowers before the supernatural. Completely exposed to all the influences of nature, and completely ignorant of the chain of sequence that unites its various parts, he lives in continual dread of what he deems the direct and isolated acts of evil spirits."

Since these evil spirits are so near him, and since his happiness is so completely at their mercy, man will seek communion with them, and ultimately by various influences, especially the doctrine about Satan and demoniacal possessions, our author reasons, witchcraft is sure to result with all its crimes and sufferings.

By degrees man perceives the relation of cause and effect as embodied in nature, and is at length able to assign the phenomena to the forces of nature, which he once attributed to evil spirits. With advancing science and civilization, witchcraft comes to be regarded as absurd and grotesque.

In a way similar to that by which the belief in magic and witchcraft is outgrown, the author next shows modern miracles of every kind are set aside. It is only a further progress in the same development, indeed. These two points are very ably handled, and the facts are both interesting and abundant by which he illustrates and sustains them. These made good, the author is ready for another step, viz.: to show how Rationalism arose.

The process by which men are made to recoil from witch-

craft and modern miracles, at length leaves very little basis for any miracles in the human mind. And still further, the principle soon reaches many of our views beyond our belief in the miraculous. The reason the mind is led at all to expect miracles, our author holds, is our false conception of the government of the universe as being directly under God. As we come to be acquainted with secondary causes, to learn of the processes by which rocks, for instance, are formed and then disintegrated, of the upheaval of mountains and the subsidence of oceans, of the succession in the fauna and flora of past ages, very many of our old beliefs must be either thrown aside or modified to meet the new conceptions which come to us with advancing civilization. "The preceding chapters," says the author in speaking of his treatment of witchcraft and modern and all ecclesiastical miracles, "will, I trust, have sufficiently shown that during the last three centuries, the sense of the miraculous has been steadily declining in Europe, that the movement has been so universal that no church nor class of miracles has altogether escaped its influence, and that its causes are to be sought much less in special arguments bearing directly upon the question than in the general intellectual condition of society." From this casting away of miracles and from this new view of the government of the world by secondary causes results Rationalism.

In the grand result of this drift and development of the human mind, not only is the marvellous to be set aside, including all the miracles of the Bible, but the government of the universe is to be thought of without any reference to a personal ruler. At first man attributes all phenomena to personal agents without the intervention of any secondary causes; but by his acquaintance with secondary causes, he is at length to think of the creation and government of all things without the direct interposition of any personal agent. This cycle performed, Rationalism will have reached its grand aim, Pantheism, to which it is now rapidly and inevitably drifting, if we follow the author's line of thought to its legitimate goal.

It is impossible for one who has had his mind turned for a length of time to these views, indeed it is impossible to read this single book, without clearly perceiving that all this is not mere

theory. Many a one might say innumerable facts show that this drift and tendency of mind are not merely assumed at pleasure. Much, indeed most all, that is stated in this course of reasoning is well founded and very important to be well understood.

But the fatal weakness of the system, it seems to us, is that it proceeds in its development to show that the first conceptions of our race by which every thing is attributed to personal agents are not simply too indefinite, and that they assume certain things in the way of means and process not necessarily to be retained as knowledge advances; but that these primitive conceptions are totally false; that there is not the first element of truth at all in the conceptions; that because we find secondary unintelligent causes, that therefore when we are sufficiently civilized every thing must be referred to such causes. That is the same thing as to say that the universe is so correlated to the human mind as necessarily to impress upon it at first not simply views which need closer definitions, but views fundamentally and essentially false, false without even a residuum of truth. This total false testimony of the savage man as to the universe in which he finds himself, we do not believe the civilized man can ever hold in any very wide circle or even in a narrow one for a long time. The mind intuitively perceives, when perfectly free from prejudice and unfair drift by too exclusive attention to certain phases of advancing civilization, that such a thing must be false. There must be some truth, the mind affirms, in this state, in those primitive conceptions by which all phenomena are attributed to spiritual personal agents.

Our author's use of the term Rationalism is so wide as to include all the liberal tendencies and influence which result from culture and advancing civilization. If this use would be followed by others, the mischief would not be so great as it is now likely to be. Rationalism is now well understood to be a certain phase of infidelity, and this way of using the term here will in many minds be to the effect that infidelity has wrought all this good, and often the author himself seems to yield to the delusion by which his use of the term is likely to mislead others. Having shown how Rationalism arose, he proceeds to show its influence

in checking persecution and in promoting all industrial pursuits. In all this part of his book one needs carefully to distinguish the broad sense of the term Rationalism from the narrow, or otherwise at almost every step he will feel himself compelled to dissent from the author.

But setting aside all criticisms as to his use of the term Rationalism and the liberal meed of praise which he bestows upon it from his evident sympathy with Rationalism in the narrow sense, our author has been very successful in showing the drift of intellect in its opposition to divine revelation. He in this way greatly helps the religious teacher to anticipate the form which infidelity will assume in its next great struggle against the faith revealed in the Scriptures.

The mind, perceiving the large play of secondary forces by habit, as it were, is to ignore any intelligent personal and conscious first cause outside of nature. It will assume that matter is eternal, and that it is simply working out its own properties in all the wonders of creation and the progress of nature. Every thing is God. The universe is God. There have been no interpositions in creation and none in history. All accounts of miracles and all books containing such accounts are simply absurd. Of course revelation, only as it is a property of the human mind is therefore equally absurd.

Taking this view of the tendency of the human intellect under the influence of physical sciences, which of course deals with secondary forces and the processes wrought by them, a believer in the Bible might well feel that there is cause to fear that an age of unprecedented infidelity of a pantheistic form is at hand. It might almost seem to him that the foundations of religious life and hope are to be removed. It might seem that the authority and influences of the Bible as a divine revelation are soon to be completely neutralized. No doubt this is the expectation on the part of those fully imbued with this pantheistic spirit and in loving fellowship with this tendency.

None of these things, however, move us. We feel as certain that the Bible is to gain by the conflict as we are of any thing, even of our personal existence. We have not the least fear that the human mind can long rest in the doctrine that there is

no intelligent, personal, conscious first cause. The soul is so made that it must go back to that first cause as intelligent and designing. The savage man no more certainly goes back to such a cause spontaneously than the man of highest civilization will go back to it by reflection and inevitable logic.

Besides this confidence in the nature of mind in view of the constitution of the universe, we believe that physical science will yet reveal special reasons to take the mind back to such a God as the Bible asserts created all things in the beginning, and also to an enlarged and more intelligent faith in miracles. For instance we believe that geology will at length as emphatically assert that there were miracles in creation as the Bible asserts miracles in grace. The scientific mind in view of the revelations of geology will be compelled to admit that there have been divine interpositions in passing from one geological era to another. In astronomy there will be such a perception of past processes as to compel the admission of similar interpositions.

If in nature a miracle be clearly shown and admitted, the step to a miracle in grace is easy. If to form the earth into an abode for man, God at certain great junctures has interposed, it is but reasonable to suppose that for the purpose of conducting the same man to his heavenly abode, God should directly interpose by miracle at certain great junctures in human history. Our views of miracles in some particulars may be modified, but the substance will remain and the moral end to attest God's interest in human salvation and the truth of his servants will be even more conspicuous to the cultivated man than to the semi-barbarian and savage.

"The Bible and Modern Thought" is a book which makes a noble effort to meet the practical questions which have risen to the more thoughtful minds by reason of the great tendency of the age. It does not strive to ignore the real points at issue; it does not go around them. It meets them fairly and with ability in a comprehensive way, so as to make its solutions understood by the popular mind. In so small a compass it does much, but it suggests much more to be done, and puts the earnest worker on the right track for successful labor. It discuss-

es in a new light divine revelation and man's need of it, the supernatural claims of Christianity and the reasonableness of miracles, the historical truth of the Old and New Testaments, and Christianity as a progressive scheme.

The preacher who will attentively ponder the contents of these two books will be deeply impressed that there is a great work to be done by the pulpit in guiding and instructing the public mind, and if he be of the right spirit, so far from shrinking from it, he will rejoice in the opportunity to do his part of it and especially in the abundant materials which present investigations are making ready to his hand.

ART. VII—CONTEMPORARY LITERATURE.

THE MISSIONARY JUBILEE: an account of the fiftieth anniversary of the American Baptist Missionary Union, at Philadelphia, May 24, 25, and 26, 1864. With Commemorative papers and Discourses. New York: Sheldon & Company, 1865.

When the Lord Jesus Christ was about to ascend into heaven, he said to his disciples, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen." The peculiar character of the promise attached to this command shows that the injunction was applicable to all time; and that it indicates the duty of Christians now, as well as of those to whom it was first addressed. The apostles and other early disciples of our Lord obeyed the directions thus given them, and as a consequence of this, the gospel spread widely through the world. But when the church became secularized, it forgot or neglected its duty to the heathen; and afterwards, when at times, Christians awoke from their lethargy, there was so much to be done where Christianity was professed, that few or no efforts were made for those to whom the gospel was unknown: and hence the eighteenth century nearly closed before the era of "Modern Missions" had commenced. We are aware that some persons date the commencement of this era in the fifteenth century*, when the Roman Catholics commenced missionary operations which they afterwards carried into Africa, South America, India, Japan and China. But we think that the mode of conducting these missions, the

*See Penny Cyclopædia, Vol. 15, p. 266.

doctrines taught, and the neglect of the Christian instruction of those called converts, places them out of the category of *Christian* missions.

The "Society for the Propagation of the Gospel in Foreign Parts," was established in England in 1701, but the principal object of that society was the "maintenance of clergymen (of the Established Church,) on the plantations, colonies and factories of Great Britain," and we believe very little reference was had, and very little attention was given to the heathen. Danish missions were commenced about 1705, and the Moravian missions about 1731; but these, although useful, were limited both as to their extent and influence.

The English Baptist Missionary Society was formed at Kettering, October 2d, 1792, and Carey and Thomas were sent out as the first missionaries of the society in 1793. The London Missionary Society, at first composed of Christians of different denominations, but now a Congregational Society, was formed in 1795; the Edinburgh Missionary Society, (Scotch Presbyterian,) in 1796; and the Church Missionary Society, (Episcopal,) in 1800. The Wesleyan Methodist Missionary Society was not formed till 1817; but the English Methodist Conference was engaged in the work of Foreign Missions many years before that event.

Some students for the Congregational ministry in this country having become convinced that it was their duty to go as missionaries to the heathen; and having communicated this fact to their fathers and brothers, "the American Board of Commissioners for Foreign Missions," was formed at Bradford, Mass., June 29th, 1810, and the first company of missionaries to the heathen from this country, sailed for India in Feb. 1812. On their voyage out, Mr. and Mrs. Judson became convinced that Scriptural baptism is the immersion of believers in water, and soon after their arrival at Calcutta, they were baptized by Rev. William Ward, an English Baptist missionary of Serampore. Mr. Rice also arrived at the same conclusion, and was baptized shortly afterwards. In these circumstances, they communicated their change of views to the society which sent them out, and also wrote to a leading Baptist minister in this country. Mr. Rice afterwards returned to America to lay before the Baptist denomination, the condition of the heathen world; and on May 21st, 1814, "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions," was formed in the First Baptist church, Philadelphia, by thirty-three delegates appointed for that purpose by the Baptists of eleven States, and the District of Columbia. Messrs. Rice and Judson were appointed missionaries of the Convention, with the understanding that the former should remain for a time in this country to stimulate the missionary spirit in the churches; and the latter should "pursue his work in such places as in his judgment might appear the most promising.

In 1864, the society, now called, "The American Baptist Missionary Union," held its Jubilee services in the First Baptist church in Philadelphia, on May 24, 25, and 26. Many changes had occurred during these fifty years. The city of Philadelphia had increased sevenfold in population, and correspondingly in area. Instead of a handful of people to inaugurate a new enterprise, which many believed to be chimerical, a large church was crowded with those who had come together to review the past, and to thank God for

what he had done among the heathen through the agency of the society. All the thirty-three founders of the society had passed away ; but the portraits of thirteen of them were obtained to embellish the meeting house during the Jubilee services, and they added to the interest of the occasion. Rev. D. C. Eddy, D. D., then of Philadelphia, now of Boston, delivered an address of welcome. Revs. S. Cornelius, of Michigan, P. Roberts, of New Jersey, D. Benedict, D. D., of Rhode Island, J. H. Kennard, D. D., of Philadelphia, B. T. Welsh, D. D., of New York, and others, gave interesting reminiscences of the founders, with whom they were personally acquainted. Rev. George Dana Boardman, pastor of the church where the services were held, and son of the missionary whose name he bears, and step-son of Mr. Judson, spoke of his father and mother, and of the Judson family. The venerable looking Dr. Dean, who founded the first Chinese Baptist church in Bangkok, Siam, thirty years ago, spoke of his intended return to the field of his early labors, and Edward C. Stevens, born in Burmah, and now returning thither, with other young brethren who were going out as missionaries, added their quota to the interest of the occasion, by an outlook on the future.

The officers of "the Missionary Union" had sent invitations to several other Foreign Missionary Societies to be present by deputation at this Jubilee Festival. Fraternal letters were received in reply, but no delegates appeared. We are sorry for this, as we think it would add to the interest of Missionary Anniversaries generally, if sister societies were represented in them. Our English brethren do manifest their Christian union with each other, by interchanging deputations at the different missionary anniversaries, and it has a good influence.

The annual missionary sermon was preached, a commemorative discourse was delivered, and various important papers were read. The design of the volume before us, is to give an account of the Jubilee services, and to publish the papers which were read in whole or in part, with some others that were not read, for general information and future reference. It is edited by Rev. J. N. Murdock, D. D., assistant secretary of the Missionary Union ; is an octavo of 500 pages, and is well got up. The Commemorative Discourse by Rev. W. R. Williams, D. D., of New York, is omitted, because ill-health has prevented his preparing it for the press. Believing that the volume contains matters interesting to our readers ; furnishing as it does a repertory of Baptist information for the last fifty years, we present them with the following sketch of it.

The Annual sermon was by Rev. S. L. Caldwell, D. D., of Providence, Rhode Island, from Luke XIV., 32, on "the Missionary Resources of the Kingdom of Christ." Referring to the assertions of some, and the fears of others, that the world cannot be won to Christ, the preacher says, "They do not know the possibilities, the undeveloped energies, the resources, actual and latent, of this enterprise of Missions." The resources he enumerates, are: 1. The Truth, Christianity itself. 2. The Holy Spirit, who accompanies the Truth, making it effectual. 3. The Church, organized for the very purpose of being a missionary power. 4. Providential resources, as seen developed in the history of the past, and which we may believe are still to be unfolded in the

future. 5. That which Christianity has accumulated of power and knowledge and experience during the past eighteen centuries for this age and work of missions. Referring to the message sent by the poet Wordsworth to Touissant L'Ouverture, when he was dying in a French prison, Dr. C. closes his sermon by saying :

"The missionary, and all who help him, hear another voice, which says, Fear not, nor faint. A great, divine purpose fulfils itself in you. The energies of Heaven work with you; the wants and sins of the world cry after you. The ages groan with the burden which you carry. All things sigh to be renewed by the word you preach, into that new creation of which your Christ is Head. All human hopes, all immortal thirsts, all divine revelations, all guilt aching to be cleansed, all prayers, all examples, all memories of the faithful, conspire with you. All things are yours, and ye are Christ's, and Christ is God's, and the kingdom is His, and shall be for ever and ever."

A paper on "the Jubilee Fund," by Rev. J. N. Murdock, D. D., gives a short sketch of the peculiar circumstances and special need of various mission fields. The object of the paper was to secure a Jubilee Fund of fifty thousand dollars for the purpose of reinforcing the missions, and the amount realized for this special purpose before the close of the account on April 30th, 1865, was \$53,085.

Rev. B. Stowe, D. D., of Boston, presented a paper on the "Early History of our missionary organization, with biographical sketches of the founders." It narrates very briefly the circumstances which led to the formation of the society, details the proceedings in connection with that event, and narrates the doings of the society at the first four Triennial meetings, glancing at the acts of the Board of Directors in the intervals of those meetings. At the first Triennial meeting in 1817, provision was made "to appropriate a portion of the funds to Domestic Missionary purposes," and when distinct funds should have been raised for that object, "to constitute a Classical and Theological Seminary, for the purpose of aiding pious young men" to acquire an education for the Gospel ministry. The latter provision was carried out in 1820, by the adoption of a plan for the establishment of a College near Washington. But this arrangement was found to be incompatible with the main object of the Society, and in 1826, the constitution was again amended, so as to limit the Society "exclusively to missionary operations."

The Biographical sketches of the founders are interesting, but we cannot go into them. They are thirty-three in number. Of these, twenty-seven were ministers, and among them we find the names of Drs. Baldwin, Bolles, Gano, Staughton, Jones, Semple, and Rev. Luther Rice.

The paper of Rev. S. F. Smith, D. D., author of the hymn, "My country, 'tis of thee, &c., is, "Historical and Biographical memoranda of the missions and missionaries of the Union." The first mission of the Society was at Rangoon. This was commenced by the English Baptists in 1807, and Mr. Judson took charge of it in July 1813. The first inquirer presented himself March 17th, 1817. Mrs. Judson commenced a regular meeting for females in Jan. 1818. Mounq Nau, the first convert reported, was baptized June 27, 1819, and Mah Menla, the first female convert, 51 years old, on July 18th,

1820. The first Christian marriage was solemnized July 3d, 1821. This first mission of the Society has passed through various vicissitudes from persecution, war, &c., but God has prospered it, and in 1861, there were 170 Burmese churches in Rangoon and its out-stations.

Dr. Judeon afterwards resided at Ava, Amherst, and Maulmain, where missions were severally established, and from the last, spring the Maulmain Burman, the Maulmain Karen, the Tavoy, and the Mergin Missions. Arracan, Assam, Teloogoo, Prome, and other places, have also become missionary stations of the Society.

Rev. J. T. Jones commenced a mission at Bangkok, in Siam, March 25th, 1833. Three Chinese converts were baptized here on December 8th, 1833, and in 1834, Rev. W. Dean went out, and took charge of the Chinese department, studying the Tie Chin dialect. He first preached in that dialect August, 1835, to an audience of 34. In 1836, Mr. and Mrs. Shuck left Singapore for Macao, China, and established a mission there. In 1842, this mission was transferred to Hong Kong island, when Mr. Dean joined it, having left Bangkok on account of his health.

At the annual meeting in 1832, arrangements were made for establishing a mission in France, and on April 22d, 1834, Mr. Oncken of Hamburg, in Germany, and six others, were baptized in the Elbe, by Dr. Sears, now President of the Brown University. Mr. Oncken became a missionary of the Society in September of that year. This church in Hamburg, was, and is, an eminently missionary one. In 1836, it was said, there is "not a member in the church who is not engaged, in one way or another, in promoting the extension of Christ's kingdom." And God has abundantly blessed its labors. It has spread out through Germany into Prussia, Hungary, Austria, Switzerland, Sweden, Denmark, Poland, and Russia. And this one church of seven members in 1834, had become in 1864, seventy-six churches, with 11,289 members, and 164 ministers.

A mission in Greece, was established in 1836, but was discontinued in 1856. Missions were also established in Africa and Hayti, but continued only a few years. The Society has also sustained missions among the Indian tribes in different parts of the country, but for various reasons most of them have been relinquished.

The total number of missionaries appointed by the Society, is 192, and of female assistants, 194, but nineteen of the former and four of the latter did not go out. Three males and one female died while under appointment, thirty-three missionaries and forty-eight female assistants died in the service of the Society, and eleven missionaries and ten female assistants died after leaving the service of the Society. The present number of missionaries, not including those in Europe, is 41 males and 36 females. There are also 500 native preachers and assistants, 50 of whom have been ordained, besides 170 in Europe, making a total of 670. The whole number of mission churches is 469, with 35,000 members.

An article on the "Use of the press in the missions," shows that the first printing press used in the Mission was a present from the English Baptist Mission in Serampore, and was set up at Rangoon by Mr. Hough. In 1830,

Mr. Bennett went out to Maulmain as a missionary printer, taking with him the first printing press sent from this country, and he still continues in the service of the society. Numerous other presses have been added since. The whole number of pages printed in Burmah from 1830 to 1863, was 164,208,137, and of these 63,625,700 pages, were of Scriptures. A very large part of the latter are in single books of the Old and New Testaments, or in smaller portions, such as "The Sermon on the Mount," "Miracles," &c. About 12,000,000 pages of printed matter have been issued from the Assam press, 14,174,761 pages from the press at the Siam mission, 10,000,000 in China, and 3,000,000 in the Indian missions, making a total of 203,382,898 pages, of which 79,356,784 pages have been of Scriptures. These Scripture books and tracts, have been in thirty-three different languages and dialects.

Rev. K. Brooks, then of Fitchburg, Mass., but now editor of the *National Baptist*, Philadelphia, has a paper on "The Missionary Enterprise, in its relation to the growth of the Baptist denomination during the last half century." This is short, but suggestive. The examination is confined to the free states and territories, because there were no recent statistics of the Southern states to be obtained; but principally because the most of the funds in and of the Society have come from this portion of the country. The inquiry covers the ground from 1812 to 1862, because the latter year was the latest of which full statistics had been obtained. A comparison of the statistics of these two years, shows that in 1812 there were 69,012 members of the Baptist churches in the free states and territories, and in 1862 there were 389,682, a multiplication by 5.65, "or to make the same statement in another form, (the number of members) has been doubled once in about twenty years." The population of the free states has multiplied in the same period by 5.04, so that, although a large portion of the increase in population is of Romanists, whom evangelical Christians scarcely reach; yet the increase of the Baptist denomination has more than kept pace with the increase of the population, and this increase has not been fitful, but steady, as the following figures will show. The number of Baptist church members in the free states in 1812 was 69,012; in 1832, 169,033; in 1852, 303,443; and in 1862, 389,682. It should be remembered, also, that in 1812 there were many churches included which have been since reckoned with the Anti-Mission Baptists, and the Disciples, or Campbellites, as they are sometimes called. The writer shows that it is fair to regard this gratifying increase as the legitimate influence of missions, because those churches which withdrew from their brethren, and formed separate associations on account of their opposition to missions, do not increase, but are slowly wasting away, so that many of them cannot be said to have any real existence. The writer contends that "Missions to the heathen" have called out the latent energies of the churches, and enlarged their views, and have thus given them greater power; and also that the Lord Jesus Christ has shown his approval of this obedience to his commands on the part of his people, not only by blessing their efforts among the heathen, but also by giving tokens of his favor in spiritual blessings to those who have thus sought the good of those in distant lands; and he thinks we should be encouraged to increased zeal in *this* work of God, both on account of the assurance of success

in these foreign missionary efforts, and the reflex influence to be exerted upon the churches at home.

Rev. S. Bailey, D. D., of Lafayette, Ind., is the author of a paper on "The Influence of Missions upon our Denominational Belief and Polity." While glorying in the fact that in the Baptist denomination, "there is necessarily no ecclesiastical connection between the different churches, he thinks that missions to the heathen have been a basis of union without the sacrifice of independence; and have laid a broad and enduring foundation for this union among Baptists in this republic. By this means the Baptists of the different states were brought into connection with each other; and in a spirit of love to Christ, and to their fellow-men, they united their efforts to fulfil the last command of their Lord. He thinks that fifty years ago, Christians, in their longings after spirituality, were in danger of being actuated only by a selfish feeling, with no thought of increased usefulness. But the missionary enterprise, with the activity and effort to which it prompted, "tended powerfully, not to the destruction, or even to the diminution, of true Christian spirituality, but to its separation from its selfish adjunct," and has introduced to us, not a new, but modified type of piety. He asserts that this enterprise has appropriated to its service some of the best of the Christian flock, and their labors and lives have added a new and valuable department to Christian literature, which, by its wide diffusion, has given to the church a new and more elevated conception of the value of Christian life. And the missionary enterprise has created a necessity for soundness of Christian doctrines, because, without this, it cannot live and prosper. The two important elements are, "the vital knowledge of the sin of man, and of the grace of God." There were influences at work in the denomination tending to hinder Christian effort; but these have been overcome. Within the last fifty years, "the friends of missions have been called to resist hyper-Calvinistic, antinomian assumptions on the one hand, and humanitarian dogmas on the other;" and thus, while there is as much church independence as ever, a good and beneficial influence has been exerted, which we hope will continue and increase.

"Literary Institutions in the Baptist denomination since 1814," is the title of an essay by Rev. H. J. Ripley, D. D., of Newton, Mass. In 1814, there were only two public literary institutions specially connected with the Baptists in operation. These were, Brown University, in Providence, R. I., founded in 1764, and Pierce Academy, in Middleborough, Mass., founded in 1806. The Boston Baptist Association, through the influence of an address from the pen of Dr. Chaplin, formed an Education Society in 1814, and sent its candidates for the ministry to Dr. Chaplin for instruction. This led to the appointment of Dr. Chaplin as Theological Professor of the Maine Literary and Theological Institution, and to the obtaining a charter for this institution as Waterville College, in 1818. The action of the Triennial Convention of the Board of Missions in 1817 and 1820, led to the founding of the Columbian College at Washington in 1822. Madison University, Hamilton, N. Y., was commenced as a Literary and Theological Institution in 1820; and obtained its charter with its present name in 1846. Newton (Mass.) Theological Institution, and New Hampton (New Hampshire) Institution, both com-

menced in 1825 ; the latter being removed in 1853, to Fairfax, Vermont, thus opening the way for the present location of the Freewill Baptist Theological Seminary. Georgetown College, Kentucky, commenced in 1831 ; Denison University, at Granville, Ohio, in 1832, receiving its present name in 1854 ; Shurtleff College, Upper Alton, Illinois, was established as a Seminary in 1832, and received its present designation in 1836. Franklin College, Indiana, commenced in 1834, and became a College in 1843. Lewisburg University, Pennsylvania, was founded in 1846. The Rochester (New York) University, and the Theological Seminary in the same place, were both founded in 1850 ; the Burlington University, Iowa, in 1854 ; Wayland University, Beaver Dam, Wisconsin, in 1855 ; Kalamazoo College, Michigan, in 1855 ; and Chicago University, Illinois, in 1857. Besides these collegiate and theological institutions, there are a number of literary institutions of a high order.

The total number of institutions of various orders of which an account is given in the paper of Dr. Ripley, is twenty. The number of professors and teachers in these is 125 ; and of students, 2500. The value of the property owned by them exceeds \$1,800,000. About three thousand of the students of these various institutions have entered the Christian ministry, and more than a hundred of these have been in the service of the Missionary Union.

The paper of Rev. R. Babcock, D. D., of Poughkeepsie, New York, is on the "Development of the Benevolent Principle in the Baptist denomination during the last fifty years." He commences with Sabbath schools, which were scarcely known fifty years ago, and estimates that there are now about 9420 schools in connection with Baptist churches, with about 692,286 scholars. The expenses of library and other things he thinks is not less than fifty cents per annum for each scholar, which gives \$346,143 as the amount annually expended by Baptists for Sabbath schools. We think this estimate of expenses is rather too high ; but if so, the amount expended for these institutions must still be very large. Dr. B. thinks the influence of missions upon the Sabbath school enterprise is shown in the fact that churches interested in Foreign Missions usually sustain Sabbath schools ; and anti-missionary churches usually neglect them.

With reference to Bible distribution, Dr. B. estimates the number of copies put into circulation by Baptists during the last fifty years at four millions of copies, at an expense of about \$1,618,550. About half of these have been distributed by the American and Foreign Bible Society since 1836 ; and probably nearly one-third of these have been in foreign languages.

The formation and progress of the Baptist General Tract Society, now the "American Baptist Publication Society," is next referred to ; and a comparison made between its first year's receipts of \$373. in 1824, and its \$108,969 in 1863. The total amount received since its formation was \$1,117,474, and the total issues of the Society to March, 1863, were 16,112, 134 copies of books and tracts, containing 325,649,802 pages.

Rev. Luther Rice, the first general agent of the Baptist Board of Foreign Missions, was impressed with the importance of Home Missions ; and, in 1817, this object was included among those to which that Board directed its attention. This being afterwards relinquished, the Massachusetts Missionary

Society did something for awhile, till the Home Mission Society was established in 1832. The contributions to the Society for thirty-two years average \$27,622 per annum, which, with \$18,414, estimated to be annually expended by the State Conventions, will give an aggregate amount for the thirty-two years of \$1,473,173; and estimating an annual average of \$15,345,55 from all sources for the eighteen years previous to the formation of the Home Mission Society, we shall have a total of \$1,749,393 expended in fifty years for Home Missions.

The receipts of the Foreign Missionary Society, (now the American Baptist Missionary Union,) varied during the first ten years of its existence, from one to twelve thousand dollars a year, and the aggregate was \$73,563; but the amount for the half century is \$2,378,000; and estimating that the Southern Foreign Missionary Board, and the "Free Missionary Society," have since their formation contributed \$34,500 a year between them, the total amount contributed by Baptists for Foreign Missions during the fifty years is three millions of dollars. The following is given as the

"SUMMARY RECAPITULATION OF THE CONTRIBUTIONS OF AMERICAN BAPTISTS FOR EVANGELIZING PURPOSES, FOR THE LAST FIFTY YEARS.

Foreign Missions.....	\$3,000,000
Home Missions.....	1,749,393
Ministerial Education in aid to beneficiaries.....	\$874,051
One-third of the cost of fourteen Colleges, ten Baptist Academies, and the entire cost of five Theological Schools.....	1,014,366
In all for Ministerial Education.....	1,888,417
Publication, Book and Tract Distribution	400,000
Bible Translation and diffusion.....	1,618,550
Sunday School expenditures.....	6,922,860
Total.....	\$15,579,220"

The Corresponding Secretary of "The Missionary Union," Rev. J. G. Warren, D. D., has a paper on "The Missions, in their Retrospective and Prospective Aspects." He states that he does not contemplate a *history* of the Missions, but a grouping together of such facts as will show what has been accomplished; "and forecast the duties that invite, and the motives that should inspire us." With reference to the former, he shows that in the half century now closed, the missionaries of the Society have preached the gospel to four out of the five great races of mankind; and that from all these races converts to Christianity have been gathered. These converts have been organized into churches, fashioned after the New Testament model—the ratio of increase is large—these churches are fast learning the lesson of self-support—the missionary element is recognized and exemplified in all these churches—a large number of native preachers have been raised up—the Scriptures have been translated into various languages; and a very large amount of printed matter furnished to the natives by the press. The rudiments of education have been furnished to large numbers of the natives, and theological instruction has been given to native candidates for the ministry.

In turning to the future, Dr. W. says the object of missions is to *plant*, rather than *perpetuate* Christianity; and to train the churches raised to carry

on the work themselves; and he thinks that in many of the missions the time when they will do this is near. In accomplishing this desirable end, the missionary is first "*the man of all work*;" then he becomes the superintendent of native helpers; then the native pastors become the real bishops of the flock of God. There are no American laborers in the European Missions, and none are needed. In the Assam, the Telooquo, the Siam, and the China missions, the work is mainly in its first stage. But in Burmah, it has reached the second, and efforts must be directed to its reaching the third.

The closing paper of the volume, with the exception of an appendix to the history of the missions, is by Rev. W. Crowell, D. D., of Freeport, Illinois, on the "*Literature of American Baptists from 1814 to 1864.*" This is an important and valuable paper, occupying a very wide field; and it is difficult to give a digest of it. It divides Baptist literature into three divisions:— 1. That produced by Baptists in England, from the beginning down to the era of Foreign Missions in England. 2. The literature produced by Baptists in America previous to 1814. 3. The literature of American Baptists during the last half century, and this division is the immediate object of the review. The principal Baptist writers and scholars in active life in 1814 were Rev. Dr.'s Baldwin, Stanford, Alison, Holcombe, Rogers, Staughton, Semple, Furman, Mercer and Maxcy.

The first ten years, to 1824, were not fruitful of literary works, and the *Missionary Magazine*, was the principal, if not the only, periodical. The next ten years exhibited more activity; and weekly religious papers commenced their agency in this period. Between 1834 and 1844, the *Christian Review*, a quarterly, was commenced; many valuable books were issued, and the religious weekly press greatly extended its activity, ability and influence. A peculiar cast was given to the literature of this decade by discussions on the relations of the churches, benevolent societies, "and missionary enterprises to Southern slavery." From 1844 to 1854, was more fruitful of permanent literature, the results of critical study, and during this period Baptist church polity became the subject of distinct, special attention. From 1854, the "literary progress was onward, till the breaking out of the rebellion," which caused some check, but did not suspend it.

Dr. C. gives a long list of Baptist authors from which we do not attempt to make selections. He shows that in books the Baptists have their full share in religious, denominational, and general literature; that their pamphlets are abundant and various, "on all subjects, in all varieties of style, manner, and form; sermons, addresses, essays, and reviews. They are didactic, polemic, historical, biographical, critical, apologetic, retractive, and hortatory, in prose and poetry, and their name is legion." He asserts that the religious literature of the denomination is scriptural, the denominational literature in favor of civil and religious freedom; and the general literature characterized by strength, purity and moral earnestness, and he says, "That literature could not have been what it is, without our Foreign Missions. . . . The missionary spirit has powerfully stimulated our literary activity, while our missionary labors have thrown much light on the history of the early conflicts of Christianity with heathenism, and even on the meaning of some passages in the Scriptures."

Here we close our sketch of this valuable and interesting work. We hope some of our readers will obtain it, and read it for themselves; but for those who cannot do this, we trust that our review will prove useful, and that it will give them a higher view of the dignity, importance and reflex influence of the missionary enterprise, and will stimulate them to greater earnestness and more self-sacrifice in the prosecution of it. The missionary field is a wide one, for it comprises the world. There is therefore room in it for all denominations; and while doing our utmost in our own division of the field, and seeking the special blessing of God thereon, we may and can rejoice in whatever success God vouchsafes to our Christian brethren in other divisions of this field. And let us never forget that the command, "Go ye into all the world, and preach the gospel to every creature," stands unrepealed, and that it is our personal duty to do something in obedience to this command.

CHRISTIANITY AND STATESMANSHIP, with kindred topics. By William Hague, D. D., author of "Home Life," "Guide to Conversation on the New Testament," etc. A new, revised, enlarged and improved edition. Boston: Gould & Lincoln, 1866.

The first edition of this able and then startling work was published a number of years ago. We remember of reading with great pleasure what the author then said on the subject of slavery. It was then the fashion to speak of slavery as a thing to be entirely let alone by church and state. Some copies of that edition found their way to Richmond, Va., and the book was there denounced as "incendiary," and every copy of it sent back to the publishers in New York. Such was the freedom of the press and of speech in those times.

Dr. Hague is a pleasant and decidedly able writer. The views he puts forth in this volume are those we need to see embodied in these times. If they could be, when once the country is "settled," it would be "settled" indeed. It would be a genuine peace and not an armed truce. "Righteousness exalteth a nation, but sin is a reproach to any people." If the foundations be destroyed what can the righteous do?"

LIVES MADE SUBLIME; or sketches of Christian men who adorned their lives with good works. New York: Carleton & Porter.

It is a pleasing thing to notice how much more religious biographies of late years deal with men in their usual avocations and daily walks, than they formerly did. This feature leads, of course, to the publication of more memoirs of laymen than was formerly the case. The Sunday School book before us combines both of these, though a part of the subjects were ministers. The list is a rich one: Jonas Sugden, the Christian manufacturer; Dudley A. Tyng, the child of prayer; Ensign Marcus Cheek, the young confessor; James Maitland Hag, the Christian gentleman; William Allen, the Christian chemist; Hugh Miller, the Christian geologist; Sir Henry Havelock, K. C. B., the Christian soldier; Capt. W. T. Bate, the Christian sailor; James Stirling, the Temperance advocate; Rev. Thomas Charles, the Christian catechist; Rober Flockhart, the street preacher; Rev. Benjamin Parsons, the so-

cial Reformer ; Rev. George Whitefield, the Christian Evangelist, and James Montgomery, the Christian Poet.

HOPE FOR THE HOPELESS. An auto-biography of John Vine Hall, author of "the Sinner's Friend," edited by Rev. Newman Hall, LL. B. of Surry chapel, London. Abridged with the author's sanction. American Tract Society, New York, H. Packard, Portland, Me.

John Vine Hall was the father of Rev. Newman Hall, the editor of this biography. The story of his life is told by himself with unaffected simplicity, his young life, his drunken life, his mortifications, his reform, and many backslidings and all. In quite early life he became an inebriate. He attempted to reform. He experienced religion and joined the church. But all in vain for years, so far as his temperance reform was concerned, for he attempted to reform on the practice of moderate drinking. First, he was to use, under medical treatment, only a little brandy, but that plan failed, and the brandy had to be dispensed with entirely. Next he went through a similar experience in regard to wine. Then the double experience with ale and beer. At length he reached the total abstinence principle and practice. He then became a sober man, an exemplary Christian, and a distinguished philanthropist. This is emphatically a book for the times. If a man is a little lacking in his conviction as to the importance of total abstinence, let him read this attractive book and he will be sound in the faith.

THE TENTH AND TWELFTH BOOKS OF THE INSTITUTIONS OF QUINTILIAN. With Explanatory Notes. By Henry Frieze, Professor of Latin in the State University of Michigan. New York: D. Appleton & Co. 1865. Bailey & Noyes, Portland, Me.

Professor Frieze has done a good work in presenting to the public these books in the attractive form they here assume, and accompanied, as they are, with excellent explanatory notes, as well as by copious references to other Latin authors. Pupils of this day can hardly appreciate how much more attractive their school books are than those their fathers used.

OUR SYMPATHIZING HIGH PRIEST. Meditations on the Daily Sorrows of our Saviour. By A. L. O. E. American Tract Society, Boston. H. Packard, Portland, Me.

Our High Priest, Disappointment, Poverty, Family Trials, The Sins of Others, The Sorrows of Others, Weariness, Misunderstandings, Slander, Anticipation of Evil, Temptation, Ingratitude, and Pain, are the captions of the chapters, and they indicate some very interesting and striking aspects in which our Saviour is viewed in these meditations.

LILIAN ; A Tale of Three Hundred years ago. American Tract Society, New York. H. Packard, Portland, Me.

It is well that the young of our land learn to prize with true gratitude the blessings of religious toleration. This little volume leads them in an interesting narrative through times and lands when persecution instead of toleration was the ruling principle of society.

THE OLD DISTILLERY; or, Hope Archer. By A. J. G., Author of "Tried and True." Boston: Henry Hoyt. 1865.

Too much pains cannot be taken to warn the young against the evils of intemperance. In this pleasing narrative, the little reader sees the sad penalty that often falls upon those who distil liquor and traffic in it, the penalty of drunkenness in their own families.

THE HUGUENOTS OF FRANCE; or the Times of Henry IV. By the Author of *Iverton Rectory, &c.* American Tract Society, New York. H. Packard, Portland, Me.

This also leads the little reader through times of persecution, like the book just before noticed, but the scenes are very different from those of the former. The little volumes help the young reader to some hints on history.

DAVID WOODBURN, the Mountain Missionary. By Curris Brandon. Boston: Henry Hoyt.

An interesting volume for the young reader. A colporter visits the neglected and ignorant family of the South, surrounded with neighbors like themselves, ignorant and "shiftless." The lad and mother rejoice to receive the Bible, for they can read, though the father cannot. At length, the lad becomes the mountain missionary. The descriptions of the state of society in the neglected portions of our country and of natural scenery are good, and the example of the missionary encouraging to the young.

THE SHEPHERD KING; or, a sick minister's Lecture on the Shepherds of Bethlehem, and the blessing that followed them. By A. L. O. E. American Tract Society, Boston. H. Packard, Portland, Me.

Every thing from the pen of the writer of this little Sunday volume is as eagerly read as the works on similar subjects by any author of our times. This will be read by adults as well as by youth, with pleasure and profit by all.

LINEAR PERSPECTIVE EXPLAINED. By Wm. N. Bartholomew, author of *Bartholomew's Sketch Book*, and series of *Drawing Books* in six numbers. Boston: Cyrus G. Cooke, 1866.

In our country the interest in the study of Drawing is rapidly increasing, and it is time the public schools turn their attention to it. But at the foundation of all usefulness and success is the application of mathematics to Perspective. This book is well adapted to the capacity of the beginner.

"It contains a full explanation of first principles.

"No principle is used in the explanation of another, which has not itself been explained. The problems given are of a practical character.

"The method of sketching objects is explained in connection with the method of determining their perspectives by means of vanishing points. In determining the perspective of objects, a reason is given why every line is drawn as it is."

THE

FREEWILL BAPTIST QUARTERLY.

No. LIV.—APRIL, 1866.

ARTICLE I.—HISTORY OF ERIE QUARTERLY MEETING,
NEW YORK.

In 1809, Elder Nathaniel Brown moved from Vermont to Bethany, Wyoming Co., N. Y., and soon after gathered several souls into the kingdom, and organized a church. He also extended his labors into Middlebury, the adjoining town, and planted a church. Among the first converts were Jeremiah Folsome and Herman Jenkins, who afterwards were successful ministers of Christ.

In 1812, J. Folsome was ordained at Middlebury, and immediately went forth into the new settlements, preaching in private houses, barns, school houses, groves, anywhere that he could gather the people to hear, and the word prospered, and many souls were converted. In 1814, he visited Eden, in Erie county, and preached twice in the house of Richard Carey, in that part of the town which is now Boston. One of his texts was, Isa. 26: 1, "In that day shall this song be sung in the land of Judah. We have a strong city; salvation will God appoint for walls and bulwarks." He spoke with great power and unction, and the hardest hearts melted in penitence, and many there and then resolved to submit to God.

The same year, Elder Rufus Cheney came from Vermont and settled in Attica. From this point, he travelled in all direc-

tions, preaching as he went. He visited Hamburg, Eden, and the adjoining towns. Being very poorly clad, the young people at first took him for a novice, and made sport of him, and his appearance was so unprepossessing, that it was generally thought that he had mistaken his calling. But he was allowed to give an appointment at the house of Capt. Calvin Doolittle; the people gathered, many of them with a ludicrous smile on their faces, which seemed to say, "We have come to hear a simpleton." But when he began to speak, all was changed. His voice had a silvery sweetness, his language was chaste and often eloquent, and his mastery of the Scriptures remarkable. They listened with admiration and amazement, and his earnest, tender, and powerful appeals that they should accept of eternal life through the Lord Jesus, brought many to repentance. Those who came to laugh returned weeping over their sins, and asking the way to Christ. He did great good wherever he went.

In 1815, Elder Folsome visited Boston again. His soul was unusually burdened for sinners, and as he rode along, his prayer was, "O Lord, direct me where I can win souls to the Saviour." Of course he preached with power. At this time, Richard M. Carey, who afterwards became a successful preacher, was "pricked in the heart," and found no more comfort in sin; finally he yielded to Christ. He also visited Hamburg, and preached near the Lake Shore, where several were converted.

In the spring of 1816, Eld. Herman Jenkins came from Wyoming county into this section. He had recently commenced preaching—was full of zeal and the Holy Spirit, and resolved to do valiant service for his Master. His book knowledge was limited, though very familiar with the Divine oracles, from which he quoted largely and with judgment, while preaching. As an observer and judge of human nature, he had few superiors, and was very skilful in personal conversation with the skeptical. Many good stories are told of his victories, when assailed with confident air and impertinent manner, by the enemies of Christ, who took him to be ignorant and easily confounded, but were greatly deceived. He was equal to old Jeremiah for

tears, and it sometimes seemed that the old prophet's prayer, "that his head were waters and his eyes a fountain of tears," was fulfilled in this case. But souls were converted wherever he went, and this seal of his ministry gave him joy. On Vermont Hill, in Willink, (now Holland,) there was an extensive reformation, and a church organized. This was the first church which was organized within the bounds of the Erie Quarterly Meeting. It joined the Bethany Quarterly Meeting, (now called Genesec,) and in August, 1816, there was a session of the Quarterly Meeting held with this new church.

In July, 1816, Eld. Folsome again visited Hamburg and Boston, and the religious interest which had been gradually increasing since his first visit, now burst forth with power, and many who had long been burdened by a sense of sin, came into the liberty of the sons of God. The first convert was Joseph Carey. Richard M. Carey also came into the liberty. For months he had been beating about under a burden of doubt and fear, entangled in the web of Calvinism, and often sunk in despair; but the Elder's lucid presentation of the gospel at this time swept the mist away, and for the first time to his apprehension the gospel offered salvation to all who would accept. He did accept, and found peace. This gave hope and courage to scores of others who had been in a similar plight, and the work spread through the whole township and into adjoining townships, and continued for several years with little abatement.

In the September following, the Elder visited the place again, baptized several, and organized a church, under the name of *The Freewill Baptist Church of Christ at Boston*. The church records state that this organization occurred Aug. 23, 1816, but the memoranda of Eld. Carey makes it September. The organization occurred in the barn of Calvin Doolittle, about half a mile north of Boston Corners; a covenant was adopted which declares, "We take the Holy Scriptures to be the rule and man of our counsel, *externally*, and the Spirit of God, *internally*." This distinction between the *external* and *internal* guide, implied a belief in a personal inspiration, which imparted a knowledge of truth and duty over and above the written word. This idea, with proper limitations, is well enough,

but, as many then received it, it was the source of wild and hurtful theories, and untold disorder and confusion, which utterly destroyed several of the most promising churches and ministers in this region, and nearly ruined the whole Quarterly Meeting. This church joined the Bethany Quarterly Meeting.

In the spring of 1817, the Quarterly Meeting held a session with the Boston church. The following churches composed it: Bethany, Middlebury, Attica, Sheldon, Vermont Hill, Boston and Rushford. The ministers were Elders Nathaniel Brown, Nathaniel Ketchum, Jeremiah Folsome, Herman Jenkins, and Rufus Cheney. Elder Ketchum lived east of the Genesee river, was about 60 years old, a man of fine stature, noble presence, and was distinguished for a sound mind, reliable judgment, Christian integrity, and extensive reading, and scholarly culture. In doctrine and polity his opinion was highly respected, but as a preacher he was not distinguished.

Elder Brown lived in Bethany, was at this time 52 years old, short and thick set, with a look of energy, purpose, and power. His voice was full and commanding, his sentences terse, direct and clear, his manner rather more impressive than graceful, and his appeals to the conscience and feelings of the people almost irresistible. He was the acknowledged leader among the ministers, and was everywhere received with reverence and confidence in the churches.

Elder Folsome was a tall, well formed, noble looking man, full of life and energy, 36 years of age. His complexion was rather dark, his eyes and hair black, his voice clear, forcible and tender; his thoughts came rapidly and in good form; the play of his imagination gave beauty and variety to his language and illustrations, and made his sermons, upon the whole, very impressive. In his prayers there was peculiar power. The reverence, emotion, nearness to God, which characterized them, were peculiar. He loved his work, and won the hearts of those who heard him.

We have already spoken of Elder Jenkins. He was the weeping prophet. Elder Cheney's peculiarities have also been mentioned.

At this session of the Quarterly Meeting, the Boston, Rush-

ford and Vermont Hill churches requested to be set off into a Quarterly Meeting by themselves, and the request was granted. In September following, the Eden Quarterly Meeting (now the Erie) was organized at Boston. Eld. Folsome had moved to Boston the previous February, and was the only minister residing within the bounds of the new Quarterly Meeting. But several young men felt called to the work, and at this session Talcott, Patchin, Richard M. Carey, Seth Markman, and Judah S. Babcock received license to preach the gospel. Patchin was a talented, wordy, ambitious man, inclined to be visionary, fond of new ideas, and startling theories, and afterwards gave the churches great trouble, and finally landed in infidelity.

Carey was uneducated, rather timid, conscientious, anxious to do good, and willing to work. In his first efforts, he did not succeed very well, and receiving no words of encouragement, he nearly resolved to abandon the attempt to preach; but his love for souls impelled him on, and he finally became a very efficient and excellent preacher. He was tall, slim, of light complexion, blue eyes, and graceful in manner, his voice was clear and rich, and when animated by his theme, he would often rise to strains of real eloquence.

Markman and Babcock soon after departed from the faith, and destroyed what they had vowed to build and protect.

During the summer of 1817, brother Carey held some meetings in Hamburgh, near Abbot's Corners. In the fall, Elder Folsome joined him in these labors, and a precious work of grace was enjoyed, which continued several months, and spread into other parts of the town. The people were generally poor, provisions and clothing were scarce and dear, and ministers sometimes suffered for the necessaries of life. There was no system for providing for them, and they preached so much against salaries, that liberality in their support was hardly to be expected. Wheat was \$2,50 a bushel, and corn was \$1,50, and other things equally dear. At this meeting, it was thought a special favor, that one of the converts gave to Elder Folsome two small sacks of flour, and a piece of cloth for some summer pants to brother Carey, which he greatly needed.

In 1818, Elder Folsome visited the town of China, and the people heard him gladly; several were converted and baptized, and a church was organized. He also preached several times in Colden, with good results. The first convert there was Richard Sweet, who afterwards became deacon of the church, and continues to this day, faithful and firm in the Lord, loved and honored by all who knew him.

In 1819, he held some meetings in East Concord, about two miles east of Springville, in the Jennings and Richmond neighborhood. Several were brought to repentance, and were baptized in Cattaraugus Creek, and organized into a church. He also labored some in Ishna, in Cattaraugus county, where many were gathered in, and formed into a church. All of these churches united with the Erie Quarterly Meeting.

In the meantime R. M. Carey was preaching incessantly in Hamburgh and other towns around, and everywhere the word had free course and was glorified. Patchin was also very active, and exerted a wide influence. He claimed to be divinely directed by the Spirit, an idea which nearly all the ministers accepted, and had industriously inculcated among the churches, though they did not carry it quite so far as Patchin did. He made this a hobby, and denied the necessity of resorting to the written word for authority in any matter of duty or privilege, asserting that the Spirit would teach all that we need to know, and that more perfectly than the written Word. There was some fear that he would get wholly astray, but generally he was received with confidence, and, by many, with love and reverence, as a true oracle from God.

Bro. Carey had improved very much as a preacher. When he began to preach, he could scarcely read his hymns, but he was studious, a close observer, and had a sound mind, and feeling his deficiency, used every means to qualify himself for the work. His progress was rapid, and it was thought advisable to ordain him to the work. Soon after his ordination, he organized a church in West Concord, where he had won many souls to Christ. Among the converts was one Stephen Knight, who became a preacher, and was pastor of the church for nearly twenty years; always bearing the reputation of being

one of the best, and, in many respects, the wisest, in the community. If there was a serious difficulty in the church or Quarterly Meeting, which no one else could manage, Elder Knight was called, and usually solved and settled the strife.

Elder Ketchum moved from east of the Genesee river into Pike, Wyoming county, in 1821. We had no church in the place, but he felt desirous that the Erie Quarterly Meeting should be held there, and his request prevailed. The meeting was one of great power. Elder J. N. Hinkley, who had moved into the town of Parma from Massachusetts, attended, and preached with his usual unction. Sinners wept, backsliders were reclaimed, the whole community was moved, and many were converted. A church was organized, and joined the Erie Quarterly Meeting. It has since joined the Genesee, and is now a flourishing church, and the seat of Pike Seminary, which is one of the very best in the denomination.

In June of this year, the Quarterly Meeting was held at China. Elders Folsome and Carey were there, and David Marks, then a boy fifteen years old, came on foot from his father's in Junius, an hundred and fifty miles, to attend the meeting. The brethren at first suspected that the lad was running before he was sent, but on hearing him exhort, they discovered that the Lord was with him, and gave him a hearty welcome, and ample facilities for preaching. The old and young flocked to hear, and scores were pricked in the heart, and cried for mercy. He travelled on foot mostly, preached nearly every day and evening, and, wherever he went, the people thronged to hear him, and souls were converted. In Boston, Hamburg, Eden, Concord, Aurora, Wales, Collins, Colden and Vermont Hill he preached repeatedly, and with good results. In Hamburg, they had a meeting in a grove, and old citizens still talk about the grotesque appearance of the "*boy preacher*," short in stature, barefooted, and his coat, which some man had given him, reaching to the ground, and large enough to wrap twice around him. But he preached, and all were amazed, and many repented. When he departed, he had shoes on his feet and money in his pocket.

Up to this time the cause had prospered; churches and min-

isters were multiplied, and there was every indication that the Freewill Baptists would take the lead of all other denominations in Christian work and influence in the county. But there was a worm at the root of the tree; the extreme notions of Patchin had poisoned the very life-blood of the churches. Starting in apparent sincerity and love for a spiritual life, he grew fanatical on spiritual influences, lost respect for the Bible, embraced the Quaker views of baptism and the Lord's Supper; soon denied the obligation to keep the Sabbath, and came out boldly against all church organizations, and finally landed in downright infidelity. The churches and ministers had so far embraced his views, that several of them followed him, the churches were broken up, and the ministers relapsed into sin. Patchin published a book vindicating his views, and actively strove to overthrow all that had been accomplished for good since the organization of the Quarterly Meeting.

While all was confusion and anxiety, and dark prospects settled down upon the few faithful ones, Elder Folsome sickened and died. He was the father and main pillar of the Quarterly Meeting; no one was able to do as much as he to arrest the tide of ruin, and never before were his labors so much needed as now. The burden of the churches rested upon him to the last hour of his life, and brethren resorted to his bed-side for counsel upon the grave questions which agitated them, and he spoke fitting and encouraging words to the last. He died while the Quarterly Meeting was in session at Boston, a few rods from his house, and while Elder Carey was preaching. After sermon they repaired to the water, and several were baptized, and then the Lord's Supper was administered. As the disciples gathered around the table of the Lord, they wept sore, that their earthly guide, shepherd, spiritual father, should stand before them no more. All were sad, some despaired of the Quarterly Meeting, but the larger part cast themselves upon the Lord, and trusted that he would bring them through the Red Sea of their afflictions.

The first ministers who labored here were intensely opposed to the old system of tithing, or taxing the people for the support of religion, and they went as much too far the other way

and opposed all salaries, and preached against all who received stipulated support as "*hirelings*." The result was unfortunate, evil. Then there was not much regularity in polity and discipline, and in all respects the churches were in just that condition which would render such a movement as Patchin's destructive. The few faithful ones saw the mistake, and set themselves to correct the error and repair the damage. The chief responsibility fell upon Elder Carey, and, like a true hero, he addressed himself to the work. Order began to come out of confusion, life out of death, and a remnant was saved. But from the effects of that fearful perversion they never wholly recovered.

But the policy of the ministers was wholly changed, and from that time a more healthy growth was secured, though less rapid and exciting than at first. They no longer preached against salaries, and insisted that the written word of God should be their guide in all matters of faith and practice. Bro. Marks and a Bro. Moses Manrow, and Elders Hinkley, Jenkins, and Ketchum, helped the churches by their visits, and greatly encouraged Elder Carey, and soon brighter prospects began to dawn upon them. In Eden and West Concord, extensive reformations were enjoyed, and a church was formed in the former place, which became a member of the Quarterly Meeting.

Elder Carey extended his labors into Cattaraugus and Chautauque counties. In Ashford, then called Ellicottville, the work was deep and general. The people gathered from all quarters to hear the word, and many obeyed, and a church was formed, which joined the Quarterly Meeting, and has ever since maintained its walk with God.

Elder Carey kept up regular appointments in Eden, and the word evidently took deep hold of the people. In 1823, the tokens for good multiplied, and sinners began to come to Christ. The leading men in town came into the kingdom and joined the church. About fifty were added, among them many whose names are still cherished as pillars in the house of the Lord, and as able and influential members of society. There was Col. Titus, who ordered his house before the Lord, so that his children early obeyed the Saviour; Major Carr, and Heath

Wyant, true and useful men; Capt. Layton, whose integrity and generosity was spoken of in all the churches; and several others, honorable for Christian virtues.

This reformation extended into Hamburgh, and meetings were held in what was known as the Scoville and Amsdell neighborhood, where the people quite generally obeyed the gospel. A church was organized here, which was called the first church in Hamburgh. There was also a glorious reformation in Forestville, about fifteen miles up the Lake, where Elder Carey preached once a month, and throngs of people came out to hear. A church was planted there, which gave promise of great prosperity, but having no regular pastor, it finally lost its visibility. So these labors were comparatively lost, just as hundreds of such efforts have come to nought in all of this region, because we had not the ministerial strength to take care of what was planted.

The church in East Concord was broken up by the Patchin trouble, but Elder Carey visited the field, and some of the old members were reclaimed. He opened meetings in Springville, with good results; souls began to come to Christ, and there was a promise of abundant harvest. Eld. Grinnells, from Chautauque county, also visited the place, and preached to good acceptance, and gathered some into the kingdom. These efforts were continued with considerable regularity until 1826, when a church was organized, which joined the Quarterly Meeting, and still maintains its visibility, though it has once or twice been nearly extinct, and was forced out of the village, and now worships about two or three miles out.

Bro. A. C. Andrus began to preach in 1823, and displayed so much talent, and gave such promise of usefulness, that the brethren were very much encouraged by the event. The harvest was plenteous, but the laborers few. Several who had promised well had departed from the faith, and some had died, and the prayer was earnestly offered, "Lord, send more laborers into the harvest." Bro. Andrus was studious, humble and pious, and had the good of souls and the glory of the Redeemer at heart, and high hopes of his usefulness were cherished. He entered into the work with all his might, travelling in all direc-

tions, preaching as he went, in school houses, private rooms, anywhere that he could get a hearing, and the result was, that sinners were converted by scores. The next year he was ordained, and accepted as one of the leading ministers in the Yearly Meeting.

The revival in Eden and Hamburgh still continued, and in several other towns where Elders Carey and Andrus preached, the good work moved on powerfully. Elder Carey extended his travels as far as Kent's Mills, in Chautauque county, held meetings in Little Valley, and several other places. At Little Valley the people were very deeply impressed by the truth, and the elder appealed to them to come over on the Lord's side. A Miss Wheelock arose in the congregation, confessed her sins, declared her purpose to obey the Saviour, and then exhorted the people with great power, to join her in this consecration. The effect was marvellous, the stoutest hearts melted, all eyes were full of tears, and many cried aloud for mercy. The next day another meeting was held; it was general training day, and Capt. Ball, who was officer of the day, marched his men to the place of worship, and advised them to hear the word of life; and they did hear to profit. The Captain and many of his men were converted; the place, which had been noted for immorality, now became quite as distinguished for piety.

In about four weeks Elder Carey visited them again, taking Elder Samuel Wire, who was on a visit to this section, with him, and they preached and baptized a large number, and organized a church. This was the winter of 1825-6. The weather was cold and ice thick, but they removed the snow and ice, and went down into the water. Among those who were baptized, were S. Crosby, who afterwards was a member of the Legislature, and an acceptable preacher, Capt. Ball, a Mr. Meade, and Deacon Winship, widely known for his Christian manliness. Several days were spent in setting things in order, and preaching to the people, and then the brethren departed to other fields. But the night before they left, about ten o'clock, after the meeting of worship had closed, an aged lady requested baptism, and objected to all delay. So they prepared torches and made

their way to the stream, cut the ice, and she was buried with her Saviour in baptism, and rose with joy. Some thought she was fanatical, but she was only zealous to do the will of the Lord, and was greatly blessed in so doing. This church joined the Erie Quarterly Meeting in January, 1826.

Thomas Grinnold, of Mina, Chautauque county, was ordained this year. He was a man of sound mind, and a very fair preacher, though not very well educated. But his ministry was very much blessed, and to him the credit is largely due of gathering the churches which afterwards composed the Chautauque and French Creek Quarterly Meetings. The next winter a second church was organized in Hamburg, in the Calvin neighborhood, the fruit of the reformation which still continued in Eden and spread into Hamburg. Soon after this, it appears from the record, that the two churches in Hamburg were united in one. A few years after this, there seems to have again been two churches in Hamburg. It appears from all that we can learn, that the united church declined, and became partially disorganized, and, in the mean time, the brethren in the Scoville neighborhood kept up their meetings, but finally another church was organized in the Calvin neighborhood. In 1833, there was another meeting to unite the two churches, and they came together under one covenant, and have since maintained a visible walk, holding their meetings mostly at White's Corners.

A brother William Gay was ordained in 1827, but he attained to no particular distinction in the ministry. The next year, in 1828, Elder Samuel Wire came into the Quarterly Meeting, and labored with good success, mostly in the south part of it, which afterwards was set off to form two other Quarterly Meetings. He was an Irishman, and was endowed with many peculiarities which distinguish his nation. He was tall, straight, of light complexion, grayish, lively eyes, a ready speaker, and displayed vigor and warmth in every feature of face and form. He abounded in native wit, and delighted in argument; the Universalists and Calvinists were the favored objects of attack, and so plain and forcible were his points that the people delighted to hear him, and generally gave him the credit of demolishing his opponents and vindicating his own positions.

Many were converted under his labors. He organized a church in Belfast.

Elder Carey was suddenly taken ill, while on a trip to Cattaraugus county about this time, and with great difficulty reached his home, where he was confined for many months with a painful disease, which has made him an invalid ever since. His incessant labors and exposures had proved too much for his constitution, and it broke under the burden. This was a great loss to the churches, and a severe trial to himself.

Elder A. C. Andrus proposed to arrange all the preaching places in the Quarterly Meeting into a circuit, in 1828, and to have each station do a certain amount to support the preachers, and receive preaching in proportion to the sum paid. The churches entered into the plan with alacrity, and a brother Smith and Eld. Andrus engaged to travel and preach. The labor proved too hard for Bro. Smith, and he broke down under it, and never recovered. He is represented as being a man of fine abilities, and a most excellent spirit, a good preacher, and dearly loved by all who knew him. His failure and death broke up the circuit, and it was never revived again.

In 1829, the number of churches had so far increased and extended over so large a territory, that it was thought advisable to divide the Quarterly Meeting. The Chautauque Quarterly Meeting was organized, and Elders Andrus and Grinnell, having been chiefly instrumental in planting the churches set off, engaged to preach to them. This left the Erie Quarterly Meeting very destitute. Elder Carey could preach only occasionally, as he sat upon his seat, and for a time there seemed to be no one to help him. But in 1830, Elder Andrus returned to this Quarterly Meeting, and his labors were greatly blessed. He organized the Rushford and Lyndon church, and the Franklinville and Terrisburgh church. He also held meetings in Colden, at Buffum's Mills, where a branch of the Boston church had been before organized, and many were converted. It was then thought advisable that they should be set off as an independent church, and it was done.

The Holland Purchase Yearly Meeting was held this year in the Eden church, and proved to be a time of unusual interest.

Elder Marks, Elder James Harris from Canada, Elders Cheney and Walker from Ohio, were present, and dispensed the word with power. Elder Marks had visited the most of the churches in the Quarterly Meeting the year before, and imparted to them much strength and consolation, but on this occasion only tarried through the Yearly Meeting, and then went on his way to Canada.

The year 1831 was noted for several precious revivals, mostly under the labors of Eld. Andrus. He travelled and preached continually, and wherever he went the people were moved to repentance. He organized several churches in Cattaraugus county, which joined the Erie Quarterly Meeting, but were afterwards set off into a separate Quarterly Meeting. But while new churches were organized, the old ones, Boston, Hamburg, Eden, Colden and Concord, were mostly destitute of pastoral labor, and were very low. Elder Moses came up from Attica occasionally and preached, and Chester Chaffee and Stacy Smith were ordained, but they did not enter into the work with any great zeal, though useful to some degree. About this time Bro. Hiram Whitcher began to preach in the vicinity of Napoli, and a church was organized. He was young, energetic, a very good speaker, and zealous to win souls to Christ, and the brethren cherished high hopes that he would be very useful. He afterwards became a member of the Quarterly Meeting, and did good service for the churches.

In 1832, the health of Elder Carey had so far recovered that he was able to travel some, and the churches were truly joyful to see and hear him once more. Elder Andrus continued his labors with his usual success, and Elders Jenkins and Moses occasionally visited them, and helped the good cause. An Elders' Conference was kept up in connection with the Quarterly Meeting, and did much to encourage the ministry and increase their ability to do good. Once a year each minister was obliged to pass a thorough examination in this Conference, touching his doctrine, moral character and labors, and if found all right, he received a renewal of his license, but if not, the license was withheld, and he was regarded as disqualified for the duties of the ministry, until the cloud was removed.

In 1833, Hiram Whitcher and H. N. Plumb came into the Quarterly Meeting, and engaged heartily in the work of the ministry. There were at this time twenty-three churches in fellowship and ten preachers. Six or seven of these preachers were farmers, and worked hard six days in the week on their farms, and preached on Sunday. The church in Boston enjoyed a glorious revival during this year. Both Baptist churches received large additions; among those who joined our church were Elihu Johnson, Harvey Hibbard, Epaphrus Steele, Osmer Eddy, and honorable women not a few. Elders Carey, Andrus, Whitcher and Plumb labored in this revival. Elder Carey was able to preach while sitting, but could not stand through service, and could not baptize. So, by invitation, Elder Whitcher baptized most of the converts. The church in Colden, in the mean time, had become quite low, and requested to be received again as a branch of the Boston church. Everything now looked hopeful for the church in Boston; their membership was greatly increased; they had just completed a large, and what was considered then, a beautiful house of worship, and had a large congregation. But Satan determined to give them trouble, and stirred up the Universalists to claim the use of the house part of the time. Of course the claim was not conceded, and they stirred up the matter so cunningly, and with such zeal, that the whole community were plunged into a terrible wrangle. This discouraged many of the converts, and did great harm to the church. The excitement ran so high that the Universalists seized the favored moment and built a house by the side of ours, and kept up a constant fire against the truth for years.

There had been some interest in Springville and vicinity for some time, and Elders Whitcher and Plumb proposed to concentrate the brethren around and in the village, and plant a church in the village. But Eld. Plumb soon concluded to settle in Hamburg, and Eld. Whitcher gave his attention to Springville, thinking to attend school and preach at the same time, but, after a little, gave it up. Bro. Plumb found the church in Hamburg low and scattered, but went to work with a will,

and soon saw the power of God displayed, and the church revived.

This year was a time of the right hand of the Almighty in Hamburg, the work extending to all parts of that large town. In E. Hamburg Eld. Plumb baptized about fifty converts, and organized a church, which, however, did not stand very long, as the spirit of emigration seized them, and nearly every family moved to Howard in Michigan, where they formed a church. Elder H. Whitcher and Bro. J. B. Davis came to Elder Plumb's assistance during this great work, and added very much to the interest. He baptized 107 during the year, and Eld. H. Whitcher baptized quite a number. J. B. Davis had been preaching but a short time, was earnest, talented, and so eccentric that every one was curious to hear him, and never wearied of talking about the odd things he said and did. Elder Marks attended the January Quarterly Meeting, held at Little Valley, and visited most of the churches, preaching with happy results. There were twenty-three churches in the Quarterly Meeting, and only four active ordained ministers, yet hundreds during the year had been converted, and baptisms were occurring every month. Elder Carey was improving some in health, and engaged to preach one-half of the time at Boston, and the other half at Springville. The congregations in S. were excellent, and the prospects of a permanent interest there most cheering. A plan was formed for building a good brick church edifice, a lot was given, the subscription raised, and the contract let. To give impetus to the work, Elder Marks was engaged to hold a series of meetings in the village. He commenced with bright prospects of success, continued two or three days, and while Eld. Carey was absent, having gone to Boston, he left suddenly, and the work ceased. The brethren were very much disheartened by the failure of the meeting; some of the trustees became frightened, and offered to pay the contractor liberally if he would give up the job, and before the other trustees knew of it, the whole effort had exploded; and the Close Baptists came on and took the field, and several of their men, and that ended the whole affair.

The Quarterly Meeting opened correspondence with the Free Communion Baptists of Central New York, and sent Eld. Andrus as messenger to negotiate a union. The acquaintance formed through the Quarterly Meeting and others, finally resulted in uniting that people with the Freewill Baptists.

The Quarterly Meeting now extended over a territory nearly an hundred miles in length, taking in a part of three counties, and it was resolved to set off the churches lying in the east part of Cattaraugus county into a new Quarterly Meeting. This left Hamburgh, Boston, Eden, W. Concord, E. Concord, Ashford, Great Valley, Little Valley, Napoli, and Perrysburg in the Erie. It has since been divided again, and some new churches have been formed.

We must leave our narrative here for the present, with the feeling that our story develops but a meagre view of the struggles and experiences, the hopes and fears, the lights and shadows, the good and the evil done, the souls saved, and the errors committed, the prayers and sacrificing labors, the tears and heart-agonies which make up the private and public history of those who were part and parcel of this body. Many, yea, nearly all, who once stood in the ranks and did valiant service, have gone to their reward. Here and there one lingers behind, and we see their grey locks at our gatherings. But the number grows less every year, and soon we shall see and hear them no more. God bless them, we all love them, and love to hear of the times, trials, and victories which they represent. Letters from Elders Carey and Plumb have been of essential service in making up this imperfect record, and to them we wish to give due credit.

ART. II.—CHRISTIAN CITIZENSHIP.*

A DEDICATION SERMON is the sermon preached at the formal opening of a house of religious worship. In the selection of a theme, it is ordinarily deemed most appropriate to discuss some of the fundamental doctrines of our Christian faith; but on the present occasion, as this is the day which has been set apart, upon the recommendation of the President, as a day of National Thanksgiving, in which the nation as such shall fittingly recognize its relation to the government of God, it would seem most appropriate to select a subject with suitable reference to that fact. I have aimed to do so. My text is from Philippians 1: 27,—“*Let your conversation be as it becometh the gospel of Christ.*”

These words fail to convey to our ears the impression which the Philippians received from them. Nor does it seem to me that our translators apprehended very clearly the meaning of the Greek term which is here employed. It is found, only three times in the New Testament—once as a noun, twice as a verb, *politeuma*, and *politeuomai*. It is used twice in this epistle, and once in the address which Paul made before the council as recorded in the 23d chapter of Acts.

I think the apostle meant to say in the text—“LET YOUR CONDUCT AS CITIZENS BE AS BECOMETH THE GOSPEL OF CHRIST.” And to this should correspond the translation of the other passages. “Our conversation is in Heaven, means, “our citizenship is in *Heaven*,” expressing a beautiful and definite idea.

Paul is represented as saying in his speech to the council—“I have lived in all good conscience before God until this day;” and over that passage have been wasted much paper and ink, considerable good temper, and not a little “good conscience,” I fear, in attempting to show how it was that Paul, in persecuting the church, and in all the various acts of doubtful propriety

* A Sermon preached at the dedication of the F. Baptist church in Chicago, on Thanksgiving Day, Dec. 7, 1865.

which filled up his previous life, had nevertheless acted conscientiously, and that, too, before God.

But when Paul, on being arrested and brought into the castle, was addressed by the chief captain in such style as this: "Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?"—being thus accused of sedition and of heading an insurrection of lawless banditti—it was very much to the point for him to reply: "Men, brethren, and fathers, hear ye my defence which I make now unto you. . . . I HAVE CONDUCTED MYSELF AS A CITIZEN in all good conscience before God until this day."

My text thus expounded suggests its own theme for this occasion: **THE NATURE AND DUTIES OF CHRISTIAN CITIZENSHIP.**

The lessons of Divine Providence, so emphatically pronounced and enforced by the experiences through which we have passed during the past five years, ought not to be lost. And I trust that you will not deem it inappropriate to our present gathering if I undertake to interpret them in your hearing to-day.

I. We have been impressed as never before with the true province and dignity of civil government. When the civil power assumes to dictate of life and death to a million of men, by summoning them to the field of battle to suppress a gigantic rebellion, and when, to meet the necessary expense of such an armament, it taxes our industry and property, and income, well nigh taking tithes of all that we possess, we are forced to ask of the Chief Magistrate—"By what authority doest thou these things, and who gave thee this authority?" Is all this legitimate? or is it a tyrannical usurpation? The answer is given both in nature and revelation.

Man is born into society as much as he is born at all; and society implies government. It is an absolute and universal necessity, therefore, of human nature. The theory of old political writers, once so prevalent, that men in forming governments mutually agreed to sacrifice certain rights which they were supposed to have in a "state of nature," is utterly groundless, and has been already generally discarded. There is no history to show that men ever "agreed" to form governments

at all. Government is *born*, not made. It does not originate in voluntary compact. Men have held conventions to discuss dietetics and to decide what and how much and when it was best to eat. But among all their profound sayings and doings they have never yet quite come to the absurdity of putting on record a formal resolution in which they solemnly express their approval of that institution called eating. They ate before they resolved, and before they met in convention.

So men have come together to consider of the best forms of government, and how to carry them forward; but they never yet began their deliberations by resolving that it was best to have a government. That was assumed. Eating and government are alike necessities—the one of man's individual, physical nature; the other of his social, moral, and jurial nature.

Even without the testimony of revelation, therefore, we could not do otherwise than infer the will of God respecting this matter. Whatever is a real necessity of human nature and human society, is divinely appointed.

But we are not left to inference—however logical and rigid it may be. And especially with reference to the important question *as to the true scope and proper limits* of human authority in civil government, it is well that we have the clearer testimony of the revealed Word. Here it is in Paul:

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.”

But is not this a very broad doctrine? Did not “the powers” forbid the apostles to preach? Did they not forbid Daniel to pray? and command Shadrach, Meshach and Abednego to worship the image of Nebuchadnezzar? Did they not enact a fugitive slave law, and did not certain powers establish a government at Richmond a while ago? The apostle, just as if he had anticipated this very train of objections, goes on to say:

“For rulers are not a terror to good works, but to the evil.” That is, such legitimate rulers as I speak of; if there are those

that are a terror to good works, and that fail to be a terror to evil, they are not such as God hath ordained.

“Wilt thou, then, not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good.” All *legitimate* rulers are such. If there be those that are not, they are usurpers.

“But if thou do that which is evil, be afraid; for he beareth not the sword in vain.” This sword is one that Paul puts into the hand of true, God-appointed and God-approved rulers. If any ultra peace man has an objection to this sort of talk, let him have his controversy with Paul, and not with me. For this sword is none of my manufacture; it is an original Greek sword, made, for aught I know, of Damascus steel. Certainly it is not such a one as a noted gentleman (whom I shall not name) was wont to wear in the drawing rooms of Washington, while the Confederates were fortifying Manassas, and guarding it with wooden guns against 200 regiments of blue coats. It is a sword for use, and not for show—for service and not for ornament.” For he beareth it not *in vain*.” It is a sword, not for the scabbard, but one wherewith to smite down those who rise up against law and liberty and right. For he that wears it “is the minister of God; a revenger to execute wrath upon him that doeth evil.” Every clause here is pregnant with meaning—and all to the same purpose—that *legitimate* rulers are such as use their power to protect the right, and punish the wrong.

But while I have this passage in hand, let me call your attention to another view which has been urged with great earnestness and unquestioned sincerity by some good men; the non-resistant doctrine, that justifies itself by such passages as this: “Beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good.” I wonder if those who quote this passage as against the right of punishing wrong-doers by civil government, have ever noticed where it stands, and in what con-

nection? The monk who occupied himself in dividing our Bible into chapters and verses, made some vexatious blunders, and this is one of them. This non-resistant cartridge-box, which is conceived to be so full of heavy charges against all violence in government, stands at the very end of the chapter, and the zealous non-resistant who has fallen upon it, is so elated at the discovery, that he shuts up his Bible, and starts out in search of adventure—armed and equipped for many a battle with church members and Christian ministers, who are so infatuated and so inconsistent as to maintain the right of inflicting punishment, even to blood, upon him who commits a crime. The next chapter he perhaps never reads, or if so, it is at so long an interval, that he has forgotten the thing that goes before. But now let him read right along as Paul wrote it, and he finds that the very next sentence is the one upon which I have just been commenting. "Avenge not yourselves, therefore; leave that to the tribunal which God has established—established for the very purpose of vindicating the good and punishing the bad. As individuals, you are not to take the law into your own hands; for magistrates are ordained of God to see that justice be done, and they bear the sword as God's ministers, revengers to execute wrath upon him that doeth evil." As these two passages stand thus in unbroken connection, I cannot doubt that this is a true representation of the apostle's logic.

Civil government, therefore, has a high prerogative. Justice between man and man is something grand; it is for government to vindicate it. To maintain human rights against aggression is the work that God has assigned to it. It may not fail to do it. To cherish a false optimism or a sickly, soft-toned sentimentalism, when God has called it to be a "*terror*" to evil doers, is to incur the Divine displeasure. For Saul to spare when God has commanded him to *utterly destroy* the sinners, the Amalekites, and to fight against them *until they be consumed*, is to bring down upon his head the stern sentence—"Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

God has appointed civil government to stand before the

world, as an embodiment of justice. "Submit yourselves, therefore," says Peter, "to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors, as unto them that are sent by Him (i. e., by God) for the punishment of evil doers and for praise of them that do well." Peter and Paul are not at issue.

This may be written down by the progressives as an old fashioned doctrine, but be it so; "the old is better" than the new.

II. So again, Divine Providence has taught us wherein consists the true safety as well as the true glory of a nation. "Righteousness exalteth a nation." And with nations, as with individuals, it is equally true—"He that walketh uprightly, walketh surely." "Righteousness exalteth!" Simple and grand! Righteousness!—true loyalty to God—unswerving allegiance to the right. That righteousness which has no respect of persons in judgment; protecting all—the humblest not less than the highest. And which especially defends those that need defence—"The king that faithfully judgeth the poor, his throne shall be established forever."

But "woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbor's service without wages, and giveth him not for his work—that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar and painted with vermillion."

That house is haunted. The vermillion with which the builder paints it is the blood of the innocent, and he but adorns it with the skeletons of the murdered.

The economy of self-preservation unites with justice in forbidding that we should ever allow wrong to be done to the meanest man in our name and with our sanction. Nations exist only on earth; and national wrongs are punished here. There will be no national roll-call at the final judgment. That is for individual retribution; but here the good and bad alike suffer where judgments are inflicted for national sins. And however long-deferred the penalty may be, it will come. The Divine justice will be vindicated. Our fathers sowed to the

wind; we have been reaping the whirlwind. They scattered the dragon's teeth, and from them a harvest of armed men has sprung up in our day. It has cost us a quarter of a million of lives to reap that harvest. Not that we have been punished for their sins. "Ye shall no more say to me this proverb in Israel: The fathers have eaten sour grapes, and the children's teeth are set on edge." Upon this generation has come all the righteous blood that has been shed from the sailing of the first slave ship to the day when there shall not be a manacled slave beneath the nation's flag; but it has been because this generation has endorsed the wrongs of all the past. Our fathers had no right to form a constitution that should wink at slavery. Had they? Let us see. What right have I to enter into a league with some man in Canada, the conditions of which are that we shall travel together from Detroit to St. Louis, and that I shall make no objection to his theft and robbery and burglary along the road—not that I am to do these villanies, but I am to allow him to do them, and if those whom he would plunder make insurrection against him, I promise to help him suppress that insurrection. If his victims make any resistance, I covenant to hold them while he shall plunder them. Have I such a right? If not, then our fathers had none. And now I know full well the old proverb that bids us "say nothing but good concerning the dead." But until that doctrine can be found in the Divine Word, I beg to be excused from stultifying myself so far as to believe that, because Judas Iscariot is dead, his wrong doings are never to be spoken of. Jefferson Davis, it is to be hoped, will die one of these days—some of us have a choice as to the method—but I promise you that I shall not afterward give him an apotheosis as an exalted Christian philanthropist or a high-minded patriot. Our fathers had no right to enter into a covenant with tyrants, agreeing therein that even the slave trade should not be prohibited for more than twenty years, and that the escaping fugitive should be returned to his master. But when fifteen years ago we indorsed again, in more odious form than they ever dreamed of, that odious stipulation, and enacted the bill of abominations known as the Fugitive Slave Law, then it was that we shouted in our frenzy,

"His blood be upon us and our children," and their first dark crime became white by the side of our blacker villainy.

Yet the nation prospered—increased in wealth, and power, and pride—we despised our brother and defied our Maker. Prospered? Aye! so prospers the merchant who adds to his stock ten thousand yards of tapestry in which are nestled a million of moths. Our riches were moth-eaten. We were but accumulating wrath against the day of wrath, and the revelation of the righteous judgment of God, who sooner or later will render to every man according to his deeds—and to every nation none the less. We had allowed the tyrant to trample upon our feeble brother, and he was but making his heels heavy and hard, that he might trample upon our own flesh and blood after a little. He had with our consent ground his sword for our neighbor of a darker hue, and we knew not that he was to use it upon our own kith and kin. But so is God's just judgment. In consenting that despotism may make a victim of others, we victimize ourselves by and by. So is society bound together, that none of us can ever utter that heartless speech, "Am I my brother's keeper?"

But "we had promised! In the bond of our union, we had stipulated, thus to allow!" Then to keep the promise for a single hour, was to re-enact the wrong, and to commit again the original sin of making it at the first. Suppose we had agreed with the Irish that all of them who emigrated to America should have the full privilege of enslaving all of German descent, or with the English, that they might enslave the Irish, or with the French, that they might hold in bonds the English—but stop! I must not suppose this, lest the Anglo-Saxon or Teutonic blood should grow hot even at the mention of the hypothesis.

Yet God has shown himself a true father always, in that he is the especial protector and defender of the feeblest of his children.

Government is for the benefit of the weak. And it is its especial glory if it be true to its work; and its very especial shame if it fail. The Marquis of Westminster, with his regular

income of more than a thousand gold dollars a day, asks little odds of the Queen. The royal government is not likely to entrench upon his rights; but if it should undertake to do it, little harm could result to one with such resources at his command. The glory of the English Constitution is the shield with which it defends the commonest citizen. And of more than one other empire may the same be said.

A windmill is not ordinarily a thing of beauty. But I have seen one that to me seemed to be so. It had a history. When "Frederick the Great" was Emperor of Prussia, he erected a little way out of Potsdam the palace of Sans Souci. It is a fair little palace, and stands in a beautiful ground. But in the rear of it was an ungainly windmill, that ill-comported with the beauty of the imperial grounds. His majesty offered to buy, but the miller declined to sell. He added to the price, but the miller replied, "My fathers have died here; I prefer to sleep with them." Frederick, impatient of refusal, ordered the windmill to be torn down, and the palace grounds to be extended over the spot. The work of demolition went on under the eyes of its owner, who looked on with true German coolness, and only said, as he folded his arms: "I BELIEVE THERE ARE LAWS IN PRUSSIA!"

He commenced his suit to recover the property; and though the plaintiff was a humble miller, and the defendant a haughty emperor, the court gave him his case, and decreed that Frederick should restore the property, rebuild the mill and pay the damages. The emperor bowed his head to the just authority of righteous law, and executed the decree.

By and by the grand nephew of Frederick was king, and the miller's grand-son ground still his neighbor's grists under the shadow of Sans Souci. But a change had come over the fortunes of the humble man, and now he writes to the sovereign, confessing his pecuniary embarrassment, and offering to sell for six thousand thalers the property which had been refused to the first Frederick by his grandfather. But the reigning Prince, in a truly royal way, replies by a letter over his own hand:

“My dear Friend:—I regret to hear of your embarrassment; but the mill cannot be sold! IT BELONGS TO THE HISTORY OF PRUSSIA. Enclosed are the six thousand thalers, which may relieve your necessities, and which you will please accept from

Your friend and neighbor—

FREDERICK WILLIAM III.”

And there to this day the mill stands as a monument to the dignity of law, and the supremacy of justice, even in a monarchy!

It was on a beautiful sunny day in October that I stood in front of the palace, amid the fragrance of flowers, the playing of fountains, and the singing of birds; but of all the beautiful things gathered in that enchanting spot, none seemed to me quite so beautiful as the old wind-mill standing in the rear, towering even above the palace roof, and swinging its arms as if in defence of the rights of the humblest, and in defiance of the unrighteous demands of the mightiest!

Prussia has no prouder monument in all her domain, and no surer pledge of the stability of her empire.

“The king that faithfully judgeth ‘the poor,’ is he whose ‘throne shall be established forever.”

The fundamental law of the nation ought always to have spoken in the clearest tones of the fundamental rights of man, and insured to all who should ever live under it “life, liberty, and the pursuit of happiness.” And now that this question of so amending the Constitution has come before us, if this generation shall refuse to do it, upon them will justly come all the righteous blood that has been shed, from the fall of Sumter to the surrender of Lee.

God is just. “His justice cannot sleep forever.” “Because sentence against an evil work is not executed speedily, therefore, the hearts of the children of men are fully set in them to do evil.” But we have learned that though the day of settlement be long deferred, the account is all kept. It is the nature of God’s moral government that the penalty is not always speedily visited; but it is equally certain that it will be in the end, and not one item of the long account will be omitted! Not one!

Thirty years ago these free States should have said to the despots of the South: "Give to your slaves their freedom, and acknowledge their rights as men, or be prepared to meet 100,000 bayonets, borne by stern muscles, resolved to compel you to do it." And had the slaves been our own fathers and brothers, wives and children, we should have said so. But we did not remember those that were in bonds as bound with them. And it would have saved us lives and money, and national honor, had we done it. There were a few of God's prophets who told us so then, but we called them mad, and laughed to scorn their predictions, as the old world did Noah's; but they were not mad. They spoke only the words of truth and soberness. Some of them are in their graves. One of them, whose soul was so possessed of the absorbing ideas of justice and human brotherhood, of the unrighteousness of annihilating manhood to make room for merchandise, and of the duty of the free North to demand freedom for our suffering brother, that he could only wait for seventeen others to join him, and thrust himself into the breach to die as a martyr to his mighty faith. Glorious Old John Brown! The world called him a mad man; but he was wiser than Wise; and Wise was a fool to hang him. For his soul has gone marching on ever since, leading a thousand battalions, and inspiring them with the wierd music of "Glory, glory, hallelujah!"

Who would have predicted when this Apostle John of American liberty was hung, that in less than ten years the John Brown song would have become one of our national airs, voiced by shouting thousands in Richmond, New Orleans and Charleston? Verily, "God's ways are not our ways, nor his thoughts our thoughts."

Shall we learn the lesson that God would teach us? One man with the truth, is stronger than a nation without it. And the victory comes to him in the end, even though he dies in the first of the battle. With God on our side, there is no defeat—nay, more, there is no real disaster.

And we have learned that all the outward forms of piety will not save us from the penalty of our inhumanity. We may make many prayers to God, but they will not atone for one act

of injustice toward our fellow men. Our nation outwardly acknowledged Jehovah. Our National Congress had its Chaplain. Our Presidents, in their annual messages, made a parade of the name of God, and openly recognized him as the nation's benefactor. And none of them with more pious palaver than Franklin Pierce, Millard Fillmore, and James Buchanan. But the Divine rebuke came to us: "Bring no more vain oblations; incense is an abomination unto me. The calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. * * And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash ye, make you clean; cease to do evil; learn to do well; seek judgment, (justice,) relieve the oppressed, judge the fatherless, plead for the widow."

We appointed national fasts; (Jefferson Davis did the same;) but our penance could not impose upon a just God. In holy indignation he cried out: "Is it such a fast that I have chosen? A day for man to afflict his soul? Is it to spread sackcloth and ashes under him? * * Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

The arrows of God's justice passed through all this their gauze of hypocrisy, as through a cobweb, and the nation was pierced by them; and as nations are called to reckoning and appointed to punishment here, *as nations*, and not as individuals composing them, the good and true suffer with the bad and the untrue.

III. And so we learn the duty of good men—of Christian men—not to shrink from taking part in the affairs of government. It has been the practical doctrine of many devoted Christians that politics was something contraband to the disciples of Christ. "My kingdom is not of this world," they will quote to you. So do the monks that hide away from the stern conflict of life, quote the same.

Christian men are not to be conformed to this world, but they are to evince their thorough transformation by carrying a

pure and undefiled religion into every department of life. I am not unaware of the temptations and corruptions of political life, but a man's religion never shines with such a heavenly light to the eyes of worldly men, as when they see that its lustre need not be dimmed even in the murky regions of politics. And now, when I say "politics," I know that the associations which most men have with that word are by no means such as to suggest to them anything religious, or to awaken feelings which are very highly devotional. But that is not the fault of the word itself, for politics is the "Science of government." And if government is by Divine appointment—an ordinance of God—designed only for the maintenance of human rights, and the vindication and impersonation of that justice which constitutes the solid substratum of the Divine character itself, and the eternal stability of the Divine throne, can the science which teaches it be unworthy of a Christian? One might better ask, "Can a Christian be worthy of the name who discards from his thoughts and attention so worthy, so divine, and withal, so practical a theme?"

Whence is it, then, that politics comes to mean trickery, chicanery, low scrambling for office, unscrupulous, self-seeking ambition for place, buying and selling of votes, log-rolling in legislation, wasteful expenditure of public money, deception and fraud and every evil work? All this comes of the very thing of which I complain—that conscientious Christian people have too often stood aloof from their legitimate responsibilities, and left the whole matter of governing the world, making laws and forming institutions to His Satanic Excellency and his confederates. (We say Excellency now, instead of Majesty, since the days of the rebel anti-type at Richmond.)

It is the business of the church to govern this world. Every ruler should be one of God's "Ministers"—all true rulers are. And who more than a Christian has a right to be such a minister?

The nation has gone through a bloody war that ought to have been saved—that would have been saved if Christian ideas had from the first controlled our national legislation. The law for selecting governmental officers is, "Choose from among

you men fearing God and working righteousness." What is such a man but a Christian? But suppose Christian men stand aside and refuse to receive such appointment? Or suppose they have nothing to do with making the selection; and selfish, unscrupulous, wicked men come to hold office and legislate for the nation. Is it strange, in such a case, that the whole people should be involved in calamity, as the deserved penalty of national sin?

Ordinarily, Christian men who vote come to the day of election, find a ticket already prepared, and, without asking many questions for conscience' sake, or any other sake, vote it. It is not such a ticket as they would have selected, but that was done at the primary meeting, and because Christian people don't go there, Satan's subalterns have it their own way. If this is for Christian men to "let their conduct as citizens be such as becometh the Gospel of Christ," then St. Paul might as well have never written my text, and the translators might just as well have obscured it for all time to our English ears.

It is ordinarily but one day in the year that the Christian voter would be called to give to this business, and only a portion of that. I would have every Christian man attend these primary meetings. The notice should be given out in every pulpit on the Sabbath: "On such a day the friends of liberty and human rights will meet to put in nomination for election on the second Tuesday of the coming October, candidates for the various offices in Chicago, in Cook county, or in Illinois," as the case may be.

Why not? This "whole nation has been sinful, a people laden with iniquity, a seed of evil-doers, children that are corrupters; the whole head has been sick, and the whole heart faint," because our Christian people have stood aloof from civil affairs. Political corruption has ruled. Men that have held office have prostituted it to their selfish purposes, neither fearing God nor regarding man. Those trusted with the public funds have used them for their own purposes, and become defaulters.

"What is the salary of such an office?" I said to Mr. Giddings one day: "\$3000 a year, and stealings thrown in," was

the reply. I did not understand this to be a confession of any dereliction on the part of the respondent. Few public men were more honest than he. But it was the rather humorous statement of a serious fact. Political men have reeked with corruption; they have been rotten with dishonest gain. Many a man who seeks to be elected to a Governor's chair, or to Congress, or to a Mayoralty, asks not about the salary attached to the office; that is a small affair, a mere pittance. The people suppose him to be public spirited or wealthy, that he can serve his country for so low a sum; but he understands it otherwise—"the stealings thrown in," are with him the main consideration. The liberal bonus which he may receive for serving his friends—the black mail he may levy on those who seek office through him or from him; the handsome percentage that may come back to him on generous contracts which he may let to certain parties—these are the five loaves and two fishes,—the seven great principles which, according to John Randolph, control most professional politicians and ambitious office-seekers. These out of a bankrupt made Fernando Wood a millionaire at the end of a single term of office as Mayor of New York.

If a holder of a patent right seeks an extension at the hands of Congress, it is understood that \$200,000 must be expended to secure it, and it used to be understood that about that much would be sufficient to do it. I think it is a little better now. It would take more money! But it is amazing how many men of easy virtue reach our National Capitol. The Hon. Mr. —, for example, is above the offer of a direct bribe—an honorable man is he that never sells his vote—never! He would scorn to do such a thing. But he enjoys a game of cards. The agent for securing the renewal of Colt's Patent spends a pleasant hour with him, and after a while says to him: "Now, on this next game, here is \$1500. If I lose it, the money is yours, but you agree to vote for my measure." He loses the game, of course. Mr. — must vote for the extension. But is he not an honorable gentleman? He never sells his vote!—not he!

Another gentleman is ambitious of a national reputation. He wants to make a great speech—say on French claims. But

he is not remarkably industrious, and not remarkably well posted in the facts. Our agent knows his infirmity; it is not love of money. But he is not remarkably scrupulous as to the matter of using some other man's intellectual labor without honest credit. He is entirely willing to be thought the best versed of any man in the nation on that subject. Now, there is a plodding statistician in Washington, who has spent many months over the matter—a sort of go-between is that book-worm. Mr. Colt's extension agent applies to him. He is employed to spend a month more in compiling the facts and preparing them for effective use. The work is done. He then goes to our aspiring statesman, offers him the free use of his ample manuscript, and urges him to make a speech on that subject. "In vain is the net spread in the sight of any bird;" but the Senator doesn't see it. The manuscript is used; the speech is made; the press copies it; pronounces its author one of the remarkable men of the United States Senate, and even mentions his name as one of the candidates for the Presidency. He is entangled in the net and caught. By and by his generous friend, whose brain labor he has thus used to his own aggrandizement, has a favor to ask. Of course, he must not refuse it; else his flaunting of borrowed plumes might be exposed. He votes for Colt's extension! The agent pays the learned compiler \$1,000, and that was the price of the Senator's vote. He never saw a single strand of the net in the meshes of which he was taken. Yet it cost ten hundred dollars to weave it!

And as at Washington, so at Columbus, Lansing, Indianapolis, Springfield, Albany, and I will not say Boston. For this is one of the happy results of the New England system. Five hundred members of the Lower House in the Massachusetts Legislature is an unwieldy body, and a little awkward for many of the purposes of legislation. But its very unwieldiness places it above corruption. There are too many men to be bought; hence you never hear of that sort of legislation there. But if two railroad companies in New York or Michigan have rival interests to come before the Legislature, their agents are there with their hundred thousands to carry it through. And men of whom we never could have thought it, but men who

lack Christian principle, are in the market, to be sold to the highest bidder; and sometimes they sell themselves to both the bidders. One of the railroad companies in such a contest paid one member of a certain legislature \$1,000 to vote on their side. Before the final vote came to be taken, the other offered him \$1500 to be sick and go home. He took it, and went home. If an election is to be held for United States Senator, it is too often understood that the votes are given on the side of the heaviest capital. In such a contest a friend of one of the candidates met an ally on the steps of the Capitol—"Well, what is the prospect?" "All right! our man is to be elected!" "Do you think so?" "Yes, sir, they are going to vote for him!" "Do you say so? how does that come?" "Ah! that, (patting his hand upon the pocket where he carried \$10,000 ordinarily,) that did it!"

Is it not time that Christian men stood as a breakwater against these waves of corruption?

As to Christian ministers holding office, I need say but little. Ordinarily they have something better to do; and of course every man should do the best possible thing for the glory of God and the redemption of the world. But I know of no law of Christian conduct that should forbid a man, simply because he has labored in the gospel ministry, from ever afterward laboring in any other sphere of usefulness. Some ministers are called to be teachers; and for my part, I wish that every teacher of the young was also a worthy preacher of Christ. And if every lawyer in Cook county should become converted, and go to preaching Christ on every Sabbath, what Christian man could feel like objecting? Nor do I think that their clients would be likely to suffer by such a conversion. If every Member of Congress should have appointments to preach to the people of high and low degree on every Christian Sabbath, I do not believe their business in the Senate Chamber or the House would be any worse done.

That any minister should become in the common sense of the term an office seeker, is a different thing. No man has a right to do that. But if his health may not allow of the arduous work of the ministry, or he has acknowledged qualifications for

some governmental office, and is called to it, it is for each one to decide the question of his duty as to accepting it. But in accepting it, and discharging its functions, let him ever bear in mind that he is to be a Christian man, and to act worthily of the office of a Christian minister always. And if he does so, I know of few positions in which he can give a more emphatic testimony to the power of a Christian life. There is a very common impression, that were the men found in the ministry to be encompassed with the common temptations of other men, they would be as unscrupulous and reckless as the rest of the world. When they are tried, and Satan finds nothing in them, he meets a most stinging rebuke, and a most disastrous defeat.

I do not speak thus because I conceive that there is anything in political office especially attractive to a devout Christian. With the associations commonly gathering around such a position, it is ordinarily quite otherwise. Only a sense of duty would constrain him to assume such a place the second time after having once tried it. But there have been such cases and may be again.

An eminent prophet of the Lord once held a high office under Nebuchadnezzar, who made him ruler over the whole province of Babylon, and chief of the Governors over all her wise men; and Belshazzar afterward made this same prophet the third ruler in the kingdom. And Darius, the Mede, sought to set him over the whole realm; a rare fortune to befall a man, to have his tenure of office continue through successive reigns and conflicting dynasties; but his unimpeachable integrity and his incorruptible fidelity won for him the confidence even of those whose sins he exposed, and whose overthrow he predicted. And happy for that office-holder, whose conspiring enemies could detect no fault in all his civil administration, and were compelled to say: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Office-holding could not corrupt such a man.

And there have been other such. John Quincy Adams always refused to receive presents while in office. He had studied that law of Moses, which says: "Thou shalt not take a gift,

for a gift blindeth the wise, and perverteth the words of the righteous." Our late President wore no title more worthily than that which honored him the most—of "Honest Abe." Office did not spoil his simplicity, nor stain his spotless integrity. And Andrew Johnson, in so courteously declining the handsome present which some New York gentlemen proposed to make him, has set a good example to all holders of office in subordinate positions.

IV. We have learned not to be afraid of storms and of agitation, and of civil convulsions. For long years the nation was paralyzed. Good men—pious doctors of theology, saw a little cloud in the heavens, and began to pray and preach against its giving forth any thunder and lightning. The atmosphere grew heavy—men's consciences became stupid—a spiritual asphyxia had settled upon the church, and her true religion had well nigh gone out as a candle expires in a jar of carbonic acid. But God had thoughts of mercy; he covered the heavens with storm-clouds, scattered his lightnings, buried up the malaria, dissipated the deadly miasma, and He, whose voice of old shook the earth, came with his grandest thunders to fulfil the promise which he had made—"Yet once more I shake not the earth only, but also heaven." Timid men were afraid, but it was all God's thunder. He "made the clouds his chariot, the winds his messengers, and the flaming fire his servant."

Millions of disenthralled freedmen have to-day a new instalment of Scripture. How their imaginative and devout natures must catch at such a strain as this—"The earth shook and trembled; the foundations of the hills also were shaken because He was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: The Lord also thundered in the heavens, and the highest gave his voice. He sent out his arrows and scattered the enemy; he shot out lightning and discomfited them. He sent from above and took me and drew me out of many waters. He delivered me from my strong enemy, and from them which hated me, for they were too strong for me."

The epochs in the geological history of our planet have been marked by mighty convulsions; the birth of our world into each

higher stage of life has been attended always by hard laboring pains. The slaves that live to-day, and their descendants that shall come after, must in all time thank God for a freedom that came with many convulsive throes.

And now that one storm has passed, think it not strange if there shall come another. The struggle is not all over. The slave has his freedom—thank God! But what is freedom unprotected by righteous laws? “Eternal vigilance is the price of liberty” always; but what vigilance can a man or a people exercise who are deprived of all political rights? I have heard of some one who said that he was in favor of the Maine Law, but he was opposed to enforcing it! Are there some such friends of the black man’s freedom?

Shall we forget the lessons of the past? One thing is certain, we cannot forget them long before there shall come an emphatic reminder. The slaves have had a taste of freedom now; we must acknowledge their manhood of our own heartiness, or they will compel us to do it in another convulsion, so bloody that the one through which the South has past will be forgotten as a thing of little account. A hundred thousand men have carried arms for their country;—they have found that they are men; and knowing their rights, they will dare maintain them. Having set fire to a train of powder, you may propose to put it out by sitting down on it. But don’t ask me to join you in the luxury of such a sitting.

But why do I thus talk? For surely it is the unworthiest of all motives to which I am thus appealing. Our self-interest, it is true, would compel us to make citizens of these freedmen; but is there no self-respect to lead us to do it? When we have put them in the hottest of the battle, exposed them at Fort Pillow and Petersburg, found them true and loyal and willing always, and by their voluntary co-operation alone have secured a victory which would have lingered yet for a long time, and probably never would have been gained but for them—aro we to betray them now?

And is there no justice as well as manly pride to plead for them? Are they not men? Have they no rights to protect? Would you make a wolf a guardian for a lamb? Have not the

hands that have so bravely handled bullets for the nation's defence hitherto, proved themselves worthy to handle ballots for their own defence hereafter?

And does not justice to the loyal of the nation demand that the power in these lately rebellious states should be with the loyal and these only? And who else can so well be trusted? Who does not know that these whipped rebels are rebels at heart still? I have heard of Lorenzo Dow's performing a peculiar feat of spiritual gymnastics, in which he is said to have pounded the grace of God into a rebellious and pugilistic blacksmith; but I have always doubted of the genuineness of the man's conversion. That may have been, however; but who believes that the regiments commanded by Lee and Johnston really received the gift of unfeigned repentance and the true grace of patriotism at the moment of their surrender to an overpowering federal force? "Compelled virtue is no virtue," I used to hear from honored lips, and I have always believed it.

These Southern aristocrats are, in the main, just as villainous to-day as they were a year ago. And if the rebellious States are to be permitted to have their former political status in the Republic, it can be safely granted only on condition that none but loyal men shall vote; and to disfranchise the vast majority of the truly loyal, and that, too, the only class that we have found so, is political suicide. It is to undo what it has cost us so many lives to accomplish in all this long war.

And then notice the injustice to a free North on another ground. Under that phrase of our Constitution—"three-fifths of all other persons," the South have always had an undue share of political power. Since 1860, according to the best estimate that I have been able to make—(some have stated the number higher)—they might have claimed eighteen members of Congress. As the slaves themselves had no political power, this was so much that inured solely to the advantage of the slaveholding class. The annihilation of slavery ought to have remedied this odious inequality. But if the freedmen are not to be enfranchised, then their emancipation, so far from diminishing this excess in favor of the aristocracy of the South, in-

creases it. For under a new census there will be none to be counted as three-fifths; but all as five-fifths. If, then, three-fifths gave them eighteen, five-fifths will give them thirty! Hereafter, then, this Southern aristocracy, who are still to hold in their hands all the power, will have gained twelve members of Congress by the commission of the gross injustice of debarring the colored men from the ballot box! It is not strange that these rebels should oppose the negroes voting! But it is strange that any Northern man should stand with them!

It is objected, however, that they "are ignorant—that they can neither read nor write!" Then condition their voting upon their learning how. But are they any more ignorant than the Catholic Irish that elected Franklin Pierce and James Buchanan?—that control every municipal election in New York City and Boston? And if you make the knowing how to read and write, a condition with the colored men, do the same with the white men. Yet what a cry would be raised should that be attempted! From such came all the strength and hope of the disloyalists of the North. Ignorant? They know enough to vote for freedom and to fight for it; and that is the difficulty. If they knew only enough to vote for slavery and against their country, not a syllable of objection would ever be uttered by those who are now so jealous for the interests of sound learning.

But "there is an unconquerable hostility—an irrepressible conflict between the white and black races." I deny it; the facts disprove it; the slave always gave a cordial welcome to the white faces that came carrying guns beneath the old flag! They showed no distrust of them. They trusted them to their sorrow even, when such men as Buell and McClellan constantly remanded them back into slavery; and still their faith did not yield. The distrust is between the master who has fought for slavery, and the slave who has fought for freedom—that is all. When the master comes to be loyal to freedom the distrust ceases; until he does, we propose to leave the voting only in the hands of the freedmen, and then, surely, there will be no bickering between the voters.

And now, while the General Assembly of the New School

Presbyterian church votes with enthusiastic unanimity for suffrage extension, and even the Old School Assembly records only a vote or two against it; while all the periodicals of the Methodist Episcopal church speak one voice, and all the other branches of the Methodist family in general convention vote in one mass; while the grandest Christian convocation of the century, meets in Boston to represent the Congregational churches, and to send up one thundering "aye!"—while all the branches of the Baptist family are as agreed in this as in respect to baptism itself—while even the repentant rebel General Gantt makes eloquent speeches sustaining the justice and the feasibility of it, assuring us that the South will be more ready than even the North itself to adopt the measure, while such men as John Miner Botts of Virginia, and Henry L. Foote of Mississippi agree with Howard and Butler and Banks—all of whom have had large opportunity of judging of the temper of the South—while all these voices, and a thousand more, join in one grand choral harmony in favor of free suffrage to all the loyal South, irrespective of color, let not one true man falter in his faith, or flag in his zeal, or weary in his work, until the righteous doctrine of equal suffrage shall prevail over all the fears of the timid, and all the opposition of the wicked.

The question is not to be settled without a battle—without more than one. It is another campaign upon which we have entered like that which ended in abolishing slavery in the District of Columbia—prohibiting it in the Territories, and repealing the Fugitive Slave Law. It will be disposed of, I think, without bloodshed; for our Southern brethren have learned our prowess now, and will not care to try it again. But other than that, it is more than all we have gone through. And yet I expect it will be short. In that contest let every Christian see to it that his conduct as a citizen is such as becometh the gospel of Christ.

There will be boasted patriots to oppose it; but that patriotism is spurious which is not based upon true philanthropy; it is not to be trusted.

You will be told, by way of objection, that "women do not vote." And why do they not add, "Neither do children."

Then the fallacy would be too transparent to deceive any one. Both women and children are represented at the polls, as really as if they were there in person. Those who are identified with them in interest and affection are there for them. But who will be there to represent these freedmen? Only those who have always plundered them of every right, and who will refrain from doing it in the future simply because they have not the power. And if these freedmen that have now learned the art of war, and are fast learning to read the history of the world, are to be taxed for the property they hold, without representation at the ballot-box, let us not forget that our fathers went to war eighty-nine years ago on that simple issue, and these four millions of slaves will know that fact soon, and they will not be slow to profit by the example.

But "the ruling race will never treat them with the respect due to equals." Give them the elective franchise and see. Stephen A. Douglas hugged every Irishman and drank lager beer with every Dutchman in Illinois in the canvass in which he secured his last election to the United States Senate. And if the negroes in New York City to-day had a vote, the only difficulty would be that they would be disgusted with the superfluous civility and attention which they would receive from such men as Seymour, Brooks, and the Woods. Give the colored people of Virginia the elective franchise, and if Henry A. Wise himself thought there was any hope of his election to the Governor's chair, he would have a kiss for every negro baby that he met, with the hope of securing its mother's influence and its father's vote. It is not in human nature to disrespect one who has, and who rightly appreciates, the rights of a man. He respects himself, and others respect him.

But it is time that I were done. And yet I can scarcely close such a discourse as this, upon this great day of national thanksgiving, without at least briefly adverting to the wonderful history of the eventful years through which we have passed. Since the assembling in this city of the grandest of all the political conventions which have ever met—in which Abraham Lincoln was first nominated for the office of President of the United States,

what events have transpired! When was there ever so much history made in so short a time?

Look at the mountain peaks that tower up above the common plane of other years and ages! and each of them gilded by the bright sunshine of liberty! The abolition of slavery in the District of Columbia! The security of freedom forever to the Territories! The repeal of the Fugitive Slave Law! The emancipation, by the President's Proclamation, of two and a half million of slaves! The defeat of the Southern oligarchy in their attempt to sever the Union and to build from its fragments an odious despotism, founded upon slavery,—their utter and crushing military defeat! And higher still than any of these appears the summit of that loftiest peak, from the top of which the clouds are just now passing away—the amendment to the Constitution of the United States forever prohibiting slavery from every foot of our vast domain!

The seer who five years ago should have predicted that this generation should witness such a consummation, would have been declared fanatical and mad. "What hath God wrought!" is the exclamation that leaps unbidden from our joyous and thankful hearts to-day. Many an aged Simeon, just and devout, who had long waited for the consolation of Israel, but whose darkening eyes years ago despaired of beholding this day, has felt ready to say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Not unto us, not unto us, O Lord, but unto thy name, be all the glory!

But the triumphs of our Christian civilization are not all achieved. In those that are yet before us, this church will not fail to act well its part. The war is to be pushed forward until that other barbarism which has intrenched itself in the Far West shall be swept into the sea—until Romanism, with its idolatries, superstitions and deadly hostility to religious liberty, be utterly vanquished—until, finally, our citizenship on earth be ended, and our citizenship in heaven be made complete.

ART. III.—AN OPEN DOOR FOR THE AMERICAN CHURCH.

Slavery is dead, legally dead, and, as a system of chattelism, literally dead. Once, even among Northern Christians, it was not unpopular to advocate that slavery is the normal condition of the African, and that it was expressly sanctioned by the Holy Scriptures. In the South these theories were acted upon and resulted in such a state of society as to effectually exclude the advocates of the genuine gospel of Christ. By the abolishment of slavery all these barriers to the truth are removed or in process of removal. Those religious theories are advocated no more. The great wheel of national opinion has revolved, and "conservative" or unprogressive men have been, by that revolution, turned up to the stand-point formerly occupied by radicals alone. Yet very many of them never having lifted a foot in changing their moral locality, and only having "moved as they were moved upon," appear scarcely aware that they have changed their position at all. They are with the country, and always were. They were always on the popular side, and are there yet. They shout "hosannah," or cry "crucify him," just according as the multitude furnish the text. But those well-meaning, timid men, who, for prudential reasons, kept silence, but whose piety was sounder than their logic, can now speak what they believe and what they "have ever believed," and are full of thanksgiving to God for this glorious change. The old manufacturers of public sentiment in Washington are at a large discount, though vigorously plying their vocation, and the good men who used to be troubled by their influence regard them no longer. The sycophants who used to dance attendance to them, and laugh when they smiled, and weep when they gloomed, are now beginning to chatter as obsequiously, and play satellite as prettily, around our rising luminaries. The efforts of the former national giants to "go out as at other times before and shake themselves," have lately proved that they are shorn of their strength, and doomed to obscurity, together with that hated institution to which they cling. And, in

spite of all efforts to keep in countenance some phase of slavery, it would not be strange if the time should soon come when the loathing and abhorrence with which public sentiment shall regard that institution, will exceed the affection with which it has been folded to the nation's bosom.

But with what prospect of success can this field be entered?

From those who claim a perfect monopoly of knowledge of the negro character, we are assured that the normal condition of the negro is that of a slave, and that all efforts to elevate him are time and labor lost; that both morally and intellectually, he is unsusceptible of improvement. But from the same source, also, we have been assured, in manifestoes and proclamations, that the negroes loved their masters, loved slavery, and if only permitted to do so, would fight valiantly for the South, excepting, always, that they were too timid and cowardly to fight at all. The events of the last five years have shown how very reliable Southern opinions are. The truth is, that the old masters have been wholly mistaken in regard to negroes, or else they have steadily, uniformly, and persistently misrepresented them. Whichever it may be, their most solemn affirmations of the colored race have been shown to be no authority at all; and, with a full heart, the nation draws near to God, and blesses him for the bravery and fidelity of the colored Americans. But there are other swift witnesses against the South. The stringent laws of every slaveholding state, by which the means of improvement were prohibited to the negro, whether in slavery or freedom, invalidates their own testimony. And the excuses for these laws—that they are essential to the existence of slavery—that the slave cannot be kept a slave without them—show that there is a deep-seated conviction in slaveholding communities of the capacity of the negro to improve, if he had the opportunity. “Educate the slave, and you spoil him for a slave. Educate the free black, and the slave will catch the infection and become discontented and worthless.” These are sentiments universally prevalent among slaveholders; and they show more clearly than proclamations and public speeches the real opinion of the slaveholder.

But let them try to remove from them all disabilities—give

them all the facilities their white neighbors enjoy for as many generations as they have been oppressed and degraded, and let the philanthropist and the missionary reach out to them a friendly hand, and then it will do to decide the question of their capacity.

They will do their best to improve. Of this there can be but little doubt. For generations they have been imbruted by law, though in sight of gospel privileges and opportunities for intellectual improvement. A gulf has been placed between them and those clysian fields of moral and intellectual culture for which they have longed, as Dives longed for the bosom of Abraham. This desire has been intensified by the very fact that the gulf was impassable. They have learned to associate those prohibited blessings with the glorious boon of freedom. They have regarded them as the free white man's heaven, from which they have been excluded, and must continue to be as long as they remained slaves. They have regarded their ignorance as the occasion of their bondage, and their bondage as the perpetuation of their ignorance. They know that their ignorance and moral degradation are made the occasion for depriving them of their equal rights, even now, after their freedom has been insured. Then cut the thongs that bind them. Place before them an open way to those attainments for which they pant "as the hart panteth for the water brooks," or the weary Christian longs for heaven. Say to them—"Prove yourselves capable of enjoying these privileges, and you shall have them perpetuated. Prove by your mental and moral progress that you are worthy of the enjoyment of equal rights with your former oppressors, and your enemies will not be able to prevent them"—and what will be the result? Imagine a crystal fountain to be opened before the face of 4,000,000 of souls perishing with thirst, and you have an emblem of the natural results of setting before the "hungry, starving poor" of the Southern states, rivers of instruction and exhaustless feasts of wisdom. They will rush like madmen to avail themselves of these blessings. And the very circumstances under which they are placed, will impel them to the

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accomplishment of such feats in improvement as no nation or people ever knew.

They have longed for the gospel, too, as well as for the school. In all their dreams and visions, in all the prospects which their faith and hope have set before them, of the good time coming, when their unfettered limbs should be invigorated with the new power of freedom, the gospel and the school have been associated. They have known that God-fearing men in the distant North were laboring and praying for their freedom. They have expected that they would succeed, and they have sighed their complaints from the cotton fields and the rice swamps by day, and lifted their swarthy faces toward heaven, all bathed in tears, as they have whispered their midnight petitions into the ear of the God of the Northern Christian. Ignorant though they have been of the moral code which the principles of pure religion enjoin, they have known there was a God, and believed that he heard their cries and would come to their deliverance. In some way God has taught them of their forthcoming emancipation. With all these visions of future joy, they have associated the Northern Christian as the instrument in the hand of God for their deliverance. They have shouted praises to God whenever the stars and stripes, borne by a Union soldier, have greeted their longing eyes. In the District of Columbia, in the frontier states, in Sherman's army, where the slaves from half a dozen different states have mingled together, in the cities and on the plantations of the far-off South, this same sentiment has pervaded the hearts of one and all, and they have hailed the Northern soldier as an angel of God sent for their deliverance, and exclaimed, "Lo, this is our God: we have waited for him." Will they not then receive instruction with eagerness from those whom they regard as God's messengers, who come to teach them his ways more perfectly?

But is this theorizing justified by facts?

Yes. Emancipation in other countries has raised the negro. But listen! Pioneers are already in the field. Some who, by the revolving of the great wheel of events, found themselves opposite to an open door, stepped in to claim the glory, it may

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be, and reap the rewards of early laborers in this harvest field. Others have gone who had long prayed for the opportunity, and who hailed and embraced it with joy, as an answer to their many supplications; and the more accessible portions of the field begin to be dotted over with harvesters. They have not gone with the swagger and bluster of the slave-driver. Men and women have gone. Ministers and laymen have gone, devoted, benevolent, self-sacrificing people. They have gone both to explore the field and to labor in it. Are they coming back disheartened at the indifference and stupidity of the negroes, and proclaiming the utter impossibility of enlightening them? No; but from every field, and almost every station, the voice of the missionary mingles with the voice of the freedman, and raises the Macedonian cry, "Come over and help us." "We want aid at this station." "We need more stations in this field." "Send us more teachers and more preachers." The reports official and unofficial of those connected with the Freedmen's Bureau, utter the same request. "Send us ministers, teachers, and books." "The government is doing almost nothing for us compared with what needs to be done, and Christian benevolence must do the rest." So run the messages. Those engaged in the work of teaching the freedmen, with no exceptions, so far as we know, believe most heartily in the practicability of their enlightenment and Christianization. They come to the churches and schools in eager throngs, children but just past their infancy, and men and women decrepit and gray, and all ages between. The history of the world, from the beginning of time until now, furnishes no parallel to this desire and determination on the part of all to learn. And whoever learns a fact, a lesson, or a letter, turns teacher, and spreads the knowledge he has gained among his friends, who drink instruction with as strong an appetite and as keen a relish as the thirsty soul quaffs the cooling draught.

Where the government and the missionaries fail to institute schools, and they have liberty to do so, they do it themselves, and employ their own teachers, white or black, as their facilities allow. Well regulated schools have been found in many instances by the officers of the Bureau, and the missionaries in

successful operation, where many hundreds have been receiving instruction, all planned and executed by the freedmen. Of what avail are the croakings of their enemies about their stupidity, in the face of facts like these? The testimony of the officers of the Bureau, and of the missionaries, all concur in representing them as quiet, sober and industrious, wherever they are treated as men, or afforded the very poorest chances of common laborers.

Of what use is it for white men, who have been maintained by them all their lives, and who are still wholly idle, and disdain employ, to insist that the negro will not work, and that something equivalent to slavery must be instituted, or the blacks will starve? Official testimony of the officers, as well as the reports of the missionaries, show that while these same lordly complainants are swaggering like regal paupers, and drawing their daily supplies from the commissary stores of the Government, disdaining to soil their own delicate fingers with labor, and lecturing the world on the improvidence and idleness of the blacks, and insisting that they will do nothing without the cowhide, those same patient, thankful, cheerful blacks are at work? What call is there for every semi-rebel legislature to spend the time in making laws to compel the blacks to labor and prevent them from becoming vagrants? Why should every rebel governor, in his inaugural, expend so much breath in guarding against the abuse of liberty among the freedmen, and advising legislation on this important subject? Is it to keep their old exploded theories in countenance? Or is it their deliberate purpose so to legislate as to compel the blacks to maintain them in idleness as heretofore? Meanwhile, the negroes are nearly all, to the full extent of their facilities, maintaining themselves, learning to read, and investing their surplus funds in real estate, or laying them up for future use. Of course there are exceptions. This is no wonder, but the marvel is that so few proportionally have yet been found, only enough to stimulate Christian effort instead of discouraging it. And do not these facts furnish evidence of the capacity of the blacks for improvement! As a whole, the blacks are in a plastic condition, in regard both to their intellects and morals, ready to

yield to a moulding influence, especially from the hand of Northern Christians, whom they regard with affection and veneration. Their notions of piety are of course crude, as a result of their ignorance and the training they have received, and the examples of slaveholding "Christians," but the simple faith and religious enthusiasm of the slave have always been proverbial, and are becoming more and more appreciated as the very elements which afford promise of success. They have faith in that God to whom they have long cried against the oppressor, and faith in their Northern friends, through whose instrumentality their prayers have been answered, and their limbs unshackled. In the fulness of their joy and gratitude, they would heed almost any instruction from the lips of an accredited Northern teacher, and would gladly receive the doctrines of a pure gospel from almost any source. And now, as these most trustworthy messengers come to them, offering what of all else they most desire, instruction in science and religion, they "stretch forth their hands," exclaiming, "Arise! shine! for thy light is come, and the glory of the Lord is risen upon thee."

How different are the prospects in such a field of labor from one whose entrance demands a small fortune for an outfit and passage, and months, if not years, of voyaging and studying, and into which one must go almost for life, isolated from friends and the privileges of a Christian country, to battle with gods, religions, superstitions, which have stood for ages; and all the deep-rooted prejudices a heathen nation entertains against foreign intruders, who thrust themselves unbidden upon them!

Reform among the Southern whites will of course be less rapid and far more difficult. The bitter hatred with which they regard the people of the North will not wholly abate during the present generation. The lower class will be slow to receive instruction at their hands, either in science or religion, and such is the aversion and contempt with which those who have heretofore considered themselves models of gentility, born to be served, have regarded labor and laborers of all descriptions, that they will not readily condescend to take their equal chance in the business of life as ordinary mortals, and love

their neighbors as themselves, and count their former slaves, and even Northern laborers, among their neighbors. But necessity will no doubt *persuade* the most of them to yield by degrees, and rid themselves, little by little, of their ingrain prejudices. And when they shall see the slanders with which they have so long deluded themselves and the world, in regard to the incapacity of the negro, all refuted by his industry, and thrift, and witness the growing intelligence of their own swarthy competitors, will they not open their hearts to a full understanding of the gospel of Jesus Christ, and for very shame arouse themselves to action? Society in the South is disorganized, and is to be formed anew. Northerners and Europeans are flocking in, bringing free principles. How almost incalculable is the benefit which might be derived to the country should the South become flooded with Northern missionaries to aid that reorganization! They would not only take the negro under their protection and assist him in securing his own interest, but might, by the blessing of God, contribute no small amount of influence towards making the South like the North a happy, free, industrious and pious people, and making that moral desert to "blossom as the rose."

Is not this the dawning of a millennium, so long foretold? Is not this, at least in part, the fulfilment of those prophecies of latter-day glory, which some profound Biblical scholars, now at rest, have located in our time? Is not this the fulfilment of that Scripture, so often quoted in faith and hope, of the birth of a nation in a day? Has any period since the apostolic age afforded such an opening for a death-blow at Satan's kingdom, or such a prospect for promoting the cause of Christ? Will there ever be, to the very end of time, another such opportunity for good? If this golden opening should be allowed to slip unimproved, what will the world say of the church? What will future generations say? What will the angels say of us? In what light will He regard us who hath said, "Behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name?"

But can we spare the men? Can we undertake the evangeli-

zation of the freedmen on so grand a scale, in addition to our present responsibilities? Are not many of our churches now dying for lack of the means of grace? And shall we reduce our resources still more, by sending thousands of our most active and energetic laborers to another field? And whom shall we send, and who will pay the cost of the outfits and become responsible for their support?

But there is work to be done which will justify the sacrifice.

The freedmen are not all paragons of industry and morality and intelligence. The curses of that system under which they have been born and reared, cannot be eradicated by a proclamation of emancipation. The wrongs they have endured have scarred them more ineffaceably than the brands by which they have been marked and mutilated. Three or four generations in American slavery would debase the most intelligent and refined race the world ever saw, morally and intellectually. What, then, could we expect of those whose *maternal* ancestry were heathen, whose fathers were either of the same origin, or else slaveholders, and who have themselves been born and reared as human cattle? Were they like us, their claims on us would be a thousand-fold less than they are. They are to be elevated from that imbruted condition in which slavery leaves them, to an intellectual and moral level with the enlightened people of God. The vicious are to be reformed, the stupid animated, the ignorant instructed, the prejudiced and sullen enlightened and mollified, the disheartened encouraged, hundreds of thousands of destitute fed and clothed, and the windows of their dark hearts opened to the sunlight of God's regenerating grace.

We sympathize with the Mexicans—and well we may—because they are civilized and partially enlightened, and capable of self-government, and are assailed by national robbers, who would degrade and oppress them. But they know better how to defend themselves than do these “degenerate sons of Ham.” They are in some condition to do so, while the freedman is not. They have titled lands, and mountain ranges, and weapons of defence, with which to thrust back their ruthless invaders, and a military organization, though, it may be, comparatively

inefficient, and their own stores of food, though scanty, and some small means of replenishing those stores. But the freedman is houseless, homeless, foodless, landless, without enfranchisement, without arms, without military defences or the liberty to use them if they had them. They are at the mercy of men who have luxuriated and become rich upon their labor, who have amassed fortunes by raising, working, and selling them, many of whom still believe, or profess to, that the normal and legitimate condition of the black is slavery, and who are determined to make their words good, by rendering the last state of the negro worse than the first. They are in a community that, of all others on earth, will afford them the least chance for development, and are least capable of sympathizing with them or appreciating their wants. And now, whether they possess human intellects or only animal instincts, they will hereafter be led and taught by those who shall now give them food and clothing and protection, and afford them the means by which they can protect themselves. And how can all this be accomplished but by missionary labor? Their old masters do not and cannot comprehend the idea of equal rights or justice to the freedmen. They talk of protecting their rights by just laws, and then they legislate them into an earthly purgatory. The protection which Southern legislation affords the freedman, is dire oppression. The Union men, high officials, good and true in their intentions, who have been educated to believe that "a negro had no rights which a white man was bound to respect," do not know that these laws are abusive. But the negroes do, *and will not abide them peaceably*. In days past, the South were warned by "Northern fanatics" that a volcano seethed beneath their feet, which would devour them. They would not heed the warning, but stirred the fire till it burst upon them. They will kindle another if let alone. The fear of it has taken hold of them already, evidenced by their forebodings of an insurrection of the blacks. Who but Northern missionaries can be relied on to enlighten these white men, whose minds are as dark as Erebus? Who else can teach patience and forbearance to the negroes with success? Who else successfully defend these swarthy freedmen, and fairly represent their case to the world

when they are outraged, maltreated, and murdered, and when the fiendish howl is raised against them that they are insurgents, which many are too ready to believe?

This business requires haste.

The novelty of the freedmen's condition will abate. The privileges with which they are suddenly invested will not always excite and stimulate them to action as they do at present. And if ever the time shall come when their present eagerness to avail themselves of all the benefits which they have associated with freedom, shall have given place to indifference, and the blacks, as a mass, shall need to be incited to the improvements of them, the work of the missionary will be more than doubled.

The Freedmen's Bureau may not be continued, under whose benign ægis our missionary operations may now progress with comparative safety and success. What will hinder it from being withdrawn as soon as the General Government shall have decided that the states which have been in rebellion are fully restored, and invested with full powers as heretofore? Already are the old oppressors of the colored race threatening what they will do when that Bureau shall cease to operate among them. Or, if not wholly withdrawn, it may not always remain under the superintendence of that noble Christian and philanthropist, GEN. HOWARD, who to-day stands between the negro and the vampires that thirst for his blood. Or a change may be wrought, such as is being advocated in official quarters, by which this system of protection shall become partially merged with the military operations in those states. Should that measure prevail, those who know by observation with what indifference the wants of the negro are regarded by many of our army officers and soldiers, and with what fiendishness by others, will mourn for the fate of the crushed and helpless. A thousand hammers are now ringing upon a thousand legislative anvils, forging chains for the limbs of the freedmen, while reports are being scattered like the falling leaves of autumn, to satisfy the nation that all is being done for him that his circumstances demand. Ten thousand missionaries are needed now upon the field, to reach the complaints of the oppressed, and fairly rep-

resent his dangers, till the nation's ears shall tingle. Woe to us if we shall relapse into our former indifference to the wrongs of those whose cries have reached to heaven, and shall suffer them to fall into a state of oppression but little better than slavery. If this shall be, and if there is a God of justice, what shall save the South from another baptism of blood?

Let us hasten. Channels of Christian benevolence are opened now in our nation, broader and deeper than ever before, in any nation, since the building of the temple of Solomon. Thousands are being given now where hundreds were ever given before. During the war, money has flowed like water for the benefit of the soldiers, and still it flows, and men are learning, as they never learned before, the meaning of the numerous promises which God has made, of prosperity to those who give to the poor, and who sacrifice for his cause. Let the current be undiminished. Keep the channels full. God will feed the springs, for "the silver and the gold are his." Can we hope that the nation will ever again feel such sympathy for the oppressed as now, or be again so ripe for such a glorious enterprise?

Do we complain that we cannot spare the men—that other departments of Christian enterprise will suffer—that our churches at home are dying for want of efficient laborers? This is worldly wisdom. This is the policy of unbelief. God says that withholding tends to poverty, and scattering increaseth, and they that water shall be watered. There are unemployed enough in the vineyard now, to take care of the interests at home, and let the workers go. Our churches are dying a thousand times faster for want of enterprise and action, than for want of help. There is more danger that the church will die of indolence and slumber than with over-work. The history of the church in all ages, has proved that the way for Zion to renew her strength, is to wait upon the Lord, and lengthen her cords. This waving, whitened field *to-day* invites the sickle of the harvester. Let *the morrow* take thought for the things that be of itself. God's voice in every sound, God's finger in all present circumstances, point to that field, and say, "Go work to-day in my vineyard."

ART. IV.—THE ARK OF THE TESTIMONY, AND ITS APPENDAGES.

Among all the sacred symbols of the Jews, the ark and its accompaniments were held to be the most important, and were regarded with the deepest veneration. As one of the Rabbins justly remarks, they were “the *foundation, root, heart and marrow* of the tabernacle and temple, and all the worship therein performed. Their place of deposit was in the *holy of holies*, where they were approached only by the high priest, and by him only once in a year. Undoubtedly, the ark and its appendages were of high *symbolical import*,—full of glorious, spiritual *meaning*; and this meaning, if it can be reached, will be of deep interest to us, as it was to the ancient people of God.

The material of the ark is called by the sacred writer, “shittim wood,”—a hard, beautiful, and most imperishable wood,—supposed to be *the black acacia*. “Two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.” Supposing the cubit to be a foot and a half, the ark would be a box or chest, three feet nine inches in length, and two feet three inches in breadth and height. “And thou shalt overlay it with pure gold within and without, and shalt make upon it a crown,” or rim, “of gold round about. And thou shalt cast four rings of gold, and put them in the four corners of the ark; and thou shalt make staves of shittim wood, and overlay them with gold, and put them into the rings by the sides of the ark, that the ark may be borne by them. And thou shalt put into the ark *the testimony* that I shall give thee.” By the testimony we are to understand the *two tables of stone*, which Moses was about to receive, and on which was inscribed, by God’s own finger, the law of the ten commandments. It deserves particular consideration, that the ark was prepared to receive these two tables of stone, and that it contained, originally, nothing else.

“And thou shalt make a mercy-seat of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.” The mercy-seat was the covering of the ark, or lid of the chest. It was of the same dimensions as the top of the chest, and probably was dropped down within the crown or rim of gold above described. It is important to be remembered, that the covering of the ark was called, *the mercy-seat*.

“And thou shalt make two cherubim of gold on the two ends of the mercy-seat, and the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings. And their faces shall look one to another; towards the mercy-seat shall their faces be. And thou shalt put the mercy-seat upon the ark, and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and will commune with thee from off the mercy-seat, from between the cherubim, of all things that I shall give thee in commandment unto the children of Israel.”

When the tabernacle had been erected, and the ark prepared and put in its place, all that is here promised was gloriously fulfilled. The God of Israel manifested himself *visibly* upon the mercy-seat, between the cherubim. He manifested himself in a cloud, from which beamed forth a brilliant, dazzling light, called the Shekinah. We have repeated references to this glorious manifestation between the cherubim, in other parts of the Bible. “I will appear *in the cloud* upon the mercy-seat.” Lev. 16: 2. It is in reference to this that we so frequently hear of the God of Israel as *dwelling between the cherubim*.

It was here that God communed with his people, and gave *audible responses*, when consulted by Moses, and afterwards by the priests. Thus it is said of Moses, “When he went into the tabernacle to speak with God, he heard the voice of one speaking to him from off the mercy-seat.” Num. 7: 89. And when Phinehas, son of Eleazer the priest, stood before the ark of the covenant, and inquired in behalf of his people, “Shall I yet again go out to battle against the children of Benjamin my brother? The Lord said, Go up, for to-morrow I will deliver them into thy hand.” Judg. 20: 28.

The construction of the temple was very similar to that of the tabernacle, only on a much larger scale. And when it was finished, the ark of the covenant, with its appendages, which had so long rested in the most holy of the tabernacle, was with great solemnity removed into the most holy place of the temple. And "the cloud," we are told, "filled the house of the Lord," so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. The dazzling Shekinah, which before had rested in the tabernacle, now entered the holy of holies in the temple, and took up its dwelling there.

Let us next consider those important appendages of the ark—the *cherubim*. Of these there were two; one on each end of the covering of the ark, called the mercy-seat. In the most holy place of the temple, there were two other cherubim of much larger dimensions, not attached to the ark, but standing on either side of it, and overshadowing it with their wings. The walls of the most holy place round about were also covered with carved figures of cherubim. 1 Kings 6: 23–29. These all had their faces turned one towards another, and downward towards the mercy-seat.

But what is the import of these cherubim? What class of beings do they represent? The supposition chiefly prevalent among Christians is, that they denote either *the angels of heaven*, or *the glorified spirits of saints in heaven*. The former of these is the more common opinion, and, after much reflection, I am constrained to think it the true one. The placing of cherubim at the entrance of the Garden of Eden, "to keep the way of the tree of life," is perfectly natural, on the supposition that they represent angels, but hardly to be accounted for, on the other supposition. There were no glorified saints at this period in heaven, nor, so far as we know, anywhere else. Then the cherubim, like the angels, are represented in Scripture as the *servants*, the *ministers* of God's throne. They are represented in Ezekiel as *bearing up* the throne of God, and as constituting, by their wings and wheels, the chariot of his glory. Ez. 1: 26. The Psalmist also says of the Jehovah of Israel: "He rode upon a cherub, and did fly." Ps. 18: 10.

I know it is said that the four living creatures, (improperly translated beasts), which John saw in heaven, in the opening of the apocalyptic visions, are represented as distinct from the angels, and as uniting with the elders in singing the song of redeeming love. "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and *hast redeemed us to God by thy blood*, out of every kindred, and tongue, and people, and nation." Rev. 5: 8—12. But it will be borne in mind that these living creatures are never called cherubim; nor are they of the same appearance as the cherubim of Ezekiel. The most that can be said of them is that they are *like* the cherubim; just as it is said by our Saviour of glorified saints, that they shall be *like* the angels and equal to the angels. See Mark 12: 25. Luke 20: 36.

Without dwelling longer on the explication of our subject, let us endeavor to derive from it some important doctrinal and practical instruction.

1. From the ark of the testimony—with its appendages, contents, and place of deposit—we learn the high regard which God has for his *holy law*. In illustration of this thought, let us consider for a moment, the structure of the ancient temple, and the place in it provided for the ark.

The temple, with its several courts, was surrounded with a high wall, 750 feet square, including more than twelve acres. Immediately within this exterior wall, was what was called *the court of the Gentiles*. Passing through this, you come to another wall, enclosing the *outer court of the temple*. Passing through this, and the outer court, you come to a third wall, inclosing *the inner court of the temple*. Passing through this and the inner court, you come to the gate of the temple itself. Passing through this, you next enter what was called *the sanctuary*. Here stood the great altar of burnt offering, surrounded by the priests, engaged in presenting the sacrifices of the people. Passing through this apartment, you come to *the holy place*. Here stood the candlestick, the table of shew bread, and the altar of incense, on which was offered the morning and evening sacrifice. Passing through this, you reach, at last, *the holy of holies—the most holy place*. This was a spacious room, thirty feet square,

and overlaid with pure gold. It was situated in the deep recesses of the temple, and protected by its successive sacred enclosures. It was open to no one except the high priest, and to him only once in a year. And what did this splendid, awful apartment contain? Not an individual thing, except the ark of the covenant and its appendages. And what did the ark of the covenant contain? Nothing, originally, except the tables of stone, on which was inscribed the *moral law*. And now, in this whole, wonderful, awful structure—this vast institution, what a high and sacred regard did God manifest for his *holy law*? How could he have manifested for it a higher regard, or put upon it a greater honor? He laid it down—where it still lies—at the foundation of the whole scheme of mercy. He laid it down in the most sacred recess of the temple, and at the foundation of the entire service there performed. Here rested the tables of the law, covered and protected by the wings of mighty cherubim. Here they rested,—overshadowed by a visible manifestation of the Divine presence and glory,—to be approached by no foot but that of the high priest, and by him only once in a year. How could the great Sovereign of the world have said in more impressive language, “This law is holy, and must be maintained. It has been transgressed, but shall not be dishonored. No scheme of mercy can ever be tolerated, which brings the least stain upon the law. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

2. In the ark and its appendages, God sets before us not only the honors of the law, but that, in some way, there is *mercy* for the transgressor. Over the ark there was laid a *mercy-seat*, and here God was graciously pleased to seat himself and hold communion with his people. Though the law is in full force, retaining all its honors as a rule of life, it is of no avail now as a foundation of hope. Its insupportable curse rests on the head of every child of Adam. It kills and condemns every transgressor who essays to build on it a hope of heaven. But God has been pleased to erect a throne of mercy. Both in the tabernacle and temple, the *mercy-seat* was the place where the tokens of the Divine presence were visible—where rested the pillar of

cloud and of fire. Here, too, was the place where God had promised to meet his people, and hold visible, sensible communion with them. "I will appear in the cloud upon the mercy-seat. There will I meet thee, and there will I hold communion with thee." To the ancient believers, all this was full of precious, glorious meaning. They saw in it that, in some way, "mercy and truth had met together," that "righteousness and peace had embraced each other." They saw in it that a holy and righteous God could yet be merciful; that, in some way, he could be just to himself and his law, and yet justify the penitent transgressor. In short, they saw in it a way of *salvation*,—a foundation on which to rest their immortal hopes.

3. Nor did the ark, and the services connected with it, leave the ancient worshipper altogether in the dark as to *the method of salvation*. Once every year, on the great day of atonement, he saw the high priest,—the chief functionary of the temple, venture into the holy of holies, to sprinkle the mercy-seat with *blood*, and to burn incense before it. By this awful service, the priest was instructed to propitiate the God of heaven, and make an atonement for the people. In these symbolical transactions, the believing Israelite saw much of the method of salvation. Through these typical atonements, made by the blood of bulls and goats, he looked forward to a greater atonement, made once for all, consisting in a richer sacrifice and more precious blood. In the literal incense which was burned before the mercy-seat, he saw a type of that more prevalent intercession, which was to be offered before the throne of God above. In short, the entire service of the priest, on this great occasion, pointed him forward to the nobler services of his infinitely higher Priest in heaven, who should one day enter into the holy place not made with hands, there to appear in the presence of God for us.

Thus the pious in Israel were led to look for a *Saviour to come*, and to the exercise of that faith and confidence which stood connected with their salvation.

4. We learn from the ark and its appendages, the deep and abiding *interest* which holy angels feel in the wonderful subject of man's redemption. Cherubim were erected on either end of the mercy-seat, and extended their wings over it. In addition

to these, more lofty cherubim were erected in the most holy place of the temple, under the shadow of whose wings the whole ark was deposited. In addition to these, we are told that Solomon covered the entire wall of this most sacred apartment "round about with carved figures of cherubim." The faces of these figures (which, we have seen, represented the holy angels) were all turned inwards on the ark, in a posture of the deepest and most devout attention; thus indicating that the ark, with its appendages and contents, furnished matter of the profoundest interest and wonder to the angelic world. Angels here saw that law, which they loved and obeyed, carefully deposited in the most holy place, and honored with tokens of the highest regard. They knew that this law had been dreadfully violated by men, and had reason to expect that its dreadful penalty was about to be executed upon them. They had seen it executed on a part of their own number who had sinned, and they had reason to expect that a flame would speedily burst forth from the ark to devour and consume an apostate world. But instead of this, they saw the ark covered with a mercy seat, and saw the Holy One of Israel descend and take up his abode there. They saw him holding communion with apostate creatures, and dispensing pardons to guilty men. They saw the curse of the violated law removed, and yet its authority sustained and strengthened. They saw it pass away as a foundation of hope for sinners, and yet remain in full force, and in increased efficiency, as a rule of life. They saw, in short, that a *just* God could consistently *save sinners*, and not only that he *could* save them, but that he was most sincerely desirous to do it. They heard him crying from the mercy-seat: "Ho, every one that thirsteth, come ye to the waters." "Look unto me, and be ye saved, all ye ends of the earth."

Now these things, we have reason to know, are matter of delight and wonder to the angelic world, "Into which things the angels desire to look." With intense interest, they cluster around the mysterious ark. They bend over it; they fasten their eyes upon it, in a posture of the most devout attention. They are never wearied or satisfied in this blessed employ-

ment. Their mighty energies are engrossed, and their eternity occupied, in searching into the wonders and pouring forth the praises of redeeming love.

O that Christians in this world might imbibe more of their fervor, and more closely imitate their example! That those who are chiefly interested in the work of redemption—for whom the Son of God has died, and the glorious provision of the gospel has been made, might be more deeply engaged, and more intensely occupied, in looking into the wonders of redemption, and laboring to promote its triumphs in the earth!

5. From the ark, with its appendages and surroundings, Christians may learn what their feelings and conduct should be in regard to *their own places of public worship*. The place of deposit for the ark, both in the tabernacle and temple, was emphatically a *holy place*. It was holy, because the Lord was there. It was holy because the blessed angels were there. The symbols of heaven were brought down to earth, and here was the place of their abode. And we know with what reverence this sacred place was regarded by those who lived under the former dispensation. They would no more have obtruded into it for any common or secular purpose, than they would have obtruded into heaven itself.

But if the Jewish sanctuary was a holy place, the same may be said of the Christian sanctuary; and for the same reasons. The Lord is still in his holy temple; not, indeed, by a visible Shekinah, but by *spiritual* manifestations of not less awful import. The holy angels, too, who, by their appointed symbols, waited around the mysterious ark, and seemed to fill the whole sanctuary with their presence, are still present in the assemblies of God's people, beholding the order of their worship, and ministering to those who shall be heirs of salvation. The apostle Paul urges it as an argument for the strictest decorum in the house of God, that the holy angels are there as witnesses. 1 Cor. 11:10.

Let all who read these pages remember that "God is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are about him." Let us

feel when we enter the courts of the Lord, as Jacob did, when he awoke at Bethel, and exclaimed: "How dreadful is this place! This is none other than the house of God, and this the gate of heaven!"

ART. VI.—ANTINOMIANISM:

THE GERM, THE DEVELOPMENT, AND THE FRUIT.

The term Antinomian, is passing out of use in the theological discussions of our age, but the moral element which once imparted a popular significance to the appellation, still remains, and exercises an important influence in the metaphysical systems now in vogue.

If we resort to the lexicons for a definition of the term, we shall get but an imperfect conception of the idea which divines, a century ago, associated with it. They will tell us that "Antinomian" is derived from the Greek "Anti," against, and "Nomos," a law, and that it is the name of a sect who denied the obligation of the observance of the moral law, under the Christian dispensation. Buck, in his *Theological Dictionary*, says that the "Antinomians are those who maintain that the law is of no use or obligation under the gospel dispensation, or that hold doctrines that clearly supersede the necessity of good works." The sect originated in John Agricola, who, in the first part of the sixteenth century, taught "that the law is no way necessary under the gospel; that good works do not promote our salvation, nor ill ones hinder it."

Though such definitions may give an idea of the cruder Antinomianism of Cromwell's time, we are now to contemplate the Antinomianism—or, as now more commonly denominated, High Calvinism—of the older New England theology, as a more definite and clearly-defined system.

The germ of the system we are to examine and describe, is

found in the assumption of an imaginary necessity for the existence of moral evil. This admitted, the assumption is supposed to follow, that the measure and control of the necessary amount are made matters of divine election and decree. The practical workings of a system involving these assumptions, must, of course, interfere with the otherwise natural connection between obedience and its legitimate fruits.

While the cruder form of Antinomianism admitted no necessary connection between desire of obedience, or effort at obedience, to Divine law, and the electing favor of salvation, New England Calvinism, while it denied any *primary* connection between obedience and salvation, admitted an *incidental* relation, which so modified the harsher features of the popular system, that to very many good minds the practical workings of the theory did not seem to involve absurdity.

For illustration—The father of a numerous family of sons, in the range of possible provisions for the interests of all, can give the homestead, with its peculiar privileges, to but one. Involved in such necessity, he elects at random—*primarily* without any regard to peculiarities or qualifications—one of the number. Though nothing in the conduct or choice of the one thus selected had any *primary* regard to his election, yet an *incidental* connection between his conduct and the greater or less realization of the mutual enjoyments and advantages of the ensuing relation become every where practically apparent. This illustration is believed to do full justice to olden New England Calvinism, or New England Antinomianism.

The idea of Antinomianism, as it assumed a popular form in early New England theology, thus embraced the germ that God designed and actually caused the existence of both physical and moral evil, as necessities of a system adapted to the production of the greatest possible aggregate of happiness. This thought Hopkins argues out in detail, proving, as he seems to think, that could one sin, with its consequences, have been prevented, the result must have been a damage to the universe.

Now we can, without difficulty, comprehend how a system adapted to the development of the greatest possible sum of happiness must involve a freedom of will which permits beings

capable of reason and responsibility to possess a self-determining power, a power of choice; but we cannot see the necessity or utility of the exercise of that freedom in disobedience to its Maker's requirements. We propose to examine the subject in the light of inspired revelation.

We trace New England Antinomianism, as a theological heresy, to a misconception of Scripture teaching upon a single point. We will examine somewhat in detail, two portions of the inspired word, on the teaching of which the doctrine we are to combat is generally supposed to principally rest. The first that we shall examine is what relates to the song of the hundred and forty and four thousand, as introduced, subjectively, in the 14th chapter of the Apocalypse. The author of that book, by the introduction of a vast word-painted panorama of the most sublime symbolic imagery, has been unveiling the future of time, and showing the nature and progress, through a long line of coming centuries, of the struggle between Christ's kingdom and all the opposing elements combined in the strife.

As in the drama of time, all stages are ever linked with a sequel in eternity, a glimpse of the sequel is sometimes given by a higher raising of the veil, and an occasional glance at the sea of glass mingled with fire—the great white throne—the employments of the ransomed and of the angelic hosts, &c.,—scenes of the invisible world. It was on the occasion of one of these higher liftings of the curtain which obscures the mysteries of the spirit world, that the holy seer introduces one of the sublimest interludes in the Apocalyptic drama. He sees, as the central point in the celestial perspective—in appearance surpassing all possible conceptions of the power of description—the Lamb of God standing on Mount Zion. Around him are innumerable hosts—adoring spirits—all the unfallen and the redeemed of the universe. But amid the maze of glory, John's conception centers upon one grand feature.

The undefined vibrations of celestial harmony fall on his ear. The wild rush—the undertone of the ever rolling surges of the great deep—the sound of ten thousand plunging cataracts—soften, mingle, and blend in heavenly cadence—“*as the voice of a great thunder.*” Soon distincter vibrations meet his

car. The sweetest tones of innumerable golden harps rise above the sublime thrill of the bass of "the voice of the great thunder." Yet more distincter sounds are heard; the unjar-ring harmony of the voices of a hundred and forty and four thousand mingles with the strains, in one song. That song is the song of the redeemed from the earth—a song which none but the redeemed can sing. It was sung *before* the Lamb, the beasts and the elders, and the unfallen angelic hosts, but *not by them*. The angels could not learn it. They listened with wondering admiration as the sublime chorus rolled through all the abodes of glory. That song was the gush of gratitude—the song inspired by *that* gratitude which could never have been developed—never called forth—had not man fallen, and had not the Lamb redeemed the lost.

We will now leave the scene before the throne, and with the review of another scene return to its application.

The great teacher was in the midst of the most active portion of the fulfilment of his earthly mission. A Pharisee had invited him to dine at his house. Some of the thronging multitude which everywhere followed him were admitted to the festive hall. A woman of no fair fame was there. But she was a penitent. She hears and she understands the words of reconciliation and peace as they fall from the Saviour's lips, and the greatness of her past sin and shame measures the depth of the outgushing emotions of the gratitude she feels. Her fast-flowing tears lave his feet, and the locks of her past pride supply the place of a napkin. The aristocratic pride of the Pharisee is touched. "Had my guest been a prophet," thought he, "he would not thus have permitted the officious attentions of this low woman." The Saviour reads the inmost thoughts of the Pharisee. He designs to enforce a great moral lesson—a truth of towering magnitude in the system of redemption. He introduces a parable. Two debtors, the one owing fifty, the other five hundred pounds—and both penniless—are both forgiven. Which of the released debtors naturally feels the strongest emotions of gratitude? The Pharisee knows—all men intuitively know. Nor could the Pharisee doubt, nor can any one doubt, that the woman to whom so much was given *must* love

much—that her gratitude-inspired love must be deeper and stronger than similar emotions can ever be in those who have never fallen as low as she had fallen.

Can there be a division of opinion about the Saviour's design in using this parable? Can there be any doubt about the reason why inspiration communicates the unequivocal teaching of the son of God to all succeeding generations?

Can there be any doubt that it was God's design in admitting the inspired John to the scenes of the Heavenly Zion, and in permitting him to listen to the song of the redeemed host, to bring out in bold relief the great truth, that the song of grateful love could never have been sung in heaven, or the tears of grateful love could never have flowed on earth, had not man been permitted to disobey his God and fall? Unhesitatingly we admit all this. But let us be careful what else we admit. Let us not obscure the simplicity of revealed truth by cumbering it with hastily-drawn or fanciful assumptions.

We will now trace the logic of Antinomian theology. Is it not evident, says the advocate of the Hopkinsian system, that sin and all its consequent woes are necessary to the development of the greatest good?—that the greater the guilt of the sinner, the greater will be his love and bliss when redeemed?—that the defiant rebel who dares his Maker's frown, till his locks are whitened and his form becomes tremulous with age—if at life's latest hour he is checked and changed by the Spirit's power,—will tune his harp higher in the choir before the throne than he, who, brought into the fold in early life has struggled and suffered and exemplified the love of Christ, and grown in strength and grace for four-score years? Is it not proved that the introduction of sin, to be followed by the display of redeeming love, is the greatest blessing that Infinite Wisdom could have devised, and that in the finished design of the decrees of the Infinite—to abate from the universe the commission of one sin, or its consequent pang, would be to abate an emotional throb from the bliss of heaven? No. There is an absurdity in the assumption from which all such deductions follow.

Christ, in his teachings while on earth, and in opening to John the vision of the heavenly Zion, designed to teach us to

analyze the emotions and the bliss of heaven. Infinite Wisdom saw that the exercise of such power of analysis would be necessary to prevent men from making such mistakes, as they too frequently make when they attempt to decide *how* God shall make the wrath of man to praise him.

Paul, too, designed to suggest the necessity of such analysis when, in the ninth chapter of Romans, he refers to the quibble expressed in the words, Why doth he yet find fault, for who hath resisted his will?

To assume that the greatest sinner, when redeemed, must become the happiest being among the spirits of the just made perfect, is to assume that the emotion of gratitude-inspired love must be the strongest and most blissful, if not the only, emotion of heaven.

Is the song of gratitude the only song of heaven? Is gratitude the only emotion of heaven?

The bliss of heaven admits of analysis as well as the bliss of God's children on earth, and every shade of indulged motive, in obedience or disobedience, must modify the relative balance of the elements embraced in the analysis.

For illustration of our position, go into a conference of God's children on earth. Each, in turn, describes his emotions. An aged man, just brought into the fold of Christ, after a long life of sin, is all broken down with emotions of gratitude. He weeps as the woman wept who washed the Saviour's feet, and his excess of emotion has the same producing cause. True, he is happy. His vessel is full, all full, and overflowing with grateful love. He can hold no more. But, is he the happiest man in the conference room? An old soldier of the cross next rises from his seat. For four-score years he has honored his profession, and has grown stronger and stronger as he has drunk deeper and deeper from the heavenly fountains. He says, The deep strong flow of gratitude was all that he could hold when he first felt that his Redeemer lived. But his soul has expanded since, as he has wondered and admired. His soul has expanded, as, step by step, the wonders of God's goodness, and the infinity of his wisdom, have been more clearly and more fully unfolded to him. He feels, indeed, that his emotions of

gratitude have increased since first that strong sensation swayed his soul, but he now knows that a deeper, stronger emotion of wondering admiration, towers, relatively, above all the other sensations of his being.

Which of the two is the happier? Which has the most enlarged capacity—the most expanded soul? Which is now prepared to sound the higher note in the celestial harmony? Which eye is now prepared to stand the steadiest gaze at the dazzling throne?

Strong, indeed, is the emotion of grateful, adoring love, and it is, in a measure, progressive in its strength; but it is not the strongest emotion that can sway the human or the angelic soul. Nor is it in its nature as progressive as the deeper, stronger emotion of awe-inspired, wondering admiration.

The song of gratitude—the song of the hundred and forty and four thousand—is the highest song that sin, dwarfed though ransomed souls, can sing when first they gather around the Lamb on the heavenly Zion. But heavenly progress will follow the law of spiritual growth, indicated by the earthly progress of the old soldier of the cross, whom we have sought out in the conference room for purposes of illustration. And, in the lapse of eternal ages, a higher, deeper, holier thrill will sweep the golden harps of the hundred and forty and four thousand redeemed from the earth.

The train we have pursued leads to a point like this:—that the assumption that man—fallen man—because he alone can sing the song inspired by gratitude for redemption, must be happier than angels who have never fallen can ever become, is without an intimation of Scriptural support, and violates the instinctive impressions of all unsophisticated minds. And do we say too much when we assert that such an assumption, when carried to its extreme, legitimate result, must leave the Saviour—the infinite God himself—incapable of a degree of felicity which ransomed sinners attain? And yet on this bold, and unscriptural, and unphilosophical assumption, has been reared the whole structure of Antinomian Calvinism; and men, in other respects in their sober senses, have, looking from this stand-

point, sought to glorify God by making him the directly producing author of sin.

It now remains for us to sum up our discussion in a few recapitulatory propositions.

1. God is a being of infinite benevolence, and, in designing the creation of the universe, he contrived the *best possible* system for the production of the greatest possible aggregate of happiness.

2. The ultimate result of the system of created things will be a greater aggregate of happiness than it is possible should result from a system which would have left the higher orders of created beings without self-determining power of choice either to obey or disobey.

3. Man, in the exercise of the freedom of his will—having refused to co-operate with his Creator in his one supreme design of creating and increasing happiness, the ultimate aggregate of good will be far less than it would have been had man always been an obedient co-worker in sympathy with God, or had not man fallen.

4. There is no moral necessity for evil in the universe, but there is a moral necessity, while the production of the greatest possible aggregate of good is the Creator's design, for the amount of freedom which enabled created beings to introduce evil against the will, and to the immeasurable grief of God.

ART. VII.—MISSIONARY ENTERPRISE.

It may be assumed as a general truth that success is the reward of well directed endeavor. It would seem that this is true to some extent irrespective of the worthiness of the object. We look forward to the day when the knowledge of the true God shall flood the earth, but in the mean time truth and error flourish in a great degree, according to the persistency and energy with which they are respectively advocated.

The Bible and other ecclesiastical history, as well as the history of imposture, deception and credulity, afford instances of every class of enthusiasm, where men, impressed with the sense or supposition of Divine appointment, have made their marks upon nations and continents. We see powerful minds of various ages and races which tower above the common level of contemporaneous intellects, and it will be interesting to enquire into the secret of their success. As we too have a mission, we desire to see the cause of Christ as it is the best, flourish more vigorously than any rival, and to see it advocated with appropriate energy, tact and determination. It must be recollected that all reformers are innovators and their mission is aggressive. One expert calls it the pulling down of strongholds, and uses other strong expressions which might alarm the fastidious.

While the value of truth as an element in the preached doctrine is indisputable, history teaches that it is not essential to success. In the case of Mohammed truth and error were inseparably mixed. His teaching was quite an advance upon the idolatry and absurdity of some of the systems it supplanted, and though wrong in some of its doctrines, it was and is an improvement, as to external, religious, ceremonial performances, upon the popish idolatry, which has practically adopted the pantheon of ancient Rome under a new code of names, and under which the toe of the statue of Jupiter, renamed Jew-Peter, is kissed as devoutly as of old by the unsuspecting and ignorant devotee. Mohammed's declarations of the unity of the Godhead, the unlawfulness of visible representations of the Deity, the immortality of the soul, future rewards and punishments,

the observances of prayer, of alms, and of hospitality, are commendable, but what was the secret of his success? He is revered as the chosen prophet of God, after a lapse of near twelve centuries and by hundreds of millions of people. What an impression for one mind to make! Is it the intrinsic truth in the system of the Koran which imparted its dominant character and which has been the preserving element in its composition? No Christian performs the duties of his religion more faithfully than do some Mohammedans the inculcations of the Koran. To outside observers they appear to be animated by the same spirit. Each reverently bows in prayer, receiving his lot as the will of God concerning himself, acknowledges his own futility and the mercy which supplies his daily wants, dispenses to the necessities of the poor and the traveller.

Now suppose the Moslem to be all wrong, which is, by the by, neither a charitable nor a Christian verdict, what was Mohammed that he as a very prince of evil can so far control the elements and destinies of men as to cause them to deny themselves and ignorantly engage in a course of life, which, in many outward expressions, is so good an imitation of virtue? He was certainly one of the most remarkable and successful missionaries of whom we have any account. His success in longitude exceeded that of the Roman Empire, and in the time required for its accomplishment laughed the Eternal City of the Seven Hills to scorn. From the blue wave of the Atlantic to the jungles of the Ganges who else has borne the sway?

The career of Mohammed would be an interesting subject in itself, but cannot now be discussed at length. He was a man of the people, who began by converting the members of his own family, and lived to see Arabia on his side. His immediate followers carried on the war in Asia and carried it into Europe and Africa, in each of which it still maintains its hold; in the first and the last it occupies large countries in which it has totally supplanted Christianity as an institution. In Asia it is yet in conflict with the followers of Foh and Brahma; in Africa it is gradually expelling Fetishism and idolatry having a vitality not there attained in modern times by African Christians, home-made or imported. Yet Africa once sent her scores of

Christian Bishops to the Councils of the Church. Athanasius, Tertullian and many others made their mark and proved that they had rights which Europeans and Asiatics were bound to respect, and respected they were. Now where are they? Mohammedanism, the climate and the sand have fought with the true faith, and the believers have disappeared. The torrid African eloquence of her Tertullians and the dogmatic determination of her Athanasians have alike expired in night, and nature, apparently willing to obliterate the traces of them, has covered up with a silent mantle of sand the evidences of their prowess, their civilization and their existence. Far beneath the waves now tracked by the spongy foot of the camel and the sandal of the Arab are the hearth-stones of the once happy Christian homes of Africa. In other places where the pervading sand has not penetrated, the antiquarian finds traces of a former civilization, and again in others, the remnant hardly visible, Christianity still lingers with a combination of Judaical rites, the shadow of good things to come blended with the very image of the things.

Africa deserta! her teeming millions, who once owned the true God, gone; the inhabitants of the immense interior, the victims of ruthless despotisms whose languages have no word apparently to express the ideas of liberty and chastity.

Let us go North. How fares Asia in this mighty struggle? In how much of Asia is the truth of God indigenous? True a few exotic missionaries struggle with the waves of popular superstition and popular enthusiasm. If they had merely to meet the ignorance of the masses their task would be comparatively a light one, but it is the activity and zeal of the people that trouble them. When they have to compete with a narrow, vicious and circumscribed superstition, such as that of Tahiti, the change is marvellous, a people are as it were born in a day, but there is a vigor and vitality in the Moslem faith that must be fought with weapons of God's own furnishing, but be it ever remembered by human instrumentalities, who to succeed even with the swords sharpened in heaven must wield them like sons of thunder. The great gospel message of so much importance to each and every one of the dwellers upon earth and

originally communicated with so much of the wonderful direct agency of the Author has ever since been abandoned to human instrumentalities and the responsibility for its dissemination is thrown upon them. The doctrine which is best preached is best heard and best minded, but is not necessarily the truth. We have to deal with the actualities of the case. Gamaliel's motto is a lazy one. It will never do. Though these doctrines are not of God they will prevail if we do not oppose the truth to the error. We cannot deny it; we see various forms of error and dissolute superstition around us, and we know that if unopposed, it occupies a ground, it prospers and prevails.

Instances need hardly be cited: the sincerity of the advocates proves nothing, the willingness to endure martyrdom proves nothing. All such manifestations have no bearing upon the question of intrinsic truth. We have a more sure word of prophecy to which we do well to take heed. It is said by worthy people that the reason Mohammedanism and kindred religions prosper is that they are sunk to the level of the corrupt and carnal nature of man and therefore as they permit the indulgence of his vicious propensities and promise heaven at last, they are acceptable to the people. This is not the truth, nor is it the key to the mystery. To take two examples:

The Wahabees, a Moslem nation, and the Kafristans, an idolatrous nation inhabiting the Hindoo Koosh, and sworn enemies of the former. We find these nations maintaining a vigorous and successful surveillance over the amusements, habits and morals of their peoples, and that their religious order and precision of conduct are something marvellous. Their rigorous crusade against certain vices and vicious habits have had no parallel probably since the Puritans of New England tried the experiment and failed. Whatever became of the blue-laws, the success of these Asiatics proves the falsehood of the dogma that legislation cannot be in advance of public sentiment. If there were time and proper occasion it could easily be demonstrated that a more futile assertion was never made. If Christian America fails to restrain vice, certain sections of idolatrous and Moslem Asia know this can be done. So late Protestant missionaries inform us. We are too free, that is, licentious.

Quite a large percentage of our population are in need of a little wholesome despotism. Both before and since Peter the Great did so much to lick the Russian bear into shape, the truth has been demonstrated that the decent part of a community have a right to abate a nuisance.

We know of no professedly Christian nation where the precepts of the gospel are as well followed by the whole community as are the doctrines of their religion by the Wahabees. Were the spirit of the latter present among us to enforce the observances of our religion, all the haunts of vice would be annihilated, and the pride and vice that stalk among us unchallenged, would hide its ugly face and be overwhelmed; like the patient camel, (begging his pardon for the comparison) who sees the simoon coming, and lying down to avoid the deadly blast is covered up by new hills of rolling, restless, pitiless sand. Shall those who have the true light be outdone in faith and practice by these Asiatics?

No comparison exists between the sublime truths of our holy gospel and the vagaries of the schemes that it seeks to supplant, but even the truth of God needs to be energetically presented. It is not sufficient merely to state it; it must be insisted upon, urged, proclaimed. The heralds must cry aloud and spare not, even though the fastidious be present. Christianity, while charitable in the highest sense, is aggressive and will bear any amount of devoted earnestness.

We have the truth on our side, but if we allow the advocates of error to outdo us in exertion we shall be beaten by them. It is of no use, so far as ourselves and our own time are concerned, to say, "if this thing be not of God" it will not prosper; it does prosper; nor to quote the poet,

"Truth crushed to earth revives again."

It takes it a long time to revive. Where are the vital truths of the Christian religion in Southern Europe? Where is the cause of Protestant Christianity in France, crushed to earth by the dragoonades of Louis? Has the truth which was massacred on the deplorable day of St. Bartholomew yet raised its head? Was not France promising at that time to become Protestant,

and has not the papal hierarchy maintained its hold so long that now, when divested of the papal error, the victim becomes infidel and the last state is as bad as the first?

In the majestic tableau present to the mind of God, "Truth is mighty and will prevail," but in the limited scope within our observation the characteristic which prevails is not truth but tact, energy, enthusiasm; these being dominant, it is our business to direct them in the right channel, and as the possessors of truth to be at least as much in earnest as the defenders of error. It is probably as easy to lead a band to truth as to error, but leaders men will have, and what miserable shams some of them are is so patent as not to require specification; some prophets, some jugglers, some whose position can only be determined by a suit at law, brought by a collector of internal revenue, and one in Utah which embarrasses a nation, who hardly know whether to treat it like Saul of Tarsus or like Gamaliel of Jerusalem.

Now Theudas or "that Egyptian" leads out into the wilderness four thousand men who are murderers, and now Joe Smith leads out an equal or a greater number into a greater desert and executing a march, rivalling that of the Israelites in length, not duration, and endured with greater manliness, becomes the founder of a theocracy which originated in a farcical piece of literary trifling, is sustained by swindling and deception, and now despite its original absurdity and the fact that it is the anachronism of the 19th century, its devoted followers are hewing, digging and building a home, worthy in every other respect of a plain, hard-working, substantial set of their own time and race.

If from the overgrown communities of toil where the Mormon disciples are gathered, the desire for a fresh and a new life, untrammelled with the vices and inconveniences which seem to be their share of the civilization of the age, causes multitudes to obey the leadership of the evangelists of Mormon; why might not the same pleading, earnest, restless desire for freedom which animates these disciples be answered and rewarded by induction into Christian communities who shall traverse the desert, if their long pent up energies impel them to it, meet and

defeat the thievish Indians and rear up empires on the oases surrounded by the glorious peaks and ranges of the Sierras. Here the toil worn European weaver, mechanic or peasant, clumsy and ineffectual as his first efforts are, painfully and persistently conquers his difficulties and gradually rears a home with a clear, blue sky overhead, invigorating work and a hopeful future. Why is such a soil to be possessed by knaves and hypocrites? These honest sons of toil would make better Christians than Mormons, but the specious apostles of this miserable delusion are beforehand with the Christian preacher, and with their American Utopia cradled in the everlasting western hills, have given a hope of a life so ravishing to the poor son of city toil, that he, the preacher, is looked upon almost as an angelic visitant, and is believed, not from a love of, or belief in, Mormonism itself, but because nature pleads for relief from the monotony and heartless toil of present existence, and they accept Mormonism as the avenue of escape from thralldom and despair.

An equal amount of energy, tact and persistence would have planted Utah with colonies of Christians more numerous than the Mormon herd who now graze midway between East and West America, an excrescence on the noon of the nineteenth century, and a hideous blot on our national escutcheon, our civilization and our age. Outdone, outworked, outflanked! By men whom it is in vain to call drivellers when they build such enduring monuments to their prowess, their grit and their facility.

When Christianity stands on the defensive, vitality is gone; when she retreats inside her walls, good as they are, she will starve to death, the food she must have is outside. A set of comfortable Christians who meet and sing and pray, and, forgetful of the world that lieth in wickedness, huddle together for warmth, are not very good specimens of the church militant, and are certainly unpractised in the songs of the church triumphant. We are instructed to learn a lesson from the unjust steward, from the children of this world, from the analogies of nature, and the general impression to be derived, in this re-

spect, from the discourses of the Master, is that we are to subdue all things to the dominion of Christ, at the same time preserving sincerity, without handling the wisdom of this world in Jesuitical craftiness, we may take lessons from those successful in other undertakings. We may be wise as serpents and harmless as doves, if we are only the latter we shall have but a limited circle of usefulness.

Stated preaching in a comfortable church edifice is a blessed privilege truly, but there are several people who merely do not, more who will not, and still more who cannot, appreciate such advantages. These are roistering around us, engaged with such playthings as the devil supplies, and instead of lifting our hands in holy horror and putting Rome in a state of defence, we must carry the war into Africa if we would peaceably enjoy our own home privileges. Is it always to be the case that the children of this world are wiser in their generation than the children of light? Shall Joe Smith and others shuffle the cards, cheat their gaping victims and be followed with more steady persistence than the Lord with whom are the words of eternal life?

Let us view a mixed case and see how it works. The papal is a vast centralized power, having probably never had a superior in far-seeing, astute management. Its object is dominion. In the furtherance of its design, its immediate aim is to enroll mankind as nominal Christians, and—make them pay for it. No one who knows the moral and sanitary state of the people under papal vassalage can even surmise that the church of Rome has any well defined idea of improving the condition of the masses.

Now how do they go about it? Where, in the history of the world, do we find more perfect consecration to the work than is exhibited by the Jesuits of former and of the present time. If men will serve Jesus, as these followers of Ignatius Loyola, the soldier priest, do the precepts of their order, how soon would the wilderness and the solitary place be glad for them and the desert rejoice and blossom as the rose.

As we read the histories of the Jesuit missionaries, of the old servant of God, Father Marquette the apostle of the Iro-

quois, of the explorers of California, Brazil and many others that might be cited, we see the true spirit of devotion to the work and abnegation of self, which, with a certain fitness, enables a man to impress his fellow creatures with the truth of his teachings and induce them to abandon the cherished ideas of their fathers and fall in with his innovations. No small thing to ask of any people.

We are not obliged to go to papists, Moslems or idolaters for instances of disinterestedness or earnestness, but the cases cited are intended to illustrate the necessity of being alive, and determined not to be beaten in the matter of persistence by the handlers of carnal weapons. Let us maintain our faith by our works, remembering that it is good to be zealously affected in a good thing, and that even truth must be supported and cannot be trusted to fight its own way. If these preachers of lies can subdue continents and hold them as in chains of iron which are bright and sound thousands of years after their authors have ceased to breathe, what shall not the followers of Jesus achieve when fairly awakened to the importance of their mission.

ART. VIII.—GOODNESS AND SEVERITY, OR GOD'S
GOVERNMENT DEFENDED.*

No earthly ruler, it is probable, is so misunderstood and misrepresented in his administration, as is the Supreme Ruler of the Universe.

God, as a Ruler, is hated and opposed by certain classes of intelligent creatures, (fallen angels and wicked men) and he is misrepresented and misunderstood by others.

Now in this paper we propose to consider God's government in its mercy and its justice, wherein "goodness and severity" are both displayed; and defend his administration from misapprehension and slander.

If God be good, then his government is goodness and mercy. There is taught in our day a theological philosophy on this wise:—"As 'God is love,'—and goodness is his nature, he will not, and he cannot inflict upon any of his creatures everlasting punishment, or suffer them to endure endless punishment." And so the conclusion is from this premise that none of the human family will be lost, but all will be saved.

Now we propose to show that this philosophy is false both in premise and in conclusion; and that, therefore, there is "severity" in God's government, in the infliction of unending punishment upon the finally impenitent, as a part growing out of God's goodness and love.

Our opponents are wont to reason thus: A parent who can deliver his children from perishing and does not do it, is wanting in goodness and mercy; and a parent who cannot save his children is wanting in power. Now as God is the parent of all intelligent creatures, and is all goodness, love and mercy, he cannot fail in a disposition to save all his offspring; and as he is all-powerful and able to do as he pleases, he can save them, and therefore his goodness and power render certain the final salvation of all men.

* Rom. 11: 22,—Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

This reasoning may seem plausible in theory, but the application of facts to this theory will most clearly manifest its falsity. Facts are stubborn things, much more mighty than theories and specious reasonings.

Let us now see what are the facts in the Divine administration, that utterly overthrow this theological philosophy. What parent is there in the civilized world that is wanting the disposition or goodness and love to save his children from scorching fevers, distressing pain and terrific death, had he but the power. Parents would save their children from the foundering ship, the burning house, sweeping tornado and the spreading contagion, if they could do it.

But how is it with God in such matters? Does God do as parents would if they could? How many of God's creatures are every year wrecked and find a watery grave; what multitudes perish in the devouring flames; and others perish by tornadoes, pestilence, earthquakes and volcanic fires! and God allows all these calamities to occur in which millions of his children most miserably perish, without his intervention to save them therefrom.

See the steamer "Golden Gate," on the Pacific coast, with its hundreds of immortal beings in flames! See the Pemberton Mills in Lawrence, Mass., falling upon its thousand operatives, crushing and burying them alive, and some are hours and even days in dying under the burning ruins! See the burning Cathedral in South America, with three thousand in Divine worship professedly, and nearly all of them perish in the flames! See earthquakes and furious volcanoes swallowing and burying many thousands in a day!

Thousands of such and similar calamities occur in the government of God every year, and God does not prevent them. God does allow his creatures to perish most miserably, when parents would prevent it if they could do it.

Now, says our false philosophy, if parents cannot save their children from calamity, when they wish to do it, it is a reflection upon their ability; but if they can save them and will not, then they are wanting in goodness.

Apply this principle to God and see the result. In all these

calamities in which so many thousands perish, either God could save them and will not, or else he would save them and cannot. If, therefore, he could save them and does not, he is wanting in goodness, love and mercy; and if he would save them and cannot, then he is wanting in power, according to the philosophy we are opposing.

Now, as we all admit, God has the power and could prevent all calamities that occur in this world, and thus save all sufferings on earth; but as he does not do it, we come to the conclusion that he is not disposed to do so. Now, then, is this indisposition to prevent the sufferings of His creatures, by the interposition of miraculous power, any reflection upon God's goodness, love and mercy?

We say not. God has established laws by which the world is governed, and calamities occur in perfect accordance with those laws, by which sufferings are endured as natural results.

In certain miracles God has, for the time being, suspended a law of nature, and caused an unnatural occurrence of deliverance or punishment, for a specific purpose, which is an exception to general rules. But, ordinarily and in general matters, fires, tempests, contagions, earthquakes, volcanoes, sea-storms, &c., occur in accordance with the laws of nature.

As our opponents argue that as the love of parents would lead them to rescue their children from sufferings if able to do it, so God will save all his creatures finally, as he is able to do so, and his goodness, love and mercy are far greater than an earthly parent can possess. But this reasoning we entirely overthrow by facts in God's providential government.

God's goodness, love and mercy are now just as great and strong as they ever will be, and he just as much now desires the happiness of his creatures as he ever will, and is as able and as much disposed to save them from sin and sorrow as he ever can be; and as his goodness, love and mercy do not now save his creatures from vices, sins, misery and most excruciating sufferings, *although he be able to do it*, then the conclusion is natural and just that God's power and goodness give no assurance of saving his creatures from future sufferings.

What fails now and here may also fail hereafter. And as

God does fail in subduing and bringing into submission to his will very many of his creatures in this life, and his power and love do fail to make multitudes happy here, so this failure may always continue, even in the spirit world, if it could be shown, (which no man can do,) that probation extends into the future state.

It is a logical argument,—“What is may be, what has been may continue to be,”—and what is in this world, so far as God is concerned at least, may also be in the future world. So as very many of God's creatures do remain vicious and miserable all through this life, and are here rebellious and unsaved, so they may remain forever; as love and power do not bring them here to yield, they are just as likely to fail hereafter as here. If God does not force men to submit to his will in this life, there is no reason to suppose he will force them in the future. And as many so love sin and hate holiness here, that they will not love the one and embrace the other in this life, they may, and very probably will, forever continue to hate holiness and love sin.

But we will now turn to the facts in God's government that show his “severity” upon his rebellious creatures, as parts of his merciful government. A merciful Father would never bring his children into the world to make them miserable; nor would he suffer them to come into the world and become miserable, if he could prevent it. Still, God did bring the human family into being, and allowed them to become so very wicked that he sent a flood and swept them (men, women and children) from the earth. Here is “Severity, on them that fell.” Remember, also, the shower of fire and brimstone that God “rained upon Sodom and Gomorrah,” in which multitudes (old and young) most miserably perished in his wrath. This is “Severity on them that fell.” See the first born of the Egyptians dead and dying by Divine vengeance; and then Pharaoh and his hosts overthrown in the Red sea, as God's “Severity on them that fell.” See the twenty-three thousand Hebrews that fell in one day under the Divine displeasure. There was “severity.” See the “severity” of God in the destruction of the Canaanitish nations by his own command.

And see also the greatest of all exhibitions of the "severity" of God on earth in the destruction of Jerusalem and the overthrow and dispersion of the nations of the Jews, which wrath they imprecated upon them when they said, "Let his blood be upon us and our children," and which wrath they still suffer as a people to this day. Truly may we say, "Behold the goodness and the severity of God." "Goodness," to the obedient, and "severity" to the rebellious.

Now, let us ask, are these displays of God's "severity" upon the wicked in this world any *reflection* upon his goodness, love and mercy? All that believe the Bible record will say, *no*. Then, although his creatures may continue rebellious and miserable in another world, and even *forever*, this would be no reflection on his power and mercy.

It will be no worse on the part of the Divine government to let men be sinful, wicked and miserable in another state, than to suffer it here. What God allows *here* he may allow *hereafter*. It is thus that Bible facts completely overthrow the philosophy of Universalism.

And what remains to be said upon this subject is to show that the Bible just as clearly teaches the endless damnation of the wicked as it does the salvation of the righteous. The Bible everywhere presents the human family in two classes and characters, and these classes as terminating in opposite conditions in the future world, as the results of the life and character on earth. We will refer to a part only of the Bible testimony on these points.

We read thus: "Mark the perfect man, and behold the upright, for the end of that man is peace; but the wicked and transgressors shall be destroyed together." "The wicked shall be driven away in his wickedness, but the righteous hath hope in his death." In the Hebrew it is, "the righteous hath hope in his own death," and not in the death of the wicked as some say it means. "Say ye to the righteous, it shall be well with him, for he shall eat the fruits of his doing; but woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "God

will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile." "For we must all appear before the judgment-seat of Christ, that every one may receive according to the deeds done in the body" or (as is the sense) every one may receive according as his life and character have been in this world.

After people are dead and in the future state, as we are taught in the parable of the "rich man and Lazarus," these two characters and conditions still continue. One was "comforted and the other was tormented." The same difference of character and condition is observed in the resurrection of the dead. Jesus says, "The hour is coming when all that are in their graves shall come forth;—they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Paul says, "there shall be a resurrection both of the just, and of the unjust." And then, finally, at the judgment-seat, there will be a separation between the good and the bad, as Jesus teaches us in the parable of the "sheep and goats." With this also agree the parables of the "wise and foolish virgins," the "tares and the wheat," and very many others. And that the judgment day is *after* death and in the future state, we shall see from the following facts.

Paul says, "It is appointed unto man once to die, but after this [i. e., after death] is the judgment." Peter tell us that God reserves the unjust to the day of judgment to be punished, and represents this day as occurring when the heavens and earth are dissolved, and the earth is burned up. In Revelation we have a vision of this day of reckoning as occurring after all the dead are raised, and then "all are judged out of the books according to their works."

These are the "terrors of the Lord," which Paul says he

used in "persuading men to become reconciled unto God." And now there remains just one point more to be considered in this view of God's "goodness and severity," as they are taught us in his word, and exhibited to us in his works.

We are now to show the endless duration of future misery, as taught us in the Bible. And here let us say one single testimony on this point is proof positive of the doctrine. But we have more than one testimony on this point, and therefore by the "mouth of two or three witnesses every word shall be established."

First, Paul tells us that the wicked shall be punished with everlasting destruction. In the Greek it is "*aionion-olethron*," which means eternal perdition. Jude tells us (7th ver.) that the wicked of Sodom and Gomorrah are "suffering the vengeance of eternal fire." And that for certain others in his day of a similar character, (ver. 13th) "Are reserved blackness of darkness forever," *eis ton aionion*, to all eternity.

And as a last testimony we refer to our Saviour's teaching, Mark 3: 29, which settles this question forever, unless he intended to deceive his hearers. There he tells us they that are not forgiven, are in danger of eternal damnation, that is, they shall be *eternally damned*. And that we might not misunderstand him upon this subject, he declares (Matt. 25: 46) that the wicked "shall go away into everlasting punishment but the righteous into life eternal."

In the Greek, "everlasting" and "eternal" here are both from *aionion*, which is the word that more than any other in the Bible, is used to represent *endless* being and *eternal* existence, and it is so to be understood in this passage. Therefore, if "life eternal" means endless existence of happiness, as all admit it does, then "everlasting punishment" is to be understood as teaching us the endless damnation of the wicked.

Christ makes one a contrast to the other. Now as God's love does not prevent the misery (i. e., the damnation) of men in this world, neither will it in the world to come. And as God's "severity," inflicted upon his creatures in this life, is no reflection upon his goodness, neither will future endless damnation detract from his love and power in the future.

In conclusion, while we feel toward all that hold to the Universalists' creed, the most perfect friendship as men, still we are obliged to say, that if *we* preach the gospel of Christ, *they* do not; and if *we* are God's servants, laboring to promote his kingdom, *they* are not; and if our efforts to convert men to Christ, and to promote revival interests, are prompted by the Spirit of God, and are pleasing to him, their efforts, which go directly against ours, are from some other source.*

So far as we know there is nothing that keeps so many from being converted to Christ, and that stands so much in the way of producing conviction upon the minds of sinners, as does Universalism, which we are obliged to hold as "another gospel."

In the above we have shown Universalism to be false in philosophy and contrary to the teachings of the Bible; and also that its tendencies are against the aims and purposes of the ministers of Christ. Let this one fact be borne in mind, if *aionion*, which we translate eternal and everlasting, does not prove the endless misery of the wicked as it is used by Christ and his apostles, then endless being can not be proved from Scripture language at all. Not even the eternity of God can be proved, as *aionion* is the word used in the Scriptures to represent his endless being.

Although *aionion* and kindred words are sometimes used as a *figure of speech* (everlasting covenant, everlasting hills, &c.) in reference to *temporal* things, still, generally these words, as used in the Scriptures and by the classics, mean *endless being*, and even no other words in the Bible prove *endless existence*.

For certain reasons God says he will "cast off his people forever." 1 Chron. 28: 9. And in Jere. 13: 14, he says, "I will not pity, nor spare, nor have mercy, but destroy them."

The same Bible that says "God is love," also says, "Our God is a consuming fire." So also the same book that says, "He is gracious and full of compassion," says also, "it is a fear-

* Satan has ministers. 2 Cor. 11: 14, 15.—"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

ful thing to fall into the hands of the living God." The same lips that said, "He that believeth and is baptized shall be saved," also said, "He that believeth not shall be damned." The same apostle that said, "He is the Saviour of all men," also said, "To them that perish we are the savor of death unto death," which is damnation. Jesus calls it "the damnation of hell," (Matt. 23: 33) and "eternal damnation," (Mark 3: 29.) And he used this language to the Jews and the Pharisees who believed in and taught the doctrine of future and eternal damnation, as every learned man knows, who has ever read the Targums and Talmuds of the Rabbins.

We come then to this conclusion, either Christ and his apostles taught the doctrine of endless punishment, or else they designed to deceive the people they addressed, and thus made the Bible a great religious "Scare-Crow,"—a false alarm,—abounding with threatnings that have no meaning in them.

And even T. STARR KING says in a printed sermon, "The final salvation of all men is not clearly taught in any one passage of Scripture; but it may be inferred from the general tone of the Bible."

Damnation is not physical, but mental; it is God's displeasure on the soul. It is what Paul calls it, (Rom. 2: 8, 9) "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." "A lake of fire and brimstone," is a *figure* of the awfulness of future *soul* torment, as a "city with streets paved with gold," is figurative of the glories of the saved.

Hell, as a representation of misery, is borrowed from "Valley of Hinnom," just as Heaven is derived from a park or garden, of which the "Garden of Eden" was an original type.

As *Gehenna*, translated hell in the Bible, literally means "Valley of Hinnom," which is a figure of everlasting punishment, so, also, *Ouranos*, translated heaven, literally means park, garden, tent, canopy, and is a figure of the abode of the sanctified.

Our conclusion then is, there is as much reason to believe there is a hell of *eternal* torments, as that there is a heaven of *everlasting* joys. It is Scripturally just as reasonable to deny a future heaven, as it is to reject a future hell, and the endlessness of both rests on the same ground, and is proved by the same terms.

ART. IX.—THE LATE REV. SARGEANT SHAW.

The fathers, where are they? How rapidly death is removing our fathers in the ministry! Of the first generation perhaps a single one remains. Of the second but very few. To the long list of names, which the committee is preparing to be read at the next General Conference, must be added that of our excellent brother and venerable father, Rev. Sargeant Shaw. We propose to give a brief sketch of him in this communication.

Upon marking his failing health a year or two ago, suggesting that it would be pleasing to his brethren to have the materials for a sketch of his life after his departure, in response to that suggestion not long after, he put into our hands the papers from which these lines are prepared. In these we find it written by the hand now still in death:

“I was born in Standish, Me., Dec. 16, 1791. The names of my parents were Sargeant and Anna Shaw. My father was born on an island in the State of New Hampshire. When he was seventeen years of age his father moved to what is now called Standish, in Maine, which was then a territory.

“The disadvantages in regard to schooling in both places were such that he never had the privilege of attending school a single day. Both parents were religious as early as I had any knowledge of them. My father was an attentive reader of the Bible as far back as I can remember. Some of his writings, now in my possession, show that he had very strong religious impressions in early life, and commenced a life of prayer when but a child. Those writings also show that at that time he had not seen any person kneel to pray, neither had he heard that there was any such practice extant among men. But when he prayed he had such views of the character of God, he was satisfied with no other position but to prostrate himself before the Most High. He was a very conscientious man, a God-fearing and God-honoring man.

“He belonged to the Congregational church, that being the only church in town up to 1800. Just about the close of the last century, after severe trials of mind in relation to the case, he went to Gorham to hear some of the early preachers of the Freewill Baptist denomina-

tion, and soon found that in sentiment he was with them. Late in the Fall of 1800, he invited Elder John Buzzell to preach at his house. He did so and his preaching had a powerful effect on the minds of the people. He came to our house the second time and continued his labors for a season. The result was a good reformation. A church was soon after organized. My father was baptized; he was one of the first members. He remained a member till his death.

“I had often had serious impressions when I was but a few years of age. Elder McCarrison preached what I suppose was the first sermon I ever heard. His text and the manner of his preaching are firmly fixed in my memory to this day. At the time of the reformation above named I had very strong religious impressions, but I kept them to myself and they passed almost entirely away.

“About the same time I became acquainted with a number of the early preachers of the Freewill Baptist denomination, my father's house being frequently a home for them as they travelled in various directions. His house was also a place of religious meetings, for years, where I frequently listened to Benjamin Randall, Pelatiah Tingley, John Buzzell, Zachariah Leach, Ephraim Stinchfield, J. McCarrison and H. Hobbs. I was much attached to them in early life and was ever ready to wait upon them, both by day and by night, and also to prepare seats for the accommodation of the meetings. •

“Years passed on, and I sought for pleasure and happiness in the society of my youthful companions. Still my convictions that I was a sinner and in need of a Saviour followed me. In all my pursuits I found no rest to my soul. The Scriptures, which I did not wholly neglect, pointed me to “the Lamb of God that taketh away the sin of the world.” The language of that Saviour is, “Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.” But I continued in the ways of sin and folly till I was seventeen years of age.

“In the year 1808, the year of Randall's death, there was a great religious work on what is called Standish Neck. For a time it progressed slowly, but the interest increased. During the winter and spring it spread through Standish, Gorham, Raymond and other adjoining towns. It became at length quite extensive. It was mostly among young people. Many were converted. I was one of the number.

“The last of February, 1809, I settled the question that I would try to become a Christian. I sought and found the Saviour to the joy of my soul. I passed from death unto life as I believe. I was made

alive by the law of the Spirit in Christ Jesus. My views and feelings became such as they never had been before. I felt Christ to be precious; the one altogether lovely. I saw such fulness in him that I felt a strong desire to have all come and taste, and see how good the Lord is. I commenced to tell what the Lord had done for my soul, and to invite all around me to come to Christ and be blessed.

“The work, as I have said, was mostly among the youth. Doubtless many were not very soundly converted; they were too much moved by mere sympathy of youth over youth; they did not count the cost. There was, therefore, a great falling away. Notwithstanding this, great good resulted from the reformation. Many were truly converted, and continued faithful to the end of life.

“Among the converts were Zachariah Jordan of Raymond, Allen Files of Gorham, Joseph White [and we may add Sargeant Shaw] of Standish. Clement Phinney of Gorham, who was in a backslidden state, returned to his ‘Father’s house.’ All these became ministers of the gospel, and more than ordinarily wise to win souls.

“Speaking of the declension, I ought to add that I think much of it resulted from want of pastoral oversight. There was also a great lack of proper organization and proper regulations in the churches to prevent the young from straying into irregular life. I felt this in my own case. For about one year I enjoyed much of the Divine presence a good part of the time; while I endeavored to watch and pray much, I was willing to bear the cross in recommending Christ as a complete Saviour, and his salvation as full and free, and in calling sinners to Christ. Then it was I prospered as a Christian, advancing in the Divine life. The want of regular ministrations in the gospel, and of church privileges, certainly proved a great hinderance to me, as also to the great multitude of converts.

“Besides this, in my own case, I found my convictions were such with regard to public duty, that I was quite unwilling to follow them. To me it appeared next to impossible to engage in so great a work as preaching the gospel under so many disadvantages as those under which I was laboring. I had not had the opportunity of anything but the most slender common school education; compelled to labor hard day by day for the benefit of my father’s family, whose circumstances demanded as much from me as I could do; not daring to make my feelings known, and had I made them known, there had then been none to encourage my aspirations as to study; and of course I was not without my doubts as to the indications of the Spirit in reference to the call to the ministry. Still, in the same measure that I checked the aspirations of the spiritual life in me over these excuses as to public

duty, my personal piety declined. And over this subject I was for years rising or falling in my religious enjoyment.

“ At length I decided to go forward, resolving if I could not do much good, I would at least abstain from doing evil to my own soul. In this state of mind, I also resolved to do what I could *at my own expense*. In this I am satisfied that I was wrong. I found, in after life, while sustaining my own family and at the same time putting forth such effort as I could to preach, the people were but too willing I should do as I had proposed. While I labored with my hands to support myself and family, and to preach mostly to destitute churches, my brethren would say, ‘ There is no danger of Bro. Shaw ; *he* will take care of himself.’

“ I found, in my experience, when a man exhausts his energies in one direction, he can do but little in another. He can perform only a given amount of labor. Elder Joseph White was a few years my senior, and brought up in the same town, though at a distance of eight miles from me, he was one of my best friends and advisers on this subject, but I failed to take his advice in time. It was under his influence I consented to ordination, which was postponed by the course I have mentioned till September, 1828. After ordination, I went on much as I had before, as it then appeared to me, from necessity. Bro. White warned me, telling me I should soon break down in such a course. He said no man could endure my double task of working with my hands and preaching. ‘ Break away,’ said he to me, ‘ from the world, and give yourself to the work of the ministry.’

“ He was right, as I soon learned to my cost. I did break down, as he had warned me. I was compelled by the result of this overtaxing my powers to lay aside from the all-important work of preaching the gospel. What could I in this state do with myself? Finally, I sank into a state of inactivity in religious things. I wished well to the cause. I was ready to do my part pecuniarily in sustaining worship, but my inactivity caused me to pine away spiritually. As I looked at myself in the gospel glass, I saw nought but a religious skeleton. It required the most powerful effort that I ever made to come up into life. Had it not been for that power that can breathe upon dry bones and make them live, I must have remained the skeleton that I was to this day. But thanks to God who sends help and deliverance to the needy when they cry unto him. It was said to the dry bones, ‘ Live.’ I was raised up. Though I have not been able to preach much for twenty years, I have been blessed, especially the last five or six years, with much of the Divine presence.

“I must say a word more of present enjoyment in Divine things. As I am conscious of the near approach of death, I have studied the character of God more carefully and fully than ever before ;—I mean God revealed in Christ. I have learned by happy experience the truth of that statement made by our Saviour just at the close of his life on earth : ‘This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.’ Of all the studies and researches of men, there are none so beneficial, so glorious and sublime, as the study of the character of God and of Christ. There is no knowledge to compare with that of the true God and of Christ, whom he has sent. Yet how few there are who really interest themselves in this study, and how many who desire not the knowledge of the Divine way, and trifle with the Eternal, who has done so much for them, rejecting his counsel and slighting his Son, though he is possessed of all fulness, though he is mighty to save.

“I will add a word more about Bro. Joseph White. If there was any man I loved more than another, that man was Joseph White. He was a holy man, a man of God. He was true as steel. His advantages for education and information in early life were very slender. He commenced using the gift that was in him as soon as he was converted. After that even, he went to a common school for a short time. It was not long before he gave himself wholly to the work of the ministry. He became a man of good information, a strong man and an able minister of Christ. He labored in Rhode Island and in other places, and was for a time almost a stranger in his native town. His praise was in all the churches. I visited him a short time before he died. I said to him : ‘Brother White, if you were to live your life over, would you labor and preach and wear yourself out as you have done?’ He responded : ‘Bro. Shaw, if that were possible, I would preach the gospel more faithfully than I have done. Life is none too good to wear out in the service of God. That gospel which I have preached to others sustains me in my last sickness.’

“Soon after this, Bro. White was called up higher. How great to me was the loss of his society and counsel ! All the years since have been lonesome.

“It is now February 5th, 1864. More than seventy-two years of my life have passed away. A little remnant only remains. Soon that will be gone. In taking a view of the past, it is spotted all over with mistakes and errors, and when I sum up the whole I am simply a sinner saved by grace ; ‘not by any works of righteousness that I have done ;’ all the glory belongs to God ; the grace is his ; the means of salvation have been presented by him through Jesus Christ ;

it is the name of Jesus, 'through faith in his name,' that has accomplished the glorious work in me; I struggled for victory over sin, but what would have been accomplished by my efforts had it not been for his powerful arm? O, precious Saviour! He is all in all to me, both for time and eternity. On his blessed arm of strength I lean with sweet composure, fearing no evil.

"It is now April 12, 1864. Since the foregoing was written, I have been swallowed up much of the time in the mighty ocean of God's love. My little vessel has been completely filled with salvation by Jesus Christ. What a wonderfully glorious subject of contemplation! Its completeness, fulness and power, what tongue can tell! Well might the angels at his birth sing, 'Glory to God in the highest, and on earth peace, good will toward men!' O the wonderful preparation for this great salvation! Not a created being could foresee how God, with all his wisdom, power and love, could devise a plan for the redemption of the sinner, and after the plan appeared, none can tell how he can do more for man than he has done for him through Christ the glorious Saviour, in whom all fulness dwells, yet who once suffered for us the just for the unjust, that he might bring us unto God."

Here our brother dropped his pen, intending to take it up again to pursue his sketch further. But neither strength or disposition permitted him to complete his plan. All Christians who were permitted to enjoy his society after this, could but feel that he had received his anointing for his burial. He walked with God in a way quite beyond the common lot of Christians till his life closed.

He did not attempt to preach, so far as we have learned, after this, his health being insufficient, though he did take some part in funeral services, and always had a word for the Saviour wherever he met his brethren, as at Quarterly Meetings and social Conferences. His love for the brethren was so peculiar and marked, that it helped the observing Christian to the interpretation of the words of the apostle John, in which he declares: "We know that we have passed from death unto life, because we love the brethren."

He was justly regarded as one of the best counsellors in cases of difficulty in ecclesiastical affairs. His warm and loving heart always inclined him to the side of charity in his bear-

ing toward an accused brother, till evidence of his guilt appeared. Then his faithfulness in warning or rebuking knew no restraints from the fear or favor of man. His soul abhorred everything like compromising with sin, or covering it up on the pretext that the persons concerned were too respectable or too powerful to be exposed. The line of duty in those cases was all that he would consult. He regarded expediency out of the question.

He was among the very first of those who have plead the cause of the slave in this nation. The cry against the pulpit for "political preaching," as the haters of the slave are accustomed to call any testimony in behalf of the oppressed, never so much as gave him a moment's hesitation as to his duty to remember those in bonds as if bound with them. Fair in his treatment of those who differed with him, dignified in his bearing, still he was a terror to evil-doers. During the long contest, during the many phases the contest assumed in peace and war, every one acquainted with him never so much as thought of looking for Sargeant Shaw only in the front rank of the pioneer guard of liberty. By his consistency of life, by his uniform testimony, by his unswerving fidelity to principle, by his unshrinking moral courage, in public and in private, and by fair and cogent arguments, he did more than most men can to render unpopular truth an efficient force in the communities where he was known.

He also took a leading part in the temperance cause in the state of Maine. The last time but one the writer heard the voice of that veteran in public, was in a temperance convention in Gorham, near that venerated brother's residence. It was yet time of war. Many were timid as to temperance measures, lest the loyal people might divide in the presence of the enemy on this side question, as some were pleased to call the temperance question. The old man's blood was stirred. He could not keep his seat any longer. He entered upon the discussion with the fire of youth. When his argument was concluded, none present had any admiration or respect for the patriotism that would desert the cause or party of the Union owing to the faithfulness of temperance men in their most

strenuous efforts and by their most stringent measures, to check the rapidly increasing evils of intemperance.

In one of our last conversations with him, his heart was overflowing with thankfulness to God for vindicating the cause of the oppressed by his providence in the course of events during the war. When the great anti-slavery amendment to the Constitution was proclaimed as a part of the supreme law of the land, he said: "It is enough. There may be delays and hinderances further in the cause of liberty; but it is enough for me to see. Mine eyes have seen the salvation of God for my beloved nation. How good the Lord has been to me to see this great day. Now, Lord, what wait I for!"

In this spirit also he spoke the last time we heard his voice in public. It was at a session of the Cumberland Quarterly Meeting, a month or two after Lee's surrender. The meeting was at the second Buxton church, (Spruce swamp.) The Quarterly Meeting had just begun to show tokens of recovery from very severe adversity; adversity that had well-nigh threatened the very life of the body. There was an unusual refreshing to God's people, and the attendance was very large. There was a movement inaugurated at that session, to mark the grave of Joseph White with an appropriate monument. Various other things also called up tender recollections of the early days of the Quarterly Meeting. He had been conversant with its entire history. Moreover, he seemed to have a presentment that it was his last meeting with his brethren in Quarterly Meeting, and we believe it so proved. "With kindness to all, with malice to none," he took his public farewell of us. He told us what hymns he wanted us to sing at his funeral.* His heart was as young as ever, though the tabernacle should soon dissolve; but a heavenly abode was ready for him. He exhorted us to cleave to the Lord as our strength in the years of active life, and as the fountain of joy in our closing days of earthly pilgrimage. He was ready for his departure, and there was nothing gloomy before him.

His last illness was not very protracted. When the physician was called, he said the illness was not at all alarming, and

* 1079 and 1080 of the Psalmody.

that the patient would be out in a few days. The pilgrim for a few minutes expressed disappointment: "Why this delay? I have made ready for the journey. Nevertheless, not my will." But after a few minutes, notwithstanding what the physician had said, he knew his illness was the Lord's call for his departure. Again he gave charge that no encomium should be pronounced at his funeral. "Be sure and say only I am a sinner, saved by grace."

A fortnight before his departure, the physician pronounced his case the softening of the brain. After that, the dying man spoke but little. On the first Sabbath of March, (the 4th) early in the morning, he responded to the summons of the Lord, "Come up higher," leaving his wife, and three adult children, a son and two daughters, to mourn his departure. Rev. Charles Bean called upon him the day before. The dying man recognized his brother in Christ, and was glad to hear from his lips the precious name of the Redeemer.

On the 7th of March, after a short service at the residence of the deceased, the remains were carried to another part of the town of Gorham,* to White Rock meeting house, a distance of some eight or ten miles. The services there were conducted by Revs. Almon Libby, of Cape Elizabeth, D. Newell of Little Falls and the writer, by whom the sermon was delivered, from the words of 2 Peter 1:12—14: "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this tabernacle, even as the Lord Jesus Christ hath showed me, moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance."

As we gathered about his coffin, and saw his wonted smile, to the eye it did not seem that his form was cold in death. His lips seemed ready to utter his usual kind salutation. As we sang the words he had selected, how could we but hear his voice:

* That part of Scarborough where he resided has recently been set off to Gorham.

“ Deem not that they are blest alone
 Whose days a peaceful tenor keep ;
 The God who loves our race has shown
 A blessing for the eyes that weep.

The light of smiles shall fill again
 The lids that overflow with tears,
 And weary hours of woe and pain
 Are earnest of serener years.

O, there are days of hope and rest
 For every dark and troubled night ;
 And grief may bide, an evening guest,
 But joy shall come with early light.

And thou who o'er thy friend's low bier
 Dost shed the bitter drops like rain,
 Hope that a brighter, happier sphere
 Will give him to thine arms again.”

Certainly, by these words the departed would comfort those who mourn around his coffin. He would have them know the consolations of the God of all grace. Though gone, he still cares for those who remain. Concerning him they need not be anxious. Though the earthly house is now to be committed “dust to dust,” he has gone to inherit a house not made with hands. As to that blessed hope for himself personally, he has left us the full testimony in the words which he told us to sing the last thing before committing his remains to the spot he had often looked upon through the tears with which he committed the well-remembered forms of his dear ones, the spot where he told us to bury him :

“ When languor and disease invade
 This trembling house of clay,
 'Tis sweet to look beyond my pain,
 And long to fly away ;—

Sweet to look inward, and attend
 The whispers of his love ;
 Sweet to look upwards, to the place
 Where Jesus pleads above ;—

Sweet to look back, and see my name
 In Life's fair book set down ;
 Sweet to look forward and behold
 Eternal joys my own ;—

* * * * *

If such the sweetness of the stream,
 What must the fountain be,
 When saints and angels draw their bliss
 Directly, Lord, from thee."

His grave is but a few steps from the sanctuary in which the funeral services were held.

The good man has gone home. His crown is not starless. With all his hinderances, his labors were not without success. Perhaps we may say, success that some minds would have accepted with considerable satisfaction. But he did not, and could not. He must have been conscious, despite his unfeigned modesty, of powers that should have carried him forward to much wider spheres of labor.

His natural endowments were quite beyond the common lot. With the advantages of an early education on a liberal scale, he would easily have stood head and shoulders above many who fill a large measure of usefulness in the ministry. His sense of propriety was so acute, his consciousness of powers that he could not use according to his ideal of what he ought to be as a preacher, was so ever present, his desires for usefulness so far exceeded anything he hoped to reach under his disadvantages, that he was, in a measure, paralyzed, or, at least, rendered timid and shrinking even in the presence of tasks for which he was fully competent, if he could have been made to think so. Even without the advantages of early education, he could and would have kept up with the demands of the ministry, had it been the custom of the times in his early years to pay ministers anything approximating to an adequate salary. In respect to these, as he frankly confesses, the fault was, in a great measure, his own. He was convinced, when it was too late, that he set out under a false view, and therefore lent his influence to mislead the people on this vital point. He felt that if he and half a dozen of his associates in the ministry had

in those years insisted upon the Saviour's injunction, that they who preach the gospel should live of the gospel, that their lives would have come to much more, and that in large regions we might have had strong and flourishing churches, where we have now weak and destitute ones. He came to lose all faith in the success of the denomination only in the measure it recovers from the influence of that destructive doctrine which can accept the preachers' labors without making him the return by which he alone can preach most efficiently.

Peace to the ashes of that good man. He rests from his labors and toils and sorrows, but the good he did continues to speak and act for Christ. May we all have, in our last days, so rich and blessed an unction from the Holy One as was granted to him as he made ready to meet his Lord.

ART. X.—THE SUPERNATURAL IN CHRISTIANITY.*

The more one reflects upon Christianity, especially in connection with the discussions that have arisen under the influence of that form of infidelity denoted by the name of Rationalism, the more clearly he perceives that an unwonted struggle is soon to be waged in this country by various forms of infidelity against the church and the ministry. This struggle is to be unwonted in this country, because some of the most scholarly and refined men of our land, instead of the vulgar and uneducated, are to be the leaders in the attack to be made upon the church and ministry. "Some" of this class, we say, for we do not believe that it will ever be that here any considerable por-

* *ESSAYS ON THE SUPERNATURAL ORIGIN OF CHRISTIANITY*, with special reference to the Theories of Renan, Strauss, and the Tiibengen School. By Rev. George P. Fisher, Professor of Church History in Yale College. New York: Charles Scribner. 1866.

HISTORY OF RATIONALISM; Embracing a survey of the present state of Protestant Theology. By Rev. John F. Hurst, A. M. With Appendix of Literature. Charles Scribner. 1865. Bailey & Noyes, Portland, Me.

tion of the educated, as in Germany, will assume the outspoken hostile attitude against Christianity and its defenders and supporters. But we believe that instead of one prominent scholar, like Theodore Parker, in all the land, in every city and place of importance, the opposition will have able public leaders.

We believe that this opposition is to be, in a great measure, new to our country in the following particulars, as well as in other respects. It is no doubt to find its main strength inside of church organizations, and in the pulpit itself. Besides that which will develop itself within the present denominational organizations, there will be found organizations in semblance of churches to aid on the wrong side of the contest.

In trying to get a glimpse of the future as to the coming contest, it is well, for a moment, to notice that most of the colleges and other literary and scientific schools of our land are, as to their endowments and means of active support, in a position very different from that of similar institutions in Great Britain and on the continent. There those institutions, through the alliance of state and church, are too secular, too much under the control of mere state policies, to be influenced directly in any marked and efficient way by the supporters of evangelical Christianity. The professors of the great Universities can hold their positions through political means purely, whatever may be the views of the evangelical believers in Christianity. The very professors who were appointed to be instructors of the gospel ministry, set themselves to work with great energy and rare learning, of training their pupils to be preachers of infidelity rather than of Christianity.

In the good providence of God, through the influence of our voluntary system in religion, most of our schools sustain such relations to the various evangelical denominations that they can never be turned into bulwarks of infidelity, as so many similar institutions in Europe have been. Owing to this peculiar relation of most of our institutions of learning to the various evangelical denominations, the great majority of the liberally educated men are most likely to be under the influence of evangelical Christianity and the advocates and defenders thereof.

This same view also naturally carries with it another desirable condition, namely, that in the main, the occupants of the pulpits in evangelical denominations will most naturally be sound in the great leading views of the Bible, and not only sound in doctrine themselves, but also the able and competent defenders of those views against the attacks of the various forms of infidelity. In an attempt to forecast the future, it is a matter of consolation, that, in addition to an unwavering faith in the triumph of the right, and that Christianity is right, there is so good ground to hope that the right side has so fair an opportunity in outward circumstances to defend and advance its own interests.

But these advantages, for we think we may call them advantages of great magnitude, of an outward nature, will prove our snare and weakness if we trust the result of the conflict to them. Courage and activity are requisite to turn these advantages to the right account. Eternal vigilance is here, too, the price of liberty, of honorable and genuine success. Never is the interest of genuine religion more in real peril than when any outward security is relied upon mainly for its welfare. It is much safer in the fires of persecution, and when it has to contend against all the powers of state, than it is when, without renewing itself in vigor by zeal in the great Master's service, it begins to repose upon its laurels and find its safety in any form of a new conservative force. There is an important sense in which it can be said the world is no friend to grace, no form of worldly security is its adequate protection. If it was of the world, the world would love it.

Despite these favorable outward conditions, some ministers in the various religious denominations designated evangelical, will maintain their places in the pulpit, though really inculcating various features of rationalistic infidelity. One will depart in one doctrine, and another in another, and taking them altogether, the substance of this new form of rationalism, of no gospel, will get itself well preached. This process will be greatly facilitated, for the reason that not a few things which have been deemed essential to evangelical religious doctrines, it will be found absolutely necessary to relinquish in the contest such as

various unsound interpretations of the Scriptures, which put the Scriptures in conflict with *the facts* of science. A portion of the most zealous ministers in maintaining sound doctrine will do unwittingly more to overthrow it than all its enemies can do, as they will unwisely insist that the giving up of such interpretations is in fact the giving up of the Scriptures, the very word of itself. Between the tendency of the human mind to go too far when once it is compelled to let go its old mooring, and the unwise conservatism of those who will not see the need of giving up certain old interpretations to defend the Scriptures themselves, there is to be not a little frittering away of our own forces, not a slight advantage unwisely yielded for a season at least to the enemy.

One tendency on the part of certain of the evangelical ministers which will at length land them within easy compass of the Rationalistic forces, we think may be discerned already in the readiness with which they confound sin, wilful, intelligent transgression of divine law (if we may so speak of transgression as intelligent) with mere misfortune, the evil consequences of sheer ignorance, yes, honest ignorance. From neglecting or obscuring this distinction, there is great sympathy on the part of certain persons with the finally impenitent. They cannot bear that the all-wise and infinitely benevolent God should reveal for the obdurate sinner punishment in the proper sense. In their sympathy they strive to read into the Scriptures meanings that are not honestly and fairly in the words, such as *annihilation of the wicked, repentance after death, or restoration of all*. No doubt this tendency is greatly increased by false theories of election and reprobation, and the heresy of the impassiveness of the sinner in regeneration, and more still by the evident delight some preachers take in consigning the finally impenitent to tortures rather than punishment. But the result of this tendency, from whatever cause begotten, is to overthrow proper regard for the evidently fair meaning of the testimony of the Scriptures as to the future life, and from that to any point besides to suit the idiosyncrasy of each one. One soon finds he can explain one part of the miracles on natural principles;—one sees only numerous derangements in demoniacal

possessions, and only the soothing hand of the messenger therefore in casting out unclean spirits; another explains away his difficulty by finding that one of the Books in the Bible needs expurgating to make it consistent with the other Books.

Of course, we do not suppose these results, in all their grossness, are to follow in a month, or a year; but, with the history of German Rationalism before us, we must be blind if we do not see they will come in a generation or two. Not that all these results come from observing one important distinction which we have named, but if one may thus be got out of sight, then may another, and another, and still another. If Paulus may resort to natural principles as the sufficient explanation of miracles, why may not Strauss and Baur explain away *the account* of the miracles as legendary and mythical? If one may read annihilation into the Scriptures, instead of punishment to be consciously suffered, why may not others by science expel from them all elements of the supernatural as something belonging only to dark and superstitious ages now happily past? If one is to be retained in the evangelical pulpit who holds the soul only as matter which is to crumble into annihilation as the body changes into dust, or ultimately to be extinguished like the germ of the abortive bud, why not another who takes the nobler view that all souls will ultimately reach holiness and happiness? Then if these things can be so easily tolerated, why not hold that the Saviour was honest but still only a mortal greatly mistaken when he proposed to reveal the future to us and to give a chart to conduct us to felicity in that future? If one thing after another which we have taken for terra firma proves to be only a floating island, who is to believe there are fast-anchored isles and even great continents? More serious still, if such islands and continents be found at last, what are they all worth, when you have shown that all we have taken to be wood-crowned hills, and fruitful valleys, and living streams, are only the mirage of the desert or the creations of the imagination.

But we have said that the struggle in this country will be peculiar, because the various forms of unbelief will not only develop themselves inside of evangelical denominations, and cling to

various of their pulpits, but will organize into the semblances of churches. It is said that in the days of Seth men "began to call upon the name of the Lord." We incline to that exegesis of this passage by which we have a view of antediluvian society as composed of families each one of which was a church, and whose head was not only father but priest and pastor. There was no public worship corresponding to the synagogue and church. But as wickedness increased and came in as a flood, the pious found it necessary to organize and to take distinctly the public position of friends of Jehovah, as cultivators of the primitive religion in opposition to all neglect, and also to all forms of idolatry. We think how their banding together and their institutions of the public worship strengthened their hearts against the corrupting influences of Cain and his natural and spiritual posterity; how thus they kept the fires bright on the altars of domestic and private worship; how for a long time they delayed the flood of corruption which ultimately deluged that old world. From that day to this, the knowledge of the true God has depended much, for its preservation and for its transmission from generation to generation, upon that form of organization that has maintained public worship and exercised great care in the preservation of the sacred records of revealed religion. To-day, go where you will, it is a rare thing to find private or domestic piety in any community or family, which is not directly interested in maintaining and attending public worship.

The various forms of infidelity in the past have never succeeded in maintaining organizations in the semblance of churches. It has usually been diffused, unorganized, or lived as a leech upon the organizations of others. Owing to this want of organization, infidelity has always been comparatively transient and powerless.

But voluntary organization is now more readily resorted to for various purposes, than in former times. In this country government throws no obstacles in the way of such organizations, as compared with other governments. We may expect infidelity will at length organize into churches, so called, for this Rationalism is a very religious sort of infidelity. "Modern Spir-

itualists" have already so done. Rationalism in Germany, after the great political failure of its leaders in 1848, began a movement of this sort, or at least a movement that probably would have resulted in the organization of bodies after the semblance of churches, had not the government interfered and prevented its progress. This new infidelity admits the need of religion and professedly proclaims a much better one than the supernatural. No doubt, that like Theodore Parker's church, there will be many others to proclaim the Universal religion, and, ultimately, the real division in bodies called churches will be made by the line separating between those who hold to the supernatural in Christianity and those who deny it.

The two volumes mentioned at the beginning of this article are very timely and they very naturally supplement each other. Hurst's *History of Rationalism* begins with the origin of the movement, and surveys the whole field of its progress and notes with discrimination its present state. Fisher's "*Supernatural Origin of Christianity*" directs attention more especially to Christianity, than to Rationalism, but still all the time in contrast with the various phases of Rationalism. It is important for the ministry in our country to be informed about this movement, and in the very respects in which these books treat it. It is absurd to neglect preparation to meet the conflict which is inevitably to come. The cholera is heard of while it is yet a great way off, and preparations made to meet it. A distinguished physician tells us if we get thoroughly prepared to deal with it, the destructive pestilence is certain not to come. But there is no such preparation possible in the case of Rationalism. Whether we prepare or not, it will come. Or more properly speaking it has already come, and has already chilled the piety of many unawares. There is already a wide-spread feeling of distrust of the truth of the Scriptures and Christianity, in the minds of the reading public; and it is impossible by dogmatic assertions to remove this feeling. The cause of this distrust must be searched out and removed. The intellect must be instructed.

There is, for instance, an impression very much more extensive than any think who have not given special attention to the

subject, that the various books in the New Testament did not appear till the third and fourth centuries, and that at the time the canon was settled there were many other books just as good, or just about of the same character, afloat in the community, that might as well have been received as those which now compose the New Testament. It is perfectly evident where such impressions are common among people who are intelligent on other subjects, that the pulpit has an important work to do.

Mr. Fisher notices the power of tradition to report reliable information, in replying to the hypothesis that the gospel of John did not appear till the second half of the second century or later. His remarks are striking and important. The late Josiah Quincy, who died in 1864, was a lad of thirteen years or more while Nathaniel Appleton was yet preaching in Cambridge and Boston; Appleton had known Governor Bradstreet who came from England in Winthrop's company. Thus the man who saw persons who were well acquainted with the founders of New England, lived to encourage the loyal men, the closing years of the slave-holders' rebellion.

Another case which is also mentioned by our author is as follows: Lord Campbell was acquainted with a man who was acquainted with one of the spectators at the execution of Charles I., though the execution occurred more than two hundred years previous to the time Lord Campbell made the statement of the interesting fact.

Let us propose a case in our denominational history. Benj. Randall organized our first church in 1780, and at an age not greatly advanced, died in 1808. Enoch Place and Peter Clark, who have very recently died, and Thomas Perkins, who still lives, not only knew Randall personally, but they had themselves become preachers previous to 1808. As *preachers* they were contemporary with Randall. Perkins still preaches. Now suppose several of the lads preparing for college at New Hampton hear Perkins preach, or heard Clark and Place during their last months. Say one lives to be eighty or ninety years of age. He may tell the people well along toward the last of the first half of the twentieth century (1930—1940) that he heard a

preacher, who was contemporary with Randall, preach. That is, we may say, that some one of our future preachers may one hundred and fifty or one hundred and sixty years after our first church was organized at New Durham, tell his hearers the fact as follows: "When I was fifteen or sixteen years of age I heard men preach who were *as preachers* contemporaries with the founder of our denomination."

Mr. Fisher has very properly noted that tradition is much more reliable in organizations that live through centuries, than it can be in a more general range, especially as to affairs connected with the peculiarities of such organizations. The generations interlink and overlap each other in such a way that it is impossible for any great change to take place as to the peculiarities, welfare or adversity of the said organizations without the knowledge of such change being preserved for a long time if not throughout all their existence afterward. Suppose, for instance, when our denomination was discussing the matter of adopting our present Treatise on Doctrines and Usages, some one, say Hosea Quinby, had brought forward a Treatise in substance like our present, written in the well known hand of Benjamin Randall, and proposed that, with or without certain revisions. Could such an event and the adoption of the supposed Treatise die out in centuries in our denomination? Could it, even if every written and printed record had perished, or if such records had never been made? If, now, we suppose some man of character entirely opposite to Hosea Quinby's, had undertaken to palm off upon our General Conference a forgery of his own for Randall's, it is evident that, whether adopted or rejected, the knowledge of the event would be even more tenacious of life than in the other case. Even as the case was, the adoption of the Treatise will long be remembered. The discussions and secessions resulting would have carried it far into the future, away beyond the one hundred and fifty years in the above illustration, even if no record of it survived.

But what would any such event be in comparison with an attempt to add to the New Testament a new book, say the Gospel of John? The farther you get away from Randall's days in the illustration, the greater the disturbance and the more

certain the event would go down to the future. The same principle would have a more striking effect, the farther we go away from the days of John the apostle. Suppose, as the Rationalists assume, the gospel according to John was introduced to the church in the last half of the second century, or later. Remember that by that time several heretical sects had arisen, and that then and after, they discussed vigorously enough with the main body of the church their points of difference, appealing to the Scriptures, the books of the New Testament included. In such circumstances would it have been possible to introduce a new book as the writing of John the apostle, whether it was proved to be his or not, without the event coming down to us? Could such a thing be possible, especially if we remember that the writings of various persons have come down to us from a period immediately after, and writings in which the books of the New Testament are named and described? Remember, too, that Pothinus, bishop of Lyons, in France, was as good as martyred for the doctrines of the New Testament A. D. 177. Remember, further, that he was over ninety years of age at the time of the persecution in which he lost his life; that he was probably, therefore, at least *seventeen* years of age at the death of the apostle John; that he was a pupil of Polycarp, of Smyrna, a man whose life went still further back into the apostolic age, and that Irenæus, an intimate friend of Pothinus, and a writer whose testimonies have come down to us, has nothing to tell us about the introduction of John or any other book into the list of apostolic writings, after the apostolic age. When these and many other circumstances looking to the same conclusion are properly considered in the light of what we have noticed in regard to tradition in connection with organizations, it will be seen that it would have been perfectly impossible to introduce anything long after apostolic times without the history of such facts reaching us.

The pulpit must do more to instruct the hearers upon points like these than it has in the past in this country, if it would have them properly fortified against the temptations by which they are surrounded. If anything in any sort of history can be placed on a firm foundation by testimony, it can be shown be-

yond a peradventure that the New Testament has come down to us from apostolic times.

If, then, we have in these Scriptures the testimony of reliable eye-witnesses of the Saviour's acts, and ear-witnesses of his instruction, it is not possible for a thoroughly candid Christian spirit to reject the conclusion that these miracles were wrought by direct Divine volitions, and truth revealed above the attainments of mere unaided reason. Such a mind thus reaches the firm resting-place that there is a supernatural element in Christianity; that Christianity is not one of the thousand and one efforts of the human reason to satisfy the longings of a human soul in regard to immortality, the forgiveness of sin, reconciliation to God, the resurrection of the body, and everlasting felicity.

Mr. Fisher puts this point of the supernatural in the right light; he properly distinguishes it from the question of inspiration; he shows that though the decision of it necessarily carries inspiration and many other questions with it, yet the question of the supernatural precedes others, and is that on which we must make up the issue with Rationalism. The history of Mr. Hurst shows us, too, a state of facts in the real history of this attack on Christianity, and the various defences against it, that justifies us in singling out this point of the supernatural as the first vital point. The whole course of this new form of infidelity has been, so far as possible, to blot out of the human mind the sense of the supernatural. In the main, the advocates of this infidelity beg this vital question; they assume it as unquestioned; or, if questioned by any, it is simply because those who so question it are ignorant of history and the knowledge of the natural sciences. This course of the advocates of Rationalism is also a clear index that the question of the supernatural is that on whose decision their system and Christianity depend.

It is plain to one who has attentively surveyed the field that, in Germany, where this conflict has been waged with great vigor for a generation, that the new researches occasioned by it have brought such new light to the question, and so enabled men to make use of the light previously known, that the Rationalists must quit the field of history fairly vanquished.

Their chief point already is coming to be that the supernatural is against the facts of natural science. Here is the point about which most of the discussion in this country is likely to turn, and it will soon be needful for the ministry to be able to carry the war into Africa, as the saying is. They must be sufficiently acquainted with the leading facts of natural sciences and the bearing of those facts to meet the theories of professed scientific men, by which they claim to reason God out of the universe. In other words, to say the whole thing in a sentence, the teachers of Christianity will find it necessary to success in meeting the demands of their office, to show that there have been *miracles in nature*, as a stepping-stone to the doctrine of *miracles in grace*. As our missionaries overturn the faith of the heathen by bringing the light of geography and astronomy to the religious questions, so these religious infidels have supposed they could overturn Christianity by the light of natural sciences, especially of Geology. We have no doubt that the opposers of the supernatural element in Christianity will at length be as thoroughly, not to say as easily, defeated on this last ground of their own choosing, as those who teach their pupils that the earth rests on the coils of a serpent floating in a sea of milk. Especially will geology furnish the facts by which the opposers of the supernatural will be completely vanquished. Indeed, we believe that the researches in that science have already brought to light the requisite facts for the complete vindication of the doctrine that there have been miracles, Divine interpositions, in the *progress* of nature, to say nothing now of its origin. There is not space to specify, but we especially refer to facts concerning the extinction of older species of vegetable and animal life, and the introduction of new species at various times as in the transition from the Silurian age to the next. This point is well stated, also, in a general way, by Mr. Fisher.

Besides this class of facts, we do not see how it is possible, with the facts which chemistry, astronomy and geology furnish, to resist the conclusion that the earth was once entirely a molten mass, a globe of lava, a condition that shows that there could not by possibility be any forms of animal or vegetable

life, or the germs thereof, in the earth, at that time. Nor do we believe that it is within the bounds of reason to believe that vegetable and animal life in all its forms, or indeed in a single form, could take place without the interposition of the direct fiat of a personal God. That point gained, a solid basis is reached on which to found any miracle in grace, provided it have an adequate end, and be substantiated by proper testimony. Infidels can then scarcely even pretend to believe, upon reasonable ground, that a miracle is not susceptible of proof. And as to the end, if miracles were resorted to upon adequate grounds in introducing the vegetable and animal life requisite to prepare the earth as an abode for man, an abode in which he may pass three score years and ten of existence in such a world as this, most certainly to prepare the same man for a heavenly abode, an everlasting felicity, without alloy, is an end abundantly adequate to justify a resort to all the miracles recorded in the Scriptures.

But some say, why should preachers be spending their time in defending Christianity from the attacks of infidelity, by the facts of history and science? Why not preach Christ and him crucified, and by the display of supernatural facts in the conversion and sanctification of men, convince the gainsayer and confirm the doubting disciple, as Christ did by the presentation to Thomas of the overwhelming evidence that made him cry out, "My Lord and my God?" Was not this the course pursued by Whitefield, the Wesleys, and their contemporaries?

This all sounds well, and, in an important sense, is well. It is well, so far as this, that Christ and him crucified we must preach; we must seek the conversion and sanctification of men. We must seek to have the proof of the supernatural element in Christianity in the conversion of souls and the godly life in the church, and without this all else must fail.

But it seems to us that some overlook what is included in preaching the gospel to different minds, in their ever-varying circumstances and mental conditions. To preach the gospel to a drunkard, it is quite necessary to seize upon the occasion afforded by a sober, or at least partially sober, hour; to preach the gospel to a man ready to perish of starvation, it is neces-

sary to take the occasion afforded by the returning strength, after suitable food has been administered; to preach the gospel to a man who knows only the Bengali language, it is necessary to be able to do something more than to repeat texts from king James' translation of the Scriptures; you must first learn his language and his modes of thought and adapt your preaching to his state of mind, or you cannot divide to him his portion of Christ and him crucified. So, generally, the gospel must be taken to men where they are, in mental culture, disposition, in prejudices, in modes of thought, and in false beliefs. To get the gospel to the minds of those who believe your sacred books are the inventions of priests, three or four hundred years after Christ, and who suppose they have historical proof of such a belief,—to men who believe that the facts of science are in absolute contradiction to the whole tenor of the Bible;—to preach the gospel to such men, it is as necessary to shake their faith first in their false beliefs, as it is in other cases to get their attention in a sober moment, or to learn their language. And how is this to be done, if you do not follow one into history and the other into the facts of science. How else, in such case, shall we act upon the principle the apostle Paul did, when he said he became all things to all men that he might win some? How else shall we really preach the gospel to them in a way and a sense in which we may reasonably expect the Holy Spirit to give efficiency to the word? Did not the success of Whitefield and the Wesleys result from the application of this principle? It seems to us that to be workmen that need not be ashamed in the work which falls to our lot, attention must be paid to these principles.

We have only the space to touch upon these things in the most fragmentary way; but we are glad to be able to commend the books we have named as furnishing facts, and the thorough treatment of them as bearing upon the doctrines of Rationalism and the duties of the church in these times.

ART. XI—CONTEMPORARY LITERATURE.

VITAL GODLINESS : A Treatise on Experimental and Practical Piety. By William S. Plumer, D. D., LL. D. American Tract Society, 150 Nassau Street, New York. H. Packard, Portland, Me.

"It is often doubted," says the author, "whether the present age is remarkable for depth of religious feeling. In many cases ministers preach a low experience. The consequence is painful laxity in religious practice. Among many there is a manifest disinclination to converse on vital subjects in religion. This is a great evil."

But a little observation among professors of religion is required to convince one that the author does not overrate the disinclination to converse on experimental points in religion, and the evil is not overstated. "Come," said one, "and I will tell you what God hath done for me." Nothing serves more to bring into distinct consciousness the dealings of God with our soul than frequent conversations with our fellow Christian of our personal experiences and religious exercises. There seems to be no danger that the good practice will be carried to an extreme in our days.

The topics which are well treated here, considering the aim of the work, are Religious Impressions, Striving of the Spirit, Sense of Wretchedness, Conviction and Conversion, Spiritual Darkness, Backsliding, Faith, Repentance, Humility, the Fear of God, Hope, Love to God, Love to Christ, Love to our Neighbor, Love to our Brethren, Peace, Courage, Contentment, Patience, Joy and Zeal.

"There is a true, Scriptural zeal. All fervor in religion is not rash, blind, boastful, contentious, superstitious, temporary, or self-righteous. Genuine zeal is the 'wisdom that is from above,' and is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy! Its principle and its aim are holiness. It leads to purity."

"The interest of society calls for our best efforts. The earth is filled with violence and with the habitations of cruelty. To this remark there is no exception beyond the pale of the church of God and the sphere of her influence."

A HAND-BOOK OF LATIN POETRY, containing selections from Ovid, Virgil and Horace. With Notes and Grammatical References. By J. H. Hanson, Principal of the Classical Institute, Waterville, Me., and W. J. Rolfe, Master of the High School, Cambridge, Mass. Boston: Crosby & Ainsworth, 1865.

In one volume we have here over three hundred pages of admirably printed Latin selections, and a still greater number of pages, devoted to notes and grammatical references, to aid the student in mastering valuable portions of the best of Latin poetry. These notes and references have been prepared by successful practical teachers, and they have taken good care that the mechanical execution should present an attractive page to the eye of the pupil. This

mode of preparing school books has, in addition to the many inherent advantages, the incidental one of economy, a consideration of no mean importance to many pupils.

This volume of Latin poetry is prepared on the same general principles embodied in its successful predecessor, Latin prose. This work will doubtless, like its predecessor, crowd out most other text books which go over the same ground.

THE NEW TESTAMENT of our Lord and Saviour Jesus Christ. The Common English Version, Corrected by the Final Committee of the American Bible Union. Second Revision. New York: American Bible Union. 1866. Pica 8vo. Edition.

The note prefatory in this edition gives us the following information: "This revised Testament has been prepared under the auspices of the American Bible Union, by the most competent scholars of the day. No expense has been spared to obtain the oldest translations of the Bible, copies of the ancient manuscripts, and other facilities, to make the revision as perfect as possible.

The paragraph form has been adopted, in preference to the division by verse, which is a modern mode of division, never used in ancient Scriptures. But, for convenience of reference, the number of the verses is retained.

All quotations from the Old Testament are distinctly indicated, and the poetic form is restored to those which appear as poetry in the original.

The revisers have been guided in their labors by the following rules prescribed by the Union:

The received Greek text, critically edited, with errors corrected, must be followed.

The common English version must be the basis of revision, and only such alterations must be made as the exact meaning of the inspired text and the existing state of the language may require.

The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity or indefiniteness."

In these days, perhaps the greatest learning and talent that were ever enlisted in a bad cause, have been employed to overthrow the faith of men in the Bible. Still, there was never a time before when the friends of the Bible were doing so much to explain and circulate the Scriptures. The subject of accurate versions has also of late attracted much more general attention than for a long time before. The expense in money, labor, learning, and talent in producing the version before us, is perhaps unparalleled in a similar undertaking. Many are ready to say, Why this great waste? If you take it up and read it, the difference between it and the authorized version is scarcely perceptible. The changes only make it seem a little odd. Why so great a waste for such slight results? On this wise some will object. Others, under the influence of a sort of superstition, are terror-stricken that a pause, letter, syllable, word or sentence has been changed. They call the new version a

new Bible. All are ready to honor the reverence for the Scriptures in this class of objectors, though we believe they might find a much wiser way to manifest it. They do not seem to make any distinction between the original and a version.

The rules laid down by the Union have been well observed in making this revision, and therefore, in many points, it is very superior for present use to the common version. In some there is an opportunity for a different opinion, but we think those points few and unimportant. For ourselves we have not the least hesitation in saying that the reader of the new version has much the best opportunity of gaining by once reading the thought of the Spirit, than he would have in the similar use of the common version. We shall recur to this subject in a future number.

A MEMOIR of the Christian Labors, Pastoral and Philanthropic, of Thomas Chalmers, D. D., LL. D. By Francis Wayland. Boston: Gould & Lincoln. 1864.

Not till recently have we perused this interesting little volume. We find in it one or two features well brought out, which have peculiarly interested us. We refer to the labors of Chalmers in promoting the building of sanctuaries and parsonages, and his discriminating and wonderfully successful labors among the poor. The movements for church building, of which he was the chief instrumentality, resulted during his own day in building over eight hundred churches in Scotland. Concurrent with it was the movement of securing manse, that is, parsonages and accompanying lands, of which several hundred were procured, perhaps nearly as many as the new churches in number.

He labored for the poor as scarcely any other man did, and yet, from the first, his plan was to give but the smallest pittance of pecuniary aid, and that with the greatest discrimination. When he went among them, preaching the kingdom of God, he was anxious for them to understand that that was his sole mission.

THE MEMORIAL HOUR; or the Lord's Supper in its Relations to Doctrine and Life. By Jeremiah Chaplin, D. D., Author of the Evening of Life. Boston: Gould & Lincoln.

This is a readable volume, of a devotional aim entirely, and it aims to set aside the superstition that gathers about the communion, on the one hand, and its careless and irreverent observance on the other.

MR. BUCHANAN'S ADMINISTRATION on the Eve of the Rebellion. New York: D. Appleton & Co. 1866.

The authorship of this book is attributed to Mr. Buchanan himself, and perhaps he intends to claim it in the preface. "Having drawn his first breath," says the author of himself, "soon after the adoption of the Federal Constitution and the Union which it established, and having been an eye-witness of the blessed effects of them, in securing liberty and prosperity at home, and presenting an example to the oppressed of other lands, he felt an abiding con-

viction that the American people would never suffer the Great Charter of their rights to be destroyed." This he speaks in relation to his abiding faith, that the rebellion would be suppressed.

The question has been raised whether it was because Mr. Buchanan was imbecile, or whether he sympathized with treason, that he took so strange a course on "the eve of the rebellion." This book was written, no doubt, in consequence of that question resting with weight on the minds of the American people. The book, however, fails to settle the matter, for though it gives many and striking proofs of the author's imbecility, it fails to show in the same striking light that he did not sympathize with treason. But on the whole, we are heartily glad that the book has been written. It is a good thing for the country, however bad it may be for the author's reputation. Certainly, his enemies could never have made the public believe that he acted so bad a part as he here confesses.

A HAND-BOOK ON CHRISTIAN BAPTISM. By R. Ingham. London: Simkin, Marshall & Co. 1865.

During the year 1860, in a brief sojourn in Halifax, Yorkshire, England, it was our happy lot to become acquainted with the Rev. R. Ingham, pastor of the General Baptist church in the place just named. Under his guidance we were permitted to visit the points of special interest in the vicinity, among which was Haworth, the home of the Brontés. Our kind friend we found to be the very soul of conscientiousness and urbanity. His candor is so manifest, that no enemy, if he have any, would dare for a moment to accuse him of intended unfairness. We then learned that he was bestowing his labor, to some extent, upon the preparation of a work on the subject of baptism. But we were not expecting then some day to receive from his pen a cyclopædia on the subject, as a contemporary has so happily and truthfully called the book here announced. It is a work which shows the result of great industry and conscientious pains-taking to make it as nearly as possible exhaustive of every phase of the subject: "a work comprehensive, correct, charitable, and inexpensive, that might be used partially, in accordance with need, as we use a railway guide, each looking at the place where his difficulty is noticed" is the writer's ideal. We congratulate him upon the happy execution of his plan.

A SYNOPSIS OF LECTURES ON MEDICAL SCIENCE: Embracing the Principles of Medicine, or Physiology, Pathology, and Therapeutics, as discovered in Nature; and the Practice according to those Principles, as applied by Art. By Alva Curtis, A. M., M. D., Professor of the Institutes and Practice of Medicine in "The Physio-Medical College of Ohio," &c., &c., &c. Fourth Edition. New York: Andrew J. Graham, 544 Broadway.

The synopsis presented us in these pages are in popular language, and designed for general circulation, to enlighten the reader upon the principles of physiology with reference to the preservation of health rather than to lead him to suppose there is some charm in medicine to bring back health in some arbitrary manner. Still, *Materia Medica* is not neglected, nor the treatment of disease, but a thoroughly physiological practice is insisted upon

in all cases. The circulation of such works as this, is, in our opinion, well adapted to diminish disease by leading persons to rational views as to the conditions of the preservation and recovery of health. The style of the book renders it much more readable to the non-professional portion of community than most books on these subjects.

BAPTISM: The Meaning and Use of Baptism, Philologically and Historically Investigated for the American Bible Union. By T. J. Conant, D. D. New York: 1864.

This, we believe, was first published in connection with the author's translation of Matthew for the Union. We have before spoken of this treatise as completely exhaustive of the subject in the aspects undertaken. Bound in this convenient form, we have no doubt it will have a wide circulation.

LITERATURE IN LETTERS; or Manners, Art, Criticism, Biography, History and Morals, illustrated in the Correspondence of Eminent Persons. Edited by James P. Holcombe, LL. D. New York: D. Appleton & Co. 1866.

Bacon said: "Such letters as are written from wise men, are, of all the words of man, in my judgment, the best; for they are more natural than orations and public speeches, and more advised than conferences or private ones." Of the best sort of those letters, the judicious editor has brought together into one convenient volume selections from hundreds of volumes. We have not found a volume for a long time so attractive for the mere fragments of time. It is like reading the brief and sprightly articles in the best written and best conducted newspapers. One reads enough for volumes without the thought that he is doing anything more than seeking his own amusement.

DIARY OF MRS. KITTY TREVILYAN: A Story of the Times of Whitefield and the Wesleys. By the author of "Chronicles of the Schonberg-Cotta Family," "The Early Dawn," &c. With a Preface by the author for the American edition. New York: M. W. Dodd. 1865.

The gifted authoress in this book has done for the times of Whitefield and the Wesleys what she did for the times of Luther in the Chronicles—or rather, we should say, has undertaken to come up to those inimitable "Chronicles." She has in this book no doubt excelled all writers but herself in the style of writing, but it is no wonder she cannot come up to herself in the masterly production mentioned. Still, to read this book is very much like a visit to England, and the glimpses we get of the time of "the great awakening," serve not simply to amuse, but to instruct. The spirit breathed through all these writings cannot be excelled in enlightened Christian charity.

STONEWALL JACKSON: A Military Biography. With a Portrait and Maps. By John Esten Cooke, formerly of General Stuart's staff. New York: D. Appleton & Co. 1866.

It is now said that Jeff. Davis, General Lee, and several other of the rebel chiefs are writing books especially to explain the cause of their failure to

overthrow the government they had sworn to defend. If all the books show as little compunction over perjury and the kindred crimes embodied in the rebellion, they will not fail to show that in moments of calm, as well as in excitement of war, the leading men of the South have become utterly destitute of honor in Christian morals. A false oath to them is nothing when perpetrated in support of the inhuman institution of slavery. There is no more instructive lesson than that to be learned from books like the one before us, of the power of a wicked "institution" to corrupt the morals of a whole people, and obscure almost totally in the minds of men in honorable positions in society, and of good culture, in many respects, the principles of common honesty in their application to the government of their native land.

The narrative is often spirited, and the image of perfection in almost every thing in the author's mind is his hero, though he does speak of some faults. By the author Jackson is regarded as a very great military genius, and the most religious of mankind.

"GREEN PASTURES" for Christ's "Little Ones."

A FATHER to his Daughter. By Robert West, A. M.

EFFIE MORISON; or the Family of Redbraes. A Narrative of Truth. By the author of Allan Cameron, Iverton, &c.

BERTHA ALLSTON; or the good Step-mother.

BASIL; or Honesty and Industry, Fireside Pictures.

American Tract Society, New York. H. Packard, Portland, Maine.

Here is a good list of excellent juvenile books for family and Sunday school libraries. Though designed for the youth, they will not fail to interest and profit many adults.

POLLY GREY'S JEWELS.

THE PERSON OF CHRIST: The Miracle of History. With a Reply to Strauss and Renan, and a Collection of Testimonies of Unbelievers. By Philip Schaff, D. D. American Tract Society, Boston.

The former little juvenile book will not only interest the little readers, but be of service to every parent that will take an hour to read.

The second book is one of the most timely and valuable books from any press to the religious public that has appeared for a long time. It gives in a popular form the results of mature criticism of the various views of Rationalism, or rather prepares from the positive side the antidotes for the various poisons.

THE ORIGIN OF THE LATE WAR: Traced from the beginning of the Constitution to the Revolt of the Southern States. By George Lunt. D. Appleton & Co. New York: 1866. Bailey & Noyes, Portland, Maine.

We have given our opinion of Ex-President Buchanan's book. This volume is a fit companion to it. "Ephraim is joined to his idols; let him alone." Some persons are wrong on principle, and beyond all hope of enlightenment, and therefore of recovery, even though the process of braying in a mortar be tried upon them. The man who, after the great rebellion, can write such a

book as this, is as hopelessly given over to blindness of mind as in any case mentioned in history, secular or sacred. This and Buchanan's book are the best books we have seen to exhibit the judicial blindness that falls upon certain persons in a day of great Providential events—in a day when God's hand comes out, almost to the naked eye, as taking vengeance upon a nation for its oppressions. Had these men lived in the days of the emancipation of the Israelites from Egyptian bondage, no doubt they would have written books to prove that all the evils of time and all the power displayed in the supernatural deliverance were to be attributed to two or three radical agitators, especially the one who went about mysteriously flourishing the wizzard's wand.

THE WORD OF PROMISE: A Hand-Book of the Promises of Scripture. By Horatio Bonar, D. D. Boston: American Tract Society.

This is an excellent devotional book, adapted to the adult and youthful Christian. Familiarity with such a volume has an excellent effect in giving *stability* to the religious life.

[Several other books upon our table we must omit to notice till our next issue.]

THE
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ARTICLE I.—FUTURE LIFE.*

"*If a man die, shall he live again?*" This is not an individual inquiry. It is universal, with slight exceptions. Individuals, with peculiar temperaments, may neither raise nor entertain such inquiry; may even deny the affirmative; perhaps cite the Bible in the negative. Scoffers in these last days may fulfil the prophecy of Peter, and through their influence the faith of some may be shaken. But the masses of all nations, so far as our knowledge of them extends, present and past, have, in some manner, and to a greater or less extent, entertained this question and held its affirmative.

There seems to be an original principle in man, interwoven into the texture of his mental and spiritual being, that renders this inquiry and the affirmative perfectly natural. It is not enough to know that he now lives, but shall he continue to live, after the dissolution of the body?

There are *two* sources from which we may argue in support of the affirmative of this question, viz.: NATURE and REVELATION. These are entirely distinct, yet in perfect agreement. What is cited in *this* article is under the first named.

Original conception, or intuition, reason, philosophy, tradi-

* Knapp, Dick, Butler, Rollins, Josephus, Encyclopædia Religious Knowledge, Smith, Harbaugh and others.

tion, and man's original feelings, desires, hopes and fears, his inquiries and reasonings in regard to future life, belong to nature and are its legitimate outgrowths, allied one to the other, and closely connected. Antiquity, mental and spiritual susceptibility, analogy and philosophy, in regard to this subject, are also of nature. These are all the results of an original and natural cause, are a necessary consequence, correlative with man.

The mind conceives, reasons, considers newly-discovered truth, and compares this with truth well-established, weighs probabilities, and in conclusion, establishes philosophy or science, or some other system, as a rule of faith and practice, claiming nature as its basis. The process, as also the result, is modified more or less by the heart. This either loves or hates, desires or repels. The theory or system, whatever it be, is as much attributable to the heart as to the mind, and in accordance with natural law.

In the light of history, we find rude and pagan nations, of all ages and countries, raising and discussing the problem of future life; and though scanty their materials and facilities, compared with ours, they wrought out, in some way and to some extent, the doctrine of the soul's immortality. This they seemed to have established as a rule of faith and practice. Yet it was not entirely satisfactory, though naturally conceived. However natural, pleasing or hopeful this truth, it shone only with feeble light; it was surrounded with darkness, encompassed with doubts and fears.

Removed beyond the range of Divine illumination, their soundest reasonings and wisest conclusions could but be susceptible of some degree of uncertainty, either as to the fact or the manner. Their rule of faith was not always so sure as they could wish, yet it was their only hope, for if in this world, with them, as with us, they were only to live, life was both mysterious and wretched. But beyond the grave and the veil that seemed to intervene between, and that which to them was unseen, but real, in their minds, there this life was to be prolonged. For this their hearts yearned, constantly sighed, as exiles for home; but of which they lacked, at times, a certain

kind of assurance that nature could not furnish; for as "the world by wisdom knew not God," so the rude nations, with only the light of nature, could not assure themselves concerning this great truth, especially of the nature of future life, to which they seemed adapted, of which they had capacities to conceive, hearts to desire and hope for, however mysterious. But though their discoveries were with more or less dimness, their minds encompassed in doubts or dissatisfied with their proofs, and thus labored hard for additional evidence, their hearts were comforted, and would have the doctrine true, and longed that it might be. In this condition we find all the pagan nations of the earth, with perhaps slight exceptions. This leads us then to a consideration of NATURE as a source of argument in support of the affirmative of the question before us.

1. *Antiquity* may be cited in this connection, as intimated in the foregoing. This original and universal problem of future life was solved in the affirmative, and is known as one of the most prominent of antiquity, the remoteness of which, according to Plutarch's citation of Aristotle and other ancient philosophers and poets, extends beyond the extreme limits of secular history, and was then traditionary. This carries us back to the twilight of the world, when truth, with its earliest glimmerings, had only penetrated the darkness of the world.

As far as we can travel back the stream of time, there, among its primeval scenes, we find decay and death. From that remote period, from amid scenes of death and darkness, comes up the plaintive voice, "If a man die, shall he live again?" And this, too, long ere philosophy or approved data for argument existed. As if by intuition, and from the very nature of man's mental and religious constitution, as from the heart, as the seat of desire, and which sighed in earnest longings, the idea itself and the inquiry at once exist and are recognized.

Future life was a subject of frequent allusion; was one that excited solicitude as well as inquiry, drew out the heart in warm and affectionate utterances, in groanings that cannot now be uttered. From the mind and heart, intelligence and desire combined, the belief became comparatively well established, that not only would this life be extended into another world,

and thus survive corporeal dissolution, but that life there would be eternal.

No age, however distant, ever pretended that this was peculiar to, or originated with that or any particular age. Yet all entertained it, more or less, and with apparent sincerity and confidence: and as that which found a response in their hearts, and even, so far as each individually was concerned, as if it had its birth therein. While in fact it was traditionary, 'it seems, in a higher and more original sense, to have been theirs by natural conceptions, from principles interwoven into the warp and woof of their being.

Associated with this, was the belief in spiritual existences, good and evil. In proof of this are those systems of magic and necromancy, by which future events were predicted, and from which deliverance from evil, both in this world and the next, might be obtained. The ancient Chaldeans, Egyptians, Canaanites, Arabians, Persians, and other old nations, in resorting to such means, evinced their belief in future life.

But aside from this practice, direct evidence is not wanting that these nations, and even the greater part of mankind, while in an uncultivated state, and incapable of reasoning philosophically upon the subject, and seemingly from inherent convictions, have always held that the thinking part of man would survive the death of the body a term of years, more or less, and some, that it lives forever.

Whether the mind was aided by glimmerings reflected from revelation to any one man or nation, and thus penetrating surrounding gloom, is a question not susceptible of direct reply, nor essential now to be considered. This may have been the fact in some few instances, to a limited extent, but not generally. It would hardly seem possible that such a belief should become universal, and under the circumstances attending the most ancient nations, only as the result of natural causes, the nature of the mind and the desire of the heart. To this some may take exceptions, but their arguments and proofs to the contrary seem inconclusive.

This, what appears to us, natural conception of future life, or to simplify it, the prolongation of this beyond the present mode

of existence and manifestation, seems to have been confirmed by dreams, in which the dead appeared to the living, endowed with life and faculties as vigorous and efficient as when in this world. The cast of the pagan mind appears to have been adapted to impressions from this source; and while paying high regard to such apparitions, the doctrine of future life became established in their minds; and, with corresponding hopes, with the prospect of re-unions with departed friends, they were sustained in trial and comforted with the expectation of immortality.

To this there were some degree of abatement, some lack of certainty, yet hope glowed or glimmered in its socket. There were exceptions, also, of a nature corresponding with the doubts or infidelity of more modern times. Eminent philosophers sometimes questioned the legitimacy of their own reasoning, and, in their minds, they condemned their own logic; yet in their hearts it found support. While to the former the future looked dark and forbidding, and withal doubtful, the latter, truer to nature, cherished the belief. But these instances were the exceptions to a general rule, everywhere acknowledged. The masses, and among them many eminent and learned men, the wisest and best of the pagans, believed in and clung to this doctrine, more or less, and drew consolation from it. They believed in future recognition, and this enhanced the value of the doctrine of future life, and mitigated many a bitter cup. In their view, the dying and departed, in passing away from these earthly scenes, go to join those gone before, to see, embrace, and dwell with them in another world.

The testimony of history is that the more intelligent of the Egyptians, Assyrians, Persians, Indians, Phenicians, Scythians, Celts, Thracians, Greeks, Romans, Germans, Druids, and other savage and pagan nations and tribes, entertained, with modifications, the doctrine of the soul's immortality. Their views of future life were vague, obscure and imperfect, as was inevitable from their condition, having only the light of nature, with its instincts and desires, to direct them. But the idea itself was entertained and cherished. They believed that death was but a physical change, and did not affect the soul or thinking

part of man, only as it freed it from bondage and introduced it into a new mode of existence, in an unknown world. These and kindred views, modified at times, were embraced by the most intelligent pagans of antiquity.

The ancient Magian sect, remains of which are found in Persia and India, and still holding the same doctrines as their progenitors in Babylon, Assyria, Média and Persia, regarded death not only as the mode of introduction upon future life, but to "eternal rewards and punishments;" according to the works and character of the dying. "The angel of light took the good to himself, to a world of their own, where they shall receive, in everlasting light, the reward of their good deeds," while "the angel of darkness and his disciples go into their own, where they shall suffer, in everlasting darkness, the punishment of their evil deeds."

The literature of the ancients, history, poetry, and religion, was more or less characterized by frequent utterances of the belief of the soul's immortality. We can scarcely read, at this distant day, the heartfelt and often hopeful expressions concerning it, without being moved to pity and sympathize with them in their struggles after truth. They seem to have been ever reaching forth after light and fuller assurances. Sometimes they were in doubt, hope or fear predominated at times with some, but the day star had so dawned upon the darkness, that the masses believed in its reality, and learned men made the literature of the times fragrant with its odor. We can but regard their utterances and heart-longings as prophetic of clearer perceptions and stronger assurances. Like John the Baptist, they were the heralds of a fundamental truth to be revealed.

Homer sang of immortality nine hundred years before it was brought to light by its author. He represented life in the future as being similar to this, having social features and home scenes of frequent recurrence. Friends meet in love, enemies repel and hate as on earth. It is a conscious state, one of activity, wherever their lot is cast, whether it be of rewards or punishments.

Ranging through the abodes of the departed, Ulysses meets Elpenor and Tiresias, Ajax, Patroclus and Achilles among his

discovered acquaintances, "wandering in the gloom." Patroclus and Achilles are intimate friends there, as once here. Ajax is a hero second only to Achilles. The latter inquires about the affairs of earth, if his son is still upon it, labored to "emulate his father's god-like deeds?" The former two discourse in prophetic strains of a brighter day. Minos, once king of Crete, is judge in Hades, dispensing justice to multitudes assembled at his tribunal, passing irrevocable decisions upon them, fixing their destinies forever.

Socrates, five hundred years later, held the same doctrine. Plato represents him surrounded by a company of philosophers a few hours before his death, engaged in a warm and interesting discourse in proof of "the eternal destiny of man." He affirms that "when the dead are arrived at the fatal rendezvous of departed souls, whither their demon (angel) conducts them, they are all judged. Those who have passed their lives in a manner neither entirely criminal nor absolutely innocent, are sent into a place where they suffer pains proportioned to their faults, until, being purged and cleansed of their guilt, and afterwards restored to liberty, they receive the reward of the good actions they have done in the body. Those who are judged to be incurable on account of the greatness of their crimes, who deliberately have committed sacrilege and murder and other great offences, the fatal destiny that passes judgment upon them, hurls them into Tartarus, from whence they never depart. Those who are found guilty of crimes, great indeed, but worthy of pardon, who have committed violences in the transports of rage against their father or mother, or have killed some in like emotions, and afterwards repented, they suffer the same punishment, and in the same place, with the lost, but for a time only, until, by prayers and supplications, they have obtained pardon from those they have injured. But those who have passed through life with peculiar sanctity of manners, are received on high into a pure region, which they inhabit without their bodies through all eternity, in a series of joys and delights which it is not easy to describe, and which the shortness of my time will not permit me to explain more at length."

He concludes with this consideration: "If the soul be im-

mortal, it requires to be cultivated with attention, not only for what we call the time of life, but for that which is to follow—I mean eternity; and the least neglect in this point may be attended with endless consequences. If death were the final dissolution of being, the wicked would be great gainers by it, by being delivered at once from their bodies, their souls and their vices; but as the soul is immortal, it has no other mode of being freed from its evils, nor any safety for it, but in becoming very good and very wise; for it carries nothing with it but its good or bad deeds, its virtues or vices, which are commonly the consequences of the education it has received, and the causes of eternal happiness or misery.”

“We ought to endeavor strenuously, throughout our whole lives, to acquire virtue and wisdom; for you see how great a reward and high a hope are proposed to us. And though the immortality of the soul were dubious, instead of appearing a certainty, as it does, every wise man ought to assure himself that it is well worth his trouble to risk his belief on it in this manner. And can there be a more glorious hazard? We ought to enchant ourselves with this blessed hope.”

His last hour was spent in assuring his friends of the immortality of the soul. In deriving consolation from its belief himself, he urged them to cherish it, and to practise virtue, in the wise improvement of life, preparatory to the future. In his view, at death “two ways are open to us; one leads to the place of eternal misery for such souls as have sullied themselves here below in shameful pleasures and criminal actions; the other conducts those to the happy mansions of the gods who have retained their purity upon earth, and have led in human bodies a life almost divine. As to bad men, if they be not freed from their depravity in this life, that place which is pure from evil will not receive them when they die. I am in good hopes that there is something remaining for those that are dead; and that, as hath been said of old, it is much better for good than for bad men. They who live holy and excellent lives, being freed from these earthly places as from prisons, ascend to a pure region above the earth, where they dwell. Concerning the just man, it may be supposed, that if he be in pov-

erty or sickness, or under any of those things accounted evils, these things will in the issue be for good either when he is living or after he is dead. For that man shall never be neglected by the gods, who earnestly desires to become just."

As for himself he said, "I hope I am going to good men," and to be with "wise and just gods. If what I have advanced upon the immortality of the soul be true, it is good to believe it. Anytus and Melitus may kill me, but they cannot hurt me."

While such sentiments were escaping his lips, the servant of the eleven magistrates in charge of the jail entered his apartment and informed him that the hour "for drinking the hemlock was come." Taking it with great tranquillity, with assurance of hope, with a glorious future opening to his view, he enjoined his friends not to regard his dead body, soon to be stiff and cold in death, as himself, as the friend who had so frequently instructed and conversed with them, for he would be gone, absent from the body for which he should have no further use.

These instances cited, the Magi, Homer and Socrates, representatives from remote and different periods and sections of the pagan world, are evidences from antiquity of the doctrine of immortality as then held; and also of the belief of future rewards and punishments according to the deeds of this life. While Zoroaster believed his good angel would take him to realms of light and bliss, Socrates was comforted with the hope of being carried to the regions of immortality no less glorious, "inhabited by the spirits of departed men." He was "to escape the hands of nominal judges, to appear before those who truly deserve the name, Minos and Rhadamanthus, and to become unspeakably happy in the society of Orpheus, Homer and Hæsioid. I would cheerfully suffer many a death on condition of realizing such a privilege; with what pleasure could I leave the world to hold communion with Palmenides, Ajax and others, who, like me, have had an unjust sentence pronounced against them; then would I explore the wisdom of Ulysses, Sisyphus, and that illustrious chief who led out the vast forces

of the Grecian army against the city of Troy. Nor should I be condemned to death for indulging in free inquiry."

Learned men of antiquity not only held these views, but that the departed retained in another world their mental and moral characteristics, their personal dispositions, habits and peculiarities. Men of positions and distinguishing honors here were elevated to corresponding stations there. The disembodied spirits of statesmen, chieftains, heroes and heroines, meet in that shadowy land, recognize, and converse with each other as friend with friend here below.

Of the "cold and cheerless stoics," it is said that they also held the doctrine of future life, that some of their sentiments were "hopeful inlets into a better world." Zeno, the father of the sect, speaks of the "spirits of good men" as being in "pleasant and delightful regions," after death. Thus, in that "celestial region of gods," their souls remain till the general conflagration, when they will be "absorbed in the Deity." Seneca, at a later period, and the most prominent of the stoic sect, is said to have occasionally spoken "in a clear and noble manner of the happiness of souls after death, when they are received into the place of departed souls." He regards "the last day of the present life as the birth-day of an eternal one."

Descending the stream of time, we find Cicero discoursing upon the same subject. "For my own part, I feel myself transported with ardent impatience to join the society of my two departed friends, your illustrious fathers, whose characters I greatly respect, and whose persons I sincerely loved. Nor is this my earnest desire confined to these excellent persons alone with whom I was formerly connected. I wish to visit also those celebrated worthies of whose honorable conduct I heard and read so much, or whose virtues I have commended. To this glorious assembly I am speedily advancing; and I would not be turned back in my journey, even on the assured condition that my youth, like Pelias, should be again restored.

"O glorious day! when I shall retire from this low and sordid scene, to associate with the divine assembly of departed

spirits; and not with those only whom I have just mentioned, but with my dear Cato, that best of sons and most valuable of men. It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would have performed the same office to mine. His soul, however, did not desert me, but still looked back on me in its flight to those happy mansions to which he was assured I should one day follow him. I supported myself with the consoling reflection that we could not long be separated."

How surprisingly beautiful! prophetic indeed of "life and immortality," to be "brought to light" the succeeding century. Such anticipations afforded support in trials, and consolation in bereavement, to minds of highest culture through successive ages of antiquity. These delightful delineations were but the outlines of a divine reality. They were not fancy sketches, but attempted descriptions of that which, though real, they saw but imperfectly.

Virgil and Ovid assure us that the immortality of the soul was a doctrine more or less entertained and cherished in their times. They believed in rewards and punishments in the future, and that these were eternal. The rapid and ceaseless whirl of Ixion's wheel, to which he was fastened and on which he was to be continually turned, was a significant representation of the nature of his punishment, that it was endless. The picture drawn of Tantalus, sitting "in water up to his chin, with apples hanging to his lips," yet without "power either to stoop to the one to quench his raging thirst, or to reach to the other to satisfy his craving appetite," is a striking representation of the nature of the punishment of the wicked. The gnawings of the never-dying worm are here in type. It is prophetic of perpetual sufferings.

In confirmation of this is the representation of Tityus, who is condemned "to have a vulture feed upon his liver and entrails, which still grew and increased as they were devoured." Of the impossibility of relief, or mastery of the evil preying upon him, the case of Sisyphus, as example, is to the point, "who, for his robberies, was set to roll a great stone up a steep hill, which, when it was just up at the top, suddenly fell down again,

and so renewed his labor," which became perpetual. The hopelessness of such an undertaking is seen in the instance of the "fifty daughters of Danaus," who, for the murder of as many "husbands," whom they vowed by the holy gods to love, "were condemned in hell to fill a barrel with water, punctured full of holes," letting it out as fast as put in.

The "plaintive bard of Mantua" draws many illustrations from the journey to *Æneas*, conducted by Sybil, through the shades of the departed. These representations are of friendly greeting in a "sequestered and quiet abode," where disappointed love pines and dies unrequited; where persons of eminence while on earth fill corresponding stations; where those who died by the hand of violence bear the marks of the wounds and endure the loss of limbs, with trunks still bathed in blood. Through this region, cheerless and gloomy, where none are but partially blessed, the good and heroic dead make their way to "verdant fields," and a happier sphere, where the pure in spirit all meet at last; where Anchises, long ranging Elysian fields, hails his approaching son. Of this the bard has sung:

" Meets him with open arms and falling tears,
Welcome, he said, the gods undoubted race!
O long expected to my dear embrace!"

The response is natural to life and as we ourselves hope to verify and experience in the realms of bliss, when the gone before and the following after shall be joined anew in bonds of love, never to be impaired, and of which the pagan Hesperian land is but an imperfect emblem. Well and naturally *Æneas* exclaims:

" Reach forth your hand, O parent shade, nor shun
The dear embraces of your loving son,
He said, and falling tears his face bedew;
Then thrice around his neck his arms he threw!"

Such were the sentiments, feelings, hopes and expectations of poets, statesmen, historians, orators and philosophers of antiquity; and these are representative men. The instances cited are but few of the many, of the masses even, who held the

doctrine of immortality, and who cheered their hearts in this vale of tears with its various considerations. The belief of future life was a source of consolation to bereaved and mourning friends. In the dark hour of affliction and sorrow, they comforted themselves with the reflection that the separation they were called to endure would be short, and that in a brighter sphere sundered ties would be re-united, friend be joined to friend, to be parted no more.

They regarded the departed as still living; cherished their memories with warm affection, praised their virtues and forgot their faults. In loneliness and with longings they looked forward to a brighter day, waited patiently for it, consoled their hearts as we do now, though with less assurance, with the hope of immortality. Thus the ills of life were lightened, its afflictions relieved, and the pangs of death more readily welcomed.

The doctrine of immortality is a universal belief; the hope of reunion with the departed in another world is a universal hope. It is imbedded deeply in the heart of mankind, as evinced in the sighings of the pagan world. Pressed with earthly wo, and with bosoms rent with grief, the ancients found relief in this alone.

2. This doctrine is not peculiar to antiquity, nor is it the adjunct of the civilization of any age or section of the globe. It is a doctrine held by pagan nations of the present as well as of the past. Untutored and savage nations and tribes derive comfort and inspiration from it; fortify themselves in prospect of immediate death with the hope of a speedy entrance upon a better life and brighter sphere, where all the ills of this may be escaped, and where corresponding bliss may be secured and enjoyed.

To this belief may be attributed the custom recently prevalent among several rude and heathen nations and tribes of which the Hindoo widow is a living example. In her belief of a future life, and in longings for its bliss, "she would hasten to the society of him she loves, she would meet him in the spacious halls of Brahma, to spend happier days than were realized on earth." Thus, friends of the departed, wife or kindred, near and dear, are buried alive in the grave with the dead, or thrown

upon the "funeral pile," to mingle their ashes with those of husband or loved one, that they may go to the other world and dwell with them.

We are informed on good authority that a similar practice once prevailed among the Danes; also, that this custom is prevalent in Japan, Macassar, China, India, and other places in the old world.

In Guinea it is the custom, on the death of the king to slay large numbers and throw their reeking bodies into the grave with him, that ruler and subjects may dwell together in another world. In 1710, we are informed that an aged Morava prince died on the coast of the Coromandel, the husband of forty-seven wives, all of whom "were buried with the corpse." A custom akin to this prevailed among the "lower orders" of antiquity, to some extent, and from the same principle and desire. On the death of their friends, with hearts rent with grief, and, in the hope and belief of future life, many "committed suicide in order the sooner to be with them upon immortal shores." With this custom in view, Socrates is reported as asking, "Are there not numbers who, upon the death of their lovers, wives and children, have chosen of their own accord to enter Hades, induced by the hope of seeing there those they loved, and of living with them again?"

To the same effect the customs of various Indian tribes may be cited. In the earlier history of the country, it was the custom, on the death of their chief, for his principal servants, men and women, to take their own lives, that they might attend him in another world. Surviving friends, "buried with them," in the same grave, "maize and other provisions for their subsistence."

Among the more northern tribes of American Indians, a similar practice formerly prevailed. The burial of the Indian's dog, pipe, blanket, bow and arrow, with him in the grave, was in keeping with it, and in evidence of their belief of future life. They believed that "beyond the most distant mountain of their country, there is a wide river; beyond that river a great country; and on the other side of that country a world of water, and that a thousand buffaloes, and ten thousand deer, graze on

the hills, or ruminates in the valleys. When they (the Indians) die, they are persuaded that the Great Spirit will conduct them to this land of souls."

This is fanciful, a vague speculation; but it is natural to their uncultivated and unenlightened minds; yet, it is the prophecy of an existing truth, it is the language of the natural heart. Happiness is universally desired and sought. Like the nations of antiquity, the Indians, not possessing it here, looked for it in the future. In their minds, as in others, immortality and happiness are inseparable. In their unenlightened state, it is natural that they should form to themselves an imaginary world of bliss, some green island, floating upon the broad expanse of peaceful waters, basking beneath crystal skies, far away from these cold and stormy seas. That is the dwelling-place of the Great Spirit, the home of the blest, to which they are conducted through the gateway of death. Well did Pope say:

"Even the poor Indian, whose untutored mind
Sees God in clouds, or hears him in the wind,
Whose soul proud science never taught to stray
Far as the solar walk or milky way,—
Yet simple nature to his hope has given,
Behind the cloud-capped hill, an humble heaven;

"Some safer world, in depths of wood embraced,
Some happier island in the watery waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold,—
And thinks, admitted to yon equal sky,
His faithful dog shall bear him company."

The Brazilians hold the doctrine of future life, and on the death of friends, are accustomed, even amid their lamentations, to console themselves "in the confident expectation of seeing them again in the unknown regions beyond the mountains which skirt the horizon, and there to renew the pleasures of the chase, the dance and song." Like their more northern kindred, ranging the forests, they send their thoughts beyond the dreary wastes of time, where all is delightful and happy.

The aborigines of the islands of the Pacific may be cited in

further evidence. Those of the Society believe, not only in a conscious existence in the future, but that its felicity will be of various degrees, according to the manner of this life. Natives of the Friendly hold that the soul is immortal, and at death is transferred in a swift-sailing canoe to a far-off country, where it has a blissful and eternal home. Those of the Pelew not only hold the belief of future life, but the doctrine of rewards and punishments, which are administered by one supreme Being, in whose existence and wisdom they believe with equal confidence. Natives of New Zealand believe that on the third day after death, "the soul is wafted by gentle breezes beyond the clouds," where rewards and punishments are administered, the souls of one class are "doomed to perpetual fire," others "ascend to the habitations of the gods."

The most prominent feature of the religion of the Kalmuc Tartars is that of future existence. Their pictures of the abodes of the wicked in another world are frightful. But those of the good are beautiful, and who at once move to a heaven of perfect peace, and engage in delightful service.

The tribes of Northern Tartary entertain similar views. The Burmans believe in the transmutation of souls to other forms and modes of existence; and that in the future the incurably bad will be sentenced to eternal punishment, and the good rewarded with everlasting felicity. The Mahomedan tribes and nations hold and cherish a similar belief: that dying is translation to Paradise, to enjoy unmingled felicity with Mahomet. The natives of Japan hold the doctrine of immortality and of rewards and punishments, and that these are according to the doings of this life. With the Javanese, dying is but an introduction to a world of bliss. •

Judging from what is known of the inhabitants of Africa, the immortality of the soul is a doctrine universally entertained. A learned man, who had travelled extensively in the western part of that country, and who had made himself acquainted with the religious views of several with whom he met in that section, informed Addison, as it appears from the *Spectator*, that they entertained "notions of heaven and of a future state of happiness," and that everything desired will be fur-

nished. They are represented as saying: "We find our souls are of such a nature that they require variety, and are not capable of being always delighted with the same objects. The Supreme Being, therefore, in compliance with this, will raise up, from time to time, every gratification which it is in human nature to be pleased with. If we wish to be in groves or bowers, among running streams or waterfalls, we shall immediately find ourselves in the midst of such scenes. If we would be entertained with music and the melody of sounds, the concert arises upon our wish, and the whole region is filled with harmony. In short, every desire will be followed by fruition." Such are their views of the future.

According to Park, the tribes in the interior believe in one Supreme Being, "and in a future life, in rewards and punishments after death." The belief in a future life is entertained by the tribes in the north and east of the country.

The Negro is a religious man. Immortality is a theme that occupies his thoughts in common with all races. It inspires his heart with hope, pours consolation into his "wo-pressed" bosom. At home, or torn from his native country, or reared in this for market, doomed before conception, sold or mortgaged before birth, fettered with chains in hopeless captivity, with nothing in this world but tribulation before him, he turns his darkened mind and crushed heart to another world and a better life therein.

His drooping spirits are cheered, his sorrows are mitigated, his bitter cup heavy with dregs, is sweetened, his tears are abated, his anguish assuaged in the belief and expectation of immortality in a world beyond whips and chains, beyond the auction block, separations and farewells of loved and loving friends, whose sin is that of color. To his mind, far beyond the stars, is a home of rest, of love and bliss, a scene of rapturous song, where, with loved ones, he shall dwell unmolested, and where, as said in regard to the Indian:

"No fiends torment, no Christians thirst for gold!"

Or, as well expressed by another:

" 'Tis but to die, and then to weep no more,
 Then will he wake on Congo's distant shore
 Beneath his plantain's ancient shade renew
 The simple transport that with freedom flew ;
 Catch the cool breeze that murky evening blows,
 And quaff the palm's rich nectar as it flows ;
 The oral tale of older times rehearse,
 And chant the rude traditionary verse,
 With those, the loved companions of his youth
 When life was a luxury, and friendship truth."

These are the "earnest expectations of the creature in waiting for the fuller "manifestation" of this great truth, immortality, seen only "through a glass darkly." The superstitions and false theories which the majority of mankind hold in connection with it are not necessary appendages, but are excrescences, the offshoots of ignorance. But the idea of immortality itself seems inherent, and, in one sense, according to a law of nature, the same as the conception and belief of a supreme, creative, and overruling power. This belief is universal; and, seemingly, from the constitution of the mind. True, neither reason nor wisdom is sufficient to find out God to perfection, but by an unbiassed mind, by the masses, in the state of nature, an original, intelligent, infinite, supreme Being or power, called by whatever name, is conceived, inferred and accepted. Surrounding existences, seen and known to be real, as also transpiring and successive events are accounted for only as this is admitted. The belief in such a being is accepted as a necessity, arising from the reflective and reasoning powers of the human mind.

On grounds of a similar nature, the idea of immortality is conceived and entertained by the masses of all ages and climes. The moral attributes of the mind, as well as its reasoning, together with the promptings of the heart, almost invariably lead to this belief. Here, then, from nature, we find the two most fundamental doctrines of religion entertained and universally acknowledged.

In view of the diversity and conflict of individual theories upon this subject, a learned author remarks: "To whatever

cause this universal belief of future existence is to be traced, whether to a universal tradition derived from the first parents of the human race, to an innate sentiment originally impressed on the soul of man; to a divine revelation disseminated and handed down from one generation to another, or to the deductions of human reason, it forms a strong presumption and a powerful argument in favor of the position we are endeavoring to support. If it be traced back to the original progenitors of mankind, it must be regarded as one of those truths which are recognized by man in a state of innocence, when his affections were pure and his understanding fortified against delusion and error. If it be a sentiment originally impressed upon the human soul by the hand of the Creator, we do violence to the law of nature, when we disregard its instructions, or attempt to resist the force of its evidence. If it ought to be considered as originally derived from revelation, then it is corroborative of the truth of the sacred records in which life and immortality are clearly exhibited. And, if it be regarded as one of the deductions of natural reason, we are left without excuse, if we attempt to obscure its evidence, or overlook the important consequences which it involves."

But it nowhere appears that any of the nations or tribes referred to in the foregoing had any revelation of this kind, or that they derived the idea of immortality from any that did. The nature of the case, the circumstances and isolated locations of these nations, and all we know concerning them, render the supposition highly improbable, if not morally impossible.

If, as claimed, the universal belief in the existence of one Supreme Being is to be regarded as a strong argument in support of the reality, so, then, should the universal belief in future existence and the immortality of the soul be considered in the same light, equally presumptive, equally conclusive.

3. **NATURAL DESIRE.** This is universal in respect to the subject before us. These warm outgushings of the heart, spontaneous and involuntary inquiries and utterances, coming up in deep undertones and with heavy sighings, are significant voices of the pagan world; and all in evidence of an underlying, fundamental principle of nature. They are the reachings forth

from behind the curtain, of the Syrophenicean hand to catch the crumbs, falling from the hand of an all-wise and beneficent Father, being stretched out to feed the children of the kingdom, now eating from his richly-spread table. Crumbs though they were and be to the pagans, fragments which, in dropping, take on an earthly mixture, they have strengthened many fainting hearts, cheered as many desponding spirits, otherwise overwhelmed in sorrow, wiped tears from as many cheeks, and lighted up a hopeful prospect beyond the dark mountains of time.

These voices from the heathen are but the utterances of nature, "proclaiming in loud and joyous accents the destiny of her children." It is the language of the heart, answering its own inquiries, and satisfying, as best it can, its glowing desires for immortality, prophesying to itself that though a man die he shall live again; and to the pure in heart, that "if we meet no more on earth, we will meet in heaven." This, though the language of a dying Sabbath school child to weeping friends about her, is that of the good of all ages and all climes. It is the natural expression of a hope, though formerly beclouded, that now "maketh not ashamed." It has ever inspired the hearts of poets, orators and statesmen, philosophers and moralists, leading them to brave perils and meet death undismayed. And these are but representative men. In their expressed hopes, their breathings of warm affection and joyous anticipations, they give utterance to a natural and universal desire. And can this be the "herald of a lie?" Is it probable? is it possible? Rather, be it the prophecy of a truth; though but dimly discovered, yet, warmly embraced; a prophecy fulfilled when "life and immortality" were "brought to light through the gospel."

This natural desire is like the love of life here. There is a principle implanted decply in the universal heart that renders mankind tenacious of life, and sensitive to everything that threatens it. When in danger, what will man not give for his life? He loves life, it is sweet, though full of trouble. He accepts its ills, on condition of its preservation. Such a love of life is as natural as life itself, and is in keeping with a law of his nature.

So also is the desire to live hereafter. And what is that desire but a prophecy of its continuance? Is it not, to say the least, a strong presumption that it will? Is it not an expression of an immortal principle within him, a declaration of a truth founded upon nature and impressed deeply upon his soul? It is a reflection upon the Creator to suppose that he would have implanted such a desire in the human heart, filling it with such unutterable longings, unless it was to be gratified. All other natural wants are provided for, and why not this?

Immortality is a necessity of his nature. That alone can satisfy the desires it awakens. Without it, life here is an enigma. It is as aimless and useless as it is brief. It is too short to answer any practical purposes, unless followed by life in the future. Man is ever restless, ever reaching forward, ever expecting something a little in the distance before him, unreached and unpossessed. New objects, new acquirements, something prospective lure him onward. Happiness is ever before him. Man, here, "never is, but always to be blest." This happiness consists in the gratification of that which in this life is impossible, in what the world is incompetent to do. His mental and religious constitution requires successive acquisitions, constant and protracted activity, something possible to be gained beyond the present. Without immortality, the stores of knowledge and wisdom possessed here, and his eagerness for more, a desire never satisfied in this life, are of little practical value, afford little compensation for the labor requisite to possession, and the desire preys upon him to no good purpose.

Is such an experience in vain? For what was life intended? For what were such desires implanted within us? Have they not a meaning? are they not to be gratified? The moral attributes of the Creator forbid their denial. His goodness precludes the possibility that the creature in "earnest expectation" should be tantalized in vain with this natural desire for immortality. It is, in itself, presumptive evidence, to say the least, in support of the doctrine of future life. It may not rise to a certainty, but unless immortality is a certainty, this life is inexplicable.

Mankind expect to live hereafter; they desire to leave a

good name behind them; to be remembered by a generous and appreciative posterity. This desire, in many cases, deters from evil and excites to worthy deeds. It often exerts a controlling influence through life, and, as taught by reason and universally believed, affects character and destiny hereafter. It is not altogether for the present that men seek honor and fame—they have respect to the future; poets, historians, orators, statesmen, chieftains, the virtuous and good, are, more or less, solicitous that their reputation should survive this transient life, that their deeds of daring and of sacrifice, resulting in grand and glorious achievements in this world, should be remembered when they are gone.

To perpetuate the remembrance of these things, they rear monuments of stone, chisel their names in the rock, engrave their history upon stately columns, to be read and praised by coming generations. Now, why all this? Is it not an evidence of their desire for immortality, their belief that they shall live hereafter? And in that life they feel that they are to possess the same faculties and have the same respect to reputation as here. If they are not to be immortal, why should they be desirous to perpetuate their memory, or be solicitous in regard to reputation? Life is so transient, its glory so evanescent, that reputation, statues and marble columns are slight considerations, destitute of meaning or force, only as man is to live again. Otherwise, in a comparative sense, he would be as indifferent to his own acts, and to what is said or thought of him, as the lower orders of animal life.

4. The dread of annihilation is in evidence. As mankind love life and desire to live and become immortal, so they repel the idea of ceasing to be. They recoil at such a thought; it makes them shudder. There are but comparatively few exceptions to this; and these are in the choice of a lesser evil, rather than accept a greater. Conscious activity, in the majority of cases, is preferable to annihilation, though that consciousness be as unpropitious of future good as destitute of present.

5. The general expectation of rewards by the virtuous and good is in point. The universal belief is that this world is not

the place of complete reward. Virtue and vice are not so distinctively dealt with as justice seems to require. This life, with all its appurtenances, appears to be preliminary, partaking of the nature of probation, leaving its approval or disapproval for a future consideration. It is to another world that mankind look for the declaration of one or the other, and for the administration of justice, whether it be the reward of virtue or punishment of vice.

Would an all-wise and benevolent Being have allowed the virtuous to entertain this belief and expectation of future good unless he had it in reserve for them? But of what avail would this be, only as they are to live in another world? The moral attributes of God preclude the possibility of deception or cheat, or any trifling with their inborn and virtuous desires and hopes.

The principle implanted in their hearts assures, to some extent at least, of future reward, as well as excites the belief of future existence. If the hope or the belief prove abortive, is not a moral wrong being done them in their natural susceptibility to entertain them? Is it not violence, even, to their feelings and virtuous aspirations? It is hardly creditable to the infinitely wise and benevolent God, to think he would lay the foundation of such belief and expectation, in the very nature of things, or suffer his own offspring constitutionally to believe and adopt a lie instead of a truth, and cherish it with affection. Is it not more in agreement with his other manifestations to consider this "earnest expectation of the creature" as the prophecy of reality? Otherwise, how account for these innate desires, these heartfelt wants, this looking forward with such longings of soul, all unaccountable, unless a boundless future is before us, a conscious and intelligent and fruitive immortality? "The whole creation groaneth and travaileth in" vain unless this be true.

6. A consciousness of demerit on the part of the wicked, and their fearful expectation of retribution, may be cited to the same effect. There is a principle implanted in the soul that condemns and forewarns of future punishment. The conscience, as well as the judgment, acknowledges the inequalities of recompense to virtue and vice in this world; that justice is

but partially administered; that often the good are subjected to tribulation, while the wicked are prosperous and revel in worldly pleasure. What there is of punishment is partial, preliminary and prospective; the court, trial, decision and penalty are felt to be in the future.

The wicked fear and feel that retribution awaits them, as an inevitable consequence of this life, and tremblingly they shrink from it; and thus acknowledge their expectation of "a just recompense of reward." There is significancy in their "fearful looking forward." This, in itself, is a presumption of future life, and also indicative of the results of this. The remorse of conscience, sometimes experienced before the dark frontier is passed, is felt to be but a slight installment in pledge of a fearful aggregate beyond. But this can be experienced only as man is immortal. Otherwise, he is deceived and compelled from nature to believe and fear a lie.

7. *Faculties.* Those of the understanding and of the heart, seem too capacious, not only for this world, to satisfy in the enjoyment of what it possesses, but to be employed and expended wholly in the world and in worldly things. This world is too narrow to give full scope and free exercise to all our faculties. They seem intended for use, for development corresponding with their nature, made for higher and nobler purposes than are possible here. They are comparatively useless, only as they have opportunity of expansion. But here this is impracticable. The germs they contain, the noble and godlike deeds of which they are capable, are to die in embryo, and are of little consequence, if they were intended only for this life. Our exaltation above the brute orders, on account of our faculties, capable of wonderful and glorious developments, as appears from their nature and the slight exhibitions they are allowed to make of themselves here, proves a farce, life a failure, or, at most, possesses little importance. The little we are capable of doing or of enjoying in this world, is hardly worth the trouble or thought of our creation, and hardly justifies the expenditure of wisdom in our mechanical structure or the rich endowment of such powers, all of which are contradictory, enigmatical, a wasteful outlay, so far as we are able to judge, only as we are

intended for immortality, and are destined, in another world, free from the impediments of this, to ampler developments. Any other consideration contravenes the wisdom and benevolence of the Creator.

Everything else of which we possess any knowledge appears to answer some definite purpose; means appear proportioned to ends; there is a correspondence between cause and effect; one is adapted to the other, and one explains the other. But how shall we interpret the intellectual and moral faculties we possess, if they are limited to this life? What was the object of these endowments? why such munificence? Far less would have answered, if we are but animals, and only such we are, if confined to this world and to terminate with it. Of all creatures we are the most miserable, the most enigmatical, if time bounds our existence, as intellectual and moral beings. The boundless future, of which we feel conscious, of which our natural endowments give assurance, is a universal and sublime illusion, a cheat imposed upon us by our Creator, through the faculties he has given us. We are made without purpose or adaptation, only as mere animals; our existence comprehends nothing more; the powers we possess subserve no better purpose than mere instinct or inclination, if this world is our only sphere of action. The works of the Creator, by which we are surrounded, and all the phenomena of nature, both of matter and mind, the displays of Divine attributes in all these, and our tendency to acknowledge and adore the author, are all to little purpose to us, and reflect little praise to the Creator. To little effect are these exhibitions, so well and naturally calculated to call forth our admiration, if the emotions they awaken are to terminate in the grave. For other purposes, independently of our beholding and praising these manifestations of the Creator, were they intended, and God was not, nor is not, to be praised in his works by man more than by beast.

8. *Philosophical View.* The faculties with which man is endowed, lead him to reflection and argument; and he comes at last to some definite conclusion. This is sometimes termed philosophy. It admits the soul to be an immaterial, spiritual exist-

tence. From its simple, uncompounded nature, it is incapable of dissolution. It exists independently of matter, and therefore is not subject to its laws. Being a spiritual essence, it is intangible to warring elements, and therefore is indestructible. From its very nature it is destined to be perpetual. It possesses a principle that neither time nor change can affect. Its "uninterrupted continuance" is a necessity, its consciousness, its activity, its power of endurance, its capacities and susceptibilities, are certainties, conclusive from its constitution. These are inseparable and indestructible attributes.

If conscious here of existence, as we know we are, from necessity, we shall be conscious of prolonged existence into another world; and these attributes must inhere to us so long as we exist, and to cease is impossible from our spiritual natures. This is affirmed on the ground that neither time nor change, nor any finite cause, can affect its existence, either to abbreviate or prolong. He alone who called the soul into existence can destroy it. The supposition that he will, or can, consistently with himself, is not admissible. He must, from before its creation, have desired and purposed to destroy it, or he must have changed his original design, and, instead of giving it a perpetual existence, opportunity for complete development, and to praise and adore its Maker, as seen in his works and government, has at last concluded to annihilate it.

The idea of change of purpose is inadmissible, for otherwise the Creator is subject to circumstances, is fitful and imperfect, doing at one time differently from what he had purposed at another, and failing, also, to do as he had at first designed. And no good reason can be assigned why he should desire and secure the destruction of a soul, after having desired, designed and created it; and not one soul merely, but millions, and for numberless generations, each passing off and into non-existence as fast as created, giving no adequate opportunity for development or achievement, either for itself or its Creator.

If the soul is in the image of God, or partakes of his spiritual nature, its destruction is violence to himself, which cannot be admitted as possible. That we have a spiritual and moral nature, have a longing for immortality similar to his, pure, holy,

and happy, admits of no doubt. And it is equally true that we possess faculties which adapt us to immortality. Why, then, should we cease to exist within a day, or a few years at most, after we begin? What should we say of a prince who, in the display of his means and predilections, should, for an indefinite series of years, rear marble palaces of the greatest magnificence, and furnish them with still greater munificence, and thus repeat his work continuously through life, and as soon as completed, and before being employed to any practical purpose, should demolish them, constantly expending the strength and wealth of his province without any tangible returns. We should declare him void of judgment, destitute of reason or wisdom, a fit subject for a lunatic asylum. But what else than this is the constant creation of souls, endowing them with powers capable of comprehending and accomplishing more than belongs to this world, and yet, before affording opportunity for maturity or development, destroy them, bounding their existence within the narrow limits of time?

To the unbiased mind, to true philosophy, this life is probationary, disciplinary in its nature and design; contemplative of its prolongation into another world, of rewards and punishments in that for deeds done in this. It accepts this as a necessity, from what we know of ourselves and of God's moral government, the perfect administration of which requires other conditions than exist here, but in an immortal state will be equal, and where the disorders and confusions of this will be rectified, and everything adjusted according to infinite wisdom and goodness.

A denial of God's existence is no greater absurdity than that we are adapted for and destined to immortality. To annihilate the soul seems an impossibility, even with God. His moral government and his attributes forbid it. The glory of the Creator, as well as the development of the creature, demand and assure its immortality. In no other way can God be admired to any purpose by his creatures; on no other condition can our powers be tested and made productive of lasting good. Eternity, and not time, is the sphere for mature action, for perfection, for wise and noble ends; and God could devise nothing

short of this. In this world he veils himself, and therefore we cannot admire and glorify him as if he were fully revealed, as we suppose he will be to all his intelligent creatures in another world. From these considerations, from necessity, arising from the nature of things, man must be immortal, he must, in the world to come, "flourish in immortal youth."

Finally. *Analogy.* Nature is a volume of instruction. Matter is constantly undergoing changes, passing from one form and mode of existence to another. The seed planted in the ground becomes a tree; minerals are changed by natural laws to vegetables; these, in turn, are dissolved, and their elements seek other combinations, and thus the process goes on, and from lower to higher order and more beautiful form. Decay and death in the vegetable world occasion successive developments. Nature, through its mutations, appears in varied and numberless aspects; she is perpetually renewing herself, the seared leaf is succeeded by the green, the bareness of autumn by the verdure of spring.

Animal life is also subjected to progressive changes; the grade is upward, from infancy to maturity. The grub bursts forth from the egg of an insect; the egg contains all the elements essential to a perfect creature of its kind; its first form of animated life is that of a crawling worm, "furnished with several pairs of feet," suited to that mode of existence. The embryo of a higher life is "inclosed within a muscular envelop, which is thrown off" at a later stage of development. The worm becomes a nymph, or enters a chrysalis state, and for awhile is inactive and seemingly inanimate. From this self-made tomb emerges the butterfly, with faculties of a higher order, adapting it to a higher life, clad in beautiful attire, and, on expanding wings, mounts upward to a more glorious future. The mag or beetle bug, burrowing in the earth, deposits an egg, from which comes forth a grub. This passes through several changes, casts off and renews its skin several times, till finally it emerges from that form of existence and rises on unfolding wings to a higher life.

These are representative cases, illustrative of a more important fact. During these physical changes, the life principle is

continuous, holds on and over from one form and mode of being to another succeeding. Nothing is lost in the change, one form and condition of matter are adapted and subservient to the next higher. The cast-off encasements become resolved into other substances, or mixed with the earth, ready for other uses when required. Nothing is annihilated in all these changes. Nor is there any change. Combinations are dissolved, elements are released from particular relations, but only released, they are not destroyed, but are left free for other combinations. The falling leaf affords nourishment to the tree that bears it. The debris from the mountain is not a waste, but only a removal of matter; it exists still in the valleys. So it is in all the changes and transformations of nature; nothing is lost but the form and the conditions; matter remains.

We also are the subjects of physical changes. The grub, in this respect, is our type. We are of the earth, earthy. Our bodies for awhile are in embryo, the fetus is developed in the infant; childhood, youth, manhood, maturity and old age succeed, and finally death. During this progressive period, we are still the same in kind as at first, having the same principle of animal life as the senseless grub; and additional, the same consciousness of existence, the same intellectual and moral faculties, all of which, holding on and over from one change to another, continuing us the same spiritual beings after these changes as before.

By degrees and unconsciously to ourselves we are undergoing these physical changes, constantly putting off effete matter and taking on new, till, at the end of every seven years, our bodies are completely renewed; and thus the process goes on through life, the last and most radical change being death. But through all the changes preceding the last, we are insensible to them, are unconscious of losing or acquiring the least particle of matter, yet this change is real. Our consciousness remains the same, and the soul lives on in the same manner, possessed of the same faculties, powers, capacities and desires, continuing its vital, controlling principle through the whole series up to the last; and this in accordance with a law of nature.

If, then, we live through these several and minor changes, are conscious we are the same beings, carried forward by them, suffering no perceptible emotions in passing from one to the other, shall we not continue to live, and to be the same conscious beings, when, by one change, the whole body shall be cast off at once, as at death? The matter composing our bodies, and passing from us by degrees, and completely every seven years, is effete and unfit for service, incapable of being employed by the soul for any practical purpose. By a physical law it is thrown off as fast as it becomes useless, and new is taken on. Our natures contain the elements of power and the conditions for such changes and in a manner not to affect the existence of the soul, which, though now in embryo, possesses the rudiments of perpetual expansion.

In death the same thing is done at once. The body, from disease, accident, or wearing out, or other considerations of like nature, becomes disqualified for the employment of the soul, and is dissolved; its condition is changed, and the relations existing between it and the soul, the conditions on which the soul occupied and controlled it become obsolete. As the encasement hitherto confining it is thrown off, or the body is crushed and destroyed, the soul flees from it, seeks another mode of existence and other conditions of development. The tenant goes into decay, the dwelling comes to nought, but the tenant is safe, he still lives.

ART. II.—THE SPIRITUALITY AND VOLUNTARIYISM OF THE NEW TESTAMENT CHURCHES.*

The New Testament churches were not creations of human policy and legislation, but of Divine grace. They were neither called into being, nor organized, by acts of Parliament, but owed their existence and constitution to the King of kings, and Lord of lords. On him alone they depended for their vitality and force. To this aspect of their character in its various phases we invite attention in this article.

1. *The spiritual life of the first churches was derived from Christ, and sustained by him.* They were composed of men who had believed in the name of Jesus, and had received from him the power to become the sons of God. As the spiritual life of *each*, so the vitality of the *whole* assembly was dependent upon the grace of Christ. Their Lord had taught them this memorable truth, "*Because I live, ye shall live also.*" (John 14: 19.) The life of those early communities "was hid" with Christ in God." (Col. 3: 3.) They had not received their new birth from a mere ceremony. They were not indebted to the *opus operatum* of a state-paid priest for their religion. "They were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 13.) They were born from above. (*ἀνωθεν* John 3: 3.) They were taught to trust in the merits and mediation of the one High Priest of their profession (Heb. 3: 1) for acceptance in God's sight. In the matter of their justification, Christ Jesus was to them "all in all." (Rom. 5: 1, 2.) They were able to rejoice in their acceptance by the great Teacher of hearts, because the blood of

* The perusal of this article will give the reader a very correct notion of the line of argument which our denominational fathers were wont to pursue when resisting the payment of tithes, under legal compulsion, to the support of "the standing order." For this reason, and for the reason that it gives us a view of what our Dissenting brethren in Great Britain have still to contend with, the article is worthy of a careful perusal, though at first sight it might seem to be out of place in our pages.—[Ed.]

Jesus Christ had cleansed them from all sin, (1 John 1 : 7) and his worthiness had invested them with a faultless righteousness. (2 Cor. 5 : 21.) Their justification was not the effect of a magical rite, but of a cordial, intelligent reliance upon the vicarious "obedience of Christ unto death." They were "justified by his blood (Rom. 5 : 9); "freely, and by God's grace, through the redemption that was in Christ Jesus" (Rom. 3 : 24), "by whom they had received the atonement." (Rom. 5 : 11.) Their *dogmatic* theology was comprehended in one verse, "Neither is there salvation in any other (than Christ), for there is no other name under heaven given among men whereby we must be saved." (Acts 4 : 12.) They were taught that in the Saviour "dwelt all the fulness of the Godhead bodily" (Col. 2 : 9); that "He was full of grace and truth" (John 1 : 14); that, in short, "it had pleased the Father that ALL fulness should dwell in him. (Col. 1 : 19.)

From this unfailing treasury they were daily supplied. They could say, "Of his fulness have all we received, even grace upon grace." (John 1 : 16.) "We are complete in him" (Col. 2 : 10), for "by one offering he hath perfected forever them who are sanctified." (Heb. 10 : 14.) Judicial life, or acceptance in the eye of Divine law, and spiritual life, or the renovation of the moral nature, were both alike received from the Son of God; the former being the result of his meritorious obedience unto death, and the latter being the fruit of the renewing of the Holy Ghost.

The *experimental* theology of the first churches was expressed in these words, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2 : 20.

And as the divine life in the first churches was derived from Christ, so it was *sustained* by him. In that wonderful burst of triumphant exultation contained in Rom. 8 : 31—39, the apostle ascribes the perpetuation of the believer's spiritual vitality to the fact that nothing can separate him from the love of Christ. The Master himself had taught them this great truth, "As the branch cannot bear fruit of itself, except it

abide in the vine; no more can ye, except ye abide in me. For without me ye can do nothing. (John 15: 4, 5.) And the apostle of the Gentiles had thus put the affirmative of his Lord's testimony, "I can do all things through Christ who strengtheneth me." (Phil. 4: 13.) Nothing without Christ, but everything through Christ! Such was the faith of the apostolic churches. This was the secret of their strength, and the pledge of their perpetuity. "I say unto thee thou art Peter, (*Πετρος masculine*) and upon this rock (*πετρα feminine*, which thou hast just confessed) I will build my church, and the gates of Hades shall not prevail against it." (Matt. 16: 18.)* While there is life in the Head, there shall be life in the members: "Because He lives, they shall live also." (John 14: 19.)

The primitive churches depended not for their existence upon the will of princes or emperors. No regal edicts called them into being. No mandates of earthly governments fixed their constitution, or preserved them from extinction. They were not the offspring of political revolutions, or royal caprice, or acts of Parliament. They sprang into existence by the power of the Son of God, the Head of the new creation. Their life was his gracious gift, and on him they depended for the perpetuation of this sovereign blessing. Each Christian community could say, "By the grace of God I am what I am." (1 Cor. 15: 10.) But how different the history of the English state church! THAT institution must say, By the will of Henry the Eighth, the wife murderer, and Edward the Sixth, the good and gentle, and Queen Elizabeth, the despotic swearing Tudor, and

* In the use which Popish theologians make of this passage, we have an illustration of their unscrupulousness. They must be aware of the change of gender in the words employed. PETER is expressed by a masculine noun Πετρος; but "THE ROCK" on which the church is to be built is described by another word, *in another gender*, the feminine πετρα, thus clearly proving that Peter is not the foundation on which the church rests, but the rock (Christ Jesus) which he had so nobly confessed. There are no "various readings" to help these Jesuitical divines out of this scrape. In all the manuscripts, the two different words, Πετρος and πετρα, frown upon their perversion of God's truth. We have often wondered that no ingenious Papist has ever tried to find the Virgin Mary in this *feminine πετρα*.

James the First, the coward and the buffoon, and last, and worst of all, Charles the Second, the Nell Gwynn Defender of the Faith; and by the will of Royal Commissions, and committees of Divines and Members of the Council, and majorities of six in the House of Commons, I am what I am!

Our evangelical congregational churches, like the early Christian communities, are dependent for their existence upon the grace of our Lord Jesus Christ. They are composed of persons who give credible evidence of having been made alive unto God by the Holy Spirit. As their members fall by death, they can only look to the mercy of their Lord for fresh converts to take the place of those who have been gathered to their rest. Should their Head in heaven utterly withhold his converting power, they would inevitably, in a few years, die out. Their continued being and efficiency are only secured by the faithful word, which says, "As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in their mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." (Isa. 59: 21.) "A seed shall serve him; it shall be accounted to the Lord for a generation." (Ps. 22: 30.)

This entire dependence of our churches upon the grace of the Most High, for their being and perpetuation, may seem, in the eyes of worldly politicians, to be an element of weakness, but it is in fact *the secret of their strength*, and the demonstration that they are the scriptural successors of the apostolic churches.

2. *The New Testament churches owned no lawgiver or Head but Christ.* One of the memorable sayings of the Lord in the days of his flesh, which inspiration has saved from oblivion, is the following: "Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren, and call no man your father upon the earth; for one is your Father, who is in heaven. Neither be ye called masters, for one is your Master, even Christ." (Matt. 23: 8—10.) And in harmony with this dictum is the language of the greatest of the apostles, "To us there is but—one Lord Jesus Christ, by whom are all things,

and we by him." (1 Cor. 8: 6.) The New Testament churches acknowledged only one Head, who was over all things to his body, the church. Eph. 1: 22, 23; Eph. 4: 15; Col. 1: 18. As their life was derived from him, and was sustained by him, so all its movements were regulated by his laws. It was reasonable that he who was the author of the new creation should be its sovereign Ruler.

And this office no one can *share* with Christ Jesus. From its very nature it is incommunicable. Who *can* be head of the church besides our Lord? Is the sovereign of the British realms *competent* to sustain so tremendous a load? Episcopalians may soften down the meaning of the title, "Head of the Church," as applied to our beloved Queen; (whom may God long spare and abundantly bless,) but the ascription of this honor, *in any sense*, to any but our Immanuel, is an act of spiritual treason. If the title, as applied to a mere creature, means anything, it means too much; and if it means nothing at all, why employ it? A body with two heads would be a physical monstrosity, and a church with two heads is a spiritual absurdity. The very fact, that pious evangelical churchmen are so anxious to explain away the title as ascribed to the sovereign of this country, is the best possible evidence that they are conscious of the impiety involved in its application in the sense in which it is ordinarily understood, to any but the Saviour himself.

No potentate, secular or spiritual, and no council or Parliament, have power to make or establish laws for the government of the churches. This authority is possessed solely by Christ Jesus, acting either in his own person or by the ministry of his inspired delegates, the apostles. The Son of Man is head over all things; over all institutions, ordinances, and influences, to the church, which is his body. (Eph. 1: 22, 23.) He is seated as king, on the holy hill, Zion. He still walketh in the midst of the golden candlesticks, and holdeth in his right hand the ministerial stars of the ecclesiastical firmament, (Rev. 2: 1,) fixing their sphere, and maintaining the steadfastness of their lustre. The power that he exercises is perfectly unique. The government is on his shoulders, and on no others. (Isa. 9: 6, 7. He

hath the key of David, (the symbol of regal authority.) He openeth and no man shutteth, and shutteth, and no man openeth. (Rev. 3: 7.) Neither kings, nor Parliaments, nor councils, nor convocations, nor assemblies, nor conferences, have any right to share with Jesus his *legislative authority* in the churches. The making of laws for the household of faith is a prerogative vested solely in Him who is the head of that household.

Each church has power to conduct its own affairs, without the interference of any external authority. But in the management of its discipline, every Christian community must be content simply to administer the laws which the Redeemer and his divinely authorized apostles have ordained. The churches are merely to enforce faithfully and impartially the enactments of their Master. *Their authority is not legislative, but executive.* They are commanded to call no man Lord, but Christ, the God-man. (Matt. 23: 8—12.) They are to believe the doctrines which he has taught them, to observe the ordinances which he has instituted, to maintain the high spiritual morality which he has inculcated, and to copy the sublime illustration of that morality which he has given in his own spotless life. The test to which all teaching should be subjected is contained in the question, "Nevertheless, what saith the Scripture?" (Gal. 4: 30.) When pretenders to the authority of the Son of God would lord it over our faith, we are to reply, "To the law and to the testimony, if ye speak not according to this word, it is because there is no light in you." (Isa. 8: 20.) Neither the arrogance nor the denunciations of priestism, should deter us from a calm and persistent imitation of the manly and devout Bereans, who "searched the Scriptures daily, whether these things were so." (Acts 17: 11.) Amid the pealing thunders of persecution, we are in simple obedience to the Master's will to "search the Scriptures." (John 5: 39.) In common with the first churches, we may bow to no authority but that of "JESUS CHRIST OUR LORD, BOTH THEIRS AND OURS." (1 Cor. 1: 2.) To those who "teach for doctrines the commandments of men, (Matt. 15: 9,) or seek to deprive the churches of their freedom in matters which Christ and his apostles have left things indifferent, (2

Col. 2: 16—23,) we are to give place by subjection, no, not for an hour. Even apostles were limited in their functions by their Lord himself *within this circle*, "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 20.) In *their* legislation they were careful to obey this injunction. The apostle of the Gentiles frequently affirms that his decisions were authoritative simply because his Master had inspired them. "The things that I write unto you are the commandments of the Lord." (1 Cor. 14: 37.) "Ye know what commandments we gave you by the Lord Jesus." (1 Thess. 4: 2.) Peter bids us "be mindful of the words" of himself and his colleagues, because they were the apostles of the Lord and Saviour." (2 Pet. 3: 2.) The churches, then, have *ultimately* but one lawgiver, Immanuel.

But let not our churches be satisfied with merely rejecting the authority of pretenders and rivals. The refusal of submission to human dictation is not the whole of their duty. This is only the negative side of the question. Their positive obligation is hearty, uncompromising and universal obedience to the rightful authority of their Lord. They cannot too sternly cry, Hands off! when civil governments would tamper with human consciences;—but they cannot too meekly and promptly bow to the voice of Jesus when he speaks. Practically and cheerfully they should remember that they are under law to Christ." (1 Cor. 9: 21.) In the various details of private life, in their conduct in the world, and in their management of ecclesiastical affairs, they are bound to keep the commandments of their Lord always. Thus they will prove that they love him after whom they are called (John 14: 21), that they dwell in him and he in them (1 John 3: 24), and that they have right to the tree of life, and shall enter in through the gates into the city." (Rev. 22: 14.) But very awful is the state of the disobedient professor, for "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2: 4.) May the churches of the Saviour lay these important facts to heart! May their paramount desire ever be to "remember their Lord and his inspired apostles in all things, and to keep the ordinances as they have been delivered

to them!" (1 Cor. 11:2.) The following passages set before us the spirit that should animate each and all;—"For me to live is Christ." (Phil. 1:21.) "No one of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord (Jesus); and whether we die, we die unto the Lord (Jesus); whether we live, therefore, or die, we are the Lord's. For to this end Christ (the Lord) both died, and rose and revived, that he might be Lord both of the dead and living." (Rom. 14:7—9.) "He died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." (2 Cor. 5:15.) In short, over the portals of every church, and on the heart of each member, should be engraven, *Here Christ is all in all.* Our desires ought to be summed up in this, "that Christ may be magnified in us, whether it be by life or by death" (Phil. 1:20); or, in other words, "that the name of our Lord Jesus Christ may be glorified in us, and we in him, according to the grace of our God and the Lord Jesus Christ." (2 Thess. 1:12.)

3. *The pecuniary resources of the early churches were not extorted by physical force.* The revenues of those venerable ecclesiastical bodies were not the fruits of compulsion in any form or degree. Even *under the law*, though in some instances Jehovah fixed *the amount* of the contribution that the people were to pay, no parties were armed with the power of inflicting "civil pains and penalties" in case of refusal. The advocates of coercion commonly betake themselves to the Old Testament as to their Palladium, but this arises from ignorance of what the Old Testament really teaches. If the votaries of compulsion will drag the Old Testament into their lines, they will find it, as the Trojans found the Grecian horse, full of forces hostile to their cause. We defy any state churchman to produce a proof from the law of Moses, that, under the legal economy, contributions in support of religion were to be collected *by force*, if parties declined to pay them of their own free will. *Tithes were a purely voluntary offering.* No provision was made for their seizure in case of non-payment. Jehovah commanded that they should be offered; but he did not arm the judge or king of the day with power to extort them by

force from the unwilling. We ask the special attention of Episcopalians to this fact. Let them study the following passages, and see if they can find in them any allusion to an apparatus for enforcing the law of tithes by civil pains and disabilities:—Lev. 27: 30—34; Num. 18: 25—32; Dent. 12: 17—19; Dent. 14: 22—29; Dent. 26: 12—15. The only motive presented to pay this tribute, under the THEOCRACY, was the promise of God's blessing in connection with obedience, and the threatening of the withholding of that blessing in case of disobedience. In many instances tithes were not paid by the people, and in such cases Jehovah did not call upon the civil magistrates to compel the recusants to obey his law; but thus he expostulated with the defaulters, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3: 8—10. The reader may also consult 2 Chron 31: 1—14; Neh. 10: 29—39; Neh. 13: 10—14. In short, the Levitical law of tithes furnishes no authority for their collection by the civil magistrate at the point of the sword, and as it fails to do *this*, it cannot suit the purpose of the advocates of state establishments of religion. If Episcopalians will *voluntarily* charge themselves (Neh. 10: 32 compared with v. 29) with a tax of the tenth of their produce for the service of the Most High, and will be content to leave this regulation to be *enforced* simply by a promise of the Divine blessing on those who pay, and a threatening that that blessing shall be withheld from those who refuse (Sec 2 Cor. 9: 6), no one will have a right to complain. But such a mutual and voluntary arrangement on the part of the members of the Episcopal church, to be observed or disregarded according to each man's appreciation of the value of God's benediction, would be a very different thing from the state church system!

The tabernacle in the wilderness and the first temple were

built entirely by spontaneous liberality. (See Ex. 25: 1—9; Ex. 35: 20—29; Ex. 36: 5—7; I Chron. 29: 1—14.) The decrees of Darius and Cyrus (Ezra 6: 1—12), and of Artaxerxes (Ezra 7: 11—28), with respect to the building of the second temple, *enforced, as they were, by the threatened penalty of death* (Ezra 6: 11; 7: 26), were no part of the law of God, but were simply the work of oriental *pagan* despots,* who chose to devote a large portion of *their personal and imperial* revenues to the restoration of that house of Jehovah which their predecessors had wantonly destroyed. The payment of the half shekel poll-tax was enforced by no pains or penalties, to be inflicted by man, but simply by this reason, “that there be no plague among them when thou numberest them.” [(Ex. 30: 11—16; Num. 3: 44—51.) In Nehemiah’s time, the yearly “voluntary rate” was, by mutual agreement, fixed at the third of a shekel. (Neh. 10: 32.) In the time of our Lord, the payment of the annual half shekel was clearly left to the will of each man, as the incident recorded in Matt. 17: 24—27 proves. That the tribute there referred to was the half shekel poll-tax (*διδραχμον*) is generally admitted. We have the authority of the Archbishop of Canterbury himself for this view. (See his exposition of the Gospels in loco.) And the question proposed to Peter by the collectors implies that payment of this tribute was a voluntary act. “Doth not your Master pay tribute?” (24 v.) The reason which Christ gave for his compliance with the custom conveys the same idea: “Lest we should offend them.” (27 v.) Thus we maintain that even the Old Testament does not in reality furnish any warrant for compelling people, by the force of legal penalties, to support the worship of God. If it did, this would be no law for

* “Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dung-hill for this.” (Ezra 6: 11.) And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to rooting out, or to confiscation of goods, or to imprisonment.” (Ezra 7: 26.) If these heathen proclamations contain the true law of “church extension,” the wholesale murders of the inquisition were no crimes!

us, rejoicing, as we do, in *the freedom wherewith Christ hath made us free*. But we were anxious to prove the agreement of both Testaments in vindicating the voluntaryism of payments for the support of Divine services.

In our day, a state church is a church whose worship is maintained, and whose ministers are paid, by the civil government, out of the national revenues. A state church is a state endowed church. Money is the great bond of union. The state guarantces to the church that all the physical force which it has at its disposal shall be employed, *if necessary*, to collect the income set apart for her maintenance, while the clergy of the church are required to take an oath that they will not depart from the doctrines which they are paid for teaching. The last resort of government is to the constable's staff and the soldier's bayonet. If men will not obey the laws, they must be made to do so, or be punished for disobedience. *An establishment of religion by the civil power must, from the nature of the case, rest ultimately upon force*. There is no getting away from this inevitable conclusion. This fact is of itself sufficient to prove that state churches are utterly unapostolical in their character. As political institutions, they are no part of that kingdom concerning which its divine Head said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." (John 18: 36.) While state churches, as political institutions, rest ultimately upon force, the free churches of the New Testament repudiated physical force in their support, and depended solely upon the power of *love to the truth*. The Master himself had not only asserted the unlawfulness of the employment of an earthly sword in the defence of his cause (John 18: 36), but he had at the same time indicated the *true* power by which his kingdom was to be maintained. For, "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. *Every one that is of the truth heareth my voice.*" (John 18: 37.) By the constitutional law of his kingdom co-

erion in its maintenance is forbidden. That law requires worship in spirit and in truth, (John 4: 23, 24,) and compulsion cannot secure such a result. Force may produce a nation of hypocrites, but cannot make true Christians.

The apostles reiterated their Lord's teachings on this topic. "For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10: 3—5.) But the weapons of the state establishments of religion *are* carnal; for the entire physical force of the civil government is pledged to the collection of the revenues, and the maintenance of what are called their constitutional rights. State churches, then, are not Christian churches, though unquestionably there are vast multitudes of Christian people in them. As *systems* they are utterly unapostolical. For,

4. *The first churches had no revenue but such as sprung from love to Christ, his cause, and his people.* We have looked at the negative side of this question, let us now glance at the positive. We have seen that Christ and his apostles repudiated physical force in the diffusion of the gospel; let us examine the power on which they *did* rely. That power may be expressed in one word, LOVE. The religion of Jesus Christ is the concentrated expression of the love of God to man. It proclaims, as nothing else does, that "GOD IS LOVE," (1 John 4: 8,) eternal and essential love; it announces this sublime truth by the personal ministry of the Son, who is love incarnate (Col. 2: 9); it records it in a gospel, every line of which is instinct with love and tenderness (Acts 20: 24) and it opens men's hearts to receive this melting message by the sovereign agency of the Spirit of love, the third person in the ever blessed trinity of Love. (Rom. 5: 5.) The gospel is God subduing the heart of his rebellious creature man, by the sheer force of unmerited goodness. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," &c., &c., (2 Cor. 5: 18—21.) By the non-imputation of sin, and the positive imputation of righteousness to the

vilest of the sons of men, he unlocks their hearts, and secures an entrance for himself. Moreover, he emphasises this expression of his love by bestowing it through the vicarious and atoning sacrifice of "His dear Son," with its depths of woe and humiliation. (21 v.) With these facts the whole gospel is in harmony. It is emphatically "the word of reconciliation," (19 v.) of a loving, gracious, and thorough reconciliation between the Most High and men. *It relies for its power to subdue human hearts on the love that is in it.* It shrinks from the employment of coercion as from something alien to its nature, and sure to defeat its intended end. For the resort to physical force can only exasperate opposition, and intensify repugnance. Love alone can subdue the heart, and convert enmity into friendship. Brandished staves, bristling bayonets, and extorted revenues will never advance the empire of truth over human minds.

Of these great facts the apostolical churches were well aware. The only motive which they recognized as worthy to be appealed to was this: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again." (2 Cor. 5: 14, 15.) When apostles would excite to liberality in giving, this was the chord that they struck, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8: 9.) And by the example of the infinitely free and undeserved love of the Holy Trinity, they sought to enkindle the flame of a *spontaneous* generosity in the souls of men. "Every man according as he hath purposed in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." (2 Cor. 9: 7. No precise amount of contribution, such as fixed *tithe*, was commanded, but each man was left to give, "according as he had purposed in his own heart." This was in harmony with the advanced character of the New Dispensation, which is preëminently "the ministration of the Spirit," (2 Cor. 3: 8,) and under which we are taught to regard *all* that we have and

are as holy to the Lord. (1 Cor. 6: 20.) We are no longer under a law of *tithes*, but under an economy which consecrates *every thing* that we possess by the infinite sacrifice offered for our redemption. The New Testament churches confessed their obligations in this respect. The love of Christ in their souls welled up in acts of holy generosity. The disciples contributed "every man according to his ability." (Acts 11: 29.) "Their deep poverty abounded unto the riches of their liberality. They gave "to their power, yea, and beyond their power." (2 Cor. 8: 1—4.) They had the love of Christ and of souls in their hearts, and they needed no other stimulus to devotedness and self-sacrifice.

With regard to the special duty of *sustaining the ministry of the reconciling word*, the New Testament churches had this general law given them: "It is ordained that they who preach the gospel shall live of the gospel." (1 Cor. 9: 14.) The source from which the supply was to come was also clearly laid down. "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6: 6.) "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. 9: 11.) Ministers were to be sustained by those among whom they labored. Strangers were not to be taxed for their support. Those who enjoyed the teaching were to maintain the teachers.

But, say our opponents, this system makes no provision for the outlying districts where there are no Christian people at all.* We answer: The New Testament meets this difficulty by making it the duty of every one who has received the gospel to proclaim it to all around him (Rev. 22: 17), and by constituting every church a missionary organization, that from it the word of the Lord may sound out to the regions around

* Church of England Home and Foreign Missionary Societies are clearly not mere phases of the much vaunted *parochial system*, but introduce quite another order of agency. It is the *rigid parochial system* which leaves the unconverted part of the world uncared-for. That system is necessarily *local and limited*. Missions are in harmony with the law which governed the voluntary churches of the New Testament, which were emphatically growing communities seeking to spread the gospel *in every direction*.

and beyond." (1 Thess. 1: 7, 8.) In New Testament times, apostles and missionaries, when sent forth on evangelistic tours, to regions far distant from home, were sustained by the churches which sent them out. Sometimes other churches "sent once and again to their necessity" (Phil. 4: 14—19); and when occasion required, these self-denying servants of the Lord wrought at a trade (Acts 18: 3), and ministered by the labor of their own hands to their personal wants. (Acts 20: 34.) This general command was addressed to all Christians with regard to those who, "for Christ's name sake went forth taking nothing of the Gentiles." "We therefore ought to receive (as friends) such, that we might be fellow-helpers to the truth." (John 3: 7, 8.) There is nothing anti-apostolic in the idea of a number of churches uniting, as in our missionary Societies, for the support of evangelists among the heathen. The New Testament churches did coöperate by *united* pecuniary efforts. Thus we read that the churches of Macedonia and Achaia on one occasion made simultaneous collections for the poor saints at Jerusalem. (Rom. 15: 26, 27.) We are further informed that at another time, a certain well-known and much honored brother was chosen jointly by several churches to travel with Paul to aid him in the distribution of their bounty. (2 Cor. 8: 18—20.) The same united action was evidently taken in the maintenance of evangelists among the heathen.

But as soon as churches were gathered, elders were ordained over them (Acts 14: 23) who were left to the contributions of their flocks, in whole or in part, as circumstances and opportunity permitted. (1 Tim. 5: 17, 18, where *τιμη*, *benour*, is used in the sense of *support*, as the context clearly shows.) And this process was to be repeated; each newly-formed church being made only another advanced post of the army of the Lamb, until the whole world should be covered with the knowledge of the Lord. In the maintenance of their own bishops or pastors, and in the diffusion of the gospel in the regions beyond, the primitive churches were left to the promptings of a voluntary liberality, inspired by a fervent love of the truth which was in them,—and noble were the triumphs of this heaven-born principle in those apostolic communities!

To that principle our congregational churches still appeal. Repudiating commuted tithes in the shape of a rent charge, vicar-dues, easter-offerings, church-rates, annuity taxes, regium donums, and every thing that savors of compulsion in the pecuniary maintenance of religion in the earth, they cast themselves solely upon the ready offerings of their members. In their laws of finance, they are simply and entirely apostolical. From these principles they have no intention to depart; for all experience proves, that to adhere to apostolic precept and precedent, in this and in every other matter, is "the more excellent way."

Congregationalists generally have the reputation of being destructives in *politics*. The unjust reproach they can bear; but in this article we have shown that in *ecclesiastical* economy they are the genuine conservatives, and seek to maintain "the glorious constitution" which Christ has given to his churches. In civil matters we are out-and-out reformers, because all political governments, *being man made*, must be imperfect, and constantly susceptible of improvement. In religion we are conservatives, because Christianity being *the last and the perfect dispensation of God's mercy*, cannot, in the nature of things, be improved by man's wisdom. When Jehovah speaks, debate should end, and obedience at once begin.

ART. III.—THE WORD OF GOD.

Sharp and able have been the controversies touching the divinity of the Bible. The learned and unlearned, the pious and impious, have discussed the question with warmth and self-satisfaction.

Some believe, some disbelieve; some doubt a little, others doubt everything; some believe a little, others believe everything. Many hold that every word and letter of the Bible are inspired and infallibly correct; that the writers acted as mere amanuenses of the Spirit, writing what was ordained by his controlling power. The difference in style of the several books, the frequent transcriptions by uninspired men, and the changes of language, are fatal objections to this theory. The Bible cannot be said to possess such a complete divinity as this.

Another class claim that the writers of the Bible were inspired only as Homer, Plato, Aristotle, or any rare genius, was inspired; that they were the voice of God so far as they spoke the truth, and all truth-speakers have the same dignity and authority. Thus taught the school of Theodore Parker, Newman, &c.

A very popular theory with some, is that the *spirit* of the Bible is from God and true, but the letter, forms of expression, and historic statements, are human, and liable to be erroneous. Schleiermacher in Germany, and Morell of Scotland, learned and eloquent men, are champions of this view. Of course their professed faith in the divinity of the Bible is mere pretence. They believe no such thing. They merely concede so much to public sentiment to secure favor and a hearing, but really mean by inspiration no more than the spirit of history, or the moral intuitions of earnest minds.

The Swedenborgians, and some others, distinguish between what God says and the testimony of the prophets. When Moses writes, "Jehovah said unto the people," they accept this as of divine authority, but all other portions of the Bible are held to possess only the sentiments and authority of good men, and only to be respected as the writings of good men in

any generation. But a careful review of the language of the Bible allows of but one conclusion on this point, that the apostles and prophets were moved by the Holy Spirit to write, and they spake the mind of God.

Christian scholars are generally agreed that the Scriptures are the word of God, given by the joint agency of the Holy Spirit and men, but that the human was so directed, elevated, restrained and enlightened, that nothing was put down without the divine direction. The personal traits of Moses, David, Isaiah, Ezekiel John, Paul, and all the writers, appear in their productions, but the divine presence appears and is fully asserted in all that is written.

The Bible is not all a revelation. Much of it is history, which only required to be correctly recorded. Inspiration was necessary in many cases where there was no revelation. Christ promised the Spirit to his disciples, to bring to their remembrance what he had said and done. Here was inspiration, but not revelation. There is a difference between revelation and inspiration. One may be inspired and receive no revelation; he may receive a revelation, and not be inspired. God revealed the future glory of Israel to Balaam, but Moses was inspired to record it; the imprisonment of Paul was revealed to Agabus; but Luke was inspired to write the record. Neither Balaam nor Agabus seem to have been entirely loyal to God, and were not under the guidance of the Spirit in the same manner and to the same degree that inspired men were, for they resisted God, yet foretold that these events would come to pass. This distinction is important. If the writers were inspired, they wrote revelation, history, or tradition, as the case might be, correctly; some revelations may be cited in proof of inspiration, and inspiration proved makes it certain that the revelations recorded are genuine, and that the whole Bible is the word of God. If history is given, God endorses its correctness; if a lie is recorded, the Spirit assures us that the lie was actually told; if a revelation is given, we know that it was made just as the word testifies; what God said and did, and what others said and did, we know actually occurred just as stated. If we prove that the writers were inspired; we prove

that the Bible is a true record; we need not attempt to prove more. If it is a true record, we can read it with confidence, and accept each part, according to its true nature and intent. If the writers were not inspired, then we cannot rely with certainty upon what is recorded. Some admit that a part were inspired, and deny as to others. But careful attention to the word will show us that—

ALL WERE INSPIRED OR ALL WERE IMPOSTORS.

Skeptics often urge that the writers of the Bible do not even claim to be inspired; that we assume for them more than they did for themselves. Is that so? We will show that they do claim to be inspired, in such language as proves that they were all deceivers, or did really speak for God.

1. *The title which they give to the Bible proves it.*

They call it the "Scriptures," "Word of God," "oracles of God," in such a way as to show that they believed it to have a sacredness and authority which did not pertain to other writings.

John 5: 39, "Search the *Scriptures*, for in them ye think ye have eternal life, and they are they which testify of me."

Mark 12: 10, "Have ye not read this *Scripture*, the stone which the builders rejected is become the head of the corner."

Luke 4: 21, "This day is this *Scripture* fulfilled in your ears."

2 Tim. 3: 16, "All *Scripture* is given by inspiration of God."

Gal. 3: 8, "The *Scripture* foreseeing that God would justify," &c.

James 4: 5, "Do you think that the *Scripture* saith in vain," &c.

Acts 7: 38, "This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers, *who received the lively oracles to give unto us.*"

Rom. 3: 2, "Unto them were committed the *oracles of God.*"

Heb. 5: 12, "The first principles of the *oracles of God.*"

1 Pet. 4: 11, "If a man speak, let him speak as the *oracles of God.*"

It cannot be doubted that these terms were used in a technical sense, and referred to the Old Testament. Why should they call these writings *The Scriptures? The Oracles of God?* Because they possessed a peculiar character and authority, which could only flow from inspiration. "Oracles of God," were, in the opinion of the people, supernatural communications from God. Jews and Gentiles understood it in that sense, and Christ and his apostles must have designed to be so understood.

2. The New Testament asserts such an inspiration.

Christ promised that the Spirit should be given to bring all things to the remembrance of his disciples, and they were forbidden to engage in their appointed work until it had come. So he came on the day of Pentecost, and ever after that the disciples claim to speak and write under his direction.

Acts 5: 32, "And we are witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him."

1 Pet. 1: 12, "They that have preached the gospel unto you with the Holy Ghost sent down from heaven." And Gal. 1: 7—12.

1 Cor. 2: 13, "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

1 Thess. 2: 13, "Ye received it not as the word of man, but as it is in truth, the word of God."

2 Tim. 3: 16, "All Scripture is given by inspiration of God."

2 Pet. 1: 21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

The assumption, then, that the writers do not claim for themselves the inspiration of the Spirit, is false. Neither is it true that there are any exceptions allowed, or distinctions made. They are all placed upon the same level, all have the same credit, all spake as they were moved by the Holy Spirit. We are shut up to this conclusion, then, that these writers were inspired, or that the apostles were either deceived or deceivers, either fools or knaves; which leaves us but one alternative: to

wholly reject their testimony, or to accept it and receive the Bible as the word of God, given through human agents by the Spirit."

And there are more serious difficulties in the way of rejecting their testimony than of receiving it. Here are facts to be disposed of. In this book are many prophecies which have been fulfilled. How came they there? Man of himself could not have made them. Miracles were done. The proof is ample. Do they not prove that God was with these writers? The doctrines and morals set forth are above the wisdom of man to invent. How came these men to have such views? to teach such morals? Why have not other men done as much? How happens it that writers, through a period of two thousand years, teach the same doctrine, and claim to be inspired, and each testifies of the others, that they did write as moved by the Holy Spirit? Could men who teach such morals have been guilty of fraud, deception, conspiracy to impose upon the world? Could there have been collusion among so many, during so long a period? Thus we can go on asking questions, which skeptics would be unable to answer, questions more numerous and difficult than environ the proposition that prophets and apostles were inspired, and their testimony true. But we rest this part of the argument, and examine a few objections to the validity of the records.

CONTRADICTION AND ERROR ARE CHARGED AGAINST THEM.

"The evangelists do not agree in their narrative of the crucifixion and resurrection, and are at discord in many other points."

To this we reply that the four evangelists do agree in every essential point of the narrative. They speak of different incidents, and group the facts somewhat differently, but do not contradict each other. Apparent contradictions are reconciled, when we comprehend all the facts in the case. Much has been made of the conflict of time between Mark and John. Mark says that Christ was crucified about the third hour of the day, and John says that he was in Pilate's judgment hall about the sixth hour. How could he be in the judgment hall three

hours after his crucifixion? He was not. Mark uses the Jewish style of reckoning time, while John uses the Roman style. One begins the day at midnight, the other at six o'clock in the morning, our time. Mark's third hour would be nine o'clock, our time, and John's sixth hour would be six o'clock, our time, so that there were three hours from the time John says that Christ was in the judgment hall to the time Mark says that he was crucified. John uniformly reckons time as we do, beginning the day at midnight, while the other disciples usually use the Hebrew style.

But if we were unable to reconcile apparent disagreements in the records, it would not prove that they are positively irreconcilable. If we knew a little more of the facts and circumstances, all might be plain, which now may be obscure. Since the evidence of inspiration is so strong, we have no right to doubt the credibility of the records, until we know that they are positively irreconcilable. This we cannot know, so long as it is possible that some fact, which might explain the case, is unknown to us.

Here is a case from the field of science, which illustrates our point. Some years since, certain irregularities in the movements of the planet Uranus were discovered, which were apparently inconsistent with the laws of gravitation. Great efforts were made to explain them, but the mystery still hung around the case. Some lost faith in the universality of the law of gravitation, declared that the movements of Uranus proved that there were exceptions to the law, and that the faith of philosophers on this point must be surrendered. Others replied, that the evidence of the universality of this law was so strong that we ought not to doubt it, just because of inability to explain a few phenomena which were apparently irreconcilable with it. Subsequent discoveries proved that the phenomena which gave them the trouble, resulted from the influence of satellites, and were in harmony with the great law. When they came to know *all* the facts, their trouble ceased.

Were they not wise who said, "Hold on to your faith in the law of gravitation, though unable to explain all the phenomena?" So are those wise who believe in the inspiration of

the Bible, though unable to solve all difficulties which attend it.

Objectors have made a strong point of Daniel's history of Belshazzar, king of Babylon; as profane history makes no mention of such a king. So they infer that Daniel's story is a fiction; that there was no such king, and that all which is said of him is fable, and hence the whole prophecy unreliable. How to answer this objection the learned knew not, and over it skeptics took comfort. But, in 1854, Col. Rawlinson, of the British army, discovered among several clay-pots in Um-Queer (the Ur of the Chaldees) two which contained memorials of Nabonidus, the last king of Babylon, from which it appears that his eldest son's name was Belshazzar, and that he was elevated to a joint occupancy of the throne with his father, and was king when the city was taken by the Medes and Persians. This discovery solves a serious difficulty, and not only proves that the statements of Daniel are correct, but that it is unsafe and unfair to decide that the records of the Bible are untrustworthy because we cannot verify every fact there stated.

In 2 Kings 18: 13—16, we have an account of the demands of Sennacherib, king of Assyria, upon Hezekiah, king of Jerusalem. It is stated that Hezekiah totally impoverished himself to appease the Assyrian king; yet it is stated in Isa. 39, that Hezekiah, immediately after this, had immense treasures of gold. How came he by them? Skeptics would have made a point of this, and urged that the whole account is false, because he is made so very poor, and so soon after spoken of as so very rich, had it not been for a sentence in 2 Chron. 32: 22, 23, which informs us that as soon as the king of Assyria left Jerusalem "many brought presents to Hezekiah, so that he was magnified in the sight of all the nations."

Aristobulus, the friend of Alexander the Great, watched by his death-bed, and relates that he died on the 30th of the Macedonian month Daecius. Eumenes and Diodotus, who kept the journal of Alexander, and who recount the progress of his malady, say that he died on the evening of the 28th of the same month. Do critics reject these records as false because of this discrepancy? Do they deny the existence of Alexander,

or that he died at the time and in the manner stated? Not at all. They say that both records are worthy of credit, and if we knew all the circumstances, the disagreement would disappear. Why do they not treat the Bible with the same fairness? Why do they exact from the Bible what they never expect in the case of other writings? It is not possible for us to fully explain everything, until we know everything; but our ignorance is no good reason for doubting the validity of the sacred writings.

Much ado has been made about the disagreement of numbers in the Bible. To those who do not know how easily the Hebrew characters, which represent numbers, might be changed by copying, this class of objections appears formidable. But really they are very trivial, and not worthy of any serious attention. In the account of the plague which God sent upon the people for David's sin, it is said in one place to have lasted three years, (1 Chron. 21: 12;) in another (2 Sam. 24: 13) it is made seven years. Now, the characters which stand for *three*, and *seven*, respectively, are very nearly alike, and one might easily be mistaken for the other. In 2 Chron. 8: 10, we read that a class of Solomon's officers were 250 in number, and in 1 Kings 9: 23, the same officers are said to number 550, but the character which stands for *two* is so nearly like the one which stands for *five*, that no one need be surprised at the change in copying. In 2 Sam. 8: 4, David is said to have taken 700 horses from Hadadcezer; in 1 Chron. 18: 4, the number is 7000. As a little dot, like our period, stands for the cipher in the Hebrew, the change very easily occurred. In 1 Sam. 6: 19, we read that the Lord smote 50,070 of the men of Bethshemesh, while in some versions the number is 5070. In 1 Kings 4: 26, Solomon is said to have had 40,000 stalled horses; in 2 Chron. 9: 25, it is 4,000.

These examples are enough to show how the numbers of the Bible might become confused by the copyist during the ages which have passed since they were written, and by frequent transcribing, cease to stand in perfect agreement with the original or its own several parts. And every attentive reader of the Bible must know that its value as a revelation of the Divine

will, and a way of salvation, is not in the least affected by these numerical discrepancies. It is of no consequence whether the armies of David were 500,000 or only 50,000; whether Solomon had 40,000 horses, or only 4,000; whether Jeroboam slew 5,000 men, or 50,000. It is not the object of the Bible to inform us particularly upon these points; they are merely incidental, nothing of importance depends upon their accuracy, and hence they are left to the contingencies of change by copyists.

THE BIBLE AND SCIENCE.

Warm and earnest have been the battles on this field. Friends and foes of the Bible have brandished weapons here, and deadly strife has often been proclaimed. Yet revelation and science have always remained fast friends, each helping the other. And so they are likely to do.

Voltaire denied the existence of fossil remains, because they seemed to favor the idea of the flood. The Papists denied the circuit of the earth around the sun, because they thought the Bible taught otherwise. We smile at the simplicity of these parties, and yet not a few of the same spirit still argue, object, or are frightened.

We will not attempt a review of this branch of the subject, but will be content with the statement of a few facts.

1. Skeptics and materialists do not now pretend to suggest a disagreement between the Bible and the facts of astronomy. This was once their stronghold, and weak Christians were greatly troubled by their assaults. But that is all over now. The language of the Bible is admitted to be the popular language of men, and to be perfectly consistent with what is known of this science of the heavenly worlds. Victory here is on the side of the Bible.

2. The geological battle is terminating in the same way. It was thought that if this world was proved to have been created before the Adamic period, the Bible must go to the wall. But a little attention revealed the fact that the Bible did not assert that the "heavens and the earth" were created at that time;

but, "in the *beginning* God created them," which might have been a million of years before the Adamic period, for all anything the Bible says.

3. Investigations as to the origin of man, show that the Bible account is sure to stand. After all the discoveries, speculations, and theories, the scientific world still agrees with the Christian, that man did not spring from the toad and come up, by gradual progression, but was created a man, as the Bible represents.

4. It is an interesting fact, that the most learned and distinguished students of science are also devout believers in the divinity of the Bible. This has always been the case. Who more distinguished in the scientific world than Kepler, Galileo, Newton, Pascal, Miller, Lyel, Hitchcock and Agassiz! Yet they never saw the least conflict between the word of God and the natural world. They taught (or teach) that the same God was the author both of the Bible and science, and the more they learned of the order and history of the universe, the more they believed in the sacred oracles. Are these examples of no value to us? May we not trust their conclusions quite as safely as those of men who dislike to meet God in nature, and resort to every conceivable hypothesis to set the facts of science against the Bible? There is good reason to suspect that the impicity of the hearts of these skeptics warp the logic of their heads, and that they deny the divinity of the Bible because they do not "like to retain God in their thoughts."

5. *All other sacred books break down and totally fail before the light of science, while the Bible stands.*

A review of the books of all the other religions of the world, shows that they stand in remarkable contrast to the Bible in this respect. They attempt to teach the order of the universe; are committed to the gross theories of the dark ages, so that they cannot be reconciled to advancing light. So, when the light comes, these books fall, faith in them is impossible. But the same light only shows that *interpreters* of the Bible were in error, but the Bible itself perfectly true and in harmony with the new light of science. Is this a mere accident in the composition

of this book? Does it not show that He who knows all things from the beginning presided over its structure, and preserved it from error?

6. *The moral effect of faith in the Bible is a fact which has great weight.*

Indisputably that which proves a uniform and lasting blessing to man, must be true. Falsehood does not permanently bless, truth does. Now, the Bible does make men better and happier, wherever it is received as the word of God. No candid man will dispute this. The facts are too patent to be ignored. It has been on trial for a long time, under various circumstances; and in all cases has made men more honest, industrious, benevolent, kind, intelligent, and manly. Every element which makes up a noble and ripe civilization, is promoted by the Bible, so much so that those nations who partially receive and obey it, contrast with the other nations of the earth, as a fruitful field contrasts with the desert; as the garden contrasts with the wilderness.

Can this fact be accounted for on any other hypothesis than that the Bible is true? Do we gather grapes of thorns, or figs of thistles? Will a bitter fountain yield such sweet water as this? Can a fraud, a lie, produce such results? Never! By the fruits we know that the Bible is the word of God.

This same old controversy will go on, so long as there are Christians and sinners on the earth; the objections will ever be the same in spirit, though changed in form, and the results will be in the future as in the past, victory for the Bible. God has not built this temple of truth on the sand; the breath of mortals cannot overturn it; "Heaven and earth shall pass away, but the word of the Lord endureth forever."

ART. IV.—FOUR MONTHS IN CAMP.

A prominent feature of missionary life in India is the annual itinerancy, which occupies from three to four months, the time being longer in higher and shorter in lower latitudes. In this district the solar heat is so much moderated during the months of November, December, January and February, that a party can quite comfortably live in tents. During this cool season, travelling by day, is also practicable, and hence it is that the missionary improves it for doing a very desirable work, visiting the towns and villages more or less remote from his station, which are not regularly supplied with the means of grace. It is not unfrequently the case even now, after well nigh three-quarters of a century since the gospel preacher first came to India, that a village is found with its thousands of souls, to whom the glad tidings of salvation have never been published. For centuries, without let or remonstrance, the devotees of paganism have revelled and gloried in their deeds of darkness. To places such as these, and to others little better, where most vague and contradictory rumors concerning the Christian religion have been circulated, it is the duty and exalted privilege of the itinerating missionary to carry the good news that a fountain has been opened for sin and uncleanness, where the world's iniquity may be washed away.

It will be the object of this paper to treat of the principal points of interest and encouragement in the four months of itinerancy just closed. To the friends of missions, who work and watch for the world's evangelization, these facts may carry something of comfort and hope. I wish to speak not merely of the incidents of the season, but more particularly of those phases of life and experience which come most frequently under our notice, and of which these incidents are but the symbols, serving to illustrate what lies deeper down.

1. The first fact that will be likely to impress one upon going out among the people, is that *the Hindoos are rigidly devoted to their religion*. The evidences of this stare at you from every quarter. Not a day's march but brings fresh proof

of it, not a night's halt among them but sends the living fact home closer to the observer's mind. It is, I have thought, impossible to conceive of a nation more wedded to their religion. To be sure, it is one of form and not faith, of the body and not of the soul, still, it is a part of the Hindoo's self, and he who undertakes to divorce the one from the other, will learn the strength of the union.

Now there are manifest indications of the Hindoo's devotion to his religion. There are his words, his actions, and particularly his sacrifices. I have often said within myself, would that Christians were as loyal in their speech to their Saviour as the idolater here is to his god. Many as his gods are, their names are ever on his lips. Fond mothers teach these to tender children, the pet birds are also taught them, the house, the street, the villago echoes with them from morn till night. I saw an old man in the grey morning sitting beside a beautiful river, the clear waters laving his feet, as he looked out into the stream and recited the titles of his favorite god. Poor old man! fitter far had he been musing on that deep chill river into whose dark flood his worn and weary pilgrim feet must so soon sink! To him it was good to publish the gracious salvation of the gospel. And a few days after, a group of merry children were chanting the praises of the most corrupt of sensual gods, in a little hut near which I was resting during a shower. O, how hard a thing to *unteach* a child these early lessons! The farmer at his plow and the trader in his shop, men of every calling, and women, too, are ever and anon repeating the names and the works of their gods. But nowhere, perhaps, is this practice so noticeable as among the pilgrims along the principal thoroughfares. Downcast and despondent as they often become, nothing will put life into them so surely as one general shout for Jugarnath,—the lord of the world. Let one tired plodder lift the cheer, and every ear in the long line catches it, and every voice, from the rough bass of the patriarchs to the shrill soprano of the girls, swells the sound and rings it out upon the sultry air. Most emphatically may it be said that the lips of this people are consecrated to idolatry.

But it does not stop here. The Hindoo acts no less than

speaks his religion. One lovely day we were camped in a large village. Directly in the centre of it was an immense stone temple, facing on the principal street. The idol worshipped was a giant that is said to have overcome the demons in this country many centuries ago. The ground in front of the temple was kept scrupulously clean, even across the street. While walking to our preaching stand, I noticed that many men, women, and children, too, would halt in front of the temple and prostrate themselves at full length upon the ground, and before rising press their foreheads several times in the dust, so as to carry away an impress of the spot. Through the busy day, while carts were passing in great numbers, this practice was kept up. While considering this superstitious reverence, my mind rapidly flew back to scenes still too frequent in enlightened lands; for instance, a deacon with his hat on and a cigar in his mouth, swaggering about the sanctuary on the Sabbath. Contrasts such as these will now and then suggest themselves, and they will certainly not come out of place in a paper like this. Sometimes, perhaps, this may render the incidents related doubly profitable by applying the lesson they teach.

I was sadly impressed with the devotedness of the Hindoos one evening upon entering a very large village. It had been a long day, for we broke camp at one, A. M., and, save one hour for rest and lunch, had driven the bullocks till 5 P. M. We were tired and faint. Before us, just behind a grove of lovely palms, lay the village, celebrated throughout the region for its intense idolatry. The sun was already on the horizon, and our carts were still a mile away. And then there came to our ears the sound of many temple bells. Sweet yet sad the ringing of those bells was to us. It carried us back so swiftly to the dear American church bells, which summon God's people to his holy temples. And the tears would come when we dwelt on the melancholy contrast. As we rode in, seeking pitching ground, many of the temple doors stood open, and the people were gathered without, eager to gaze on the idols. Music and dancing were heard within. These were to rouse the god for the evening service. One temple attracted our attention. Immense in its proportions, fronted by huge pillars, supporting a

broad balcony, a tall spire stretching heavenward; these are some of the outward features attracting notice. To the front of this, where the ugly idol was distinctly visible, a mother was carrying her babe. I couldn't have blamed the little innocent, had she shrieked with terror at such a horrid figure,—but no one knows how many times the parent had taken it there before.

The Hindoo is remarkably willing to sacrifice for his religion. Would you look upon a picture of sacrifice? We were coming home from a fortnight's trip to the north. My Don was moving on at a fine gallop towards our halting place, when I heard a groan by the roadside. There lay two old men, infirm, weary and sick. They are pilgrims. Their home is in the north-eastern provinces. They have visited the shrine of Jugarnath at Pooree, and are now homeward-bound. Hundreds of miles stretch before them still. They are sad, yes, weeping. See the tears that now fall fast down their cheeks. And why? Footsore and faint they fell by this roadside, and the thought came over them that all their pilgrimage had been in vain. They tell me this. One is blind and the other partially so. Fatigue, exposure, hunger, have fearfully reduced them, so that now, hardly able to walk on, they have fallen to die. These wasted forms, can any one yet preach to them? Are there souls in these skeletons? 'O, can it be that God's image inhabits a body which for so many years has been given a "living sacrifice" to satan? Depraved, deformed, desolate human soul! Only He who can save "*to the uttermost*" can help it. We point the pilgrims to Jesus. Not too late yet to come to him. We help them to the neighboring bazaar, and gallop on. The vultures had noticed these old men before I did, and were preparing for a feast. Had they lain there until night, these vultures, together with the jackals and dogs, would undoubtedly have finished what little life still lingered in the famished bodies, and the morning reveal nothing save scattered and well-picked bones. I happened one day in November to come directly upon such a scene. Holding up my pony, I examined it for a moment. Every indication was that the woman had not been dead an hour. No less than a hundred ugly vul-

tures were fighting over the remains of the pilgrim. Dogs and jackals, too, were there, drawing limb from limb. Full one-half of the flesh had been devoured. In disgust I turned away from this, another sacrifice to Jugarnath. A friend whom I met further on, stated that but an hour before he passed the woman, apparently only resting by the wayside.

Whoever witnesses these sad and fruitless sacrifices must feel,—O, that the generation that now lives might escape them! But how perverse is human nature! Right past the dreadful sight we have just looked upon, hundreds of youthful pilgrims journey on, heeding not the solemn warning. And is not that broad way which leads down to eternal destruction on both sides thickly strewn with the carcasses of the fallen lost? And yet how madly the multitudes are sweeping past these monuments of folly to irretrievable ruin!

2. The missionary is strongly impressed with another fact, which is, that *the Hindoos are very jealous of any encroachment upon their religion*. How many ways they have of expressing this! Sometimes by ridicule. "*Jesus Christ again,*" sings out a voice in the congregation; "*well, who was his mother? She wasn't a married woman, was she?*" This excites a general laugh, and dissipates all serious impressions. Any funny turn will raise a roar of merriment. A favorite thing which impatient ones are often flinging out, when fearful lest the preacher is producing an effect, is this: "*So you want us all to eat beef, wear beards, and be Christians, do you?*" Another catches a chance when there is a lull in the exercise, and the profound silence betokens conviction, and boldly asks: "*Shall we all turn white by obeying Christ?*" In Orissa this style of ridicule is far more frequent than in this section of India. The Bengalis oftener betake themselves to wily argumentation, or showy objections. Many illustrations of both these methods of warding off a direct attack, or easing down a troubled conscience, have come under our notice during the season. For instance, here is an argument for idolatry. It is in everybody's mouth: "*We cannot see the great queen; she lives far away in England; but we must obey her; how! She sends her officers,—the governor-general, the judge, the magistrate, the*

police, and so on. It is through them that we obey the queen. It is our duty to respect and obey all these her officers. Just so we cannot see God. He is a spirit, and resides in heaven. But it is none the less our duty to obey him. These idols are all his agents or officers. By worshipping them we are really worshipping God." This so-called argument, being vulnerable at every point, is dissected and exposed. The import of the first and second commandments of the decalogue is brought out and applied. An appeal is made to the people to forsake their false gods, and serve only Him who made them. This excites some concern in the priests present, who have a sharp eye to their own craft, and they step forward to the rescue by propounding some pompous question, which completely turns the topic.

Just here, while speaking of Hindoo arguments, I wish to call attention to a fact well worth noticing. It is this: In order to handle these in a masterly manner,—to make the very argument adduced tell with greater force against those who bring it forward, there is needed a familiar acquaintance with the Hindoo modes of thinking. No one can have the advantage, in this respect, of a native preacher. Very forcibly was I impressed with this on one occasion. Nearly fifty miles to the west of this, in a jungly district, we were encamped near a market ground. On the market day hundreds assembled. Under a beautiful tree, near our tent, we took our stand for preaching. The audience was large and attentive. Our beloved brother, Mahes Chund Roy, a Bengali native preacher, was present, and made one of his happiest efforts. It will not fail of interesting the reader, while it illustrates the remark made above. Some one had spoken a few words, apologizing for idol-worship. Singling him out in the congregation, Mahes proceeded to catechise him after this manner:

"Can you see the air you breathe? Can you tell its dimensions or its color? Can you taste it? Suppose, then, some one should tell you that this air all about us is six cubits long, four wide, and three deep,—that it is of a certain shape,—that it tastes sweet, and is of a red color. Would you believe him?" The man answers each time in the negative. *"Very well,"*

resumes Mahes, "*you cannot see God ; you know not, nor can you know, his shape, his color, his dimensions. Should, therefore, a Brahmin tell you that God is three cubits high, two wide, and one thick,—that his face is red and eyes black, and that he is shaped like a man, would you believe him ?*" Not waiting for the one addressed to make reply, many voices exclaimed in concert, "No." The case was a clear one, and the people were convinced of its fairness. The Brahmins frowned, while our brother went on to apply the point that had been made.

There is still another way which the Hindoo has of showing his displeasure towards Christianity. It is by urging certain popular and plausible objections. This is done more for diverting attention and engaging the audience, than for serious discussion. It indicates, therefore, how alert the leaders of the people are to parry off all home thrusts. Among many of these objections, I shall speak of two which have been oftenest urged during the season, and which appear to tell most upon the people. They both alike appeal to self-interest in the Hindoo, and this is, of all others, the consideration to move him. The first is simply this: "*If we become Christians, stop lying and cheating, our work is at once at a stand-still. We cannot live without these.*" What a picture of business,—where the rule, not the exception, is falsehood and fraud! The idea seems to be a deep-seated one, that the lie and the ruse are indispensable to success. Truth and fair deal would put a period to all petty gains, and very soon shut up shop. Thus they reason. When the purchaser and the vender have a mutual understanding to the effect that the one must cheat and the other be cheated;—when, in fact, every business transaction may be reduced to the formula,—*you lie and I lie, and he who lies the steepest gets the sharpest bargain*—it is easy to see that honesty might be rather a losing policy in a merely pecuniary point of view. So long as their god is their belly, who wonders they are incapable of any higher and truer view of the case? The other objection, and a sad one it is, too, is this: "*If we become Christians, we shall be disinherited and turned out of house and home.*" A grave consideration indeed is this

to the Hindoo. *Who will give me bread?* is a question that comes much nearer to his heart than, *Who will save my soul?* Christianity ruins caste, the world over. And these poor mortals terribly dread becoming outcasts. Then, again, there is the outright persecution in addition to the thorough contempt in which they are held. To how many in Christian lands this very thing has been a stumbling-block! Can we wonder that it is such here? But of this more will be said further on. It is only cited here because, being a powerful point, it is employed so shrewdly to draw off the people, when their leaders, the priests, grow jealous of any encroachment upon their religion. Nor is it at all strange that they are suspicious. They are wise enough to know that the mere breath of purity will surely tend to tear down their fabric of corruption. Virtue will inevitably tend to dry up their cess-pools of licentiousness. Therefore it is that, like those possessed of devils, they cry to be let alone. But by the grace of God these wicked men shall not be let alone. In their ears must the gospel be proclaimed, whether they will hear or forbear.

3. Another thing must be gratefully recorded concerning the Hindoos, which is that *they have foresight enough to perceive that Christianity, if adopted, would lay the axe at the root of their sensuality.* It is now becoming more and better understood that our holy religion holds out to them spiritual rather than temporal pleasures and emoluments. There was a time when the missionary was asked by those contemplating a change in their creed: "*How much will I get for becoming a Christian?*" The question is still asked by some. One day, after we had been preaching twice a day for well nigh a week, in a large place, two young men came to me. They were well dressed, and manifestly from families of a high class in society. They spoke seriously at first, and I began to hope well of them, but very soon came out the real issue. "*Sir, I want to know just what salary we can get by becoming Christians. What appointments can you secure for us in the government service?*" Poor stupid souls, after hearing us preach so often of faith and love and a keeping of Christ's commands, they still thought we might buy up a few converts with fat bribes and promises of

promotion. And these fellows seemed really disappointed when they were given to understand that we did not traffic in rupees and offices, but came for the sole purpose of calling the people to repentance of their sins and to believe on the Lord Jesus Christ.

Now, although these things prevail to some extent, yet it is gratifying to perceive that with the people generally there prevails a juster estimate of the scope and work of Christianity. It is always pleasing to see evidences of this. One evening I was preaching to a large company at the tent-door. It was in a place where the temples of infamy abounded and harlots were numerous. While reviewing the precepts of the Decalogue, and particularly applying the seventh commandment to my audience, one fine-looking man exclaimed with earnestness: "*Why, this religion forbids adultery!*" Another time, while Mahes was speaking to a very large congregation in the bazaar, he had occasion to mention our Lord's words: "*He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.*" These were not understood, so the preacher went on to illustrate supreme love to God. We very soon had several evidences that the matter was at length understood. "*I don't want Jesus Christ,*" cries one. "*You can't convert us to such a religion,*" exclaims another. Quite a confusion was produced. Some ridiculed the idea of loving God most and best. Others became irritated, and commenced giving abuse. As we walked home that evening, the Lord gave us comfort. A man who had witnessed the whole scene, calmly remarked: "*You Christians never get angry when reviled.*" The good seed had fallen in one heart at least. That man had learned that our gospel was a gospel of love towards both God and man.

4. Another thing is now becoming quite conspicuous in Hindoo society, that is, *the better educated and refined among them are tending to deism*. The facts in the case are two. The first is, that they are ashamed of idolatry and its accompanying degradation. The second is, that they are not willing to embrace Christianity, either because they look upon it as beneath them, or because they choose to abide in their sins. In nearly

all towns of importance there are some of these deists to be found. It will naturally suggest itself to the reader to inquire,—do not these men encounter persecution such as falls to the lot of Christian converts? By no means. There may be solitary exceptions,—but as a general rule these men are too shrewd to suffer much. They closely resemble certain of the idols which they profess to have renounced. They have several faces,—two, three or more, just as best serves the purpose. I know a man who admirably illustrates this policy. He belongs to a family of priests, who, of course, are most devoted to the Hindoo religion. This man, having enjoyed excellent opportunities for acquiring information, and having made tolerable proficiency in the study of English, very naturally has risen above the superstition of his younger years. He has embraced deistical sentiments, and having heard of such men as Hume, Gibbon, Voltaire, Parker, Newman and Colenso, who disbelieve the Bible and rely on the human intellect, he parades their names, and boasts of his creed. He denies human depravity, freely says that he does not sin, and hence stands in no need of an atonement. “*And should I sin,*” he adds, “*why may I not come directly to my Father God? what occasion for a Mediator?*” He laughs at all image worship, and derides the favorite views and practices of his pagan friends. This is the face that we see. When at home, I am told, this enlightened worshipper of one God is a devoted heathen. He wears the Brahminical thread, the badge of his priesthood, and so conducts himself as to keep on the best of terms with his kindred. This is the face the idolaters see. Of course, our friend is exempt from all persecution. These deists have organizations in the cities and larger villages, and meet occasionally for a religious service. They are producing, however, very little impression upon the common people. Their members are, so many of them, as openly vicious as before, that they cannot command respect. A young prince of extensive wealth has recently left this society of deists in Midnapore. The reason he assigns is their laxity of morals. He, poor man, like one who came to Jesus, is striving to get to heaven by his good works. He can-

not receive Christ. "*How hardly shall they that have riches enter into the kingdom of God!*"

5. Another thing we have remarked during the past season while travelling among the people, which is that *the English is rapidly becoming the language of the country*. In many towns we now meet with some who speak our own language with facility. The idioms, however, which abound in our speech, are seldom correctly learned. Some amusing blunders are frequently heard. We were in camp at quite a large village to the north of this. One evening a governmental official, who had a fair knowledge of English, called upon us. He wished some medicine for his babe, who, said the man, "*had been very ill, and suffering from acclimatizing sickness.*" Flattering us, as a matter of course, upon our knowledge of the Bengali, he remarked that he had "*some little acquaintance with Bengali.*" Now that it is becoming so popular a thing to use the English, many of the Bengalis feign to be thus wonderfully ignorant of their mother tongue, as if ashamed to have it known that it was possible for them to speak so vulgar a dialect, or, indeed, anything short of the English. The British government has now established many schools throughout the country, where English is taught. It is often that these school boys sing out, "good morning" and "good evening" to us in the bazaar, and they are quite as likely to get the wrong as the right salutation for the time of the day. These boys sometimes grow immensely proud of their attainments, when they can put a couple of monosyllables together straight. They are at once lifted to an almost infinite superiority above their fellows who know "*nothing but Bengali,*" and this makes them insolent at times. There is a large English school at T——. Some of its pupils know something, and others fancy they do. While preaching to a large and attentive audience in the bazaar one evening, we saw a company of these boys approaching. Mahes was speaking at the time with marked effect. They very soon began to ask needless questions, and get up a laugh. Their number being by no means inconsiderable, and their wit and fun coming in upon the preacher from several directions, somewhat discon-

certed him, and soon made him quit. It was my duty to follow him in addressing the people, and in order to do this, these upstarts must be silenced. So I began by turning square upon them, and assuring them that it was not to the credit of their school and teacher, nor of learning generally, for them to conduct themselves so insolently. A few words quieted them, and we were able to complete our discourse. Upon returning home, many of the boys, to whom I had tried to speak kindly but firmly, came around me, and in various ways began to apologize for their rudeness. "You will not anger on us, sir," said one. "You will pardon," said another. And so many petitioned for forgiveness for having so disturbed my native preacher. One of the leaders of the company followed me to my tent, and there, time and again, plead for pardon. My assurances could hardly satisfy them, so afraid were they of being reported to the head-master or the police. These boys never troubled us again. Some of them became our fast friends. One prominent among them lingered at our tent the last evening we were there, saying, "I am very sorry that you are going." How much of hope we might have for India could we see these school boys morally as well as mentally trained! But, alas, it is to be feared that many will be ruined by these very privileges!

The bearing of what has been said upon our work will suggest itself to all. We may ere many years have to do a considerable part of our work in the English language,—that part of it particularly which has to do with the better educated classes. How soon this may be is uncertain, but the day cannot be a very remote one when our own tongue will prevail extensively. The government are doing much to hasten it. This field will then be open to those who desire to preach Christ to the heathen, but have been kept away from the fact that so long a time was required to master a foreign language.

6. Another thing, a gratifying fact indeed, has been remarked during our itinerancy, which is, that *the common people regard the missionaries as their friends*. It may be said, without at all overstating it, that they have confidence in us. They have sense enough to perceive that the priests are grinding

them down in the dust, and by innumerable tricks making use of them to subserve their selfish interests. And the people know, too, that the priests are no friends of ours. Many times we openly reprove them, and in the presence of the multitude expose their manœuvres and finesse. On one occasion, there happened to be a score or more of these Brahmins in our congregation. For full two hours we preached directly to them. And when we called on them to speak (which they are usually ready enough to do) if they could say anything in favor of their system of plunder all were speechless. The people witness our frequent discussions with their priests, and often shout for joy upon seeing them worsted in argument. They know that our religion means deliverance from the tyranny of these wicked men. We have frequent evidences that the masses hold the missionary in high esteem as a devoted friend and benefactor.

There is one thing which has contributed somewhat to this in our district. I refer to the medical aid which we are enabled to render the sick and suffering wherever our camp may be. Not unfrequently our tent is thronged by patients with every variety of trouble from a simple cut to leprosy in the surgical line, and from stomach-ache to chronic gout in the medical. And it is a great pleasure to be able to help the poor sufferers. They are served gratuitously, but those better off are charged for their remedies. By such an arrangement, we endeavor to make the Mission Dispensary a self-supporting institution. It is often the very best way to call mens' attention to the sinful soul by treating the diseased body. One evening, while moving southward, we were resting beneath a lovely shade tree, when a poor leper appeared. He was of course a pauper and seeking alms. His fingers and toes were well-nigh gone, and the blotches and sores of the fearful malady were thickly spread over his body. Soon, at longest, it would terminate his existence. While we looked upon and studied this loathsome plague, a congregation gathered around. It was too late for treatment, but we could help the patient in two ways still. We could help him to his daily food, and we could point him to the Great Physician of both soul and body. What

a picture of that more terrible malady of the soul we had before us. To the audience the character of the leprosy is explained, and then the striking analogy between it and sin is pointed out. And when the application is finished and a few pice slipped into the leper's hand, our carts have come up, and on we go. But perhaps under no circumstances can we so fitly press home the wants of a sinful heart as when the complaint is the direct fruit of vice. The very first evening that we passed in camp, quite a number of patients visited our tent, the majority of whom were suffering from the effects of sinful indulgence. After the prescriptions had been made out, Mahes and I preached to them and their friends, quite a company having gathered. As we stood preaching that beautiful October night, the moon shining calmly down upon our little congregation of the sick, and the friends who had accompanied them, it occurred to me how similar, in many respects, is our work to the blessed work which engaged our precious Saviour's heart and hands. How the sick flocked to see him! And how graciously he healed and blessed them! O, that we had more of his compassion and more of his holy zeal! It is a comfort to do a little for these suffering creatures. But we long to do more. Is it wrong to wish that we had the *power of healing*? Not by means of medical agents, but such power as the apostles had? I have longed for it, when looking out upon the many whom medicine could not cure. Is not this power still alive in the church? Have we any evidence from Scripture that this and other like powers were to be discontinued after the time of the apostles? Did not the Lord in John 14: 12 distinctly state that these were to be the heritage of all who believed on him? Does not Paul, in 1 Cor. 12, confirm this view? But the reader must pardon this digression, for these questions have been often in my mind since returning to India.

At no time is it so great a privilege to assist the people as when a fearful epidemic is prevailing. Such was the case at a large place thirty miles north-east of this, where we were encamped for several days in January. That dreadful scourge of India, the cholera, was carrying off its victims by scores. It was pitiable indeed to see the numbers who came for medicine. Right

in the midst of a discourse, a man arrives and cries out, "*Do, missionary, give me some cholera medicine,—my wife is very sick.*" A rich old miser wants his bottle at half-price, and coolly stands to banter while his boy is dying at home! Perverse human nature shows every phase here. But it is so good to find a spirit that really *loves*, that knows something of true conjugal or filial affection. Thank God, there are some such. It was at the place spoken of above, that one night I was roused from sleep. It was 1 o'clock, A. M. A young man was calling in a sad, solemn tone, "*Sahib, Sahib!*" What is wanted? "*My father is sick, and I want medicine.*" What ails him? "*Cholera.*" How long sick? "*Since eight last evening.*" *Five hours*, thought I, there is no hope. The son pleads tenderly for his father. I can give him no encouragement. He hastens away with the vial of medicine. The next day we learn of the father's death. When applied to in season, the success of cholera treatment has been gratifying, but *in season* here means *very early*. I may say in this connection, that were our means ampler, much more might be done by the Dispensary Department.

7. The most gratifying fact that we have to report is, that *some of this benighted race are coming to regard Christ as their friend*. It is good to feel that the people look upon us as their friends, but far better that they welcome Jesus as their Saviour. "*Jesus Christ is the reproach of your preaching,*" said a baboo to us, as we were publishing the gospel in the bazaar. But to some this Christ has become the power of God unto salvation. Let us first speak of inquirers and then of converts. In several places it has pleased God to send us some who were seeking to know Him who alone can forgive sins. It will suffice to mention two. An old man, of noble bearing and thoughtful countenance, stood among our auditors one evening. It was our first effort in the principal street of a large town. As we were walking to camp, this venerable man ran after us and begged for a book, saying: "*Do give me a book about Jesus Christ, that I may go home and read it all night.*" O, how blessed a thing it is in a land like this, where all are following hard after sin, to hear even a single voice calling after

Him who came to save man from his sins ! The desired book was given, and faithfully read that night. On the following day, the man visited our camp. Mahes had a long talk with him before bringing him to me. Rejoicing and praising God, the preacher brought him in and introduced him as the man who hailed us for the book the evening before. He was a public teacher among the Hindoos, and had many pupils. For a long time he had been very much dissatisfied with the religion of his fathers. Finding no deliverance and no hope in it himself, he could not longer make disciples to it from among those younger and inexperienced. He told me that he had faithfully searched all the Hindoo Shasters for relief, but found none. And as he spoke the tears streamed down his cheeks. "*No salvation yet, and I'm growing old ! Last night what you said about Jesus Christ interested me ; and I have read your book, and feel satisfied that he is my Saviour. Now tell me how to believe on him and be saved.*" Thus he spoke, to all appearances perfectly sincere in what he said. We conversed long about the way of salvation, and he seemed to gain light. Upon leaving, I gave him a gospel, and invited him to our tent service on the Sabbath, which came the next day. He promised to come, but, it being very rainy, came not. Once more only did we see him. He was sadder than before, and more reserved. It was very manifest that his friends, learning of his visit to us, had been persecuting him. We spoke whatever words of cheer and comfort we could, and urged him to persevere in his determination to forsake all for Christ. He left us, and we have seen his face no more, nor had any news from him. Let the reader help us pray for this man. Would to God not only he but also many of his pupils may come out boldly in favor of Christianity. He who has begun the good work in his heart can complete it.

The only other case that I shall mention is that of a lovely young man who visited us several times, and seriously inquired concerning the Lord Jesus. He is a pleader in the magistrates' court, and a person of considerable ability. Several times he accompanied us to the bazaar, and sometimes would speak for us when a discussion was raised, or when violent objections

were put forward. It did appear that this young man was really in earnest for his soul's salvation. But he, too, must encounter bitter and cruel persecutions. When we came away we supplied him with religious books, and can but hope that through the Divine blessing he may find Christ precious to save. O that there were a missionary there in that large town where both of these interesting cases occurred!

During the cool season, we can stay in a place only long enough to drop the seed of the kingdom, and then hasten on to another. In many places *only once* is the word of life published as we pass along. In a market, in a jattrā, in a bazaar, or in a village, the good news of salvation is proclaimed, and a few tracts and portions of God's word distributed, and the place may get no more attention for years, as it is impracticable for us to go over all the ground each year. But how wonderfully can God work through agents comparatively insignificant! What a power for good a single page, even a single verse of God's word has exerted! In this land the toiler's heart is cheered sometimes by the vast and glorious results of weak and humble efforts. It is God who gives the increase, and from a single seed, by his blessing, may come a mighty harvest. This paper cannot be completed without our recording, to the praise of God, the conversion of several, who have been recently received into the church of Christ.

BONGSEE MAHANTEE is a man of perhaps forty-five or fifty. Twenty years ago, he received, through a friend, a small volume of poetical tracts, published in the Oriya language, at the General Baptist Mission Press, Cuttack. This volume was given away with many others at a market at Mähäpäl, on the Subernrikä river, by my father, then missionary at Jellalore. This itinerating party gave no book away that season which, so far as we have yet learned, has produced so great and good results as the volume whose story we are about to tell. The man into whose hands it fell was at the time seriously dissatisfied with the religion in which he was born and bred. He found in it no remission of sins, and no intelligent hope of heaven, but only superstition and ceremony. A fact that staggered his faith, was that the teachers and devotees of this re-

ligion were frequently the vilest and worst men in society. How, then, could their pupils be purer or better? But he was determined to search the Shasters and see for himself whether or no there was such a thing as *salvation* to be found in them. He was plodding through the eleventh book of the Bhāgabat, when, having found no traces of salvation yet, in the good providence of God, a neighbor gave him a Christian treatise to peruse. The two principal tracts in it were entitled, "*The Jewel Mine of Salvation,*" and "*The Essence of the True Religion.*" Their names drew his attention, and very soon the Shasters were thrown aside, and he devoted himself to the new-found treasure. "*For days,*" he told us at a recent missionary meeting, "*I read and sang those lines, while the tears ran down my cheeks.*" I cannot doubt his words, for when he reported himself first to us at this station, he wept profusely, as he spoke of God's goodness in sending him that precious little volume. In it he finds the ten commandments, the sermon on the Mount, and an account of our Lord's miracles, his parables, his sufferings and death. Each of these tracts gives a good epitome of Christianity. He reads, and, reading, admires. But the burden in his heart grows no lighter. The book inculcates the necessity of prayer. Behold, he prays. That lone man, far removed from any of God's people, and in the midst of the rankest idolatry, begins a life of prayer. Angels must have contemplated the scene with joy and praise. His prayer is heard and his sins forgiven. Now, having tested for himself the value of the new religion, he welcomes it with all his heart, not for himself only, but for his household. His aim now is to learn all that the little book can tell him about how to serve God, and whatever he learns, he at once begins to do. The Sabbath is recognized and made a day of special prayer and praise. The family altar is erected, and father, mother, and children gather around it daily. In how many an enlightened household over the sea, the parent has "*not so learned Christ!*" Would that such might look in upon this scene in the jungle, and learn a lesson. But the most substantial evidence of the genuineness of his conversion which this man gives, is the intense interest he feels in the spiritual well-being of those about

him, whose minds are still dark and desolate. No sooner is he free himself from the burden of sin, than he begins to work for others. O blessed token of the new life. How true to universal Christian experience. As it is said of Andrew concerning his brother Peter, "*He brought him to Jesus,*" so has it been recorded of many a young convert, who, in the exuberance of the "*first love,*" has won other souls to Christ. Blessed be God. Would that convert-zeal never flagged! Our friend's first efforts are for a near neighbor,—a man of excellent parts, but, unfortunately, (according to Hindoo religion,) *born a professional beggar*. It requires time, and not a little patient toil, to impress such a man. How could it be otherwise, when the new religion was so diametrically opposed to principles, habits and practises which made the man what he was? In the course of time, he begins to give way. The Holy Spirit is seconding and sanctifying to his soul the preaching and the pleading of his converted neighbor. And how custom and cant crumble and vanish before his power! This religious mendicant is thoroughly convicted, so much so that he cannot go his round. He will starve first. He who so long had dishonored God by idle hands, now begins to work. "*Surely something ails him,*" the people say. "*Bongsee Mahantee has had hold of him,*" some suggest. Yes, truly, but a greater than man has done the work in the Boishnub's soul. His tongue can no more sing those vile songs. His hand would sooner wither than beg. His heart is changed. Reading, studying, praying, or even his friend's preaching did it not;—the Holy Spirit has wrought the change. This is that new birth which Nicodemus could not comprehend. Neither can we. "*This is the Lord's doing; it is marvellous in our eyes.*"

We now have the first and second converts. Their wives are heartily one with them in the service of the Lord. Two Christian households appear thus in the midst of an intensely heathen community. "*In the wilderness shall waters break out, and streams in the desert.*" These believers are, of course, more or less persecuted. The first is a man of prominence and of property, and takes his brother under his protection, assisting him, to some extent, with employment. Both thus are stronger

by heartening each other. But the good work does not stop here. The village school teacher is a man of more mental calibre than either of the converts. They nevertheless commence laboring with him, and they not only plead with him but pray for him. How beautifully and how significantly has it been said by an eminent divine: "*He who would plead well with man for God, must first plead well with God for man.*" The teacher reasons. The converts reason, and they also plead, speaking to both the head and the heart. Each week, as the teacher goes home to his own house, sixteen miles away, he carries the words of his Christian friends to his family, and there they are discussed. Weeks pass on, and the teacher is found humbly sitting at the feet of the Great Teacher. Here is more fruit of patient working for Christ.

This little company were thus engaged in the service of God, knowing nothing of the missionaries, nor they of the converts, to whom the little volume of tracts had conveyed the bread of life. About one year ago, however, Dula Phillips, our Santal native preacher, happened in one of his excursions to come to the village of Dedägädiä. This is the home of the first convert, and only a few rods from his door lives the second. Words cannot express the joy of this providential meeting. The new believers praised God and rejoiced that they had *brethren* so near as Midnapore, only forty miles away. Dula thanked God that he had raised up a people among the heathen of whom we knew nothing. The preacher tarried with them over the Sabbath, and taught them out of the Scriptures, a copy of which they had never seen before. They sang and prayed and talked much together that day. It was indeed a high-day at Bongsee's house. Having instructed them and comforted their hearts, Dula proceeded on his way, not, however, until he had given them a copy of the New Testament. Not many months passed before these brethren visited us at Midnapore. It was a scene I shall not soon forget. The old man seemed at times nearly overpowered by his emotions. The deep of his heart was broken up, as he reviewed God's gracious dealings with him for the past many years. With many tears he told us how

the Lord found him, and drew him into his precious fold. These interesting particulars have been already related. The chief object of their visit was to beg for a preacher and a school-master. These they considered indispensable to the proper Christian training of themselves and their families. The converted schoolmaster had, some time before, quit teaching, and returned to his own home to engage in farming. It was very gratifying to see how anxious these men were that their children should be early brought under the influences of the gospel. "*I cannot have my children attend a heathen school,*" said the old man. These converts were active in our meetings for social worship, and all our hearts gave glory to God for his great mercy towards them.

During December last, Dr. Bachelor and I had the privilege of visiting our friends at their own homes, in fulfilment of the promise we had made them at Midnapore. It was one Saturday afternoon that we reached the place. In a little mango grove between the houses of the two brethren, as pointed out by Mahes, who had been there before us, we were pitching our tents when the old man, Bongsee, appeared. He was actually dancing for joy, and his tongue was loudly praising God. With him came the other two converts, even the one residing sixteen miles away, who, having learned of our coming, had come to meet us. I can assure the reader that it was good to feel ourselves welcomed to this heathen village. That evening we held a conference with the brethren. Upon listening to their experience, and having duly examined them, it was inquired what they wanted. "*We wish all of us to publicly confess Christ by being baptized,*" was the unanimous answer they made. I need not say that the vote to admit these believers to the church was no less unanimous with us, five of our Midnapore members being present. The Sabbath, December 17th, was a most lovely day. The early prayer meeting at Bongsee's house was a precious season, preparing our hearts for the duties of the day. At midday there was a discourse from Acts 4: 12. And at 4 P. M., as the sun was fast setting, our little company proceeded to the water's side. A brief address is first made, explaining to the large congregation that had as-

sembled the character of the ordinance about to be administered. A Christian hymn is sung, and prayer is offered. Then it was our happy privilege to baptize these six believers, Bongsee Mahantee, his wife and son,—Madhoo-Dass and wife, and the school teacher of the same name as the latter. Perfect order prevails, and a profound silence reigns, interrupted only by the minister's voice, and the singing at the intervals. When all is over, we preach to the fine audience, and return to camp. Calmly, firmly and joyfully did these disciples put on Christ in the presence of many witnesses. Some days after, I was asking Bongsee and the teacher for their beads, which they wore while Hindoos. "*Why,*" said they both, "*we flung them into the tank.*" That Sabbath evening, we all came around our Lord's table at Bongsee's house. It was exceedingly precious to welcome these new brethren and sisters into the church. Having no wine, the cup was filled with water. We communed together, and with Him who shed his precious blood to wash away our sins. The Saviour's presence was manifested in our midst, and all hearts were made glad.

The following day, just before coming away, I called at Bongsee's house. He brought his two beautiful little twin girls to me, wishing Christian names to be given them. "*Their names,*" said the father, "*are the names of Hindoo idols, and we must have them changed.*" The twins were named Mary and Martha. The old names are now never heard.

During February, it became my duty to visit the converts again. We have made an arrangement that some one of us, either missionary or native preacher, shall visit them monthly. This time I was much gratified with the state of things. Leaving home on Friday morning, I passed that night at the teacher brother's house, about twenty-two miles from here. He gave me such a hearty welcome, that my heart repeatedly thanked God for opening these homes to us among the heathen. This man, like Bongsee, is quite well-to-do in the world. His wife had already gone on to Bongsee's, and early on Saturday we started also. All were very glad to see me, and I was very soon informed that two others were desirous to be baptized,—

the eldest daughter of my host, and the teacher's wife. The Sabbath was devoted entirely to instructing, counselling and encouraging the disciples. They had experienced some persecution, but were none the less firm and faithful. At sunset, we proceeded to the same tank, and baptised the two believers. Upon our return, while passing through the village, in which many of the converts' relatives live, an effort was made to mob us. An old man was indignant that a Sahib should come there and make Christians. "*Catch him, kill him,*" cried this violent old man to the crowd of men and boys, who began to press around me. "*I'll give a rupee (48 cents) to any one who'll kill the Sahib; I don't care if I'm hanged for it.*" But the Lord mercifully delivered us all from harm. These Christians may yet encounter severe persecution. Let every pious reader pray fervently for this band of eight disciples.

I had intended to speak of several other topics in connection with our cold season work, but this paper has already outrun its limits. There is a thing or two, however, which may be said in closing. Upon looking over the four months, we are cheered by the hope that the seed sown has not all of it fallen by the wayside, nor on stony places, nor among thorns, but some, God only can tell how much, into good ground, where the fruit will some day appear. What this people need is not merely knowledge, but grace. In every land how many know, who never do, their duty! And so it is here. Mahes and I had been preaching in a large village. The congregation was beginning to disperse as we turned homeward, when some one, perhaps in derision, sung out, "*Who is your Jesus Christ, and how does he save us?*" Immediately an old man of thoughtful mein stepped to the front of his comrades, and in a clear, full voice, began addressing them. He spoke of the Saviour's birth, baptism, preaching, miracles, suffering and death on the cross. He said that he rose again, having lain in the grave three days, was seen of men forty days, and then ascended up into heaven, where he now intercedes for sinners. "*And now,*" he continued, "*if you want to be saved, you must believe on this Jesus and obey him.*" We wondered who this "old man eloquent"

might be. He had been for years a teacher in a missionary school at Calcutta.

Another thing should be mentioned, if it be even on the last page. One week of our four months in camp was very pleasantly passed at Jellasore, fifty miles south of this. That was my dear childhood home, and many were the happy memories revived while walking through those grounds, sitting in those old rooms where I played and studied with brothers and sisters now far over the sea, and particularly while listening to God's word from the same pulpit in the neat little chapel where we were wont to worship. It was Quarterly Meeting week, and a very busy one indeed. Still, I found many precious moments for silent meditation on the way in which God had led me since that December morning, fourteen years ago, when my brother and I left home for a stranger land. That week made my heart to overflow with gratitude for Christian parents and early training,—and, above all, for that kind hand which has guided me safely so far, and will guide me to the end. That week at the dear old home at Jellasore was a blessed week of preparation for the toil before me. Preaching in the dear home pulpit, and confessing Christ before those who knew my boyhood, Christless as it was, gave me great courage and strength to publish the gospel to the heathen during our four months in camp.

ART. V.—PROPHECY AS A PROOF OF THE INSPIRATION OF THE SCRIPTURES.

A book that should base its authority and claim to inspiration on the ground of the faithful fulfilment of extended and comprehensive predictions original upon its own pages, would furnish evidence from itself of the validity or falsehood of its claim.

Man has the gift of memory, but not of forecast. He has power to retrace the past, but not to survey definitely the future. That which *has been* may be definitely recalled and reviewed; but that which is *yet to be* is reached only by special revelation, or uncertain anticipation or conjecture, save as we follow down the illuminated track of prophecy.

An arrangement which shuts out from present view the occurrences of the future, is undoubtedly a benevolent one. The knowledge of coming events would tend to unfit men for present duties. The anticipation of future evils would prey upon the mind and dry up the spirits. The prospect of coming joys would tend to make present pleasures insipid and present burdens quite insupportable; the passing hours, meanwhile, would move on heavily; while greedy anticipation would exhaust beforehand the pleasures that should otherwise have surprised and delighted us. Life's blessings are best enjoyed, and its burdens most easily borne, one by one. Enjoyment would be changed into bitterness, contentment into disquietude, if the curtain that separates us from the future should be at once lifted. And besides, the "angel of hope," that scatters the future over with bright prospects, mingling with shades of uncertainty the highest possibilities, spreading the vales of doubt and danger with cheering contrasts and exciting prospects, would never visit the habitations of men, gladdening their desponding hours, and urging them onward and upward, except from the fact that the future lies, for the most part, concealed from the present view.

And then, the very uncertainty that attends future things has a salutary influence upon us. It lays a pressure of motives

upon the conscience. It prompts to present duty and faithfulness. As we know not what shall be at the next moment, the uncertainties of the future, connected with its possibilities and vast events and account, serve to stimulate us to exertion to meet its exigencies.

But more than this: the gift of foreseeing future events would obliterate one of the strongest pillars of proof upon which rests the authority of revelation. One of the peculiarities of the writers of Scripture is, that they precisely foretold future events. In this they transcended their natural gifts and powers. This fact proves that God was with them. To unfold the future in its grand outlines of definite history, is as exclusively the work of God, as it is the Divine prerogative to know and fix the sublime events of the future. And whoever has definitely revealed the events of coming time, in their connected relations and minute details, must have written as he was moved by the Holy Ghost.

How does the case stand with the Scripture writers? Have they this seal of Divine authority, such as the definite fulfilment of prophecy stamps upon their pages? Whoever carefully examines secular history, and compares it carefully with the predictions of the Bible, will be struck with their wonderful coincidences, and the manifest and manifold fulfilments of the latter. A few instances must suffice as examples.

The words forespoken of Ishmael, how exactly have they been verified! His descendants are to this day wild men, who have never been tamed. And wherever found, whether in their native Arabia, or among the ridges of Kurdistan, or in the wastes of the great desert, this race is everywhere fulfilling the words spoken of the outcast son, that his hand should be against every man, and every man's hand against him.

Again, the barbarous nations that vexed and destroyed Israel, have, according to the precise words of prophecy, long since perished, and in the precise form that was foretold; and their destroyers, also, have shared a similar destruction, according to the literal prediction of the Bible, and in fulfilment of the writings of the Old Testament, the sceptre has departed from Judah, and the seed of Israel have been driven out and scatter-

ed to and fro upon the earth. Yet in their wanderings, and under the heaviest judgments, they have maintained their national peculiarities and identity the world over,—awaiting the time when the sceptre shall return to Judah, either in a national or spiritual form.

But according to the exact promise, a star rose out of Jacob, and the Shiloh founded a kingdom, which has spread across the seas, and is rapidly extending its borders over the earth; while the proud sovereignties of Greece and Rome, with their glittering isles, and golden ages, and rich dependencies, have passed away forever.

The four kingdoms have indeed fallen, as was foretold. The head of gold, the arms of silver, the belly and thighs of brass, and feet of iron and clay, have long since been broken to powder. But if the bold artist should attempt to revive those kingdoms of Assyria, Persia, Greece and Rome, in one expressive and truthful column, he could do no better than to reproduce as faithfully as possible, the image so graphically described by the prophet Daniel. Or, if some admirer of the past should wish to immortalize in verse those venerable kingdoms, he could not hope to rival either in imagery or incident the sublime descriptions given by the prophets long before the scenes themselves transpired.

And Nineveh, unknown until recently as to its exact site; Babylon, still the home of the bittern and the owl; Tyre, a lone rock where the fishers spread their nets to the sun; Egypt, also, long since; as foretold, the basest of kingdoms, are all standing, as they have done for thousands of years, monuments to the truth and authenticity of Scripture prophecy.

And so definitely was the time foretold of Messiah's coming to his temple, that when he actually appeared, the world was in expectation of him. Even *Pagan* nations, having caught some of the traditionary rays of revelation, or taught by silent inspiration, were anticipating the coming to earth of a Divine personage and a golden age of good.

Time would fail us more than to glance at the predictions of the New Testament. They refer to the Messiah's coming, as just at hand; his miraculous birth, his supernatural works,

and to his wonderful character and kingdom, with the minute circumstances of his death and resurrection. They relate, also, to the destruction of Jerusalem, the fate of the stubborn Jews, and the faithful Christians. They sketch the triumphs and glory of the future church.

These predictions, from first to last, hold out to our view a vast connection and combination of events that have distinguished the different ages and eras of the world. The unfoldings of prophecy have presented a historical panorama or comprehensive outline of the successive eras and ages of the world. And the predictions of the New Testament we are to regard as *supplementary* to those of the Old Testament. The events there recorded are a fulfilment of ancient prophecy and form a counterpart to the early history of the church on earth.

Such is the scroll of prophecy, and it clearly stamps the writings of Scripture as a revelation from God. He that has this gift looks through the glass of Omniscience,—and in directions and into depths which the unaided mind has not power to do.

We read in the fabulous records of antiquity of a *mirror*, with properties so rare that things remote and near, before and behind, above and beneath, could be distinctly seen, at the same glance, by the beholder. Such a mirror have we in the Bible. So true is this book to the past and the future, to heaven and to earth—that by a right use of it, we may discern events far distant, and near at hand; things above and beneath, past and to come, in one comprehensive view. Here, in forms of glory that answered to no finite conception, we behold the uncreated God, seated upon his dazzling throne. Around him is the scene of heaven, of ineffable splendor and beauty. We see its shining orders and ranks of worshippers, all reflecting the bright perfections of the Godhead. In dreadful contrast and in awful depths we have a glimpse of hell, the prison of divine justice. We see, too, in this wonderful mirror, the new world just emerging from nothing. Now, the Spirit moves upon the chaos, bringing order out of confusion, perfection and beauty out of darkness in successive *dissolving views*. Now the firmaments appear, beneath and above. The green earth and interven-

ing oceans are stretched out in magnificent contrast, and all is crowned with being and with beauty.

Such are some of the views of sublimest interest and import, which this prophetic mirror gives us. And must it not have come to us from the hand of God? Is not the gift of the seer a seal of inspiration? Are we not to confide in all the communications which those thus gifted make to us? The sacred penmen possessed this divine gift, which proves that God was with them.

But we are met with various objections and difficulties. Ungodly persons pretend to the power of penetrating the future. Soothsayers and conjurers have drawn after them admiring multitudes, and deceived the very elect! But divination has brought forth little else than delusion. The pretended communications of familiar spirits have been frivolous, senseless and inconsistent.

But we have a different account to give of the oracles of God. The inspired prophets have spoken of the future in strains worthy of God—and have so linked the chains of past and prospective events as to constitute a harmonious and magnificent system. The light of their pens has thrown the glimmerings of unworthy pretenders into depths of shade. These inspired predictions present an august *series* of events, in themselves vast, consistent, and sublime,—the loss of a single part or link of which would be fatal to the whole chain. A false note in the great prophetic harmony would throw the whole into jarring discord and wild confusion. Not one has ever been struck.

But soothsaying dares stand only on the brink of the future, hesitating and balancing, venturing and then retreating, and relying always upon artifice, credulity, and mere conjecture. The oracles of divination have ever been doubtful and disjointed, dubious, equivocal and fragmentary. The Pagan oracles were famed for ambiguity, as they were notorious for obscurity, contradiction and absurdity. Not so the prophecies of Scripture. They are bold and adventurous, are of vast variety, of prodigious extent, and of sublimest import, reaching from the fall of man to the final consummation. Their scheme

embraces in one grand compass of design an outline of Divine providence, and wrought out into human history from the first unfoldings to the grand and final development. The rise and fall of nations, as seen in the prophetic glass, instead of appearing as the work of blind chance, are clearly the successive parts of one stupendous plan, where each minute event or vast revolution holds a real and fixed relation to the grand whole; and everything is helping to establish the kingdom which shall stand in its glory after the changes of earth and of time shall have passed away.

But the evidence of inspiration from prophecy is *accumulative*. It does not depend so much on the fulfilment of any one single prediction, as on the accomplishment of a grand series of events, and the fulfilment of a vast chain of predictions. A random conjecture *may* turn out to be true, or not; a fortunate guess or hap-hazard prediction *may* be verified by corresponding occurrences. But these facts would do nothing to establish the authority of him who should make such predictions or assertions. The strength of proof given to the authority of revelation by the fulfilment of prophecy lies in the *accumulative nature* of this evidence, or in the fact that a vast series and system of predictions have been verified. The first fulfilment could have been accounted for on the ground of chance or luck. The probabilities that the second fulfilment was a matter of contingency were vastly less. And so we proceed to the third, the fifth, and the tenth, but upon a ratio of improbabilities as to these occurrences or accidents merely, that shall exceed all conception. We have, therefore, upon the pages of prophecy, a rapidly accumulating demonstration of the truth of Scripture. We are forced to the conviction, as we peruse these writings, that they must have proceeded from the mind that planned and governs all things. For whoever has the power to sieze beforehand the vast events of time, and combine them into harmonious and comprehensive relations, is in sympathy with Him who views the end from the beginning. The writer who stakes the truth of what he declares upon the accomplishment of definite predictions, summons the revelations of future time to attest or refute the correctness of what he

states. And as time, the great detector of errors and events, passes on through its circle of ages, the reality or spuriousness of these communications will be brought more and more definitely to light. But nothing is more thoroughly tested by that which proves all things—the touch-stone of time—than the truth of prophecy. The fact or the error of Bible predictions will unfold and grow more and more manifest as the ages pass on, till doubt shall finally give place to demonstration.

It follows as a rational inference from what has been said, that the various *other* communications intermingled with inspired prophecy are worthy of our confidence, as coming from the same divine source. For if the Spirit enabled the prophets to speak that which was true in reference to what was *then future*, we are bound to believe them when they tell us what was *then actually past*. And if it appears that they spake the truth in reference to what was then future, but is now fulfilled and past, we are bound to believe what they have spoken in reference to what is yet unfulfilled, or is now future. And if they have spoken the truth in respect to all the past and the future, in what they have stated as historic and prophetic, as the tongue of time thus far declares, are we not to believe them when they speak of doctrine and of duty, in threatening and in promise, and of our relations to time and to man, to eternity and to heaven?

As we leave this department of proof, let us examine the position which the SAVIOUR held in regard to prophecy. We will assume here that the evidences of Christianity are admitted; that the testimony of Christ recorded in the gospels is established. We do not urge the fact here that Christ was himself a prophet, and spake by his own original omniscience, as well as by gifts conferred by the Father. We confine ourselves simply to the views he held with regard to the prophetic writings, and the other portions of the Old Testament. He not only authenticated those writings, but was an infallible interpreter of their sense. He gave his own unqualified sanction to the entire Old Testament Scriptures, including the prophecies and every other kind of communication contained in them. From a large list of passages in which the testimony of Christ is thus given, we

select only these few: "All things which are written of me in Moses and the prophets and in the Psalms are true." Reference is here had to an ancient division or classification, which includes all the books now contained in the Old Testament canon. Here we have, in the plainest language, and from the lips of the Saviour himself, a full endorsement of all the Old Testament writings. Unbelief may cavil here, and ask how Moses could know anything of Christ, thousands of years before his appearing? and of the prophets and the Psalmists, how they obtained information concerning the latter days? We answer, indeed, not from the blind magicians of their age, nor from diviners, nor those of familiar spirits. These deceivers had no knowledge of the events recorded in prophecy, and fulfilled in after periods of time. No conjurers of heathen or Jewish history, not even the sorceress of Endor, had any discernment of Christ or his kingdom, or of the events of the last days. The spirits of the prophets were subject to the prophets, and not to the spirits of evil. These great events were reserved for the vision of men who should speak "as they were moved by the Holy Ghost." Christ could never have given sanction to imposture. Those who were favored with such sublime views of the gospel dispensation, were inspired from above. Those who have spoken of Christ and his kingdom in strains worthy of God, and have had the sanction of his testimony and interpretation, and of time also, to the authority of their writings, are worthy to be believed with unquestioning confidence. God would not have intrusted those great truths that relate to Christ and his kingdom, to men who were the chroniclers of error in other respects. Every ascertained science in the kingdom of nature is found justly related to all other sciences, and seldom mixed and confounded with false systems. So the firmament, where God deigns to fix his true oracles, to shine as the stars and constellations forever, are unspotted by false systems, or mock suns, or lawless stars of eccentric and perilous course. So when Christ declares, in the passage above quoted, that all things that were written of him in the ancient Scriptures were true, he gave the whole force of

his sanction not only to the prophecies, but to all the other writings of those Scriptures.

Again, he enjoins it upon the Jews to "search the Scriptures," for, said he, "they are they that testify of me." And again he declares "that the Scriptures cannot be broken." Now, these declarations cannot be reconciled with the belief that some part of the Old Testament writings are unworthy of our confidence. Would Christ have commanded the Jews to search the Scriptures, without qualification, if a portion of those Scriptures were false? Or could it be said with truth that the Scriptures cannot be broken, if parts of them were obsolete or erroneous in point of sentiment? And we ask, earnestly and reverently, could the Saviour of the world, who was the light that lighteneth every man—who so loved the world as to give his life for its redemption, have enjoined it upon his followers to read and reverence those Scriptures, if portions of them were false and hurtful? and this without first carefully pointing out those spurious parts, and putting them thus upon their guard. Did he not warn his disciples against the Pharisees, and the leaven of their doctrines? and, also, against the false prophets and their flattering lies? Can we doubt as to what course the Saviour would pursue in the case here supposed?

What parent of sensibility and discretion would put a book into the hands of a child, some portions of which were false and pernicious, and command that child to peruse and reverence that book, without first carefully pointing out and marking those parts that were injurious? And would not the blessed Saviour, who had so strong a love for the world and for the truth, and such a hatred of error and imposture, have done this thing so natural with respect to the Old Testament books, if they were spurious and pernicious? Who can doubt?

We say, besides, that modern theories of inspiration touching the Old Testament are a reflection upon the honesty or intelligence of the Lord Jesus Christ. For if these views of those ancient writings are correct, the Saviour either must have had incorrect views of them himself, and have spoken under misapprehension, when he gave his assent and sanction to

their contents, or he dishonestly concealed the truth, and this for the sake of effect, or to conciliate prejudice, or save appearances! But this is ground which none but the infidel would dare to take. It is not to be forgotten here that the notions of the Jews concerning the inspiration of the Old Testament Scriptures were all but extravagantly high; and yet we never hear the Great Teacher uttering a word to shake confidence in those Scriptures. On the other hand, all that he said was adapted to call attention to those Scriptures, and to strengthen confidence in them. How can we account for this fact, unless we admit that those Scriptures were divine, or question the doctrine that the Saviour himself was divine? It is safe for us to take the same view of those writings which Christ and his apostles were accustomed to take. No other view can stand the test of time, or of sound philosophy. These great lights of the world have taught us that all Scripture was given by inspiration of God, and was profitable, &c. It will be safe for us to hold the Bible, every part of it, in the same high estimation and confidence in which they held it, and replace the Scriptures on the same throne of authority where they left them. For to call in question any part of these writings is to contradict the testimony and teachings of Christ and his apostles throughout. It is to impeach their character for honesty and truth. It is to mislead men, and benighten the world! I know of no appeal from the decision of Christ and his apostles. We have their words here as a wall of defence around the ancient landmarks of Scripture. Their testimony is a rock of proof, upon which the word of God will stand unmoved forever.

The New Testament is a fulfilment, an endorsement, as well as development, of the Old. It is the counterpart of the Old; an introduction of clearer light, of grander views, and fuller glories. It is as another morning, bright and full, risen upon a milder noon. The first dispensation presents an array of types and figures, of statutes and prophecies, such as time and the providence of God have fully verified. These lights of law and figures and predictions converge to a blaze of glory in the New Testament. All that was typical and prophetic in the former age, draws to a fulfilment in the latter. The dim radi-

ations that threaded the early ages,—the oracles, altars, and types that gave forth their first faint and fitful gleams—the clearer manifestations of the Divine will in the forms of law, and in the system of sacrifices, and the yet fuller and clearer light that poured from the minds and pens of prophets and psalmists, as brought to the test of the gospel age and glass, like the various lights of Heaven, emitted from their myriad points, are found variously to be the same light, emanating from the same source, and brought through the lens of the gospel to the dazzling effulgence of final and heavenly glory.

ART. VI.—THE BOSTON QUARTERLY MEETING.

The Boston Quarterly Meeting was organized at Lynn, Mass., on the last Tuesday of April, 1837. The second Boston church, sometimes called Holman's church, the church at Lowell, and the church at Lynn were represented. The organization was perfected by the choice of Rev. J. L. Sinclair as Moderator and Rev. N. Thurston as Scribe, and by the adoption of such rules and regulations as were necessary for their work as a Quarterly Meeting. Each of these churches previously had been connected with the Rockingham Quarterly Meeting, but were dismissed for the purpose of forming this new organization.

The smallest number of churches at any time in the Quarterly Meeting has been three, and the largest number has been ten. The whole number of different churches has been eighteen. Seven only of this number are now in existence. Five of these seven are now connected with the Boston Quarterly Meeting, one (East Weare) with the Weare Quarterly Meeting, and one (Manchester) with the Rockingham. Eleven churches once connected with the Quarterly Meeting have lost their visibility.

The largest number of conversions during any one year in the history of the Quarterly Meeting was in 1839. The annual

reports for this year show a membership in the several churches of six hundred and four persons. Of this number, two hundred and seventy-three were reported as having been received by baptism during the year, being an increase of over eighty-two per cent.

The largest number of church members for any year, as reported in the Register, was in the year 1863, at which time the statistics of the Quarterly Meeting show a membership of fifteen hundred and thirty-one persons. It will thus be seen that though the Quarterly Meeting does not number so many churches as formerly, its present number of communicants is larger than at any other period. There is further encouragement in the fact that these churches are firmly established, and more powerful for good than were any which have been lost.

The amount of church property at present represented by the Quarterly Meeting is as follows, the estimate being based on the cost of the lands and buildings at the time they were purchased or built:

Lowell church.....	\$16,000
Boston church.....	14,000
Lawrence church.....	16,000
Haverhill church.....	11,000
Charlestown church.....	
	<hr/>
Full amount.....	\$57,000

The church debts are as follows:

Boston church.....	\$9,000
Lawrence church.....	5,000
Haverhill church.....	1,200
Charlestown church.....	
	<hr/>
Full amount.....	\$15,200

The further history of the Quarterly Meeting will be found in the following brief SKETCHES OF THE SEVERAL CHURCHES. It may be well to say that the statements to be given have been obtained by careful research, and, so far as they go, will be found reliable. In some instances but few facts could be ob-

tained. Sufficient, however, have been obtained to exhibit the general history of the Quarterly Meeting.

LOWELL CHURCH.

The origin of the church at Lowell was a prayer meeting, which was held stately at the house of Josiah Seavey. From this small beginning, it has advanced to its present strength, passing, however, through much opposition, and meeting with many trials in the progress of its development and growth.

The first Freewill Baptist preacher who labored with this band of Christians, and who gave direction to their efforts, was Rev. Hiram Stevens. He commenced to preach in Lowell while a licentiate, and with such success that he was shortly afterwards ordained by a council from the New Durham Quarterly Meeting.

Public worship was first held in a school house, near Hale's Mills. After preaching here for about a year, in the face of much opposition, and with frequent interruptions, the interest had so increased that it was thought advisable to organize a church. An organization of fifteen members was consequently effected. The church thus formed was attended with prosperity; but, after a period of success, which extended over several years, dissensions arose, the harmony of feeling and action in the church was destroyed, and as a consequence the organization ceased. A portion of the membership, however, remained faithful to their duty. These retraced their steps, and again, "for their mutual edification," instituted a prayer meeting at the house of the Bro. Seavey whose doors were first opened for the ingathering of this interest. During the long weeks of another year, this little band met stately on Thursday evenings, at this house, for prayer and conference.

In May of 1833, Rev. N. Thurston visited Lowell, and on the 19th of the month gathered the people to listen to his first sermon. He commenced his labors with a congregation of twenty persons, and with no permanent place of worship. They first met in Classic Hall, on Merrimack street, afterwards in the Free chapel on Middlesex street. In this chapel, on the 15th day of August, 1833, the present Freewill Baptist

church of Lowell was organized, consisting of twenty persons. The council was composed of Revs. N. Thurston, A. Caverno, and B. S. Manson. The pulpit was supplied after the organization, until the month of April, 1834, by Revs. — Morrill, B. S. Manson, and J. L. Sinclair. In April of this year, Rev. N. Thurston assumed the pastoral charge of the church. His ministry was blessed by frequent additions to the church.

In 1837, a house of worship was erected on Merrimack street, at the head of Central street. The building lot was conveniently and pleasantly located. The house was costly and commodious. The congregation numbered several hundreds. The church, in this new temple, under the labors of Eld. Thurston and other subsequent pastors, met with increased spiritual prosperity. The society, however, labored under heavy financial liabilities, and its usefulness was thereby impeded.

In 1840, Rev. J. Woodman became the pastor of the church. During the four years of his ministry, a constant revival interest was enjoyed, nearly two hundred persons being baptized and admitted to the church by him. The writer of this article has vivid recollections of the spiritual feasts which were then held, when the power of God seemed to rest upon the people. On one of these occasions, at the celebration of the sacrament of the Lord's Supper, the number of candidates for admission was so large as to form a line in each aisle of the church, extending from the altar nearly to the doors. The affairs of the church were thus spiritually prosperous, but financially disastrous. At this time, what is known as the "Thurston failure" occurred, which involved the legal society in irretrievable ruin. Many members of the church lost all their investments, and were reduced to penury. Some of these became disheartened, and withdrew from the church. Others, who shunned the useful work of raising up a new cause, left for other congregations. But a few stood fast in the faith, and believed that God would overrule the seeming evils to his own glory and the good of the church. There were some noble Christians who lost every cent of their property without charging the blame to the church; but who, in this crisis, put shoulder to shoulder, that

they might support the cause. By the efforts of these men, the church was held together, and the crisis was passed.

In 1844, while these obstacles blocked the progress of the church, Rev. Silas Curtis assumed the pastorate. His position from the first was a difficult one. The church, Sabbath school, and congregation were each sufficiently numerous to give good promise, but there was no release from financial embarrassment. The society was held in check by impudent mouthed lawyers, who saw the prospect of large fees in securing the property of the society for less than its value, to meet the demands of its creditors.

At this time, also, the church incurred odium by the disorderly walk of some of its members, which resulted in several being excluded. The world then, as now, charged the faults of hypocrites to the church. The excitement of the Miller doctrine occurring at this unfavorable season, was a further hinderance to the church; many of the unwary and unthinking being led astray by it. Had these difficulties come upon the church singly, they perhaps could have overcome them, but coming, as they did, *en masse*, it was beyond human probability that they should have been successfully resisted. As it was, the pastor and people struggled on for two years longer, when, by means of sharp practice on the part of the principal lawyer opposed to the society, their house of worship was taken from them, and they were summarily turned into the street. But this blow did not destroy the indefatigable purpose of these Great-hearts in the cause of Christ. This pastor and his flock, despite these great evils, maintained their confidence in God, and combined with it Christian enterprise. They at once secured Mechanics' Hall on Dutton street as a place of worship, and thus sustained the ordinances of the gospel. They remained here, however, but a short time. A more favorable location and more ample accommodations were found at Well's Hall, on Merrimack street. They worshipped here for several years. During these days of trial, one hundred and ninety-two persons were admitted to the church by letter, and eighty-three by baptism.

In the spring of 1849, Rev. A. K. Moulton accepted the pastoral charge of the church. Soon after this change of pastors, the congregation again moved to still more comfortable quarters in the Wesleyan Methodist house, on Prescott street. During Bro. Moulton's labors in this house, the church was abundantly prosperous; constant religious activity was maintained, and many souls were converted. In connection with the session of the Quarterly Meeting in January, 1851, a protracted meeting was held, which resulted in some fifty or sixty conversions. Besides this large accession at one baptism, there were frequent additions of smaller numbers. It was through the persistent efforts of Bro. Moulton that our present house of worship in Lowell was erected. It was felt to be essential to the prosperity of the church that it should have a home of its own. There were many obstacles, but the untiring spirit of Bro. Moulton would not be daunted. He raised the subscription of \$11,000. He devised the plan by which the debt of \$5,000 could be met; he pressed forward the work, until the long-cherished plan was completed. In the month of Jan., 1854, the house was dedicated, and after ten years of wandering from place to place, the church found itself again well provided with a sanctuary of its own. The first year of their occupancy of the new house was one of divine favor. In about one year after the dedication of the new house, near the opening of 1855, Bro. Moulton resigned the pastorate.

The next pastor was Rev. J. B. Davis, who assumed the pastoral charge of the church on the first of July, 1855. Under his labors, there was an increase of the congregation, and many conversions. The society had now become free from embarrassment, and was firmly established in the confidence of the community. During this pastorate, one hundred and seventy-five were added by baptism, and one hundred and twenty-one by letter. In January, 1859, the pastor, because of feeble health, resigned.

In April of 1859, Rev. D. Mott assumed the pastoral charge of the church. He was a preacher of peculiar magnetic power, and under his ministrations the large audience room was filled to overflowing. The accommodations of the society were in-

creased by the erection of galleries, and these were speedily occupied. There were two extensive revivals under the labors of Mr. Mott. * * * * *

In May of 1862, Rev. G. W. Bean assumed the pastorate. The church was in a low condition. For a long season, proper discipline had not been enforced, and for want of a pastor, combined with the depressing influences of the great civil war upon the business interests of Lowell, the congregation had become greatly reduced in numbers. The task which Bro. Bean had undertaken, required decision and firmness, combined with the largest Christian charity. At this time no more difficult field of labor could have been found in the denomination.

The population of the city during the two years of Bro. Bean's pastorate was continually decreasing, consequently the congregations of the several religious societies suffered depletion, rather than increase. Many noble young men went forth from this society to do battle for the country. But notwithstanding these difficulties, there was advancement in the right direction. The needful discipline of the church was enforced, several unruly members were excommunicated, and others were brought to observe their covenant. And these two years were also favored with some revival interest. There were, in comparison with other churches, many conversions. But the labors of these years bore heavily on the energies of the pastor, and at the end of his second year he resigned.

The present pastor of the church is Rev. J. B. Drew, who commenced his labors in October last. Bro. Drew enters upon his work under very favorable auspices. The fearful civil war is at an end. The population of the city has, in a few months, increased nearly ten thousand, and all the business activity of former times is resumed. Already, under Bro. Drew's labors, a good and great work has been accomplished in liquidating the remaining debt incurred by the erection of the house. There have been, likewise, additions at every communion season. May the Lord abundantly bless his labors.

The following named persons have gone forth from this church as ministers of the gospel: — Cummings of Maine; D. R. Whittemore of Rhode Island; F. Reed and Ansel Wood

of New Hampshire; D. G. Holmes of New York; D. S. Emerson in the West; S. T. Thatcher (who joined the Close Communion Baptists); W. H. Ycoman of New Hampshire; G. W. Howe of Maine; J. A. Howe of Rhode Island. There may be others whose names do not now occur. Also, the wives of two of our missionaries in India went from this church, Mrs. J. Phillips and Mrs. O. R. Bachelier.*

SECOND LOWELL CHURCH.

A second church was formed in Lowell, in 1840, by Rev. N. Thurston. This church was in entire harmony with the first, and was organized for the purpose of extending the sentiments and influence of the denomination. It was prosperous until the "Thurston failure," but it survived the crash only for a season. Rev. N. Thurston was the first and only pastor.

BOSTON CHURCH.

The first efforts to establish a Freewill Baptist church in Boston by a Freewill Baptist minister were made by Rev. J. Woodman of Vermont. He was called to the charge of an independent organization, formed by Rev. J. H. Holman, of the "Philadelphia Conference of the Associated Methodist churches." Mr. Holman was for some reason called to Philadelphia, and proposed to our Home Mission Society to provide his church with a preacher, and to connect it with our denomination. In accordance with this request, Rev. J. Woodman labored with the church a portion of the fall and winter of 1834 and '35. In March, 1835, this church was received into the Rockingham Quarterly Meeting. Bro. Woodman, for some reason, was called away, and was followed by Rev. J. McKenzie, who preached to the church about a year. At this time Mr. Holman returned to Boston and resumed his pastoral charge. Immediately a difficulty arose between the pastor and some portion of the church in regard to financial matters. The church was divided in feeling. Mr. Holman, with such of his sympathizers as chose to follow him, withdrew from the

* For many of these particulars credit is due to the sermon of Rev. D. Mott on "The Divine Law of Increase.

church, and formed a new organization, which was known as the second Freewill Baptist church in Boston. This proceeding, which was without council, and without sympathy from other churches, was the occasion of continual trial and jealousy between the two organizations. The first church continued to belong to the Rockingham Quarterly Meeting until 1842, when it lost its visibility.

THE SECOND BOSTON CHURCH

—Was, after a protracted contest, received into the Rockingham Quarterly Meeting. It was soon dismissed, however, to assist in the formation of the Boston Quarterly Meeting. Mr. Holman was pastor of this second church, and from various causes, new troubles arose in regard to him, which resulted in the expulsion of the church from the Quarterly Meeting. After its expulsion, the church maintained its existence but a short time.

SOUTH BOSTON CHURCH

—Was organized in 1839 by Rev. S. Robbins. The membership, at the organization, was composed of certain persons who, though they had been under the ministrations of Rev. Mr. Jackson, a Close Communion Baptist, held to the doctrines of the F. W. Baptists. Mr. Jackson apostatized from the Baptist faith to Universalism. His church was destroyed; part of the membership joined other Calvinistic Baptist churches, and the remaining portion were organized into the South Boston Freewill Baptist church.

Rev. R. W. Reed was the first pastor of this church, with which he labored until 1842. Millerism was then about at its height. Mr. Reed, and a portion of the church through his influence, adopted the doctrine. The portion of the church which maintained the steadfastness of their faith, withdrew from the congregation under Mr. Reed, and were newly organized into a church Sept. 20, 1842. They at first used Brook's Hall, Broadway street, for a chapel. The desk was supplied until April, 1843, by Mr. Charles Morgan, a licentiate. In November of this year, Rev. Wm. H. Littlefield was invited to become

pastor of the church, and was soon ordained as such. Bro. Littlefield labored with the church less than a year, when he was succeeded by Rev. D. G. Garland. Under this pastor, the church became much reduced in numbers, and it was thought expedient to suspend public worship for a season. The church, however, continued to hold a stated prayer and conference meeting once a week until May, 1847, when they again opened Brook's Hall, and were supplied by transient preachers until September. They then secured the services of Rev. E. Tuttle as pastor. Bro. Tuttle found hard work and little assistance. He was compelled to work at a trade for support, and of course met with no flattering success in his pastorate. After a few more years of struggling existence, the church lost its visibility.

THE PRESENT BOSTON CHURCH

—Was organized in 1844. The churches previously existing in Boston had met their fate as described above.

In the fall of 1843, Rev. S. Curtis visited Boston and conversed with such Free Baptists as could be found, urging upon them the importance of sustaining worship in accordance with their faith. Upon his advice, a hall in Marlboro' Chapel was procured, in which it was decided to hold divine service. The congregation first assembled on the first Sabbath of December, 1843. Bro. Curtis supplied the desk. In the morning, there were twenty-seven hearers, in the afternoon thirty-five, in the evening sixty—an increase which gave some indication of the interest of the work. The desk for a few Sabbaths was supplied by Revs. J. Woodman, Peter Folsom, A. R. Bradbury and others. Rev. Eli Noyes soon became the regular preacher, being sustained in part by the Home Mission Society. In September of 1844, the church was organized. Since its organization, the society has worshipped in Marlboro' Hall, Boylston Hall, and at present in the church on North Bennett street.

This church, thus organized, has passed through many trials. In its earlier existence it suffered much from the odium attaching to the former churches. It likewise suffered much at a certain period by internal trials, not to say unseemly discord.

But notwithstanding its serious trials, it has enjoyed a steady growth, and has been instrumental in the conversion of many precious souls. It has been under the pastoral charge of some of the most eminent ministers of the denomination, having been favored with the labors of Revs. Eli Noyes, Ransom Dunn, D. P. Cilley, F. W. Straight, A. W. Avery and I. D. Stewart.

THE LYNN CHURCH.

Through the influence of Rev. N. Thurston, Rev. J. L. Sinclair visited Lynn April 28th, 1836. The first meeting was held on the first day of May. July 12, a church of eighteen members was organized. From the first, this church was in straightened circumstances, but it was composed of brave and faithful disciples, who contributed liberally of their means for its support. There were men in this church who worked at labor by the day for the support of their families, and yet paid as high as fifty dollars a year for the support of the gospel. Bro. Sinclair himself, during the winter months, taught school at Marblehead, and walked back and forth, through the winter cold and storms, to attend to his divided duties. These sacrifices, humanly speaking, deserved better results, but adversity, under the inscrutable law of Providence, was in store for this struggling band. The financial difficulties which swept over the country in 1839, ruined the business prospects of this devoted church, and this was the means of its destruction. During the brief labors of Bro. Sinclair, nine were added to the church by baptism, and fourteen by letter.

SECOND LYNN CHURCH.

In the winter and spring of 1843, Rev. Eli Noyes preached to the Christian church in Lynn. Under his preaching, a glorious revival was experienced. A division of feeling, however, arose, because some thought it was improper for a Freewill Baptist minister to preach to the church, unless he connected himself with them in church relations. There were some Freewill Baptists in the congregation, who wished to have Bro. Noyes. These requested him to form a new congregation.

Bro. Noyes, however, in July of this year, left the place. The Freewill Baptists then hired a chapel which had been occupied by the Episcopalians, and requested Rev. S. Curtis to become their preacher. The invitation was accepted and Bro. Curtis commenced to labor with them on the first Sabbath of April, 1843. A church of sixteen members was immediately organized. During the labors of Bro. Curtis, a good degree of prosperity was enjoyed. The congregation was numerous, and the church was favored with a refreshing revival season.

In April of 1844, Bro. Curtis removed to Lowell, and was succeeded at Lynn by Rev. William P. Merrill, under whose labors there was success for a season, but trouble from some cause not known to the writer arose, and Mr. Merrill resigned his pastorate.

Revs. W. H. Waldron and W. H. Littlefield subsequently labored with the church, but the power of an earnest Christian life had departed, and in 1850 the church was omitted from the Register.

CHARLESTOWN CHURCH.

During the month of June, 1837, several persons holding to the doctrines of the Freewill Baptists, associated themselves together for the purpose of sustaining a prayer and conference meeting. At first they met in private houses. This association having met with prosperity, presented a request to the Quarterly Meeting to be organized into a church. A council was accordingly sent them, and, on the 24th of September, a church was organized. Their first pastor was Rev. Samuel Robbins, under whose labors frequent additions were made to the church. They soon secured a house of worship on Elm street, not far from Bunker Hill monument. After a pastorate of three years, Bro. Robbins resigned, and was succeeded by Rev. A. Caverno, who, in two years, was succeeded by Rev. Daniel Jackson. The church suffered from the disorderly walk of a portion of its membership, and was compelled to enforce discipline by their exclusion. There was, besides, a debt on the society for its house of worship, which, it has been thought, by union of effort and proper management, might have been

liquidated. These requisites not being found in the society, their house was lost. Added to these difficulties, was the weight of a perverse influence, which infected some of the members, who became partisans in the affairs of the second Holman church, which had been excluded, as before noticed, from the Quarterly Meeting. At the close of the pastorate of Rev. I. J. Wetherbee, in August, 1847, these partisans proposed to make him pastor of the church. Such action not being agreed to by the majority of the church, Mr. Holman, with his followers, opened a meeting in a hall, where he preached about six months, when he left, and his congregation was scattered.

The church, which was weak before this secession from its ranks, seeing no prospect of meeting its liabilities, sold its house of worship. Being thus left houseless and homeless, the church did not long maintain its organization. The last record on the church book was made April 1, 1847. The membership sought homes for themselves in the churches of other denominations in Charlestown and Boston. A few, however, united with the present Boston church, where they still remain honored members.

NASHUA CHURCH.

In the spring of 1838, Rev. N. Thurston, of Lowell, by the request of several Freewill Baptists resident there, preached several times at Nashua, N. H. Rev. J. Whittemore, then a young man, residing in Lowell, also preached there on several occasions. On the 28th of October, Rev. S. Curtis preached with this people. On Thursday, the 1st of November, a church of eighteen members was organized by a council from the Boston Quarterly Meeting. Bro. Curtis was selected as pastor of the church. Services were first held in a school house; but the increasing congregation demanded a removal to more spacious quarters. Greeley's Hall was procured, and a congregation of two hundred souls was gathered. While worshipping here, a good revival interest was enjoyed, and every prospect seemed favorable for the building of a strong church.

In September of 1839, Bro. Curtis, under a strong impression of duty, removed to Great Falls. He was succeeded at

Nashua by Rev. T. M. Preble, under whose pastorate there was apparent success for a year or two; but at the outbreak of the "Miller doctrine," Mr. Preble was carried away by the flood. His course was regarded schismatical and imprudent in the extreme. For this conduct, he was expelled from the church, the action of which was afterwards sustained by a council from the Quarterly Meeting. Rev. B. Phelon then assumed the pastorate, and attempted the hopeless task of continuing the usefulness of the church; but the wolves had scattered the flock, and the labors of this good man were in vain.

A branch church was subsequently formed here, as a part of the Lowell church, but it does not maintain public worship by itself.

EAST WEARE CHURCH

—Was a reorganization of a former church, effected in 1840 by Rev. Wm. P. Chase; but as immediately after its organization it was connected with another Quarterly Meeting, its history is here omitted.

MANCHESTER CHURCH.

This church was connected with the Boston Quarterly Meeting from 1841 to 1844, but as its present connection is with another Quarterly Meeting, its history is not here attempted.

WILMINGTON CHURCH.

This church was recorded in the Register as having entered the Quarterly Meeting in 1842. It has been impossible to gather many important facts concerning it. Almost the only statement in regard to it is an extract from one of its letters to the Quarterly Meeting, dated April, 1856, in which it is said: "There is emphatically no religious interest in this church." The Quarterly Meeting labored hard to infuse life into the church, but after many and fruitless efforts, it was given up as a hopeless case, and, on Jan. 10, 1863, it was voted to drop its name from the list of churches.

ROXBURY CHURCH.

This church was organized in 1842, under the auspices of Rev. J. Lord. In its earlier days, it accomplished much good. The growing interest and the wants of the church required that a house of worship should be erected. The church has been justly censured for its lack of wisdom in locating its house in so unattractive a part of the city. Notwithstanding the ill-favored location, most strenuous efforts were made to enable the society to meet its liabilities. Had it not been for an unstable element in the church, which was more difficult to manage than were the finances of the society, the house probably would have been saved. But an element of disunion in a church paralyzes the arm of efficiency, and renders it almost an impossibility to accomplish any great work. Combined with these evils was the failure in business of some of the most prominent members of the society. The society consequently lost its courage, and the debt was left unpaid, and the impression has gone abroad that this church was needlessly lost.

The only pleasant thought in regard to it is, that while it lived, it accomplished some good. The pastors of the church were Revs. John Lord, J. G. Davis, Peter Folsom, J. B. Davis, E. B. Fairfield, A. K. Moulton and Silas Curtis. The name of the church disappeared from the Register in 1854.

LAWRENCE CHURCH

—Was organized January 17, 1847, by a council consisting of Revs. S. Curtis, D. P. Cilley and D. S. Frost. The foundations of the church were, however, subsequently relaid, and the church established on its present basis by Rev. J. Woodman. They first worshipped in a chapel on Haverhill street, where they remained until the completion of their present church edifice. This church has at times been greatly embarrassed in its financial affairs, but has always manifested a determination to meet its obligations and free itself from debt. The debt is now so well under the control of the society, that they have the prospect of ultimate success. The church is strong in

numbers, and is fully able to sustain itself. Its pastors have been Revs. J. E. Davis, J. Woodman, G. P. Ramsey, A. D. Williams, E. M. Tappan, J. Burnham Davis. Rev. E. G. Chaddock is its present pastor.

SALEM CHURCH.

The Freewill Baptist interest in this city commenced in a prayer meeting held in the Baptist chapel. These meetings were of marked benefit to those concerned, resulting in the conversion of several souls. A church was soon organized, which was received into the Quarterly Meeting in 1852. This organization was prospered, and though not composed of men of large means, gave promise of success. But its dissolution too soon came, owing chiefly, it is believed, to the alleged misconduct of its pastor in certain pecuniary transactions. The name of the church disappeared from the Register in 1856.

PELHAM AND SALEM CHURCH.

In the fall of 1842, after a revival under the labors of Rev. L. Harrington, a church was organized under the name of "The Reformed Methodist Church." At a church meeting in June, 1853, a vote was passed affirming that in general they agreed with the Freewill Baptists in doctrine, and an application was made to the Boston Quarterly Meeting for membership. The church was accordingly received at the July session. After the reception of the church, a question was raised in regard to the validity of the baptism of those who had not been immersed. After some discussion, it was recommended that those who had not been, should be, immersed. Rev. J. M. Durgin was at this time preaching to the church, and the change of denominational relations was made through his influence. The church was prosperous for several years, but eventually a declension of interest occurred. The church, through this lack of interest, failed to supply itself with either a pastor or stated preaching. Consequently, the membership left their own home and worshipped elsewhere. Its name was erased from the list of churches in April, 1863.

The pastors of the church were Revs. T. P. Moulton, Tobias Foss and S. M. Weeks.

HAVERHILL CHURCH

—Was organized the 16th of January, 1859. In its earlier history, the church had some severe trials, providentially designed for its purification. These trials being overcome, the church made purchase, on favorable terms, of a house of worship, taking upon themselves, however, a burden which few churches would be willing to bear. By persistent effort and constant sacrifice, they have already met the larger portion of their pecuniary obligations. Their success in this respect is largely due to the timely counsel and labors of Rev. J. S. Burgess. Bro. Burgess writes, that before attempting his labors to raise money for the payment of the debt, he wrestled with God in prayer until he obtained the victory. He says that he was confident that he should raise the money, for he felt that the answer of prayer was granted him. His success may afford encouragement to others. The society is now free from danger of failure. The remaining debt is owed to members of the church, which places them in a very favorable situation. Their pastors have been Revs. William Clark, J. S. Burgess, J. B. Davis, A. W. Avery, and the present pastor, J. Mariner.

NEW BEDFORD CHURCH.

This was a church of colored persons in the city of New Bedford. It was connected with the Quarterly Meeting for about two years. Its pastor, meanwhile, was Rev. J. B. Smith. No particulars of its history as a church have been obtained.

In this exhibit of the vicissitudes of the Quarterly Meeting, we see the serious difficulties which prevent the progress of Christianity in nominal Christian communities. Nearly every church here mentioned has encountered the same severe trials. Some have failed; others have been successful. Should we ask the reason for this, the answer would be: These results

have been in proportion to the faith and earnestness of the laity of the church. In some cases ministers have been at fault. In every case of failure but one, there has been great remissness in the laity. May the lessons to be deduced from these events be properly heeded by us. May the Great Head of the church "strengthen the things that remain," and grant these churches abundant usefulness.

ART. VII.—CONTEMPORARY LITERATURE.

THE EMPHATIC DIAGLOTT: Containing the original Greek Text of what is commonly styled the New Testament, (according to the Recension of Dr. J. J. Griesbach,) with an interlinear word for word English translation; a new Emphatic version, based on the interlinear translation, on the renderings of eminent critics, and the various readings of the Vatican Manuscript, No. 1209 in the Vatican Library, together with Illustrative and Explanatory Foot Notes, and a copious selection of references: to the whole of which is added a valuable Alphabetical Appendix. By Benjamin Wilson. New York: Fowler & Wells. 1865.

The author very properly claims very little for his translation. Though it may be exceedingly useful in some points, it would be a very poor substitute, as a whole, for the common version. True, as he says, obsolete words in that version, uncouth phrases, bad grammar and punctuation, all require alteration, and, we add, most habitual readers of the Bible do, mentally at least, change these things. But most of the new versions are not perfect in these very respects, while, as a whole, they are almost universally inferior to the common version. This is true, we believe, in some particulars, with the best of all recent translations, that of the Bible Union.

But despite all objections and all difficulties in the way of securing a translation which is so completely superior to the common version as to supplant that, we certainly do not think it a wholesome reverence for the Word of God knowingly to perpetuate from generation to generation glaring mistakes of translators and printers. This we say, while we have not the first particle of sympathy with the spirit that is constantly depreciating the common version as altogether inadequate to the wants of the candid reader.

The author claims for this work the following particulars, as stated in his preface to it:—"An approved Greek text, with the various readings of the Vatican manuscript, No. 1209, an Interlinear—literal word for word English translation; a new version with the signs of emphasis; a copious selection of references; many appropriate, illustrative, and exegetical foot-notes, and a

valuable alphabetical appendix. This combination of important items cannot be found in any other book."

Certainly this is a rare combination, and that, too, in a volume of small size scarcely larger in area than the common English pocket Bible, while it is much thinner. Of course the value of the book depends upon the manner of executing the plan, though it is something to have a good plan.

We have noticed in some contemporary remarks partaking of pleasantry, and meant to be at the expense of the author; but to our minds, so far as the plan and much of the execution are concerned, it has been decidedly to the damage of the too hasty critics. We have not the least doubt but that the plan will ultimately be very useful and very successful. It may be varied in some particulars, as, for instance, the emphasizing may be changed according to the ideas of the meaning as held by others, or it may be abandoned altogether; it may also be found that some part as references may be abridged or omitted and a larger type employed; but substantially this plan must commend itself to the teachers of Bible classes, critical readers, who are not acquainted with the Greek; and, above all, to those who are anxious to know a little about the Greek if they cannot have the advantages of a thorough course of study. We do not hesitate for a moment to say that there is not one college graduate in a hundred but that might say with entire truthfulness that the word for word translation is a decided help to him. When the real test is applied, much fancied scholarship often shrinks into very small proportions.

We have no hesitation in saying that we think this word for word translation, awkward and uncomely as it is and must be, though we have the vanity to think it might be done much better than it is, will prove to be the most important feature of the book to persons at all grades of culture except the highest. If a man knows not one word of the Greek, we believe it is worth his while quite as much as it is for the scholar, to look over his text in various translations. That we believe primarily of as much use to him as to look at various commentaries. It will give him new stand-points and new imagery by which the more forcibly, as well as more accurately, to communicate the divine thought of the holy book. But this word for word translation is better for even the mere English reader on many passages than any other kind.

We confess to a strong liking to all those forms of studies and Bible expositions which keep the attention directed to the letter of the inspired books even for the common reader, but especially for the preacher. We believe it is through that letter that the Spirit is most likely to enter the mind. It is certain that this form of study develops independent thought much more than ordinary commentaries, and consequently gives more strength and freshness, and we add, though not precisely in logical connection, variety. This book, therefore, we believe will prove a valuable assistance to many of our preachers, though we wish its scholarship in some parts had been of a higher order, and that the author had been under the influence of some different views from some that appear through both his version and emphatic signs.

But to the reader who has not seen the work, we can do a better service than by following these general remarks further, by giving him a brief speci-

men, or rather a more definite idea of it, than we have communicated in the foregoing observations.

We open to John 1 : 1—5, and copy the word for word translation:—"In a beginning was the word, and the word was with the God, and a God was the word. This was in a beginning with the God. All through it was done : and without it was done not even one, that has been done. In it life was, and the life was the light of the men ; and the light in the darkness shines, and the darkness it not apprehended."

The new version reads as follows:—"In the beginning was the Logos, and the Logos was with God, and the Logos was God. This was in the beginning with God. Through it everything was done ; and without it not even one thing was done which has been done. In it was Life ; and the LIFE was the LIGHT of MEN. And the LIGHT shone in the DARKNESS, and the DARKNESS apprehended it not."

In a foot note it is stated that here and in the 14th verse the term Logos is transferred rather than translated, and the reasoning of Dr. Adam Clarke in behalf of that view is also quoted. In a third note it is also stated that the word translated *done* is used upwards of seven hundred times in the New Testament ; but never in the sense of create ; that it occurs fifty-three times in this gospel of to be, to become, &c. Various other illustrations are given by references, and especially some to the use of the term Logos in the Septuagint.

This translation is rather an unfavorable specimen, perhaps, still we opened almost at random. We trust that enough has been said to induce many of our readers to examine the work for themselves.

A COMMENTARY ON THE HOLY SCRIPTURES: Critical, Doctrinal, and Homiletical, with Special Reference to Ministers and Students. By John Peter Lange, D. D., in connection with a number of Eminent European Divines. Translated from the German, and Edited, with additions, Original and Selected, by Philip Schaff, D. D., in connection with American Divines of various Evangelical Denominations. Vol. II. of the New Testament: Mark and Luke. 8vo., pp. 405. New York: Charles Scribner & Co.

The first volume of this work on Matthew appeared some more than a year ago. The favor with which it was received has justified its learned translator and editor, and enterprising publisher, in giving to the public a second volume on Mark and Luke, soon to be followed by those on the Acts of the Apostles, the Catholic epistles, the Book of Genesis, and, as we trust, eventually by commentaries on the whole Bible. To those who have the first volume on Matthew, all we need to say is, that the original plan of the work is strictly adhered to in the one before us. Its plan is such as meets, as far as possible, the wants of all classes. To this end we have the text of our common and approved English version, with critical notes and references to the different readings by the translator, while the comments of the author are divided into "Exigetical and critical," "Doctrinal and Ethical," and "Homiletical and Practical," each division being valuable for the purpose for which it was intended. The design of Dr. Lange and the writers by whom he is assisted, is that the work shall be strictly evangelical, but not sectarian, rec-

ognizing everywhere the supernatural character of Christianity, and asserting the genuineness, authenticity and inspiration of the Scriptures. He thus gives no countenance to the theories of German rationalism or of modern skepticism in any form. The work also, especially the American edition, enlarged and improved by Dr. Schaff and his collaborators, is the result of the soundest and ripest Biblical scholarship of the age. The force of this remark may be seen by those who consider the progress which has been made in Biblical literature during the last twenty-five years.

The portion of the volume before us on Mark was written by Dr. Lange himself, and is edited by Prof. Shedd of Union Theological Seminary. The portion on Luke was written by Prof. Van Oosterzee of the University of Utrecht, whom Dr. Schaff describes as "the ablest pulpit orator and divine of the evangelical school in Holland now living. He combines genius, learning and piety. He is orthodox and conservative, yet liberal and progressive." It is edited in part by Dr. Schaff, and in part by Rev. C. C. Starbuck, the former being under the necessity of leaving for Europe before the task was completed. Of the faithful manner in which each has performed his task we need not speak. While we approve of this work as a whole, a critical examination would doubtless reveal many defects, and statements would be discovered with which we do not agree. We commend it as a valuable contribution to Biblical science, and it should be in the library of every minister.

RECORDS FROM THE LIFE OF S. V. S. WILDER. American Tract Society, New York.

Mr. Wilder was born in Massachusetts in 1780. At quite an early age, he began as a clerk in mercantile pursuits, a career that was destined to be quite eventful in his line. Early, too, he made a thorough consecration of himself to the Saviour, and, by the blessing of God, he became, through his munificence and persistent Christian walk, a great power for good in the various spheres of life. He resided in France during twenty eventful years; was present at the second marriage of Napoleon as the representative of our country; was in Paris when the allied armies, after the fall of Napoleon, entered it; planned for the escape of the exiled emperor to this country, and, it appears, might have been successful, had the fallen emperor but made up his mind to leave the friends who followed him. His acquaintance with Napoleon, and various events in his life, caused Louis Napoleon often to seek interviews with Mr. Wilder. While that emperor was sojourning as an exile in New York, Mr. Wilder had the happiness, through his acquaintance with the officials of Louis Philippe's administration, to prevent war between this country and France.

This Christian hero carried his religion with him in all his various walks; abroad his house was a church, at home he founded churches and benevolent societies; he was the first president of the American Tract Society, and in many similar societies he bore a prominent part.

He was permitted to live in full possession of his mental powers till the close of the great slaveholders' rebellion. Born during the Revolution, his life was sufficient in duration to measure the life of the nation up to May,

1865. It is only as we fall on such incidents that we in a good measure realize how young in years is our nation.

There is an account in this volume of Mr. Wilder's communications with the anti-slavery men of France, and his own opinions as an opponent of slavery are frankly stated. Though one most heartily desires to forget the want of moral courage which many of the great organizations too often exhibited on this subject, an old anti-slavery man, upon reading these interesting passages, can scarcely restrain himself from turning to the title page again to see if it really bears the impress of the American Tract Society, New York.

As he reassures himself of this, he thanks God for this evidence that the public sentiment of the country is strikingly and wonderfully changed, and strives to restrain his murmuring as he thinks of his son who was starved to death at Andersonville. "Thank God," he says to himself, "that dear life was not given in vain; not only have the fetters fallen from the black slaves of the South; but the white slaves of the North are also delivered from the bondage by which their pens and tongues were prevented from bearing testimony to the truth."

Turn to Mr. Wilder's seventy-seven maxims, penned when he was seventy-seven years old, for the guidance of his grand-sons, and read "Aim to do justly and to love mercy and to walk humbly with God and acknowledge him in all thy ways." Yes, that language may be taken in the whole scope of its meaning. You have not to say, "Aim to do justly to all except colored men."

Now that we have opened to these maxims, we must favor the reader by quoting two or three others.

No doubt every man, as he advances in years, if he is at all disposed to observe and reflect, will feel the force of the following maxims growing upon him:

"Instead of attempting to lead Providence, be always ready to be led by Providence; and never feel vexed or disappointed at any untoward event wherein you have not to accuse yourself of neglect of duty."

"Never swerve from the truth, even to save your neck from the gallows."

"Among all the *ships* on board of which you may embark, be the most cautious in selecting, and the most particular in forming, a *copartner-ship*."

"Let total abstinence from all intoxicating liquors be written on the tablet of your heart; and remember that while the inebriate drinks rum, rum drinks him, God disregards him, angels despise, men deride him, and the devil destroys him."

"Troubles are like hornets, the less ado you make about them the better; your outcry will only bring out the whole swarm."

The last we quote simply to remind the reader of the importance of heeding its instruction, and yet we are sorry to add, we hereby remind him of a duty not strictly heeded by one in a million.

"Three questions to be put to ourselves before speaking evil of any man or woman; first, Is it true? Second, Is it kind? Third, Is it necessary?"

THE YOUNG LADY OF PLEASURE. American Tract Society.

It must be confessed that most books of a similar aim and title of this series of letters are exceedingly dull. We are glad to say this book happily is an exception, and that it is very timely.

MADLINE. By Rose Elmwood,

FOOD FOR LAMBS; or, a Selection of Texts for Young Children,

THE TITLES, Attributes, Work and Claims of the Holy Spirit; according to the Scripture,

—Are the titles of other books which we have also received from the American Tract Society, New York. They are designed for children and youth. The last will interest the little folks, as from its form they are likely to call it their little Bible; and not improperly, as it is Bible so far as it goes. The little book, Food for Lambs, was designed by the writer to assist parents in instructing children in the Holy Scriptures, and it is a decided success in its way. Half a page is appropriated to each day of the year. Thus: Jan. 1 has the text, "Search the Scriptures," John 5 : 39, followed by two verses of poetry on the subject of the text; Jan. 2 has, "In the beginning God created the heaven and the earth, Gen. 1 : 1, followed by a few lines of poetry on the subject of the creation. Every other day contains a historical text, chosen alternately from the Old and New Testaments.

PLAIN COUNSELS FOR FREEDMEN. In Sixteen brief Lectures. By Brevet Major-General Clinton B. Fisk. American Tract Society, Boston.

In 1844, in the month of December, it was the lot of the writer of this notice to open a school under the direction of our Yearly Meeting in Michigan. That school was opened in an old deserted store in Spring Arbor, in the State named. It was the intention of brethren in that State to found and endow an institution of learning. They meant that it should at length be a college. That intention was the indication of rare foresight and moral courage, for at that time the communicants of our denomination in the whole state numbered considerably less than one thousand, and they were widely dispersed, and then the possessors of but little property. But they were self-sacrificing, and determined to do something worthy of Christian men and women. Most abundantly has God blessed them and prospered their noble efforts, as Hilldale College to-day testifies. Let us add, we hope more ample endowments may soon be forthcoming to enlarge the power of that noble institution.

Though the writer soon left the work to abler hands, the three or four years spent in the cause there, constitute one of the brightest spots of past life. But what has all this to do with the little book before us? Among the five or six pupils that found their way to that school the first day, was a lad of about fourteen years, by the name of Clinton B. Fisk, and he is to-day the Major-General who wrote this excellent advice for the freedmen. He is, we believe, next to General Howard in the Freedmen's Bureau. As was said of Timothy as to

the Scriptures, so it may be said of General Fisk as to the cause of freedom. From childhood he was well instructed in that holy cause, and at an early day his heart was fired with zeal to do service for those in bonds, and most wonderfully has God granted the coveted opportunity. It might be expected that such a man's heart and experience would enable him to say wise things to the freedmen, without putting on patronizing airs toward them. You might expect his opening lecture to them would be upon freedom as it is.

"Every man," says the General in his opening sentence, in speaking to the humble freedmen just raised from the condition of chattels—"Every man is born into the world with the right to his own life, to personal liberty, and to inherit, earn, own and hold property. These rights are given him by the great God; not because he is a white man, a red man, or a black man, but because he is MAN!"

A man holding these sentiments in their full intent, and not as "glittering generalities," with his experience in the war of freedom, has a right to say this book is "*respectfully and affectionately dedicated*" to the freedmen "by one who has marched with them through the Red Sea of strife, sympathized with them in all their sufferings, labored incessantly for their well-being, rejoiced in their prosperity, and who believes that, guided by the pillar of cloud by day and fire by night, they will reach the Promised Land."

In a clear and very simple style, admirably adapted to his auditors, the General discourses on Freedom, Old Masters, White Folks, Yourself, Young Men, Young Women, Married Folks, Little Folks, Work, Free Labor, Contracts, Dishonesty, Receipts and Expenditures, Homes, Crime, and Religion.

This work contains many admirable hints, which white folks might profit by as well as black ones, and we suggest to the Tract Society that it cannot do a better thing than to so change a few of the expressions that show that freedmen are meant, as to fit it for the general reader, giving it a different title, and thus prepared, let it go into general circulation. If it should accidentally fall into the hands of the white Southerner, it would do no harm. Then, if some white young ladies should chance to read the following passage, it might afford them more wholesome instruction than they are wont to gain from their reading:

"Do not think of getting married until you know how to knit and sew, to mend clothes, and bake bread, &c. Many girls are so foolish as to think that if they can only get married, it matters little to whom, they will then be happy. But many, perhaps a majority, find in married life nothing but misery."

His advice to young men is equally plain and pertinent.

THE CROSS IN THE CELL: Conversations with a Prisoner while awaiting his Execution. By a Minister of the Gospel. American Tract Society, Boston.

"No trace of fiction," says the introductory note, "will be found in this book. The conversations were noted down soon after each interview, chiefly to aid in the next conversation." It is further added that "a veil is entirely drawn over the parties and individuals related to the prisoner and his transgressions." This is as it should be, yet one somewhat acquainted with the cases of high crimes that have within a few years attracted general atten-

tion, especially in Massachusetts, may quite readily make up a correct opinion as to who was the prisoner, though the minister in the case cannot so readily and accurately be guessed at from the book itself. Suffice it to say, the prisoner presented as hopeless a case as ever comes under the care of a minister, and the minister with great ability and experience addresses himself with a will to his work, and that too successfully.

The history of these conversations is instructive and interesting to all classes of readers, but no minister should fail to read it. The personal dealing with souls is going quite too much out of fashion in these times. Let a minister read this, and he will be convinced that it is a part of his work he cannot neglect with impunity, and, further, that he cannot perform it without much thought and pains-taking.

THE HISTORY OF THE LOST PURSE ; or, Jessie and her Friends,
LIFT A LITTLE ; or, The Old Quilt. By Mrs. J. P. Ballard,
PLEASANT GROVE. By Alice A. Dodge,
LYNTONVILLE ; or the Irish Boy in Canada,

—Are all interesting juvenile books, just sent us from the Tract Society in Boston. It will be observed that the last one is also issued by the Society, of New York.

H. Packard, of Portland, often lays us under obligation by forwarding to us the issues of the Tract Societies. It is only a proper return for his kindness, to inform the reader that he keeps constantly on hand a full assortment of Sabbath school books at Boston, New York and Philadelphia prices.

BIBLE SKETCHES and their Teachings, for Young People. By Samuel G. Green, B. A. First Series. From the Creation to the Death of Joseph. American Tract Society, Boston.

This book consists of free sketches of various portions of the Scriptures, not with the design of superseding the reading and study of that portion, but rather to make such reading more instructive and interesting by the light which the sketches throw upon the given portion. The themes are, The Creation, Paradise, The First Sin, The Promise of a Coming Saviour, The two Offerings, Death and Life, The Rainbow, Babel, The Call of Abraham, &c.

No doubt, though this book was intended for youth, it might be made very useful in adult Bible classes. Still further, it furnishes, by specimens, excellent hints how the minister may make certain portions of the word of God useful to his people, and such portions, too, as are rarely alluded to in ordinary pulpit ministrations.

These sketches, read in connection with the lesson, will be likely to raise questions profitable for conversation, discussion and meditation. One point made in the first will suffice for illustration.

In most parts of the Bible there were human eye-witnesses of the events described, but as to the creation, in the nature of the case, there could be no such witnesses. "Here we have what no eye of man ever saw—great wonders that were wrought before the first of men drew their breath. As God

said to his servant Job, 'Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding . . . when the morning stars sang together, and all the sons of God shouted for joy!' It was then God HIMSELF who gave the account of the mighty things which he did in the beginning."

This is sufficient to raise the whole question of the Divine modes of communicating to man—"the sundry times and divers manners" spoken of by the author of the epistle to the Hebrews. This, even, without profound investigation, will lead to much profitable reading and reflection.

THE GREAT WEST: Railroad, Steamboat and Stage Guide and Hand-Book, for Travellers, Miners, and Emigrants to the Western, North-western and Pacific States and Territories. With a Map of the best Routes to the Gold and Silver Mines. By Edward H. Hall, Author of "Ho, for the West," "Western Gazetteer," "U. S. Hand-Book of Travel," &c. New York: D. Appleton & Co. Bailey & Noyes, Portland.

In this book, wonderful for specific information, the reader will find, in addition to the tables and maps, hints of great importance to himself, if he is proposing to journey through the vast countries of the western portion of our national domain. It states that the movement of population, native as well as foreign, on this continent, is greater at this time than at any former period of our history. The close of the war, the demand for labor in the West, the probability of a competence, not to say wealth, for the early emigrant, are all rapidly increasing emigration to the West. This book should be in the hands of all who go, as much pains have been taken to secure reliable information, and the expense is but a trifle.

Among those going to the West are thousands of the brave soldiers who have borne so much in the perilous work of saving the nation. All of these, or nearly all, would have been going South, as well as tens of thousands of others, to help to redeem that desolated land, had it not been for the failure of our Chief Magistrate to take the current while it served, to make the South truly free and peaceful. But we must not repine. It may be that Providence, for our chastisement, is to permit another armed conflict between freedom and slavery, and this western tide of emigration is preparing to turn the scale to the side of freedom and justice when that conflict comes. The plans of Providence are comprehensive, not allowing the folly of man to defeat the glorious end. Sin and folly must ultimately be seen to be made in an important sense subservient to that end.

LIFE AND TIMES OF ANDREW JOHNSON, Seventeenth President of the United States. Written from a National stand-point. By a National Man. New York: D. Appleton & Co. 1866.

In October, 1860, while spending a weary day in inspecting the wonderful collection of paintings and statuary at Versailles, in France, we suddenly fell upon a view that revived us as suddenly. There were the pictures of our own Dr. Franklin, and of the Presidents of the United States; Furthermore, to the right was left a vacant space to receive the picture of the successor of

Buchanan. But who that should be the votes were to decide early in the following month. What an interest one felt to know whose should be the next portrait! But we were able to rejoice soon. Lincoln's portrait was next. But what a successor as well as predecessor! What a place to put the portrait of the great and true patriot, between Buchanan's and Johnson's! It is well, however, to remember that splendor loses nothing by a very dark back-ground. The truly National man, as he looks at those three pictures in Versailles from a truly national stand-point, can but turn from the scene with anxiety and mortification. Nor would this feeble book help his case in the least.

SERMONS, Preached on Different Occasions during the last Twenty years. By the Rev. Edward Merick Goulburn, D. D., Prebendary of St. Paul's, and One of Her Majesty's Chaplains in Ordinary. Reprinted from the London edition. Two Volumes in one. New York: D. Appleton & Co. 1866.

Goulburn's books are the right sort of books to reprint. Though we frequently find ourselves differing with him theologically, yet we always find him able and instructive. In ability, and in the way of putting a point, he often reminds us of Whateley, though he is not so broad and liberal, we take it, as the great logician. Some of these sermons are strongly sectarian, still, not bitter, but candid. Yet they well repay the reader, even in the very points where he is compelled to differ with the author, for the author reveals his own stand-point to help us to agree to disagree.

REMEMBER ME: or The Holy Communion. By Ray Palmer. Boston: American Tract Society.

Dr. Palmer delivered the substance of this interesting little volume to his own congregation, and dedicates it to the members of his church. It is intended chiefly for the young Christian, but is well adapted to the wants of all. It is not an argument; it is not a critical exposition. It is addressed to the heart, and is, quite fitly, partly of poetry.

"O Jesus! I sit down as if over against thy cross. I deliberately call to mind all that thou didst endure, and I see that in that great sacrifice of thine thou hast opened a fountain for sin and all uncleanness. Ah, now I perceive how vast the ill-desert of sin! Without the shedding of blood—of *thy* blood, O Most Holy!—there could be no remission. But thy blood cleanseth from all sin. As I behold thee lifted up upon the cross, thy body broken, the crimson stream issuing from thy wounds, as I listen to the cry wrung from thee in thine agony of spirit—the mystery of which agony I cannot comprehend, since it involved the hiding of thy Father's face—I feel alike the infinite love and absolute justice of God, and the profoundest conviction that he can and will forgive and justify every sinner that believeth. Now I understand, O Jesus, thy touching words: 'This is my body which is given for you; my blood which is shed for you.'"

A REMARKABLE EVENT.

Just as we go to press, being a week or two behind our date, the recent great fire in Portland is the subject of thought and remark throughout the country. The event is so peculiar and striking that, turning from our usual course, we will make a brief note of it.

The fire broke out in the afternoon of the Fourth of July, on the city side of Commercial street, which extends along the harbor side of the city, next to the water. A lad, either through carelessness, or with vicious intent, dropped exploding fire-crackers among some shavings near a cooper's shop. Steam fire-engines and hand fire-engines came quite promptly to the spot, but by some untoward event, the fire was not extinguished, and soon consumed, not only the cooper's shop, but several large establishments near at hand, one of which, with its contents, was worth more than half a million of dollars. Though by this time streets were reached which, in ordinary times, would have checked the fire, the strong wind forced the great flames directly upon the devoted city, nor did they stop in their course till there was nothing more before them to consume in the direction of their march before the wind. It was in this direction over a mile and a quarter that every building, except the post office and two or three unimportant exceptions, had been completely destroyed in the short space of twelve hours.

The great London fire, in 1666, two hundred years ago, burnt over in the heart of the city a space of over four hundred acres. This fire burned over an area of something more than three hundred acres, as we are informed, and consumed buildings sufficient to line one side of a street for fifteen miles. It is said it is by far the most destructive fire that ever occurred on this continent.

About the lowest estimate of the loss we have heard of, as made by competent persons who have visited the ruin and are acquainted with the facts, is \$12,000,000. Not less than one-third of all the structures of a city of about 30,000 inhabitants perished in a single night. Nearly all the hotels, all the banks, book-stores, law-offices, court-rooms, the wholesale dry goods stores, and most of the retail, some of the school houses, eight sanctuaries, and the great City Hall, one of the very first on the continent, were included in the blackened ruin when the sun on the morning of the fifth looked upon the scene. Four daily papers, and as many or more weekly, all the papers of the city, without a single exception, of any kind, lost offices, types, presses and all. Nearly all the law-libraries were burned, and several pastors lost large libraries. The Natural History Society lost their building and all its valuable contents, and one very large public library was consumed.

The season of the year is very favorable to the hundreds of houseless families, and to-day they find their temporary shelter under government tents that strikingly resemble two great military encampments. About 5000 daily rations are drawn by the sufferers, who are in either these tents or other temporary homes.

It is a pleasing duty to record that within twenty-four hours after the

great disaster, tons of ready-cooked provisions were forwarded from other places to Portland. Though the disaster was so great and so unexpected, and, though the new wants were so numerous, not one went hungry for want of his first meal, or, at most, his second, except from choice. Great quantities of all sorts of clothing and cooking utensils, including stoves and their furniture, have been forwarded also from other places for the sufferers.

Besides all the contributions made by the more fortunate inhabitants of Portland, and besides all that has been sent from other places in the way of provisions, clothing and lumber, there have been forwarded to the committee of citizens of Portland almost \$200,000 in money, and it still goes forward at the rate of thousands of dollars a day. Besides this, also, various of the citizens of Portland have received from munificent persons in other places many thousands of dollars, to be distributed at the discretion of the receivers among the sufferers.

Another very favorable circumstance, especially worthy of note, is the fact that though the disaster was so extensive, the losses were so well distributed among the insurance companies, that not one out of the city failed in consequence of the fire, or failed to pay the full amount of their respective losses. We believe in most cases, if not in all, they have been willing to pay without waiting for the sixty days' notice. But equally unfortunate have been those who have insured in most of the companies of the city, as their losses have overpowered them, and they can pay only from twenty to fifty per cent. of their respective losses.

The spirit of the people is unbroken, and already many new buildings are rising in the midst of the ruins, and it is believed that a few years will suffice to restore the former beauty of the city in all respects, save in that of the beautiful elms which lined both sides of most of the streets in the burned district.

It is worthy of note that the fire took such a direction as to burn nearly all the haunts of vice and crime. It is stated that four hundred rum shops were that night consumed by the flames. Human life, however, was precious: only two perished in the great conflagration so far as is known at this writing.

THE

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ARTICLE I.—THE ENGLISH WESLEYAN METHODISTS.

When John and Charles Wesley, George Whitefield, James Hervey, and others, were accustomed to meet together at Oxford for Christian edification, and commenced to "live by rule," they were derisively called "The Holy Club," and "Methodists;" and when they left Oxford, and began to preach in various parts of the country, the latter name was applied to them and their adherents. Thus evangelical ministers, and any who expressed a liking for evangelical preaching in the church of England, were called Methodists; the societies which sprang up in connection with the labors of Whitefield and the preachers of Lady Huntingdon, were called Calvinistic Methodists; and the societies formed by John and Charles Wesley, were called Wesleyan Methodists. The term Methodist has almost ceased in the Church of England; those to whom it was formerly applied being now called "Evangelicals," or "Low Churchmen." Many of the Calvinistic Methodists have become Congregationalists, and the others have divided into two denominations, viz., "The Countess of Huntingdon's Connection," and "The Welsh Calvinistic Methodists." Since the death of John Wesley, there have been several secessions from the Wesleyan Methodists, on questions of church order, discipline, and practice; and thus large and influential denominations

have been formed, as The New Connection of Methodists,—The Primitive Methodists,—The Association Methodists,—and the Reformed Methodists. The last two have, within a few years, united in one denomination, by the name of “The United Free Methodists.” There are also Protestant Methodists, and Bible Christian Methodists.

But the present article has to do with the Wesleyan Methodists, the denomination originally founded by John Wesley; and not with other denominations bearing the same generic name; being either offshoots of it, or of independent though similar origin. And we do not intend to give an account of the rise and progress, or a view of the doctrines held by this denomination; but as they hold a frequent correspondence with, and are often spoken of in connection with, the Methodists of this country, we propose to compare them, and point out some things in which the English Wesleyan Methodists differ from the Episcopal Methodists of this country, giving at the same time some general information concerning them.

The difference of their names suggests an important difference in their church polity. The Methodists of this country are *Episcopal* Methodists; and their ministry is modelled after the Episcopal form, having three distinct orders, and only differing from that form in substituting elders for priests; so that instead of bishops, *priests*, and deacons, the Methodists have bishops, *elders*, and deacons. These orders are not only preliminary to each other, but a special ordination is necessary to the entrance on each; so that every elder has been twice ordained to the work of the Christian ministry; and every bishop has been ordained three times. The Minutes of the New Hampshire Conference for 1866 state that the first three bishops of the American Episcopal Methodists entered the ministry in the British Conference, Thomas Coke being elected bishop by that Conference in 1784, and “ordained by Wesley;” Francis Asbury being ordained by Dr. Coke in the same year, and Richard Whatcoat at Baltimore in 1800. Although Dr. Coke is thus reckoned an American Bishop, he continued to be an active minister of the British Conference till his death in 1814, serving the office of President of that Conference in 1797 and

1805. He was much interested in missionary operations, and probably spent considerable of his time in this country and in the West Indies.

The English Methodists are *Wesleyan* Methodists. Although John Wesley was an Episcopalian, he had no idea of forming a religious sect in England distinct from the established church. His aim was to spread pure and undefiled religion *in connection with that church*, by drawing to him as many of its ministers as he could, and by employing lay preachers to go about among the people, and persuade them to be reconciled to God. Hence he did not ordain them, nor did he call them ministers; but at first they were simply "helpers," and afterwards "*preachers* of the gospel." And the communities which he gathered were not called by him churches, but only "societies," which he regarded as connected with the church of England. And, for a number of years, he did not allow his preachers to preach in any place at the same time that there was preaching at the established church; and with the exception of the very few of them who were ordained clergymen of the Church of England, he never allowed them to administer the Lord's Supper.

Hence the English Wesleyan Methodist ministers who are in "the regular work" are all of one class. They are neither bishops, priests or elders, nor deacons; but only ministers of the gospel. After Mr. Wesley's death, the ministers commenced to administer the Lord's Supper to the members of their societies in their own chapels; but the ordination of ministers was not practised, except in the case of those who went out as foreign missionaries, who were ordained probably to give them a legal standing, and to secure them from interruption in their labors. The regular ministers at home were simply "received into full connection" by vote of Conference, if approved by that body at the expiration of their probation; and they thus became authorized to baptize, and to administer the Lord's Supper. But about thirty years ago, they began the practice of ordaining all those who were thus fully received. The order of admission to the ministry is as follows:—Having been employed as local preachers, and approved by the superinten-

dent of the circuit, they are recommended by the Quarterly Meeting of leaders, stewards, trustees, and local preachers; they are then examined and approved by the district meeting of regular preachers; and if approved by Conference, they are received on trial for four years. They are examined at the end of each year, and if at the end of the fourth year, they are finally accepted, they are "received into full connection," and ordained. The students at the Theological Seminaries have one year allowed them; that is, their last year at the seminary is reckoned as the first year of their trial. Till the four years of probation have expired, they are not at liberty to marry; and any one marrying during the time of probation, would have to retire from the ministry. Neither are they received on trial if they are under any matrimonial engagement. The position of the denomination on this subject is thus stated. A certain specific addition to the salary is made in the case of every married minister, and they think they have no right to pay this in the case of those who are only on trial. Besides, till a man is "fully received," his vocation in life is unsettled, and they regard it imprudent and improper for a man to marry under such circumstances, or to be engaged to be married at the commencement of his probation.

Among the questions asked at the final examination, is, "Are you in debt?" The celebrated Dr. Adam Clarke was placed in a curious dilemma on the day of his examination. On the morning of this day he had borrowed a half-penny of a brother minister to give to a beggar, and he remembered this just as he was up for examination. He felt that he could not conscientiously say that he was not in debt; and yet he felt that it would sound ludicrous to mention so small a sum. He however avoided the difficulty by replying, "Not a penny." Another question is, "Do you use tobacco?" and a negative answer is expected to this also. It is said that the answers given to this question are not always strictly honest. It is reported that one who has since filled a high position in the denomination, had contracted the habit of smoking before he began to preach, and knew that he should have to answer this question. On the day of his examination, being with some of his

friends, he took the pipe out of his mouth, and laying it on the table, said, "I take you to witness that I now give up smoking." Before night, his examination being passed, he called the same company to witness that he had taken to smoking again. We suppose that such equivocation is quite an exception; but there can be no doubt, that notwithstanding the question is regularly proposed, because it is among Mr. Wesley's rules, many of the Wesleyan Methodist ministers are accustomed to smoke tobacco. Chewing causes no difficulty, as that is a habit which very few Englishmen indulge in, except they are sailors.

Presiding Elders are important officers among the Methodists in this country. There are about three of them in each annual Conference. They have no pastoral charge; but their duty is to visit among the churches of their respective districts, attend the Quarterly Meetings of each church, oversee the preachers, ascertain the wants and wishes of the people, and thus be prepared to advise the bishop who presides at the Conference as to the suitability of the several ministers for the different churches.

But there is no such officer among the English Wesleyan Methodists. The nearest approach to it is the chairman of the district. The whole denomination in England, Wales and Scotland, is divided into twenty-nine districts, each one being named after a principal town therein, as the London district, the Hull district, and the Swansea district; and one of the ministers in each district is elected Chairman. But he has a pastoral charge of his own, usually one of the most important in the district, and he is little more than the presiding officer at the half-yearly district meetings, except that he is the official adviser of the ministers in his district who may need such assistance.

The Methodists in this country have fifty-nine Annual Conferences, each having its territorial limits; and these appoint delegates to a General Conference which assembles once in four years. The bishops, of whom there are nine, arrange the time at which each annual Conference shall be held, and one of them presides. The stations of the preachers are arranged by

the bishop, acting with the advice of the Presiding Elders, and the reading of the list of stations is the last business of Conference, so that while it is to be presumed that the wishes of both ministers and churches are presented to the bishop, and considered by him, yet his decision is final, and as that decision is not made known till the close of the Conference, there is no opportunity for reconsidering and reversing that decision. Up to the last General Conference in 1864, these Conferences, both annual and general, have been composed entirely of ministers; but at that Conference it was decided that lay delegates may be admitted; and some of the annual Conferences have commenced to receive them. We believe that most of the sessions of these conferences are open to the public.

The English Wesleyan Methodists have but one Conference for the whole of England, Wales and Scotland, and that is an annual one.* It meets on the last Wednesday in July; and remains in session between two and three weeks. Some years before his death, Mr. Wesley obtained a deed in Chancery, providing that the affairs of the denomination should be managed by a hundred ministers who were named by him; who were to be called the Conference of the Wesleyan Methodists, and were empowered to fill vacancies that might occur from time to time. The other ministers in full connection are now entitled to attend Conference; those who have been fourteen years in the ministry having the right to vote for President and Secretary of Conference, and for filling vacancies in the legal hundred, and the remainder in all other questions. But in order to their being legal, all acts of Conference must be ratified by the hundred, of whom forty are a quorum, and who are the only Conference recognized by law. At the end of the Conference of 1865, after all the business was finished, and Conference was about to adjourn late in the evening, just as the journal was about to be signed by the President and Secretary, it was found that only thirty-nine members of the hundred were present. It was therefore necessary to recall a member who had just left the house, in order to make the signing of

* Ireland has an Annual Conference for itself, for which the British Conference appoints a President.

the journal legal. Hence, the Conference is really composed of two separate bodies, the one legal and the other extra-official. The legal hundred sit on a platform by themselves, but they vote with the others, and we believe there is never any question about ratifying any act of the majority. Although it is understood that all ministers in full connection have a *right* to be present at Conference, it is expected that only a certain portion from each district, who are designated at the District meetings, will attend. We learn that there are usually about five hundred present. After the election of President and Secretary, one of the first acts of Conference is to fill up vacancies by death or superannuation in the legal hundred. These are filled partly by seniority and partly by election. There are no lay delegates in the Conference, and none but the ministers are allowed to be present while the business is transacted.

During the life of Mr. Wesley, he invariably presided at the Conference; but since his death in 1791, the president has been elected by ballot from among the legal hundred. Fifty-two ministers have attained to this honor during seventy-five years. Of these, thirty-five served only one term; thirteen have served twice; two three times; and two, Dr's Bunting and Newton, four times. But there is no instance of the same man filling the office for two successive years. The President is appointed to a pastoral charge; but as he has considerable denominational business to attend to during the year, he has an unmarried minister to assist him.

The appointment of the ministers to their fields of labor is vested in the Conference. For this purpose, a committee, composed of one from each district, meets the week before the Conference, and arranges the stations, and publishes a list of them. This affords both ministers and societies an opportunity of objecting to the arrangements of the committee in their respective cases; and these objections are considered, and numerous changes are made, although, when two or three places want the same man, it is of course impossible to satisfy them all. It is understood that the town where the Conference is held may have any minister it selects, even though he would

not otherwise be changing his field of labor. The appointments are made every year, three years being the longest term allowed in one circuit.

In this country it is the custom to appoint a minister to preach in one place, if the church there has the ability and the will to support him, and when he preaches on a circuit containing two or more preaching places, it is because these places cannot singly pay the whole salary of a minister. But the English Wesleyan Methodists pursue a different course, and each minister is constantly preaching at a number of different places. They are stationed on circuits, each containing a number of preaching places, and having from one to five ministers. The one who is named first on the list, usually the oldest minister, is the superintendent of the circuit. He draws up a plan four times a year, arranging where each preacher shall preach during the ensuing three months. These plans are published and sold, so that the people know what minister to expect at any given service. In cities, it is no uncommon thing for a minister to preach at one place in the forenoon, and at another in the evening; the separate congregations thus having two or three different ministers on the same day. Of late years, a very few congregations have obtained permission to have a single minister appointed to them; but these are rare exceptions.

We believe that the English Methodist ministers preach oftener than their American brethren. Each circuit has many more preaching places than can be supplied by the regular preachers, the local preachers filling the vacancies on the Sabbath; but it is usual to have week evening preaching at each place, and generally by a regular preacher, so that they not only preach two or three times on the Sabbath, but from two to four times during the week. Mr. Wesley's original rule for his preachers was, that they should preach *every* morning and evening when there was opportunity. But as they preach at so many different places, a few sermons suffice for them; and we believe that preaching at five o'clock in the morning is not so common now as it used to be.

Both in this country and in England the Methodists have

local preachers. In this country we believe they are of two classes. Some of them are men engaged in secular occupations, who feel it to be their duty to preach, and who are licensed to do so. Some of these are looking forward to the regular ministry. But many of them are men who have been engaged in the regular ministry, but from some cause have ceased to travel, and so the technical expression is, "have located." And sometimes, when circumstances change, these ministers are reādmittēd to Conference, and become regular preachers again. In the Minutes of the New Hampshire Conference for 1865, of sixty-nine local preachers whose names are recorded, nineteen are marked as elders and fifteen as deacons. These local preachers, subject, we suppose, to the direction of the Presiding Elder of the district, preach more or less frequently, as they choose, either confining their labors to one place, or going to several, receiving pay or preaching gratuitously, according to circumstances or inclination. In New England, the local preachers appear to be very few in proportion to the regular ministers; but we find that in 1865, the total numbers reported for the whole denomination are, respectively, travelling preachers, 6,821; local preachers, 8,205.

The local preachers in England are, in all cases, laymen; some of them, however, being young men who are looking forward to the regular ministry; and they very largely outnumber the travelling preachers. The last statistics we have seen, give 1,685 regular ministers, and 15,000 local preachers; and probably these are about the present numbers. In each circuit, the local preachers are a regularly organized body under the direction of the superintendent of the circuit. No man can become a local preacher till he has been sanctioned by the superintendent; has been six months on trial; has preached a trial sermon in a public congregation before a committee of preachers appointed for the purpose, and after an examination before the Quarterly Meeting of local preachers, has been approved by them and the superintendent. Both while he is on trial, and after he is fully received, he preaches under the direction of the superintendent, his name being placed on the plan with the regular preachers, hence he knows three months

in advance the different appointments he has to fulfil during the quarter. If unable to fill an appointment, he is expected to find an authorized substitute.

We have several of the plans to which we have referred now before us, some of which have been received within a few weeks. On one of them there are eight chapels, one regular preacher, and 9 local preachers. On another there are eleven chapels, two regular preachers, and twenty-two local preachers. On a third, a city plan, there are ten chapels, four regular preachers, and twenty-four local preachers.

These local preachers are a most laborious, useful, and self-denying body of men. There is, of course, a great variety of talent among them, according to original advantages, habits of study, and the demand and supply, which leads some to be accepted in some places who would be deemed unqualified in others. Many of them are *very* acceptable preachers, and if circumstances favored them, they would devote their whole time to the ministry of the gospel; but the rule of Conference which makes married men ineligible as candidates for the regular ministry, closes the door against them. They are the pioneers of the English Wesleyan Methodists, going to establish new preaching places, which ultimately become regular congregations, opening the way for the usual work of the Christian pastor. When, some twelve or fourteen years ago, there was a division of the Wesleyan Methodist denomination, and the Reformed Methodist Societies were formed, afterwards becoming a portion of the United Free Methodist Society, many of the local preachers became regular ministers in the new denomination.

The English local preacher receives no pay for his services. If it is necessary for him to incur travelling expenses in fulfilling his appointments, he may present his bill, and receive the amount he has actually expended, if it do not exceed a certain sum. But there are not many who do this; and it is common for local preachers to start from home on the Sabbath morning, walk from three to seven miles, preach two or three times, and then walk home again, incurring this gratuitous labor and toil, because they desire the salvation of souls, and feel called of

God to preach the gospel to men. As we have already said, the regular preachers preach at all the preaching places on week evenings, if not on the Sabbath; and the money collected of the church members is applied towards their support. Local preachers cannot baptize, or administer the Lord's supper; neither can they hold a love feast without the consent of the superintendent. And they may not preach in any circuit but their own without the consent of the superintendents of both circuits. It is thought by some that, considering the position they occupy, and the work they perform, sufficient respect is not paid to them by the regular ministers. Memorials were sent from three circuits to the Conference of 1865, requesting that the total numbers of the local preachers and the leaders should be published in the Minutes of Conference; but while stating that their services were highly appreciated, it was decided that no sufficient reason could be discovered for adopting this practice.

We believe that the English Wesleyan Methodists make more of class meetings than their brethren in this country. In England, every member of the society is expected to attend class weekly; and the class leaders in each church have also a regular weekly meeting of their own. Membership in the societies, (that is, churches,) is indicated by tickets, which are renewed every quarter by one of the ministers who meets the class for this purpose. He then has the class book before him in which the attendance of members is marked, and if there appears to have been neglect on the part of any member, inquiries are made, and admonition given, and sometimes the ticket is withheld; and thus the person is suspended from membership. It is expected that every member will make a special effort to be present at this quarterly visitation, and as the members then relate their experience, as at the weekly class meeting, the minister has thus an opportunity of becoming acquainted with the spiritual condition of each member of the society, and of giving suitable advice.

These tickets of membership to which we have referred are pieces of stiff paper, which are headed, "Wesleyan Methodist Society; established 1739. Quarterly Ticket for — — —," giv-

ing the month and year. Then follows a text of Scripture and a letter of the alphabet, which are changed each quarter. The name of the member is written by the minister, who sometimes adds his own initials. Without such ticket, no one can attend the Lord's supper or a love feast, unless they obtain a special permission from the authorities; but as the tickets are the same for the whole denomination, those possessing them for the current quarter can attend these services anywhere throughout the country.

We do not know if the Methodists of this country have prayer leaders; but they are a useful class of men among the Wesleyan Methodists of England. The minister places such persons on the list as he thinks are suitable and are willing to engage in the service. They are divided into parties of four or five each; rooms for holding mission prayer meetings on Sabbath evenings are obtained; a printed plan is published, showing where each party of prayer leaders is to be on specific Sabbath evenings, and after the close of the public services at the chapel, they go to their respective appointments to engage for an hour in these mission efforts, which attract some persons who do not attend public worship, and often lead them to do so.

The English Wesleyan Methodists are consistent Pedobaptists. Their ministers urge the importance of infant sprinkling, and the people generally practice it. And they never talk of baptism by several *modes*, nor offer to baptize in *any way* which will satisfy the conscience of the applicant. They would refuse to immerse any one desiring it, and such persons must either be content with sprinkling, must join a Baptist church, or must get a Baptist minister to immerse them with the understanding that they are to remain in connection with the Methodists.

Here we close this sketch. In some things we of course think the Methodists are altogether wrong; in others we think them worthy of imitation. In some of their arrangements, we should prefer the course pursued by the English Methodists to that of the American; and in others we should prefer the American plan to the English. But our object here

is to give information; not to criticize. Hence we do not here either commend or blame. We only give the facts, leaving our readers to form their own conclusions, and to make such use of the material as they find desirable.

Since the foregoing was written, we have received the report of the Conference of 1866. Rev. Wm. H. Arthur, author of "The Tongue of Fire," was elected President. He is the youngest man who has filled the office since Rev. Jabez Bunting was elected in 1820; and having been one of the earliest students at the Theological Institution, he is the first graduate of that Institution who has occupied the chair. He commenced to preach when he was sixteen years old; was a missionary in India and in France, and has been Secretary of the Foreign Missionary Society for the last fifteen years. He is now about forty-seven years of age.

Rev. John Hannah, D. D., who has been three times President of Conference, and who is the oldest Ex-President now living, announced his intention of resigning, next year, the office of Theological Tutor in the Theological Institution, on account of his failing health. He was the first Theological tutor appointed by the Conference, and has held the office thirty-two years.

The total number of members reported was 331,193, and 20,819 on trial. The net increase was only 306; and the number of backsliders 16,947. Notwithstanding the small net increase, the President and other leading ministers spoke hopefully of the state of things. Eighty-eight ministers having completed their four years' probation were received into full connection; twenty-nine candidates for the ministry were received for immediate employment in the home or foreign work; four were placed on the mission list of reserve; and sixty-two were accepted for preliminary training in the Theological Institution. The number of Sabbath schools is 5,057; teachers, 98,147; scholars, 543,067. The report of the book room showed that

255,800 hymn books, 1,732,000 periodicals, 500,000 school and reward books, and 1,635,000 other books and tracts had been sold, making a total issue of 4,122,800 copies of various publications. One hundred and fourteen chapels are to be erected at a cost of £136,049 (\$658,477); and arrangements have been made to extinguish chapel debts to the amount of £26,278 (\$127,185), by means of grants, loans and subscriptions.

It was resolved to erect a new building for one of the branches of the Theological Institution, and a committee was appointed to consider the propriety of establishing another branch.

An alteration was made in the mode of filling vacancies in the legal hundred. Hitherto three-fourths of these have been filled by seniority, and one-fourth by election. In future, one-half of the vacancies are to be filled by election, and the other half by seniority. This will allow a larger proportion of the younger men to occupy seats in this body.

A letter was received from the Methodist New Connection Conference, which was formed in 1796, expressing fraternal regards and requesting the Wesleyan Conference to take steps to effect a union among the various Methodist bodies. The report of the committee to which this letter was referred was unanimously adopted by the Conference. It expressed deep interest in, and pleasure at, the reception of the communication, and recommended acts of mutual recognition and an occasional exchange of pulpits. It also stated that while Conference was unable to offer any suggestion for organic union, it would willingly consider any proposals which might be submitted to it.

**ART. II.—THE RELATION OF THE PRESENT STATE
OF EUROPE TO PROPHECY.**

“ Watchman what of the night? The morning cometh, and also the night.”

So many failures have attended the attempts at conjectures into the future, aided only by the dim light of prophecy, that many have become weary of, if not disgusted with, all attempts to prognosticate the future. And yet, it is doubtful if there have been any more failures in this department of Biblical exegesis than in any other, in proportion to the amount of time and talent devoted to it; or, indeed, it may be questioned whether the failures have been any more numerous or disheartening than those which attend any undertaking, whether literary, scientific, mechanical, or even agricultural.

He who thrusts his spade into the side of the mountain in search of gold, will be likely to be disappointed if he expects to bring out a full load of the precious ore at every stroke; he will be quite fortunate, if, after many failures, he succeeds in getting even a small per cent. of the shining dust, mixed with much earth and baser metals; and shall we expect to be more successful in our search after truth, or shall we despair because every attempt is not a success? Truth is found only by seeking for her as for silver, and searching as for hid treasures.

The attention of the civilized world is now turned away from our own country to the heart of Europe. This portion of the earth has been for ages like a volcano, always full of combustible materials, ever ready to fill the world with the terror of its eruptions. When, a few years ago, a war broke out between Italy and Austria, it was thought by many that a general contest would remodel the map of Europe; but the “ silent man of destiny,” in whose single grasp is held, as in none other, the fate of the millions of that continent, stayed his onward march of victory and delayed the impending crisis. Something of the sort may occur again, but sooner or later, and it cannot be long delayed, there must come a deadly contest in Europe, which shall be as much more gigantic in its proportions than our own

late war, as that country is more densely peopled and better supplied with the means of mutual destruction. Protestantism, —embracing as it does free thought, religious toleration, representative governments, and liberal institutions, for the education and improvement of the masses,—can no more live on the same continent with Catholicism,—in which is embodied every form of despotism,—than freedom and slavery could live in loving embrace in our own country. Protestantism prevails in the north of Europe, and Catholicism has its strong hold in the south. Within a century, at the rate of speed at which the world now moves, these two forces must be arrayed against each other in a life and death conflict.

Before the invention of printing, or rather before the popularizing of literature, the rapid facilities of intercommunication, by means of railroads, telegraphs and facilities for the carrying of mails, nations of the most antagonistic principles might dwell in harmony for generations, with nothing but a narrow sea or high mountain range between them; but under existing circumstances, the world is not large enough for both freedom and slavery, and there can be no peace until all are everywhere free. A thousand years hence historians and philosophers will not be so much astonished that Europe was so often a battle-field, as that men were found who could combine such combustible materials with so few conflagrations.

It must be a source of gratitude to every lover of true progress, that at the present time, at the opening of this great contest, that the Catholic powers are divided,—Italy against Austria, with France not heartily in sympathy with Austria; were it otherwise, the event might be disastrous to the interest of Protestantism and true reform, but as it is we can only say, the morning cometh and also the night.

But the question may be considered in the light of prophecy. It must be admitted, that if God has marked out a chart of the world's history unto the end of time, the present position of affairs must be somewhere noted on that chart; and if the Great Pilot has given the chart, it is worth our while to turn to it and discover our whereabouts. Three classes of interpreters, yea, four, appear and challenge our attention :

1. Those who contend that there are no indications in the Scriptures which can aid us at all.
2. Those who are looking for the overthrow of the Papal power.
3. Those who are confidently anticipating the second coming of Christ.
4. Those who regard the present movements in Europe as preparatory to a more terrible conflict yet future.

As to the first named we have nothing to say, except we believe we have a chart covering the seas upon which we are now sailing.

The second class of interpreters deserve more attention. Commentators, with wonderful unanimity, have agreed that the "time, times and a half" of Daniel, and the "forty-two months of Revelation measure the length of the Papal reign; and with equal unanimity regard the time indicated twelve hundred and sixty years. A large and respectable class of Bible expounders have dated the rise of this power at the decision of Phocas, tyrant of Constantinople, A. D. 606; by adding the 1260 to this date 1866 is reached; but a few more shrewd than the rest have discovered that it would not be accurate to count both the year of the beginning and that of the ending, as that would shorten the period by the space of one year; hence they look for the termination of that power next year.

If the starting place be right, there can be no other alternative between the end of Popery next year and the giving up of the day-year system of interpretation. But did the Papal power arise in 606? The only authority we have been able to find for dating the rise of Popery at this period is found in the following quotation:

The contest for pre-eminence between the Roman and Constantinopolitan prelates had gained such a height in this country, that we may clearly discern the commencement of that unhappy schism which afterwards separated the Latins from the Greeks. It is commonly asserted, and by men of the greatest learning and best acquainted with ancient history, that the Roman pontiff, Boniface III., prevailed on that abominable tyrant Phocas, who, after murdering the emperor Mauritius, mounted the imperial throne, to divest the bishop of Constanti-

nople of the title of œcumenical bishop, and to confer it on the Roman pontiff. But this is stated solely on the authority of Baronius, for no ancient writer has such testimony. Yet Phocas did something analogous to this, if we may believe Anastasius and Paul Diaconus. For whereas the bishops of Constantinople had maintained that their church was not only fully equal to that of Rome but had the precedence of all other churches, Phocas forbade this and determined that the priority of rank and dignity should be given to the church of Rome."*

The question to be decided is, did this transaction, if its truthfulness be conceded, constitute the Papal power? The only thing contended for was the priority in rank and dignity. What Constantinople had possessed before was given to Rome. Did Popery exist before in Constantinople? After the separation between the East and the West became complete and final, and the bishop of the West lost all control over the East, did that make the latter a Pope? We do not so understand the matter. Popery is not precedence in rank and dignity; it does not consist in having the power to receive or exclude members from individual churches, call councils and decide upon questions of church polity or doctrine; but it does consist in the blending of church and state, and founding an ecclesiastical and political despotism upon the two powers combined.

No such thing took place at the time we are contemplating. We do not learn that the Bishop of Rome had his diocese enlarged at all by the transaction; certain it is he had no additional powers granted him. His powers before related to the spiritual concerns of the church; they extended no farther afterwards, nor did he come in possession of temporal power until the year 755. The eastern empire had so far declined as to afford no protection to the inhabitants of Italy, who were subject to the devastations of hordes of northern barbarians. At a time when Rome was seriously threatened, the Bishop of Rome appealed to Pepin of France for protection from and aid against Astolphus, king of the Lombards. The aid of the

* Mosheim's Ecclesiastical History, Book II., Century VII., Part II., Chapter II.

French king was powerful and timely; the Lombards were beaten back, the Exarchote of Ravenna was wrested from his grasp and bestowed upon the Bishop of Rome. Of this transaction the historian remarks: "The splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time a Christian bishop invested with the prerogatives of a temporal prince."*

If, therefore, the exercise of temporal power by an ecclesiastical functionary, be an essential element of Popery, there can be no Popery before this transaction, A. D. 755—anything less than this can hardly be denominated the Papal power.

This position is confirmed by the symbols used to denote it in prophecy: Dan. 7: 7, 8—"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them *another little horn*, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

All Protestant commentators agree in assigning the symbol of the "horn with eyes" to Popery; the beast represents the Roman empire; the ten horns its divided condition after its overthrow by the barbarians, A. D. 476. Hence Popery could not arise before that era. It could only arise by becoming a temporal power, for the symbol horn always in prophetic writings signifies temporal power,—that and nothing less. The language of the text just quoted confines us to this interpretation,—"*There came up among them another little horn.*" If the ten horns symbolize ten temporal kingdoms, as they are said to do in verse twenty-four, then this little horn must also symbolize a temporal power which is fairly implied in the same verse. But the first of these three kingdoms was not given to the Bishop of Rome until A. D. 755, the other two some few years afterwards; hence it would be a violation of the plain-

* Millmon's *Gibbon's Decline and Fall*; Vol. V., Page 32.

est rules of Biblical exegesis to date the origin before this date.

In the thirteenth of Revelation the same power is symbolized in a different manner, and yet with equal accuracy: A beast is seen to arise with a wounded head, to which the dragon gives his seat and great authority, and he has power to continue forty-two months. The beast here embraces the same as it does in Daniel, but, instead of considering the fact that one horn plucked up three others, he marks the wounded head of the beast, and sees the whole beast animated with the same spirit which Daniel saw animating the more powerful horn. The beast is the same in both cases, the ten horns are likewise the same; the wounded head is an added characteristic, or rather description. In Daniel, the horn whose "look was more stout than his fellows," represents the Papal power; in Rev. the same thing is represented by a head of the beast. Chap. 17: 9, 10: "The seven heads are seven mountains on which the woman sitteth; and there are seven kings; five are fallen, and one is, and the other is yet to come."

In this it will be seen that "seven" does double execution; it first designates the seven-hilled-city,—Rome,—and then points out the seven forms of civil administration under which it had existed, viz.: Kings, Consuls, Dictators, Decemviri, Triumviri,—these had fallen,—Emperors,—this one was,—and one was yet to come,—Papal. The beast carried a head which had received a deadly wound. Under the imperial head Rome was overthrown, but its dominion was in a measure restored by the Papal power. But if the other heads of the beast all denote temporal power, by what law of exegesis shall we say that the seventh and last head does not signify the same? But if temporal power be thus shown to be an essential element in the Papacy, it did not originate before A. D. 755, nor can it end before A. D. 2015; hence all those who look for the overthrow of the Papal power at present will be doomed to disappointment.

The Pope has endured many reverses and yet survived; his power has been divided between two aspirants reigning at the same time, one in France the other in Italy; the city has been

several times sacked; he has been imprisoned, and many other calamities have befallen him, but so long as one half of the Christian world believes in his infallibility he will be a power in the world, and princes must rule in his interests.

Thirdly, those who look for the second coming of Christ, base their hopes upon the belief that he will come for the destruction of Popery. But it is evident that if this power must last a hundred and fifty years yet in order to fulfil the prophecies, their expectations will be cut off. The question of the second coming of Christ presents a subject worthy our earnest consideration, but we cannot now give it our attention.

Fourthly, we come now to consider the position of those who regard the present movements in Europe as preparatory to a great conflict between Protestantism and Popery.

Austria may be fairly considered as the embodiment of Catholic despotism. Prussia is the champion of free schools, free thought, religious toleration, in a word,—Protestantism. The effect of a great war must be to consolidate the numerous small states of Germany into a few great powers. As the dominions of Austria lie in the south, and those of Prussia in the north, the most natural course to be pursued by the smaller states will be for those in the north to place themselves under the protection of Prussia, while the more southern will fly to Austria; thus in the course of a long and fierce contest, the Protestant powers will find themselves allied with Prussia, and the Catholic with Austria.

When the Germanic confederation has once been fairly broken up, the lines will be more closely drawn between the two religions and the political principles which arise out of them, than has ever been done before in Europe; and the south of Europe will of necessity have to be governed in the interests of the one and the north in the interests of the other.

The present position of Europe on the prophetic chart is a matter of some importance. We have seen that it is idle to look for the termination of the Papal power, and still more than idle to expect the end of the world. So the question comes back again: "Watchman, what of the night?" We have seen that the Papal power cannot end earlier than A. D. 2016;

it has accordingly one hundred and fifty years yet to live, during which time it is to assume a new form, symbolized in prophecy by a "beast with two horns like a lamb," a "mouth speaking blasphemy," which shall "make an image of the first beast" and cause it to speak, and men to worship it under pain of disenfranchisement; to "exercise all the powers of the first beast," to be called the "false prophet," and go to destruction. See Rev. 13: 11—18; 19: 20.

We think it can be easily shown that such a power has not arisen; the present condition of the Pope indicates that some change is quite probable, and as but one hundred and fifty years remain to that power, it is evident that what is done before it passes away entirely, must be done quickly. The precise position of Europe at the present moment is indicated in Rev. 13: 9, 10,—“If any man have ears to hear let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience of the saints.” It will be observed that the verses preceding these are devoted to a description of the power which took the seat and authority of the old draconic power, or old Rome, which can be no other than the Papal power. At these verses the onward march of events seems to stop, and we are called upon to “hear” and exercise “patience.” The next scene which opens is described in the next verse: “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.”

This has occasioned much controversy and many wild conjectures among Bible critics, and for the simple reason that no such power has as yet risen; therefore, every attempt which has been made to find a fulfilment of it has been a failure, and there has been but little choice between the varied events which have been selected by different commentators as the one symbolized by this beast. A few years ago we read an elaborate treatise, which endeavored to show that the two horns which evidently were used in the interest of Popery, were Austria and France; but the interpretation broke down when it appeared that the symbol required that the horns should be united in one head.

While corresponding with a leading Advent minister, I was most gravely told that the divided state of the old Roman empire into what became the eastern or Greek, and the western or Latin, empires, was a complete fulfilment of the symbol. But this failed in several particulars.

1. The second beast came up *after* the first, whereas the eastern empire was but a continuation of the old Roman, which was founded more than seven centuries before Christ, and twice that time before the Papal power.

2. The symbol requires that the two horns labor conjointly for the perpetuation of Popery. But the eastern empire was always hostile to the claims of Popery, ever after the final separation.

3. The horns were the horns of a lamb, which signifies that they stood harmoniously together in the same head, which was not the case with the two rival empires.

Dr. Adam Clarke, who follows Bishop Newton, suggests this singular solution of the matter :

“As the seven-headed beast is represented as having *ten horns*, which signifies so many kingdoms leagued together to support the Latin church, so the beast which rises out of the earth has also *two horns*, which must consequently represent two kingdoms ; for, if *horns of a beast* mean kingdoms in one part of the Apocalypse, *kingdoms* must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These we are told are the Latin clergy, ‘Regular and Secular.’”*

Observe the fallacy ; we are first told that horns used as a symbol must denote kingdoms. In this the Dr. lays down a law as well established as any law of interpretation ever given. But what shall we say when he informs us that the two horns denote the Regular and Secular clergy of the Latin church !

Thus able men, rather than admit that there were symbols yet unfulfilled, violate all rules of Biblical exegesis. We will

* See Commentator, *in loco*.

suggest some things which must characterize this power when it arises:

1. It must come *after* the beast (which is the Papal power,) is measurably destroyed.

2. It must take the place of that power:—"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth to perdition."—Rev. 17: 11.

3. It must be a continuation of the spirit of Popery:—"He spoke like a dragon."

4. It must exercise all the power which Popery ever exercised. Verse 12,—“He exerciseth all the power of the first beast before him.”

We claim that no such power has ever yet risen, and for the following obvious considerations:

1. The Papacy has held its seat in Rome, without any serious interruptions, from its first rise until now. Hence it has been impossible for any other power to take its place.

2. This beast must come *after*, and cannot come before or exist simultaneously with, the first beast.

3. History has presented us with no facts as yet which can, without violating the most obvious rules of interpretation, be made to appear to be the power here symbolized. But history does furnish us with a parallel, and prophecy has paralleled the fact with a symbol.

More than five centuries before Christ, Media and Persia existed side by side as two separate, distinct kingdoms. When the former was threatened by the Babylonians, it made a league with Persia; this league eventuated in the consolidation of both kingdoms in one empire. Daniel described this power by using the following symbol: "I saw, and behold, there stood before the river a ram which had two horns, and the two horns were high, but the one was higher than the other, and the higher came up last." Dan. 8: 3.

To fulfil the symbol of Revelation as accurately as that of Daniel was fulfilled, it will be necessary that two powers unite in one government and exercise their combined influence in favor of Popery, and become Popery in all its essential features.

Thus, for illustration, we will suppose that Victor Emmanuel, or one of his successors, shall find it for the advantage of his kingdom, to make some kind of an alliance with Pope Pius the Ninth, or one of his successors, by which, in the course of the mutations incident to national affairs, the powers of the two become harmoniously blended in one government, with Rome as the capital, such a consummation would fill out the symbol in all its particulars. Who shall dare say that such an event will not take place? The whole civilized world is clamoring for a united Italy. The present movement may hardly close before this object shall have been accomplished, and Rome become the capital of Italy. But the Italians are Catholic, and ignorant. Not more than 5,000,000 on the whole peninsula can either read or write. They are attached to their religion, and whoever rules Italy must rule in the interests of Catholicism. But a Pope, with all his paraphernalia, is essential to the Catholic religion, and this is the religion of one-half of the civilized world; hence it follows that the king must be pope, or the pope must be king.

But a vigorous pope-king, or king-pope, seated upon the throne of Italy at Rome, will have three times as great a base for operations as that possessed by the most powerful popes of the dark ages; and with one-half of the civilized world united with him in a life and death struggle with Protestantism, he may exercise as much power as the first beast before him.

ART. III.—MORS SINE MORTE.

The battle of Fontenoy! The mention of the event wakens stirring memories! The lights and shadows of other days rise upon us like a dream, as imagination goes back to the old days of the Georges. With the memorable battle fresh in mind, the poet Collins tuned his lyre and sang :

“ How sleep the brave, who sink to rest
By all their country’s wishes blest?—
When Spring, with dewy fingers cold,
Returns to deck their hallowed mould,
She there shall grace a sweeter sod
Than fancy’s feet have ever trod !

“ By fairy hands their knell is rung,
By forms unseen their dirge is sung ;
There Honor comes, a pilgrim grey,
To bless the turf that wraps their clay ;
And Freedom shall awhile repair
And dwell a weeping hermit there.”

He might have sung more nobly of some who fell that day telling of spiritual, as well as moral, triumph—of death disarmed of its terror, and made glorious by death’s immortal Conqueror.

The great religious awakening which swept over England and the Protestant world, in the days of Whitefield and the Wesleys, entered the English army, and a society of primitive Methodists, about three hundred in number, sprang up in this most unpromising field. The hearts of the little band were knit together in love. The displeasure of officers and the jeers of comrades, but strengthened their faith, and made closer the bond of union; the hymns of the olden time went up by the winter camp-fires, and, whenever they met for praise and prayer, the presence of the Lord rested upon them. Theirs were no common enjoyments. They stood on the Delectable

Mountains; they walked in Beulah; they viewed the glittering altitudes beyond the river, and longed to be there. Thus, with them, passed the winter before the battle.

Spring came. The pleasant month of May lit up the hills, and filled the vales with flowers, and with these balmy days came the famous conflict. The professions of these pious soldiers were put to the severest test. They stood in the ranks of death. Did their souls still triumph? Did the presence of the Lord of glory still rest upon them? They stood in the fiery furnace. Was the figure of the fourth with them there?

Let the pastor of these enthusiastic believers tell the story:

“The spring following, we took the field again, and on May 11, 1745, we had a full trial of our faith at Fontenoy. Some days before, one of our brethren, standing at his tent door, broke out into raptures of joy, knowing his departure was at hand; and when he went into the battle, declared, ‘I am going to rest in the bosom of Jesus!’ Indeed, this day God was pleased to prove our little flock, and to show them his mighty power. They showed such courage and boldness in the fight as made the officers as well as the soldiers amazed. When wounded, some cried out, ‘I am going to my Beloved.’ Others, ‘Come, Lord Jesus, come quickly!’ And many that were not wounded, earnestly desired to be dissolved, and to be with Christ. When one had his arm broken by a musket-ball, they would have carried him out of the battle. But he said, ‘No, I have an arm left to hold my sword; I will not go yet.’ When a second shot broke his other arm, he said, ‘I am as happy as I can be out of Paradise.’ Another, having both legs taken off by a cannon ball, was laid across a cannon to die, where, as long as he could speak, he was praising God, and blessing him with joyful lips. For my own part, I stood the hottest fire of the enemy for above seven hours. The hotter the battle grew, the more strength was given me. I was as full of joy as I could contain. As I was quitting the field, I met one of our brethren, with a dish in his hand, seeking water. I did not know him at first, as he was covered with blood. He smiled, and said, ‘Brother —, I have got a sore wound.’ I asked, ‘Have you got Christ in your heart?’ He said, ‘I have, and I have had him all this day.’ I have seen many good and glorious days, with much of the power of God. But I never saw more of it than this day. Glory be to God for all his mercies.”

The scene is one of unusual sublimity. Faith that could triumph at such an hour, would triumph amid the ruins of worlds:

“Triumph in immortal powers,
And clap her wings of fire.”

These pious soldiers knew not death. The cloud was about them, but eternal sunshine was above, and they were ready to mount up to serener regions, and to be with their Beloved. Nothing could separate them from the love of Christ.

The world can offer no satisfactory enjoyment to the mind haunted by the fear of death. He who knows nothing of fellowship with God is ill at ease, though possessing wealth and power, and surrounded by the beauties of nature and of art. He looks upon his possessions, and feels that they cannot last; upon his honors, and knows that time has robbed more brilliant fame than his; upon all the world can promise, and is forced to exclaim, “*Vanitas vanitatum*,”—vanity of vanities. He may forget his mortality amid the shifting scenes of the day, but the night will bring back the unwelcome reflection. The demise of friends fills him with alarm. The coffin, the bier, the funeral rites, force upon his mind the remembrance of the coming day when he, too, shall be borne to his long home. Like Shelley, moodily dwelling on his great affliction at Rome, the loss of his household idol, the fair-haired Willie, he feels:

“Death is here, and Death is there ;
Death is busy everywhere—
All around, within, beneath—
Above is Death, and we are death.
* * * * *
First our pleasures die, and then
Our hopes, and then our fears ; and when
These are dead, the debt is due—
Dust claims dust, and we die too.”

He that would be exempt from the terror of death, must have the assurance that the doctrine of immortality is true, and that God is his salvation. Nothing but experimental religion

can impart this assurance. He who lives in the enjoyment of religion never doubts his destiny. He holds sensible communion with the invisible world; he pitches his tent amid heavenly manna; he feasts on angels' food. The pillar of cloud goes before him by day, and the pillar of fire by night. As he draws near the promised land, he is refreshed with the clusters of Eshcol. He ascends Mount Pisgah, the heavenly Canaan lies before him, and the swellings of Jordan do not alarm him. He follows the Ark of the Covenant to the brink of the rapid river; the waters divide; the river rolls back, and a delightful pathway lies before him.

The disciple of Plato, unenlightened by the Holy Spirit, is unsatisfied. There is a vacuum in his soul, a longing for something unattained. Indeed, there are hours when the thoughts, so drearily expressed by Seneca, come over him, like a horrid dream:

“*Mors individua est noxia corpori,
Nec parcens animi:
Post mortem nihil est, ipsaque mors nihil,
Tota morimur, nullaque pars manet,
Nostri.*”

He cannot divest himself of the impression that he is immortal; reason teaches him that the extinction of the soul is impossible, but a mystery that he cannot penetrate involves the subject, and he feels insecure. Wrote Lord Byron: “Of the immortality of the soul, it appears to me there can be but little doubt, if we attend for a moment to the action of the mind: it is in perpetual activity. I used to doubt of it, but reflection has taught me better. It acts, also, so very independently of the body—in dreams, for instance;—incoherently and madly I grant you, but still it is mind, and much more mind than when we are awake. Now that this should not act separately as well as jointly, who can tell?”

When Cyrus, king of Persia, concerning whom it is written: “He is my shepherd, and shall perform all my pleasure,”—a heathen, but one very near the kingdom of God—lay on his death-bed, he said to his children:

“ I conjure you, therefore, my dear children, in the name of Heaven, to respect and love one another, if you retain any desire to please me for the future. For I do not think you will judge me to have no existence, because you will not see me after my death. *You have never yet seen my soul: you must, however, have known by its actions that it really existed.* Can you believe that honors would still be paid to persons, whose bodies are now but ashes, if their souls had no longer any being or power? No, no, my sons; I could never believe that the soul lived only whilst in a mortal body, and died when separated from it. But if I mistake, and nothing of me shall remain after death, fear the Deity, who never dies, who sees all things, and whose power is infinite.”

So thought Byron, the speculative poet, and so the heathen monarch. There is a painful uncertainty expressed in these opinions. Pitiably indeed would be the state of man, if he was left to argue immortality from mere mental phenomena, from the action of the mind during sleep—from dreams. Cheerless at the best would be the future, had we only a heathen's guess at immortality. We might then amuse ourselves, like Hume, with “ Lucian's Dialogues of the dead,” and, like him, play at whist, to enliven our spirits at the dying hour.

“ The belief of immortality,” said Johnson to Boswell, “ is impressed upon all men, and all men act under the impression of it, however they may talk.” Many infidels have acknowledged the reasonableness of the doctrine, and most unbelievers believe it when they come to die. Hume is the only infidel of note whom we know to have trifled at the dying hour, and even he, in his imaginary colloquy with Charon, was dreaming of immortality. But the assurance of future existence and happiness, the full assurance, is brought to light by the gospel, and comes to us through the new and spiritual birth. We must ourselves hear the voice of Jesus saying: “ I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.” In this evidence alone can the soul find rest. We believe that there is a God; we know it when his Spirit bears witness with ours, that we are born of him. We believe that the doctrine of immortality is true; we have the

evidence of its reality when we hold sensible communion with heaven, and antedate its joys.

For such a departure, there is an earnest longing in every soul. Is it possible, asks the inquirer, for *me* to rejoice in death? Yes, possible! It is not only possible, it is the very purpose and decree of God, that the terrors of death should not disquiet his humble and faithful followers. Death is the penalty of sin. There is, therefore, no death, neither temporal nor eternal, to the penitent sinner looking to Calvary. God opens to his soul the very portals of glory, and death is but a transit from the highway of life to the sweetness of home. "He shall swallow up death in victory," wrote the Hebrew seer of the coming Shiloh. The believer is blessed with the assurance of triumph at last, through all the days of his pilgrimage.

The Christian experiences seasons of religious exaltation, when he longs to depart. He is filled with a rapture so holy and so heavenly, that the world loses its attractions, and the vicissitudes and calamities of life seem trivial. Did he live in the days of persecution, he would be unterrified at the martyr's baptism of fire and blood, but would exclaim, like Chrysostom: "Glory be to God for all events!" Rittenhouse fainted as he saw the transit of Venus across the disc of the sun, and the believer makes celestial discoveries, by the greatness of which he is quite overcome.

" In some hour of solemn jubilee,
The massy gates of Paradise are thrown
Wide open, and come forth, in wild fragments,
Sweet echoes of unearthly melodies,
And odors snatched from beds of amaranth ;
And they that from the crystal river of life
Sprang up, on freshened wing, ambrosial gales.
The favored good man in his lonely walk
Perceives them, and his silent spirit drinks
Strange bliss, which he shall recognize in heaven."

"O, what sweet communion I had with my God!" said one of a season of prayer, and added, "With what rapture did I anticipate death!"—"The invisible world," said another, "seems

very nigh, and I often think myself on the very borders of it. Surely now I taste the powers of the world to come and feast on the tree which is for the healing of the nations. O God, my soul doth praise thee, for thou hast redeemed me from sin. Glory be to thee forever. Hallelujah! At another time I said, I am this morning fully assured of honor, glory and immortality. I feel a kind of heaven in general, and in prayer have very wonderful displays of the love of God. . . . My soul has been a heaven for some days. I felt so much that I was constrained to pray to the Lord to summon me away,—that I might forever embrace my glorified Redeemer.” In such seasons as these, death has no terror.

“Behold, I see the heavens opened,” said the proto-martyr, “and the Son of Man standing on the right hand of God.” Not death, but the heavens opened, and the Redeemer of the world revealed. “Life,” said the departing Camerarius, “is to me death—death, life.”

“Christ, not death, is about to take me from earth,” said Dr. Gordon, when dying. “There is no death to the Christian.” When one inquired of Grimshaw how he did, he replied: “As happy as I can be on earth, and as sure of glory as if I were in it. I have nothing to do but to step out of this bed into heaven!” “Thou hast been sleeping, but I have been in heaven.”

Said Robert Wilkinson, one of the early Methodists, on the night of his departure, “O what has the Lord discovered to me this night! O the glory of God! The glory of God in heaven: The celestial city! The new Jerusalem! O the lovely beauty! The happiness of Paradise! God is love; he is nothing but love! O help me to praise him! O help me to praise him! I shall praise him forever!”

Visions of glory passed before the late Senator Foote, as he lay dying at the national Capital. Thrice he repeated the jubilant lines:

“Jesus, the visions of thy face
Have overpowering charms;
Scarce shall I fear death's cold embrace,
If Christ be in my arms.

Then while I feel my heart-strings break,
How sweet the moments roll,
A mortal paleness on my cheek,
A glory in my soul."

Death, then, to Camerarius, was life; to Dr. Gordon, a heavenly reception; to Grimshaw, a celestial transit; to Wilkinson, heaven begun; to Senator Foote, a vision of glory.

One pleasant June morning, we entered a New England sanctuary, to listen to a discourse before an ecclesiastical assembly. The body of the church was filled with venerable men, grave ministers and white-haired deacons. In the pulpit with the preacher sat a mere boy. His countenance was impressive; there was fire in his eye, and energy in every feature. He opened the services with prayer. Never had we heard such fervor, or such eloquence. A child would have paused on the threshold and said to a companion, "Hush! there is a man talking with God." That young man—that mere lad—was the pastor of a large and flourishing church in one of our principal cities. He had travelled in different parts of the Union, preaching the word of life, and extensive revivals had blessed his efforts. He had struggled with poverty and ill-health; he had acquired an education, and at the age of twenty-four, had been called to fill one of the most conspicuous pulpits of his denomination. He had much for which to live. But at the early age of twenty-seven he is called to meet death. "I shall be on the other shore in the morning," he said, as the time of his departure drew near. He joined in singing:

"I'm going home to die no more."

"Home," "Rest," "Glory," were among his last ejaculations. "His countenance became radiant, as when joy fills the heart, and opening his eyes, and fixing them, as if on something above, he lifted his feeble arm, and for a moment pointed to the place, and his spirit was gone." So died the youthful Avery. He gazed upward with transport, and yielded up his spirit. Was that death? No, not death—*mors sine morte*.

ART. IV.—THE CHURCH AND ITS MINISTRY.

With the Christian kingdom came new ideas and new institutions. Words were necessary to express these new-born thoughts and facts, and the only alternative was to coin new words, or appropriate old ones with new significations. The latter course was adopted.

Ekklesia, secularly, described any gathering, crowd, or congregation of people. It is sometimes used in this broad sense in the New Testament. The mob, Acts 19: 32, 41, is called an *ekklesia*; but in more than an hundred instances that this word is used by Christ and the apostles, there are not more than five or six where it refers to any common assembly. In nearly every instance, it denotes congregations of Christians, and has a technical, sacred, Christian meaning.

It is used in the singular to designate the assembly of Christians in any particular place; as the church of God at Rome, Ephesus, &c. It is used in the plural to denote several congregations in different places, or all the churches in the world. Rom. 16: 4; 1 Cor. 14: 33. It is also used to describe the whole body of believers in heaven and on earth, as a mystical, or figurative assembly. Eph. 5: 23, 24, 25. This application of the word is not to be confounded with its literal use, nor are we to infer from it that the several churches have no independent, separate existence in their local character. The local assembly is none the less a distinct, actual, complete church, because all Christian assemblies are called one church, by virtue of their union with the one Lord, and their oneness of character. The word *man* is used in the same sense, to include all men; yet no one is so simple as to assert that the individual man has no real, separate, distinct existence. If the local assemblies are mere branches of the church, and not complete and individual churches in their separate character, it is wholly out of place to speak of *churches*, as the apostles do; the plural is impossible, if there are not many churches. Hence the plain sense of Scripture is, that the church, in its primary,

natural character, is local, composed of the saints in any particular place; that each church has an independent existence, is complete in itself, and not necessarily confederated in government with any other churches. The idea of a consolidated, closely organized body, covering a large territory, and including thousands of local bodies as mere parts or branches of the great whole, finds no encouragement in the gospel: and wherever such an organization has been effected, the scriptural view of local churches has been necessarily ignored and violated.

ESSENTIAL PROPERTIES OF A CHURCH.

A perfect Christian church must be composed of Christians who are individually perfect in doctrine and practice. With "one Lord, one faith, and one baptism," and conduct entirely conformed to the gospel, the church would be without blemish, spot or wrinkle.

But where shall we find such a church? Has there ever been one of the kind on earth? Have we any reason to expect there ever will be one? The church has always been marred by imperfections in both doctrine and practice, and if we demand that assemblies of the saints shall perfectly fill the pattern, be in all things complete, before they are recognized as Christian churches, then we have never had, and shall never have, a church on earth.

If all churches are practically imperfect in doctrine and life, the inquiry becomes important, How imperfect may they be, and still be Christian churches? There is a vast difference between the best of churches and a perfect one, also between the best of churches and the lowest standard of excellence consistent with the title of Christian church. By what rule can we decide when a church becomes so erroneous in doctrine and life, as to cease to be a church? When ought we in truth to cast them out as no longer a church of Christ? Is there any limit to which we may go, and not beyond? We are obliged to recognize churches that are imperfect, now how imperfect may they be, and still be entitled to recognition?

If the members so apprehend Christ, as to partake of the new life in him, and meet to worship God, and work for the salvation of men, they are a Christian church.

If their errors invalidate their Christian character, they also invalidate their church character; if the members cease to be individually Christians, the church ceases to be a Christian church. But if their errors do not destroy the Christian character of the members, they certainly do not destroy their church character. Is not an assembly of Christians a Christian assembly? How can a church of Christians be other than a Christian church? If it is not a Christian church, what is it? There is as much reason for denying that two and two make four, as that a congregation of Christians, organized and meeting for the worship of God and the work of the gospel, do not constitute a Christian church. And from this indisputable position it follows :

1. That, the lack of "apostolic succession in the ministry," error in the act of baptism, failure in any of the details of organization, or misapprehension of any doctrines of the gospel, which are not fatal to Christian character, do not invalidate church character. Those who assert that churches which do not conform to their notions on these points, or points like them, are not Christian churches, though they admit the Christian character of the members, are illogical, inconsistent, and offenders against Christ's disciples. They ought either to prove that these alleged defects are fatal to Christian character, or admit that these churches are truly Christian. But as they cannot prove the former, they are bound in all consistency to admit the latter. How absurd it is for them to confess and avow the former, and deny the latter! Episcopalians and Calvinistic Baptists do themselves and the Christian world great wrong, the one by denying that churches without episcopacy are not Christian churches, the other, by the same offence against churches that do not immerse for baptism. If Pedobaptists are really Christians, notwithstanding their error on baptism, their churches are Christian churches, and all are bound in truth to acknowledge it.

2. All true Christians have a right to membership in a Chris-

tian church. What if they are weak, ignorant, and in error, if they know enough of Christ and his gospel to become Christians why should they not unite together for worship, culture, and labor? The mere statement of the case proves it.

But in uniting in church capacity, it is imperative that they do not defeat, but promote, the objects of the church. Church membership is a means to an end. Of course, we have no right to use the means so as to defeat the appointed end. The object of the church is to sustain worship, culture the members, and spread the gospel. To attain this, there must be harmony among the members. If they disagree as to teaching, acting, and worshipping, they will hinder, and not help, each other, and defeat rather than promote the objects in view. This would be wrong. Hence, where Christians do not so far agree as to be able to work together in harmony, they have no right to join in one organization. They should separate, as Paul and Barnabas did, and seek such associations as will help, rather than hinder, their culture and work. When a person asks admission to any particular church, two questions should arise: "Are you a Christian?" "Are you so far agreed with us as to work in harmony?" If he cannot work in harmony, he ought not to be received. But that decision does not imply that he is not entitled to church membership, though it does imply that he must seek that membership where he can work in harmony, so as to attain the true objects of church membership.

3. There is no authority for the assumption so often made that "baptism is the door into the church," "an organizing act," and "essential to church building." A perfect church will believe and practise everything just as Christ has taught. But where is the proof that Christians may not organize into churches without baptism, just as well as persons can become Christians without it? Baptism cannot be any more necessary to church building than it is to Christian character. The Scriptures in no place teach us that baptism is the door into the church, or an organizing act; but always connect it with personal Christian character; and if those who err in regard to the act of baptism cannot constitute true Christian churches,

they cannot be true Christians. The latter contains the former, and cannot be separated from it. We ought to use every proper means to constrain people to obey the whole gospel perfectly, and baptism is very important; but in our zeal to promote gospel practice in baptism, we ought not to violate the gospel by denying that a church composed of Christians is a Christian church, because they are not immersed.

THE MINISTRY OF THE CHURCH.

The ministry is the working agency of the church. By the simple process of preaching the gospel, Christ ordained that the world should be converted. To the twelve he gave the commission, and they committed it to faithful men in all the young churches which were gathered. There is nothing imposing, showy, or pretentious in this arrangement, but experience has proved that it is a power exactly suited to the work to be done. So far as the church has possessed a devoted, scriptural ministry, she has grown in grace and knowledge, and "lengthened her cords, and strengthened her stakes." And when this agency has retrograded, the life and usefulness of the church has waned. Events have amply justified the divine wisdom of Christ, in constituting this office for the conquest of the world.

The primitive idea of the ministry was wholly practical. Ability to preach the word, was license to preach it. Indeed, adaptation was the law of church life. There was vastly less regard for official prerogatives, proprieties, and honors, than has since prevailed, the chief concern being to do the work in hand in the best and most effective manner. All were exhorted to covet the best gifts, and to faithfully use the gifts received, for the edification of the body of Christ and salvation of sinners. Christ had forbidden the division of the ministry into grades, some high and some low, and his law was enforced in the organization of the churches and constitution of the ministry.

But another spirit was ever present, and struggling to possess the saints, and supply seats of pride and ambition in the ministry. It was not long before this was effected. The bond

of equal brotherhood among the preachers of the word was severed, and some took high sounding titles, and assumed prerogatives of control over their brethren, in shameful violation of the spirit and letter of the gospel.

That we may get a clear view of the order of primitive times, we will consider the

TITLES OF THE GOSPEL MINISTRY.

Christ chose twelve men, to be with him constantly during his ministry, hear his words, see his miracles, receive his Spirit, and be witnesses and executors of his will and testament after his crucifixion and ascension to the throne of power. These he called *Apostles*. To them he gave the commission, the gifts of the Holy Spirit, plenary power to set up the gospel kingdom, and put all things in order, according to the Divine plan. Saul was afterwards chosen and clothed with the same authority of the others, and became the great apostle to the Gentiles. Christ is once called *apostle*, (Heb. 3 : 1,) and twice the word is used in its old secular sense of messenger. With these exceptions, the word is exclusively applied to these first and authorized witnesses of Christ. Other ministers are never called *apostles*, and there is not the least hint or allusion to justify the inference that they had any successors; but there are strong reasons for concluding that their office entirely ceased when they died. The seal of their apostleship was the possession of the Spirit and the power to confer miraculous gifts upon others. No one else could impart these gifts; (Acts 8 : 14—17,) and of course, when the apostles died, the gifts of the Spirit were no longer conferred by the laying on of hands. The special work of the apostles could be done by no one who had not seen Christ; and as this work was completed by those who were chosen, there was no necessity nor authority for the apostolic office, after they had finished their course; and all who have since claimed the dignity of this office are usurpers.

A diversity of work was to be performed in the church, and titles were given to the men engaged, corresponding with the work done. Some men were adapted to teaching, some to

council, some to superintending, some to all of these duties, and words were applied to them descriptive or definitive of their work. Hence, different titles were applied to different men, and to some, of versatile ability, who did many kinds of work, several titles were given. We will notice some of them.

PRESBUTEROS.

This word is usually translated *elder*, and is found about seventy times in the New Testament. Its elementary meaning is, *old, an old person*. It came finally to mean a discreet, sober, wise person, a safe counsellor. The Jews selected men of age and experience for members of their great council, the Sanhedrim, and they were popularly called *elders*, "*elders of the people*." In nearly every instance that we find *elder* in our translation, it is *presbuteros* in the Greek.

In the church, there was a demand for counsellors, and sober, experienced, elderly men were chosen to act as such. Acts 14: 23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

Tit. 1: 5, "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I have appointed thee."

It seems to have been the duty of these *elders* (*presbuteros*):

1. To act as the counsellors and advisers of the church.

1 Pet. 5: 1, 2, "The elders which are among you, I exhort, . . . feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly, not for filthy lucre, but of a ready mind."

1 Tim. 5: 17, "Let the elders which rule well be counted worthy of double honor."

2. To comfort and relieve the afflicted.

James 5: 14, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord."

3. In some cases they have preached the word.

1 Tim. 5: 17, "Let the elders which rule well, be counted

worthy of double honor, especially them that labor in the word and doctrine."

Now, if the elders generally preached the word, this special mention of such as did preach would not have been necessary. But some not only ruled well, but preached, and they deserved double honor, and were mentioned as a peculiar class, unusually active and useful.

4. But the *elders* did not monopolize the government of the churches.

Peter charges that they should not "Lord it over God's heritage." 1 Pet. 5: 2. When the case of dispute arose touching the rite of circumcision, it was referred to the apostles and elders and *brethren*. Acts 15: 23. The testimony is ample in support of the right of the whole church to participate in its own government. Matt. 18: 15—17; 1 Cor. 5: 4—13; Gal. 6: 1; 2 Thess. 3: 6.

5. They gave attention to the pecuniary affairs of the church.

Acts 11: 30, Contributions for the poor were sent to the *elders*.

It is evident, then, that the Scriptural idea of a *presbyter*, or *elder*, is, not a preacher, (though he may preach, as any man may,) his office does not imply that preaching is his business. His special work is, to counsel, advise, and have a general care for the order, discipline, and prosperity of the church. Those churches which place the entire government in the hands of *elders*, and make them a court to adjudicate cases of discipline, and to direct all the spiritual and temporal affairs of the congregation, go beyond the gospel example. Those who make the office of elder synonymous with preacher, or minister, act without authority. And those who fail to constitute *elders*, as advisers, leaders, superintendents, in the church, omit a very important and scriptural feature of church organization. No church has a complete, apostolic set of officers, which has not a board of *elders*, or *counsellors*. The *ruling elders* of Randall were about the same in position and authority as the elders of the primitive church.

DIAKONOS.

This word is applied to the ministry of the gospel more frequently than any other in the sacred writings. The following are examples:

1 Cor. 3: 5, "Who is Paul and who is Apollos but *ministers* by whom ye believed, even as God has dealt to every man."

2 Cor. 3: 6, "Who also hath made us able *ministers* of the New Testament, not of the letter, but of the Spirit."

6: 4, "But in all things approving ourselves as the *ministers* of God, in much patience."

Eph. 3: 7, "Whereof I was made a *minister* according to the gift of the grace of God."

6: 21, "Tychicus, a beloved brother and faithful *minister* in the Lord, shall make known to you all things."

Col. 1: 7, "As ye also learned Epaphras, our dear fellow servant, who is for you a faithful *minister* of Christ."

23, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel . . . whereof I Paul am made a *minister*."

1 Thess. 3: 2, "And sent Timotheus, our brother and *minister* of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith."

The primary sense of *diakonos* is servant, and is applied to officers who act under authority. It differs from *doulos*, servant, as *doulos* generally signifies one who serves in a menial position, while *diakonos* more generally applies to honorable, or official, service. So it was very appropriately applied to those who serve in the gospel, preaching the word. And not only do the apostles speak of preachers as ministers, or *diakonoi*, but they use the abstract noun, *diakonia*, to designate the office itself, showing a deliberate purpose to give to the word a technical meaning.

Eph. 4: 12. He gave various endowments. "For the perfecting of the saints, for the work of the *ministry*, for the edifying of the body of Christ."

Col. 4: 17, "And say to Archippus, take heed to the *ministry* which thou hast received in the Lord, that thou fulfil it."

2 Tim. 4 : 5, "But watch in all things, endure afflictions, do the work of an evangelist, make full proof of thy *ministry*."

In more than thirty instances where the work of preaching the gospel, or the office of the preacher is spoken of as the *ministry*, *diakonos*, or *diakonia* is used. Three times it is translated deacon, and only three. Phil. 1 : 1, Paul addresses the saints with the bishops and *deacons*. There is no good reason why *diakonois* should not be translated *ministers* here as it is elsewhere. It is probable that there were several preachers in the church at Philippi, besides the pastor, and Paul very properly makes mention of them in his letter.

In 1 Tim. 3 : 8, 12, the word is translated deacons, but all that is there said agrees quite as well with the idea that these were ministers to whom Paul wrote, as that they were what we understand by the term *deacon*. Why translate it *deacons* here, and *ministers* everywhere else? Is there such an impropriety in charging ministers to be sober, to have but one wife, &c., that a new translation must be adopted to render it consistent? If the word means *minister* anywhere, it does here, and ought to have been so rendered.

If *diakonos* means *deacon* instead of *minister*, then Paul was a deacon, Timothy was a deacon, all the preachers of the gospel were deacons, for they are all described by the word *diakonos*. But there is no word in our language which so perfectly answers to the Scriptural use of this Greek word, as *minister*, and we are fully justified in the position, that it never means in the gospel what we understand by the word deacon, but signifies *minister*, and usually a minister or preacher of the gospel. The office and work which are popularly ascribed to deacons, are in the Scriptures assigned to *elders*, or *presbuteroi*. The deacon, or *diakonos*, in the Scripture, is not a secular officer, but one consecrated to preach the word. The elder may also preach, but his official work is to counsel, advise, and superintend the affairs of the church. It is generally supposed that the seven who were appointed to take charge of contributions at Jerusalem, were called deacons. But they are never so called. Two of them, we know, were preachers, but none were called deacons, as the word is usually understood. Scrip-

ture demands that there should be *elders* ordained in every church; but there is no authority for the office of *deacon* as a secular office.

These *diakonoï* performed all varieties of ministerial labor; they were evangelists, prophets, or exhorters, teachers, and pastors (Eph. 4: 11, 12), according to their several gifts, and the demands of the cause; and they were ready to make tents, or do any secular work that was necessary, while their professional work was not secular; it was their business to give themselves wholly to the word, to the extent of their ability.

EPISKOPOS.

This is a great word among ecclesiastics. They have found dignity, honor, and power, wrapped up in its orthography, and have bedecked the bearers of the title with royal honors, mitres, robes, and dazzling insignia. It has been made the symbol of all pride, ambition, and lust for fame and power, in the church, the mantle for that wicked spirit which stirred up strife among the disciples, and was rebuked so sharply by our Lord. But in the Divine oracles it is a very modest, lovely word. *Episkopos* is translated *bishop* in Phil. 1: 1; 1 Tim. 3: 2; Titus 1: 7, and 1 Peter 2: 25; and *overseer* in Acts 20: 28. The word signifies a guardian, superintendent, overseer, patron, visitor. In Acts 20: 28, the *elders* of the church of Ephesus are called *episkopous*, *i. e.*, *bishops*, or *overseers*. They watched for the weal of the church, as a shepherd watches his flock, as a father cares for his children. In 1 Pet. 2: 25, Christ's tender care for his disciples is set forth by this word; he is the *bishop* of our souls.

So, all those ministers who perform that special work of fostering, overseeing, and guarding the church, are called bishops. Our word *pastor* agrees with *episkopos* more perfectly than any other in our language. The *pastor* does the precise work described by it, and if it had been translated pastor instead of bishop, the mind of the Spirit would have been perfectly given, though the pride of man might not have been gratified. There is nothing said or implied in the Bible which favors the notion that a bishop is the overseer of ministers, or of a great num-

ber of churches. His office contrasted with the preacher who had charge of no church, who labored as an evangelist. He differed from such only in this, that he was a pastor, while the others were not. Of course, whenever a minister took the pastoral charge of a church, he became a *bishop*; and when he surrendered that charge, and engaged in evangelical work, he ceased to be a *bishop*, and was known as a *diakonos*, or *minister*. The office of a bishop was to be desired, for it was a good work to foster churches already planted, but it was no higher in honor or authority than that of a minister or evangelist. It is in the hearts of men, and not in the Scriptures, that the idea of high and low positions in the ministry is found. Christ put them all on a level, and forbids distinctions of honor or office; and disregard to his law and the spirit of the gospel in this respect has done infinite harm.

CONCLUSION.

The church of Christ is much more simple in its organization and machinery than is generally supposed. Brethren in any place having "one Lord, one faith, and one baptism," unite to worship and work. Some of the wisest of the brethren are chosen for counsellors, or an "executive committee," for the body, and all who have talents to teach, exhort, or persuade men to be reconciled to Christ, engage in that work, and constitute the ministry of the church; and one endowed with the proper gifts, the patience, wisdom, and discretion, is chosen for pastor, to foster and guide the flock. The elders may be preachers or not. Some preachers are unfit to counsel; they are too impetuous, impatient, hasty in judgment. Such should never belong to the *presbuteroi*, nor become pastors; but they may be very successful preachers. In the primitive church, the policy was to put every man to the work to which he was adapted. If he could preach well, to that work he was set. If he was also skilful in business matters, like Stephen and Philip, such business was committed to him, if necessary; if a good counsellor, he acted as an *elder*, or presbyter, as well as a preacher, like those at Ephesus; and if he was gifted to over-

see, and promote the prosperity of the church, he became a *pastor*, or bishop.

We ought to follow this example. In every church there ought to be a selection of *elders*, whose duty it is to look after the order, discipline, and financial interests of the church. These elders may be all laymen, all ministers, or mixed, just as the case allows. The best men for the work to be done should be selected, whether laymen or ministers. Then those ministers who are unfit for pastors should devote their energies to preaching as evangelists. And those who are adapted to the pastoral work, should be called to that. Then the church would be in the best possible condition to expend its energies for the good of souls.

ART. V.—PRAYER AS AN AGENCY FOR THE BENEFIT OF OTHERS.

Dependence, distress, woe, and want exist, so far as is known, through all the works of God. But there is provision for every necessity, and agencies to bring it to the relief of all. Is light needed? the sun gives it in abundance. Does the earth need water? the vapors are bound up in the thick clouds, and then are given in gentle rains, or poured down in copious showers. Is air indispensable for respiration? it is free for all, and while that powerful part of it called oxygen is being destroyed by its use, nature, perhaps by vegetation, is continually providing a supply. Do maladies attend the human race? remedies are found in the mineral and vegetable kingdoms. Are we in a lost condition, and perishing in sin? Jesus Christ is an all-sufficient Saviour, and will save to the uttermost all that will come unto him. He invites all to come. Nay, more, He uses all possible means to help them to look

and live; believe and be saved; pursue the path of life, and gain immortal felicity.

Prayer! what a means of grace! What blessings come to such as offer it believingly, submissively, sincerely and earnestly! It availeth much. Heaven is opened; streams of mercy flow to the soul; the richest of spiritual blessings come; wisdom, grace, and strength are obtained for all the purposes of life. Such as pray in faith, live in, but above, the world; like Enoch, walk with God, and feel that they are "heirs of the grace of life."

Prayer for others is a duty, and a very important one. Those who truly pray for themselves, and obtain the spiritual blessings that come by prayer, are led to pray for others. But there is not enough of this prayer. If the people of God would pray as they should for those perishing in sin, using, of course, the other means that accompany genuine prayer, the strongholds of wickedness might be pulled down; Satan appear "like lightning falling from heaven;" converts be multiplied; the world become quite vocal with the praises of God; heaven rejoice, and hell tremble.

The plan of saving grace is worthy of the benevolence, wisdom and power of God. It was designed to cast out Satan, "the prince of this world," and by the attractions of the streaming cross, draw the revolted race back to the allegiance of Heaven. The spiritual seed of Abraham, it was promised, should be as innumerable as the sands of the sea; and ransomed souls exceed the countless stars of the canopy above the earth. To bring this about, every holy agency is to be employed, and every element of influence set to work. God, the Saviour, and the Spirit, work all the time. "Angels, that excel in strength," come to minister; and the good on earth, the chosen laborers of the Lord in his vineyard, are to do what they find to do with their might.

The great encouragements in favor of prayer in behalf of others are the following:

God is infinite in benevolence. His eye sweeps over the immensity of the universe, and at the same time has a careful inspection of each locality. He scatters blessings over the

whole of an infinite range; and causes them to descend in showers of plenty on every separate habitation. He upholds the ponderous orbs of the sky, and has his everlasting arms beneath the humblest individuals, who trust in him. He provides food and raiment for intelligent beings, and hears the lions when they roar—the ravens when they cry—notices the fall of the sparrow, and opens his beneficent hand to supply the want of every living thing.

The Creator in his benevolence gives light, rain, and thousands of blessings to the evil and the good when they are not asked for or prayed for, and when there is no good improvement of them, nor gratitude for their reception. This, because he is good, delights to bless, and designs that such goodness shall lead to repentance and to his service. But the grace that is in Christ Jesus, pardon and salvation, and many other special favors, are to be obtained by the prayer of faith. "God will be inquired of by the house of Israel to do these things for them."

The benevolent on earth sometimes give without being solicited. This is Christ-like. Sometimes those in need beg for themselves. This is humiliating, but not dishonorable. And it is quite common for the friends of those in want to go to those who have the means and solicit alms for those in distress. This is an illustration of the matter in hand, prayer to God in behalf of our fellow-beings in need; often in perishing need of the rich blessings of his saving grace.

A person who has property, has the wants of society spread before him; and he gives a sum to found an asylum for one class of the poor or the unfortunate. Another founds an institution of learning—another a professorship in a college. A small church provides means for the Christian education of a heathen child in India. An association of churches provides for the support of a missionary to proclaim the gospel to those in the region and shadow of death. Those who lead minds to such noble works, are eminently useful. They induce to benevolence. They plead for the benefit of others. If otherwise faithful, their record is on high, and their names, as well as those who give liberally, "shall be in everlasting remembrance."

Now, what a field for active operation and almost inconceivable usefulness is here suggested. God is benevolent. He is full of mercy. He gives liberally; and he may be entreated, nay, urged to bless and save others. The matter of their salvation may be presented urgently. God may be plead with as we plead with a friend for a favor towards others. We may decline denial, and say, "We will not let thee go till the request is granted."

The next encouragement or argument is,—*God is the sovereign Ruler of the world.* He is "the blessed and only Potentate, the King of kings, and Lord of lords." Government is necessary. Laws for the convenience of society, the punishment of offenders, and the protection of the people in their just rights, must be had and executed.

A ruler has power. It is said in a free government like ours, the ruler is only a servant of the people. A governor of one of the states once said in his message to the legislative body, "It had been a principle of his official life to first know, then do, the will of his constituents." These things are correct in some sense, but not in the highest. Constituencies have sometimes wished rulers to wink at iniquity and sustain the highest crimes. They have wished them to fasten the chains of oppression on Africans, and worse than brutalize a portion of the race for whom Christ died.

God is a ruler over all. He exercises almighty power. None on earth can question his authority, complain of his decisions, or instruct him as a counsellor. Yet, as will now be shown, He can be plead with; petitions may be humbly presented to Him for His gracious favor towards those in need of help; and because of his great mercy, and for the sake of his dear Son, who died for them, and for the sake of their precious souls, He will answer such requests and bless them.

In civil governments the right of petition is acknowledged. Even under the strongest unlimited monarchies it has been allowed. If, under governments called free or republican, it has sometimes been denied, despised, insulted and trampled upon, it only shows what tyranny and despotism men may attempt to connive at in the name of liberty.

Petitions to the civil authorities, as far as they relate to the welfare of men, are usually for some enterprises that will promote the general good, or at least the good of many; for the relief of the poor and those deprived of their just rights; and for the reprieve, mitigation of punishment, or pardon of such as are condemned to imprisonment for life, or the death penalty of high-handed offences against the law. Somewhat so is it with intercession for others at the court of heaven. The sinful are in poverty; in captivity, wearing the galling chains of the worst servitude. They are prisoners, but "prisoners of hope." They have been sentenced to death. "He that believeth not is condemned already." They must die, suffering the torments of "the second death." But something can be done for them. Christ died for their ransom. He came to deliver the poor and those who have no helpers; "to set at liberty those that are bruised, and open the prison doors to the bound;" "to break every yoke and let the oppressed go free;" to pardon the guilty, and to deliver those appointed to death. For all these and the great work of their salvation and eternal happiness the people of God are to pray.

Next, the evidence in the Bible. If it is a duty and God requires the faithful performance of it, all will suppose that it is taught in the Scriptures. "To the law and to the testimony" then, to see how it is set forth and how strongly.

In the model form of prayer given by the Saviour it is directed that we say, "Our Father," &c. This embraces the idea that others present unite. And then in the other requests made, that God's kingdom may come and his will be done, the prayer is that all around may be blest. A sinner, if he should in humble penitence pray, might not say, "Our Father," not having been adopted into the divine family. He would pray for himself and not for others. David, after a grievous offence, prayed for himself personally. Daniel, when praying for the end of the captivity, as if there were none to unite with him, once or twice says, "O my God," instead of our God. Occasionally now in public prayer one will say, "my God," and "my Father," but however innocently it may be done, either a lack of understanding or an unworthy exclusiveness exists. It

must be more acceptable to heaven to put it on the broad ground of union with all in the faith, who, it is presumed, seek in spirit the same blessings.

The Saviour, when on earth and living as an example, prayed for his disciples. He foresaw the danger of the impetuous and for a time presumptuous Peter, and prayed that his faith might fail not: a prayer which was answered. He prayed for his followers, that they might be in union; that they might be kept from the evils in the world; that they might be with him and behold his glory; and he prayed for others in all coming ages, who should believe in him through the instrumentality of his chosen ones. O, it is unspeakably interesting to think that he embraced us in his prayer to his God and our God.

On three different occasions Paul requested the churches to which he was addressing epistles to pray for him and those associated with him in gospel labors. When writing to the church at Rome, the members of which he had never seen, he assured them that without ceasing he made mention of them always in his prayers.

Moses plead with God for the Israelites, and through his intercessions for them deliverance repeatedly came. When his hands were stayed up by Aaron and Hur, the Amalekites were discomfited. That staying up of the hands of their leader, if it was not in effect prayer for him, was a figure of prayer for those who now lead in the van of the Holy War.

Samuel prayed for the people, and at one time said, "God forbid that I should sin in ceasing to pray for you."

The Lord had doomed Sodom to destruction because the cup of iniquity of the inhabitants was full. Abraham plead for the place, and urged that there might be some righteous there. God consented to spare, if fifty righteous were found. By the entreaties of Abraham the number was reduced till it was brought down to ten; and the Lord said he would not destroy it if ten were there. But four were found, and they were helped out of it before the terrible storm of fire and brimstone began to descend. One of them, coveting something left behind, did not get away far.

Elijah prayed, and the son of the widow Zarephath was raised

to life. Elisha prayed, and the son of the Shunammite woman was also brought up from death. In both cases prayer was for the benefit of others, the comforting relief of stricken mothers.

Elijah at Carmel prayed that God would answer by fire upon the cold and wet altar there. God answered. This prayer was for the conviction of the idolatrous worshippers, for in his prayer he used these expressions: "Let it be known this day that thou art God in Israel," and "that thou hast turned their heart back again."

In Job 22: 30 it is said, "He shall deliver the island of the innocent; and it is delivered by the pureness of thine hands." The meaning is not difficult. The righteous are the salt of the earth, exerting a purifying and saving influence. Their prayers bring down great blessings on others, and many not saved are far from being so bad as they would be if they did not live among Christians. To this agrees the saying of God to Eliphaz, that Job should pray for him and he be not dealt with according to his folly. Job 42: 8. And the prophet Ezekiel represents that God sought for a man, that should stand among the Jews, who had not exercised robbery, vexed the poor and needy, and oppressed the stranger wrongfully; and who should stand in the gap before him for the land, that he should not destroy it. But he found no such man. Ezek. 22: 29, 30.

Nebuchadnezzar, king of Babylon, dreamed, but could not call to mind what it was. Impressed that it portended important events, he demanded that the wisest of the Chaldeans should tell what the dream was and its interpretation; and if they did not do these, they should be cut to pieces and their houses destroyed. At this juncture of affairs Daniel, a Hebrew captive, appeared and proposed to tell the dream and show its meaning. But first he requested three of his companions in captivity, who with him served the Most High, that they would desire mercies of the God of heaven concerning this secret, that the threatened destruction of life might be averted. O, it was a privilege and a blessing to have others pray for him at the time when the interposition of Heaven alone could avert the impending blow of the perplexed and arbitrary monarch. The

result is soon told. The dream was given; and the mighty events it denoted in the rise and fall of empires, and the setting up of the kingdom of Christ, all described.

A man sick with the palsy was brought to Christ. He, seeing the faith of his friends, told him his sins were forgiven, and enabled him to arise and walk. Here, it appears, the faith of others prevailed. Probably the man himself was led to exercise faith through the instruction of these interested friends. So now the impenitent may be embraced in the faith and prayers of the good; and they be induced to believingly submit to him, who is waiting to receive all who will come to him.

A centurion's servant was sick and apparently near death. He sent the elders of the Jews to Christ Jesus, requesting that he would come and heal him. These informed the Saviour that this centurion had done good in building a synagogue. The word of Christ was spoken before he reached the place, and the sick one was made whole. When the sinful are presented to the Lamb of God, every plea may be urged for him to accept them. If they have done some beneficent deeds, they may be named. But especially the merits and efficacy of his all atoning blood may be urged in their behalf.

A woman came, saying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." He did not answer her at first, and she cried again, "Lord help me." He signified that the Jews were to be favored, not heathen like her. She said, "truth, Lord," but dogs, as the Gentiles were regarded, might have crumbs that fell from the table. He declared her faith great, and at once healed her daughter. So also a man came pleading for his only son, who was a lunatic and sore vexed, falling often into the fire, and into the water. The child was cured from that very hour. These cases suggest what parents may do in bringing their children to Christ in faith and earnest prayer. They cannot, if Christians, be excused from this work. They can succeed if faithful, and bring them to Christ and heaven.

Jairus' daughter was very sick. He besought Christ to come, lay his hands on her and she would live. Jesus started, but before arriving she was dead. He went in, and amid their tears

and excessive grief assured them she should live; took her lifeless hand in his, and bade her arise: she opened her eyes again on this world and was as well as ever.

Now, by faith in Christ and persevering labor the dead in trespasses and sin may be brought from death to life and be filled with the praises of God.

What an opportunity for good is here presented. It is within the reach of all who belong to the family of God. All cannot preach, nor be missionaries to the heathen, nor speak in public with ability, nor give in abundance to help on the cause of truth; but all can pray for themselves and for others. "If two or three are agreed as touching one thing, it shall be done of our Father, who is in heaven." And not unfrequently petitions on earth prevail with the civil power because many unite in them.

In one state 80,000 petitioned for a prohibitory liquor law. Such an imposing array had an effect, and the law was soon enacted. Let a church of twenty-five active members unite in prayer for a work of grace; let fifty engage; let one hundred; let a denomination of one hundred thousand; let the two or three millions of professed Christians in our country all pray for the salvation of the perishing around; let Christians all over the world pray as they should and use other means, and the world would soon be converted.

Prayer is a simple means, and yet successful prayer will cost a struggle. It is agonizing; it is like Jacob wrestling with God and refusing to let him go till he blesses.

The afflicted, tried and tempted are to be prayed for. "The prayer of faith shall save the sick; and if they have committed sins, they shall be forgiven." The lives of the useful may be lengthened sometimes in answer to prayer in their behalf. It is often said that the case of the penitent thief is the only instance in the Bible in favor of death-bed repentance. But in the passage just named, it intimates that the sick and those near death may be pardoned.

"Pray with and for one another." It will encourage and bring strength to those in conflict and labor in the militant state. "Pray for the peace of Jerusalem." Never forget Zion,

nor fail to desire its harmony and peace. Pray for rulers, "for kings and all that are in authority." God will turn their hearts, if necessary, in answer to prayer; and it will help towards having men in power who shall "be just, ruling in the fear of God, and being as the light of the morning, a morning without clouds,"—"a terror to evil doers, and a praise to those that do well."

The poor are to be remembered; and "those in bonds as bound with them." It is good to be in sympathy with the lowly, and the crushed and bruised, the suffering who wear the despot's chain. The wicked may deride, and a few professors, who put politics before religion, and who do not pray, even for their children, may complain if those in bonds are prayed for; but God can carry on his work without them.

Eureka! it is said that Archimedes exclaimed with rapturous joy, when, after patient study, he had found a method of detecting the adulteration of king Hiero's crown. The same philosopher almost sighed for a fulcrum on which to rest a lever, and then he could move our globe of earth. It is found! it is found!! Prayer by all who can pray; prayer for all; and Heaven will be moved to help the earth; the "desire of all nations" come, and "shake all nations;" the sandy foundation on which the unsaved stand be abandoned for the tried stone, "the sure foundation," and voices more than earthly be heard, saying: "Alleluia, for the Lord God omnipotent reigneth!"

ART. VI.—EDUCATION.

Education is not mere book knowledge. It is not the polish of school-men. But it comprises all the influences and agencies which result in mental power.

With this view, we recognize the schools as the almoners of the rich gifts of education, and the grand conservators of its benign power; yet we do not blush to crown with greenest laurels those who, without any large aid from the schools, have gathered culture and refinement from the dusty wayside of life. Therefore, as we develop this subject, let it not be supposed that we have any desire to undervalue the labors and attainments of those who have not enjoyed the advantages of collegiate study. Honor to our fathers, and to a large class of present laborers, who, without the full benefit of the schools, have wrought a noble work for themselves and humanity.

But there is a force in education which we ought not to neglect. This age exhibits a material power far beyond any preceding age. The steamship, the railway, the laboring engine, the monitor, whose iron sides defy the most potent agents of destruction, remind us of a vast and accumulating power among men. This power has been developed by education. Men have found the key to the store-house of knowledge. They have broken the seals of nature's great forces. They have tamed the wild fury of the lightning, and have harnessed the invisible spirit of steam to mechanical power. The world is alive with the strokes of a mighty industry. If we were to close the channels of education, all this power would cease, and we should go back again to the weakness of the early ages.

Education is an aid to moral power. It is also a source of enjoyment. But these points are involved in the single idea we wish now to present: *That our educational enterprises are really a part of the great work of Christ.*

It is unfortunate that the great work of redeeming a world of mind from the sad influences of ignorance and sin, should be

so often regarded as disconnected from the material universe and separated from the universal laws of mind. To many persons the work of Christ means but little more than his work in the flesh. But there is a higher stand-point, from which we learn that the personal mission of Christ in the flesh, that his death and blood, in all their preciousness, are only parts of one great, glorious whole which began at the dawn of creation. All matter, every rock and plant, every leaf and flower, all ranks and orders of created beings, belong to, and make part of, the one indivisible and inseparable plan of the work of the Infinite One.

In illustration of this idea, let us turn to the past. Pass the boundaries of time, as measured by our world, into the dim distance of eternity, millions of ages before a single star took its appointed place, and from this stand-point let us ask, why should God create worlds and people them? The only rational answer is, that he might unfold himself to conscious intelligence, and by this unfolding fill immensity with happiness.

The creation of matter was the first step of this unfolding. It stood between himself and mind yet to be brought forth. It was to have a language setting forth his wisdom, power and goodness. It was to be the interpreter of his thoughts, and to stand between himself and them, as a days-man, to lift their minds up to God and heaven. The whole material universe stands in this relation to God and created intelligence. The Bible says: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. Their line has gone out through all the earth, and their words unto the ends of the world." And they are burning words of mediation between us and the Infinite, whom we could not clearly know in any other way.

Hence, the universe itself has a mediatorial office. And as our educational enterprises contemplate the better understanding of that universe and of the laws, agencies, and forces by which it is governed, they become themselves a part of the great mediatorial work, which is also the work of Christ.

Our educational interests are valuable, then, not merely be-

cause it is a pleasant thing to know some of the mysteries that surround us,—not merely because they are a power among men,—not merely because they help us in the enterprises of our short life, but because they are a part of the great plan of the Infinite for revealing himself and for bringing us nearer to purity. The mission of Christ is in harmony with the mission of the universe. The one is incomplete without the other. The work of the universe culminates in the work of Christ.

While, then, the universe itself is a moral power which clasps the hand of Christ, it must be plain that those educational interests which acquaint us with the parts and facts and relations of this universe, are parts of the one great moral power which alone can lift us up in the scale of excellence.

From this stand-point, our educational interests assume great importance. There are those who seem to regard education merely as one of the conveniences and luxuries of wealth; well enough if one has the time and the money to spare; yet not very necessary to our highest well-being. But they believe piety and devotion to be the all-important considerations. It is true that piety, shorn of educational advantages, is shorn of an important element of power. If piety can accomplish anything alone, it can work to better advantage when coupled with its natural ally and joined with its own heaven-ordained companion.

Education, linked with the gospel, is, in the hand of God, an instrument of human salvation. This sets the seal to its importance. This fact should lead us not only to support the schools, and surround them with gospel influences, but it should lead us to take the power and influence of education into the walks of religious activity. Our churches are more attractive, our social meetings are more interesting, our pulpits have greater efficiency, when we use the illustrations and incentives which science and literature provide. It may be thought that everything outside of the Bible is secular, and therefore unworthy of a place in the assemblies of religion. But everything in the universe, except sin, is sacred. God's hand is in every grain of sand, in every stone, tree, and flower. His finger has marked the course of every star and every stream.

The laws of nature, the properties of matter, have all been subjects of his thought and adjustment, just as much as the Decalogue, the Sermon on the Mount, and the mysteries of the Apocalypse.

The time is coming when the devout worshippers of God will clasp this green earth, the laws of nature, and the properties of matter, saying: These, too, are parts of our sacred treasure, because they are the hand-writing of our Heavenly Father.

Seats of learning which discard the mission-work of religion are weak in moral power. And it is equally certain that religious instrumentalities which refuse the ministrations of science, and turn coldly away from the influences of education, do not reap the largest success. Our religious assemblies should not be fed entirely on science and literature. But our sermons and exhortations should imbibe enough from these sources to minister to the healthy growth of the mind.

From this connection, between the mission of education and religion, we see our obligation to those enterprises which aim at the increase of knowledge. Many feel under obligation to sustain the church, the ministry, and missions, who regard the work of education slightly, or as a matter of mere convenience. But the church, the ministry, and missions, are all comparatively powerless without the aid of sanctified education. Some are induced to educate their families because others do. They desire their children to have as good advantages as others. They crave for them the power which knowledge secures. They would have them fitted to be something more than hewers of wood and drawers of water. These motives come far short of reaching the debt of our obligation in this matter.

There is untold moral and spiritual wealth in the Bible. We are not to undervalue or neglect these. But it is important that with them we blend the power of education. By so doing we shall increase our efficiency. We shall enlarge the circle of thought. We should make room in the orchestra of the soul for the sweet singers of material wisdom, in order to add volume and power, and variety, to the grand anthem of life. We may make music indeed, upon one string, but not

until we touch every chord in the universal harp, shall we bring out the most melting harmony.

In this light is disclosed the zeal appropriate for our educational labors. They should be characterized by a holy enthusiasm. We should further these purposes with the same cheerful, willing hearts, that we give to the special enterprises of religion. If education has a similar mission to that of religion, then certainly our prayers and gifts ought to flow toward it in the same zealous spirit. If education forms part of the great plan of Jehovah for revealing himself, then we should give it a place in our religious sympathies. We should seek its advancement with a devout spirit, expecting to reap from it a great good, and to be lifted up into communion with God.

Finally, we learn from the bearings of this subject, how to treat the facts with which education acquaints us. These things are often looked upon with a skeptical eye, as though we were to give little heed to the truths of science. Some are devout in the department of religion; but at the same time trifle with the hand-writing of God, traced in the universe of matter. We ought, rather, to feel; it is God who speaks in the records of the rocks; it is God who talks with us in the laws and properties of matter; it is God who whispers to us in the principles of philosophy; that his balances are set in the proportions of chemistry; his thoughts concerned in the relation of numbers. We ought to deal with these subjects reverently. Truths, wherever taught, should be regarded as too sacred for a cavil, and too important for neglect. As we walk among these records of the Creator, we should feel: "Lo God is here, and he will hold me to an account for the use I make of what he has written upon these enduring monuments." Our hearts should kindle with sacred love, while we read from either book of divine revelation.

Standing upon old ocean's cliff, while the foam of the rock-beating surf breaks at our feet, we are bowed in homage to Him whose hand hollowed that mighty bed, and filled it with wondrous grandeur and blessing; considering the starry heavens, we are humbled with a sense of our nothingness; as we

deal with any of the principles of science, we remember that we are stepping directly into the great laboratory of God, face to face with an ever-present, an ever-active Omnipotence.

When we look at this subject rightly, every department of life will have a Sabbath tone, every subject will be sacred. We shall talk with God in every circumstance of life. Nature and the Bible will speak one common language. Education and Christianity, in sweet companionship, will lead the motives on and up to the Great Source of knowledge, light and life.



ART. VII.—PAPACY AND PROPHETIC NUMBERS AND TIMES.*

The Roman Catholic religion is a most gigantic power in the world—a power that we may well fear from what it has done in “treading under foot the saints of the Most High God;” and also from what it would still do of the same work, if only permitted to act out its spirit; as even it is now doing where it still holds rule.

That the Papal church is the “Anti-Christ” of the Bible; the “Man of Sin;” the “Mystery of Babylon;” “the abomination of the whole earth;” that was seen to be “drunk with the blood of the saints,” there can be no doubt, when we call to mind that the Catholic church have put to death no less than *fifteen millions* of (so called) heretics, according to Dr. Barnes’ estimation! To persecute, punish, and put to death her enemies in faith, the Roman church has ever claimed the right, as a Divine commission. And even now, in the afternoon of the nineteenth century, this “mother of harlots” claims the same

* As the late European war has excited unusual interest on the subject discussed in this and the preceding similar article, it is perhaps allowable for once to admit two brief articles upon it in a single number. [ED. QUAR.

right, and exercises the same authority, wherever she possesses the temporal power.

With the past history of the Papacy before us, and in view of her present mighty struggles to retain and to gain power, it is but natural for us to inquire with Daniel, "*How long shall these things be? and what shall be the end?*"

To these matters we now propose to turn our attention, to learn what we can from the history of events, and the signs of the times, about these obscure and mysterious numbers. That Daniel and John both saw the same events, there can be no doubt; (See Dan. 7 and John 13;) and that these visions were a presentation of the rise, work, and downfall of the Papal power, is a very clear point.

When Daniel saw the "Little Horn," or persecuting power, "treading down the saints," he inquired as to its continuance and end. To this query the answer was given, "It shall be for a *time, times and a half.*" And then, soon after, the numbers "1290 days are given, and also 1335 days." (See Daniel 12.) And John saw the church, under the figure of a woman fleeing from before this persecuting dragon into the wilderness, where she should be "preserved for a *time, times, and half a time.*"

Now the *most* and the *best* Biblical scholars and divines agree in the opinion that these numbers refer to the existence of the Papacy; that they are to be understood as *prophetic* numbers—that a day stands for a year—that "*time*" means one year, "*times*" two years, and a "*half*" time means *half* a year; and that they are to be understood as 1260 years.

The difference between the 1290 and the 1335, and the 1260 is not a material matter in this investigation, as they refer to longer or shorter periods of the same events. If this be the correct view of these matters; (and we do most heartily assent to it,) if we can but determine the *beginning*, we can also ascertain the *end*. But *here* is the great difficulty; for if we miss the *terminus a quo*, we shall also fail in the *terminus ad quem*. Still, I think we can make some near approximation towards the *beginning* and *ending* of this monster beast. The great mistake that most writers upon this subject have

made, has been in making any one event the establishment of the Papacy, and so likewise in its terminus.

That the Papal power was a long time maturing and arising into the "Man of Sin," and that he reached that height (or *depth of infamy*) by many helps, as degrees at different times, is clear to any student of history. And in like manner is this "Little Horn" being consumed, and will be brought to naught, by a process of events at various periods of time.

Likewise many writers on the prophecies have greatly erred in supposing that these prophetic numbers refer to the Papacy as a spiritual power, when they have a main reference to the *temporal* dominion of the Popes as tyrants, in trampling under foot the saints. And this temporal rule was not reached until many centuries after the Pope was declared the universal sovereign over the faith of the world.

Let us now consider the progress of this rising power of "abominations."

When Constantine (the so-called first Christian emperor,) professed the Christian faith, and established religion by law, about the year of our Lord 300, then began to appear most plainly the degeneracy and corruptions of the church, in the ambition, intrigue, and wickedness of the bishops of the principal cities.

This same spirit was seen even before this event; and Paul said it was at work in his day, only then there was a hindrance, and when that was removed, (which was pagan Rome,) then this degeneracy matured most rapidly. For a long time a most sanguinary struggle was maintained between the bishops of the metropolitan cities, (such as Rome, Jerusalem, Antioch, Alexandria, and Constantinople,) as to who should be *chief*. But finally this contest was settled in favor of Rome and her bishops. And, in the year 503, the emperor Theodoric decided the dispute between Symmachus and Laurentius, two contending bishops for the headship, and declared Symmachus the Pope of Rome, and Judge instead of God, or Divine Vicegerent on earth.

Here we see the "Man of Sin" in full proportions as a spiritual power. But the "Little Horn," among the "ten horns,"

of the beast, which rooted up three of these horns, and became a *temporal* power, we see not until a subsequent time.

In the prophecies of Daniel, we have a view of four great kingdoms succeeding each other:

1. The *Babylonian*, which began in the year of the world 1767, and ended 538 years before Christ.

2. The *Medo-Persian*, which ended 333 years before Christ.

3. *The Grecian*, by Alexander the Great, which continued only seventeen years.

4. The *Roman*, which was formed by the union of many divided clans, under Julius Cæsar, 33 years before the Christian era.

This last empire was subsequently divided into *ten* kingdoms, answering to the *ten toes* of "the image of gold, silver, brass and iron mixed with clay," that represented these four kingdoms.

Now, in the 7th chapter of Daniel was seen a "*Little Horn*" arise among the ten horns that there represent the ten kingdoms of the Roman empire. And before this "*Little Horn*," "three horns were plucked up." This "*Little Horn*" is the Papacy, or the temporal power of the Popes, for which to make a place three of the other governments were suppressed, viz., (according to Sir Isaac Newton) The Exarchate of Ravenna, the Lombards, and the Senate and Dukedom of Rome.

In the year 600, John, the Bishop of Constantinople, *claimed* to be the head of the church. But in 606, the emperor Phocas conferred upon Boniface the title of *Universal Bishop*, and established forever the Popedom at Rome. Ever after this, the Pope held universal sway over the faith of men! But it was not until 750 or 755, that the Pope reached any degree of *temporal* power as a crowned head.

About this time, Pepin, king of France, wrested the Exarchate of Ravenna from the Lombards, and deeded the same to the Pope as a dominion, when in an incipient state he began his temporal rule, but not in maturity. It was not until in 800, when Charlemagne, son and successor of Pepin, was crowned as Emperor of Rome by the Pope, Leo, and, in return, the Emperor confirmed the decree of his father, in making the Pope a

temporal prince, and greatly enlarged his territory and increased his power. But even this does not seem to be the summit level of the Papacy; for it was not until 1278 that Rudolph of Hapsburg gave the Pope universal authority over the souls and bodies of men!

As we now reach the "dark ages," we see the "Man of Sin" in all his gigantic proportions, both as a spiritual head of the church, dictating men's faith, and as a temporal ruler, crushing under foot all that dared to question his right as universal dictator by Divine right.

For about one thousand years, the Papal power reigned almost supreme, trampling under foot the saints, setting up and crowning kings, and casting them down again at will. *This is the PAPACY!*

But in the progress of this rising power, we have seen a long growth in the full development of this "Mystery Babylon, the abomination of the whole earth!"

Now, it seems to us impossible to settle the precise time or year this power began to "tread down the saints," but we do know that from 606 to 1000, or between these periods, the Pope did begin this bloody work. And from 1000 to 1500, almost universal darkness, wickedness, and superstition prevailed. And still, during these long "dark ages," God had his "witnesses," and a *true* church, though driven into the wilderness, and there prophesied in dust and ashes. The Waldenses, Albigenses, Paulitians, Novatians, and Donatists protested against the Pope's usurpations and the corruptions of the Romish church. And, in some good degree, they preserved the worship of God in its purity.

Having now traced the *rise* of Popery, until it reached its summit level, we see just what Paul tells us the "Man of Sin" would become: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God."

Here we leave this part of our investigations, and now direct our examinations relative to the time of the overthrow of this Babylon, and "Son of perdition."

On this matter William Miller made two grand mistakes, first, in fixing a *definite* time that Papacy began (583), about the time, as we have seen, the bishop of Rome was declared to be universal Bishop of the whole Christian church. This was only *one* step towards the real Papal power. And then, secondly, Miller greatly erred, as it seems to us, and so do all the adventists of this day, Dr. Cumming included, in supposing that the *end* of these matters was to be the termination of this physical world, whereas, the end inquired after and given in these prophetic numbers, was to be the terminus of this bloody beast as a temporal, persecuting power.

Now, as we have seen this "Son of perdition" arise and mature *by degrees*, and at different times, so may we expect to see his decline and final overthrow. And although we may not be able to fix the exact *beginning* and *ending* of Catholicism, still, as we have seen that the Pope became a *temporal* ruler about the year 800, we may expect, therefore, that the end of this *temporal* power is now near at hand. The "time, times, and half time," or 1260 years, are nearly run out, and very soon will the persecuting power of the Papacy be at an end. We doubt not, whoever lives to see the close of this century, will see all these matters fulfilled. Notwithstanding Pio-Nino says this year will witness his final triumph over his enemies. Popery is now in a rapid decline, in almost every respect. This is as clear as a sunbeam to any one that looks at things *world-wide*.

Luther and the Reformation of the sixteenth century may be considered the first blow in the downfall of this "harlot" of the Apocalypse. And yet, even a century before Luther, some streaks of returning light were visible in the career of John Huss, Wickliffe, Jerome of Prague, and Tyndale. But they were suppressed and trodden under foot. But the first effectual blow against the *temporal* power of the Pope was the Revolution in France, and the imprisonment of his holiness by Napoleon Bonaparte in 1793.

In the overthrow of Louis Phillippe in 1848, and the fleeing of the Pope from Rome in the disguise of a woman, was another blow upon the head of this bloody monster. But, it may

be, the most deadly blow given this monster beast, was by Garibaldi and Victor Emmanuel in Italy. By this revolution, the Pope's temporal rule is confined to a territory of about one hundred miles long, and forty wide; and even this he holds only by aid of French bayonets. And soon after these foreign troops are recalled, (which is to take place next October,) the Pope's present temporal power will cease to exist, if we read the signs of the times aright. And in a few years more will the *end* be, and John's view and song will be fulfilled, which we have thus:

“ And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.”

And as the French nation had the most direct hand in the elevation of the Papacy, and in making it a persecuting power, so we look for that nation, (in the overruling hand of God,) to be the most direct agency in its destruction!

That most momentous events are soon to occur among the most Catholic nations, is very apparent, which give signs of a near approach of a most terrific upheaving, not only of the Papacy, but also of other monarchies, and of a glorious reign of liberty, truth, and righteousness. May the good Lord hasten this work.

Some commentators fix the time of the beginning of the Papacy in 606, and therefore look for its overthrow this present year. And, without any doubt, as the year 606 witnessed great events in the *rise* of Popery, so, likewise, will 1866 witness no less important events in its overthrow. We witness several such like coincidences in the rise and decline of Catholicism.

Take the case of the calculations of Rev. Robert Fleming, over 150 years ago. In his work on the Papacy, he predicted the downfall of Popery in 1793, the very year that the French monarchy was overthrown, and the Pope was made prisoner. And Mr. Fleming calculated that 1848 would witness the final downfall of the Papal power; and in the same year the Pope was driven from Rome in disguise, and has ever since held his throne by French aid. That these are parts of the downfall of this "Mother of harlots," we doubt not; and that the *last* great blow is not far distant, which will end this bloody beast, we most fully believe.

Among other agencies that are to hasten the end of the Papacy, are the pending revolutions among the monarchical powers, in the arbitrations of war. We seem to see the Papacy, (and likewise all other monarchies,) like a city right over a heaving earthquake, kept down by various appliances, but gaining strength, and will ere long break forth in mighty fury. That which John saw is even now near:

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

The Pope's temporal power is now, as we have seen, very limited, and even this is precarious, and is likely soon to end entirely. And even the Catholic powers, or the governments where Catholicism generally prevails, are trembling and shaking, and even *groaning*, to throw off monarchies and become republics; and, in the light of our Protestant religion and democratic institutions, they are sighing to be delivered, and have full freedom!

This nation is a beacon light to all other nations, saying to them, See the benefits of a *free* government and a *pure* Christianity; *why*, then, lie down in your chains? Arise, and be

free also! And this influence—almost world-wide—is just what monarchies most fear, and is the reason why they sided with our recent rebellion, and wished our overthrow.

One point more should receive passing notice in this paper: There is now, and has been for twenty years past, an efficient missionary society, that makes the Catholic world its field of labor. "The American and Foreign Christian Union," located in New York city, has over three hundred missionaries employed in various parts of this field, both in this country and in distant lands. Through these influences over 50,000 Catholics have been converted from Popery to a purer faith. It is reported that over 30,000 such conversions have occurred in Ireland in the last ten years. The *Christian World* is a monthly pamphlet published by this Society, that is worthy of being in every Christian family in the land. This shows us that Catholics can be converted, and while we look and pray for the *destruction* of the Papacy as a government and religion, *we still expect and pray for the conversion of the Catholic people.* The "*end of these things*" is not the end of this world, but the end of this wicked power. So far from this being the end of this world, it will be but the dawn of a most glorious future, in which we are to witness the fulfilment of many such like passages of Scripture as these:

"In the last days, the mountain of the Lord's house shall be established in the tops of the mountain, and *all nations* shall flow unto it." "And the little stone became a great mountain, and *filled the whole earth.*"

"And the kingdoms of this world shall become the kingdom of our Lord and his Christ."

"The knowledge of the glory of God shall cover the earth, as the waters cover the sea."

"All nations shall remember and return unto the Lord, and all tongues shall serve him."

"And this gospel of the kingdom shall be preached in all the world for a witness to all people, and *then* shall the end come."

"His dominion shall extend from sea to sea, and from the river to the ends of the earth."

Now, during this Millennial glory of the church, (which is to take place on *this earth*, and in *this world*, and where and while "plowshares and pruning-hooks" will be needed,) the Catholics, *as peoples*, will be converted to Christ; though, as a *power*, as a government, the Papacy will be destroyed, and consumed "by the brightness of Christ's coming," in the glory of his burning truth!

The idea that some entertain, that this world is about to be wound up, and the heathen and other irreligious nations are soon to be destroyed without any fair chance of being converted, is the most *killing* sentiment that can be entertained, to the missionary enterprise. For if the gospel *is not* to triumph over the whole earth, and convert the "nations sitting in darkness," then our mission effort is comparatively vain. But we have not so learned Christ, nor do we so understand the gospel of the kingdom.

ART. VIII.—FAITH IN MYSTERIES.

We propose to examine the teachings of the Bible respecting *mysteries*, and the obligation of believing in them.

I. What is a mystery?

A very common notion at the present day, is that a mystery is something which, in its own nature, is obscure, inscrutable, and totally beyond the grasp of the human understanding. This seems to be the meaning attached to the word in a great majority of cases in which we hear it used in sermons or in conversation. But this is not the primary meaning of the word, nor its meaning in the Scriptures.

Primarily, a mystery is a secret; something hidden. The mysteries connected with the Pagan Mythology were certain facts known, or supposed to be known and understood, by the priesthood, but hidden from the common people.

Jesus said to his immediate disciples, "To you it is given

to know the mysteries of the kingdom of heaven, but to them it is not given. We understand that by mysteries here the Saviour referred to those truths connected with the gospel which had hitherto been concealed from the world, which he now was revealing to his disciples, but not to the multitude. Perhaps they embrace all those truths which constitute Christianity, not belonging to natural religion, or discoverable by reason, or revealed by Judaism. "The mystery which hath been hid from ages, and from generations, but is now made manifest to his saints."

Sometimes the word is applied to the whole system of the gospel, as in Eph. 3:9, "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."* In 1 Tim. 3:16, it refers specially to the incarnation of Christ. "And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Sometimes it refers to the fact that the partition wall was to be broken down, and the Gentiles to become fellow-heirs with the Jews in the blessings of the gospel." See Eph. 3:3—6; Col. 1:26.

The doctrine of the resurrection of the body is never called a mystery, probably because it was known to the Jews before the coming of Christ. But there are certain additional facts which are so termed. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump."

In Thess. 2:7, the word refers to a hidden influence which was already beginning to work corruption in the church, and would be revealed in due time. "The mystery of iniquity doth already work, only he that now letteth will let, until he be taken out of the way; then shall that wicked be revealed."

But it is not needful that the particular application of this term be fixed in every instance. There are, we believe, twen-

* See also Rom. 16:25; Eph. 6:19; 1 Tim. 3:9.

ty-five instances in which this word is employed in the Bible. In the current use of the word, the idea is, the existence of a fact or truth which had been, or is still, hidden from man. But these truths, when revealed or made known, may have been very simple and easily understood as facts. Or they may have been very wonderful from their sublimity, or difficult of comprehension from their vastness.

But there is no such idea of difficulty implied in the fact that they are called *mysteries*. There is no intimation that these mysteries of the kingdom, after they have been made known by revelation, are not as easily understood and comprehended as any other truths. The facts respecting Christ, as declared in 1 Tim. 3: 16, beginning with his incarnation and ending with his ascension, are indeed sublime, but are easily understood as revealed facts.

It is perhaps worthy of notice that some of the grandest and most incomprehensible facts of natural religion, such as the self-existence and eternity of God are never mentioned as mysteries. His existence and power had never been hidden.

II. Faith in mysteries.

The question is often mooted, whether a man is under obligation to believe in the mysteries of religion. Our reply is, Yes, certainly, so far as they are revealed. He is under the same obligation to believe these mysteries as he is to believe the teachings of Jesus Christ, for they are essentially the same. Those truths which the Bible speaks of as mysteries are the truths which constitute Christianity, as distinguished from natural religion. Christianity includes all the truths of natural religion. Christ re-affirmed its truths, and enforced its duties by new sanctions. But beyond this, he revealed facts respecting his own person and work, which had been hidden from the ages. This was his chief mission as a teacher. They were facts which no reason of man or light of nature ever discover. And it is these truths which the Bible terms mysteries. If a man does not believe these, he denies Christ. But must he *believe* them if he does not *understand* them? This question—if one means by mystery what the Bible means by it—re-

solves itself into the question whether one is obliged to believe Christ's words, if he cannot understand them. He is under no obligation to believe mysteries not yet revealed. If the meaning be, as is often asked by the caviller, whether a man is bound to believe a truth revealed by Christ when he cannot discover all the unrevealed facts which may be connected with it, or which lie beyond it, or know all its relations near or remote, we would reply, certainly, he is. If not, he is not bound to believe *anything*. For there is no truth revealed by nature or by the Bible, however plain in itself, which we can comprehend in all its relations. If, beginning with an undoubted fact, we undertake to investigate all its causes, we soon come to a link in the chain, of which the other end is hidden, and we cannot tell what connects it with the great First Cause.

The world believed in the fall of apples, before Newton discovered the laws of gravity. It has faith in the testimony of the compass, without knowing where lies the hidden power that directs the needle. We can believe in the fact of regeneration without understanding the mode of the Spirit's operation or being able to answer the question of Nicodemus, "How can these things be?" We can believe in God's omniscience without being able to answer the old infidel cavil, "How doth God know?" We believe sin is in the world, without knowing why God permitted it; and that "by one man's disobedience many were made sinners," without understanding the nature of the connection between Adam's transgression and the sin of his posterity. We believe in these things just as we believe in the existence and splendor of the Auroral lights, though we understand not their laws or their causes.

But if the question be whether a man is under obligation to believe what he cannot understand as a revealed fact, taken by itself, which is the only legitimate meaning of the question, we would reply, No; he cannot believe it. Faith is, primarily, reliance on testimony, or the assent of the mind to what is declared by another. You may declare ever so important a truth in the Arabic language; we cannot understand it, and therefore cannot believe it, and there can be no obligation in

the case. Paul assumes this when he says, "He that speaketh in an unknown tongue, speaketh not unto men, but unto God, for no man understandeth him; howbeit in the spirit he speaketh mysteries."

In all the cases we have mentioned respecting facts of science or revelation, our faith extends just as far as our knowledge or understanding of the facts, and no farther. We believe there must be some cause for these phenomena. We believe it because our understanding testifies that such effects must have their causes. But in respect to the nature of the causes, *what* they are, or *how* they produce their effects, we understand nothing. We can believe what comes within the grasp of our understanding as a fact, but no farther. Consequently, in dealing with the skeptic, who justifies his infidelity on the ground that he cannot believe what he cannot understand, we would not, as many do, take issue with him on such a statement of the case, because, if his premises are correct, he is logically right. His argument stands thus: No man is bound to believe what he cannot understand; I cannot understand the teachings of Christ, therefore I am not bound to believe them. If you admit his premises, the conclusion follows. But his second proposition is false. We would not tell him he is bound to believe what he could not understand, but rather that he was trying to deceive himself by his statement of the case; that he *could* believe the testimony of Christ in regard to the facts of religion as he has revealed them; that no one would ask him to believe beyond what is revealed; that the fact that he could not understand what God has *not* revealed is no excuse for not believing what he has revealed on related subjects; that ignorance of causes is no reason for denying effects; that he cannot deny the existence of sin because he does not understand God's reasons for permitting its existence.

But we may, ordinarily, assume that there *is* something that he cannot understand, and that is, *how* he can receive some plain truth, without yielding some long-cherished error, or reconcile it with his previous opinions; and so says he cannot understand the truth, calls it a mystery. A man once told us that he always turned over a leaf when he came to a certain

chapter, because he could not understand it, though he admitted that what it *seemed* to mean was plain enough.

The sum of the matter is this: The mysteries of which the Bible speaks are certain facts or truths, undiscoverable to human reason, and therefore hidden from man until revealed by Christ. Until revealed, no one could know them, and was, of course, under no obligation to believe them. But being revealed, they are no more difficult to understand than the doctrines of natural religion. Man can understand, and is bound to believe, them.

It may be well to say, in conclusion, that in this discussion we have had no reference to the moral difficulty of believing, which comes from "an evil heart of unbelief."

ART. IX.—FUTURE LIFE.

"*If a man die, shall he live again?*" This question was considered in the July number of the Freewill Baptist Quarterly, with proofs from nature. In this, revelation is our authority in the affirmative. If the two harmonize, we may suppose both to be of God. In all the departments of natural truth, so far as unfolded and its laws understood, the Scriptures are corroborative. Entertaining the belief that future life is naturally and universally suggested, that it is a sentiment common to all ages and nations, though encompassed with doubts and dimness, it is natural that we turn to the acknowledged oracles of God for more conclusive proofs. And we do this, feeling ourselves candidates for another life, that we are standing on the verge of an unseen world, to which we may be suddenly called. It is not, then, a merely speculative question. It is practical and important. Proofs adduced in its support are to be sought and cherished. This leads to a consideration of the subject in the light of—

REVELATION.

This is our second and higher source of evidence. It is not here alleged that the doctrine of future life was at once fully revealed or directly affirmed. But it was implied in connection with what was declared, and subsequently was revealed, more or less distinctly, with increasing clearness to persons chosen as the instructors of mankind.

The development was gradual, like every other work of God. Its first rays were faint glimmerings, and as the harbingers of the full-orbed day. At first, and for ages, it was imperfectly understood, because partially revealed. No more could it be fully comprehended at first, from what was implied or revealed, than noon-day from morning's earliest dawn. Whoever embraced it, at such times, felt that they were in the twilight of the moral world, the first rays of which, blending with the dim light of nature, and expanding gradually, were prophetic of mid-day glory. Every successive stage of the chosen people furnished additional evidence. We remark:

First. That the doctrine of future life and immortality is an Old Testament doctrine, necessarily implied or affirmed.

The announcement to Eve, in Gen. 3: 15, of perpetual hostility between her seed and the Tempter, may be regarded as an implication that the spiritual existence of both is perpetual; and the triumph promised is prophecy of immortality in which to enjoy it. She was to be "*saved in child-bearing*;" but saved from what, if not from provoked penalty, reserved principally for the future? But how be saved from it, only as the soul is immortal? That neither she nor her seed was saved from temporal penalties, is too evident for remark. If "*child-bearing*" was to save from such a penalty, a condition or state beyond the present must have been comprehended, and the great boon bestowed in the reserve, no less than eternal life.

The sacrificial offerings of Cain and Abel (Gen. 4: 3—15) are contemplative of not only the Messiah, with his richer sacrifice, but of a possible condition and a necessary certainty, pertaining to another life or mode of existence. In the days of Enos, (Gen. 4: 26,) men "*called upon the name of the*

Lord" for deliverance from the penalty of sin; but why do this if they were not to live hereafter? for it is to the future, remote and endless, that the penalty extends. Were man not immortal, neither inducement nor propriety exists for him to recognize a call upon God, more than for the beasts. Nor could man be put in correspondence with his Maker, nor need he know or care that he had a Maker, unless he be partaker of his moral nature, and with him is to exist forever.

In the brief notice of Enoch, immortality is more than intimated. It is not a declaration, but a demonstration, of this sublime truth. In his translation, he passed from a lower to a higher condition, experienced a requisite change of body and spirit that fitted him for that abode; and in the process of which God took him to himself, introduced him into new relations and friendships, that imply perpetuity, changeless only from glory to glory. Gen. 5: 24; Heb. 11: 5, 6.

In this line of argument, the covenant of God with Noah (Gen. 9: 9—17) becomes invested with a two-fold meaning, material and spiritual. If the preservation of natural life in the ark is a type of salvation by Christ, we may regard the covenant, with its rainbow of glory, as comprehending, if not revealing, implying, if not declaring, immortality and eternal life since brought to light. At least, here is an illustration, if not an argument, of future salvation; and this implies future life.

Job may be cited in this connection. He is regarded as anterior to Abraham. Evidences of his doubts and difficulties are interspersed from chapter 7 to 19. But it was a question of interest and frequent allusion, yet without satisfactory assurance. His progress was gradual. In chapters 7: 6, and 9: 25, he was in doubt. In 14: 7—12, he had so advanced that glimmerings of revealed truth darted across his path. But in 16: 22, and 17: 11—16, he receded. In 19: 25—29, he again advanced to a complete assurance. Immortality became equally as certain as the mortality, of which he had so frequently spoken. The problematical became an established fact, and he pointed his readers forward to the judgment where this newly-revealed truth would have public demonstration.

The same truth is implied in God's promises and covenants with Abraham, (Gen. 12: 3; 17: 9; 13: 19; 22: 18; 26: 4, and others,) including his descendants, that in blessing him, he would *bless all the nations of the earth*. These covenants comprehended the Messiah, (Gen. 49: 10: John 8: 56,) and the salvation he procured from the penalties of sin. But these are unintelligible, inapplicable, and of no avail, only as future life is a reality. The thing typified pertained to another state of existence.

We may infer the immortality of man from the interest the angels manifested in Abraham and Lot. Gen. chaps. 18 and 19. In this connection, Heb. 1: 14 is pertinent: "*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*" Their interest in other Old Testament worthies is to the same effect. Their ministrations on earth were confined to men. This is inexplicable, only as he possesses a nature similar to their own, and is destined, with them, to immortality. Otherwise, they might as well have been interested in the brute creation, and tender their services to those who burrow in the mire, and whose existence would soon terminate there.

Abraham (Gen. 25: 8,) "*died in a good old age, and was gathered to his people.*" Isaac "*died and was gathered unto his people, being an old man, full of days.*" Gen. 35: 29. Jacob in anguish exclaimed, "*I will go down into the grave unto my son mourning.*" Gen. 37: 35. Afterward "*he yielded up the ghost and was gathered unto his people.*" Gen. 49: 33. These obituaries imply something more than the death and burial of these peers of the Old Testament church. They were not only gathered to the same sepulchre, but to the spirits of their fathers and kindred, to a spiritual community and conscious companionship. Matt. 8: 11; Luke 13: 29. They are cited as examples and chiefs in the empire of faith, as having "*all died in faith, not having received the promises, (their fulfilment,) but having seen them afar off (fulfilment) were persuaded of them, (their genuineness,) embraced them, (in expectation of accomplishment,) and confessed that they were strangers and pilgrims on the earth.*" Heb. 11: 13.

Many of these promises were of a nature impossible of fulfilment to them in this life. Consequently, they contemplated the fulfilment as reserved for the future. Because of this, they are presented as examples of faith, the nature of which is seen in Heb. 11: 12. Here is a comprehension of life beyond the present. They regarded themselves as "*strangers and pilgrims*" here, (Gen. 23: 4, 19; 47: 7,) and so did their descendants consider themselves, (Lev. 25: 23; 1 Chron. 39: 15; Ps. 39: 13; 119: 54,) of whom Paul says, they "*declare plainly that they seek a country,*" (Heb. 11: 14,) "*a city which hath foundations, whose maker and builder is God.*" Heb. 11: 10, a place where they would be no "*more strangers and foreigners, but fellow citizens with the saints and of the household of God.*" Eph. 2: 19.

A city is a reality, a place of associations, a community of friendships and conscious possession and enjoyment, and is here taken as a type of a parallel fact beyond the present. With significance God declared to Jacob (Gen. 28: 13,) that he was the "*God of Abraham and of Isaac,*" for Abraham had been dead several years at that time. The declaration of Christ (Matt. 22: 32, and Luke 20: 37, 38,) is pertinent here. In that he refers to this passage and to Ex. 3: 6, 16, both alike affirming that God is the "*God of Abraham, Isaac and Jacob;*" and here Christ declares that "*God is not the God of the dead, but of the living.*" This implies that they were still living in a spiritual community, and in the enjoyment of God's presence and protection. The prayer of Jacob (Gen. 32: 9,) is to the same effect.

The silence of Moses upon this subject is cited by some as evidence that it was neither taught nor entertained in that age. True, his laws were enforced on other sanctions than those derived from rewards and punishments in another world. His administration was adapted to the condition of the people. With a "*thus saith the Lord*" as authority and the symbols of his presence ever visible, he had no occasion to appeal to their fears or hopes by reference to a future state. But no one can well deny that he did not entertain this doctrine. It is affirmed (Heb. 11: 24—28) that he was a man of "*faith,*" the influence

of which led to his separation from the royal family, and to the joining of himself to the people of God, with whom he endured innumerable hardships. In this "*he had respect to the recompense of reward,*" and here the future life is in contemplation. The reward in prospect could not have been temporal, for he received no such recompense, nothing of a corresponding nature in this life; but was subjected to the greatest trial and abuse, and on the outskirts of Canaan, was called to lay down his life. His respect to the recompense of reward must have comprehended spiritual considerations, and a future and eternal state for possession and enjoyment. Here we find a strong presumption, if not argument, that Moses entertained this doctrine, and looked forward to the future world for his reward.

That the belief of spiritual existences was entertained at that time, and as pertaining to another world, is evident from the laws of Moses relative to enchantment, (Lev. 19: 26,) to familiar spirits, (19: 31; 20: 27,) to divination (Deut. 18: 10), and to consultation with the spirits (18: 11). It is evident, also, from the 28th chapter of 1 Samucl. The prophet is represented as a living and conscious being, possessed of faculties of thought and speech. Isaiah 8: 19 is expressive of the same belief, and attributes to those spiritual existences activity and consciousness, possessed of power of language peculiar to themselves. These allusions are strongly presumptive, if not conclusive, of a prevailing and well-grounded sentiment that life was protracted indefinitely beyond the present.

The translation of Elijah in a "*chariot of fire,*" sped by fiery "*horses,*" spurred upward by a "*whirlwind into heaven,*" was for the same purpose as that of Enoch, that he might dwell with God. This is significant of living with God, and implies immortality. 2 Kings 2: 11. The vehicle is called "*the chariot of Israel,*" implying that translation or transfer of some kind to a future and conscious state beyond the present was provided for "*all Israel.*" And after translation, the Lord was still the "*God of Elijah,*" and he is "*not the God of the dead, but of the living.*" Dissolution may bring "*dust to dust,*" but "*the spirit shall return unto God who gave it.*" Eccl. 12: 7.

The Psalmist declares that "*the wicked shall be turned into hell.*" This declaration pre-supposes his belief of future life. The fact, as revealed to his mind, was antecedent to the declaration. The wicked were to dwell in a place of suffering, after ceasing to exist here. This is expressive of life hereafter, of a conscious but wretched condition.

In Ps. 16: 10, 11, we are assured that the grave is not the end of our existence; that the soul survives the dissolution of the body; and that the righteous are directed into the "*path of life,*" to the "*presence*" of God, to "*fulness of joy,*" and "*pleasures forevermore.*" A conscious future is here involved. The same is true of Ps. 16: 9; 17: 15; 49: 15. In these passages, there is a contemplation of life beyond the grave, and in which "*the righteous hath hope in his death,*" while "*the wicked is driven away in his wickedness.*" Prov. 14: 32. The future was in contemplation in Ps. 2: 4; Prov. 1: 26, where the wicked are laughed at and had in derision. The same is true in Rom. 2: 5, 6; 2 Tim. 4: 14; Rev. 2: 23; as also in Heb. 2: 2, where they are to receive a "*just recompense of reward.*" This was their calamity, long provoked, but coming suddenly and unexpectedly, like a legal process, as they enter upon another state of existence. Prov. 1: 23—25; 6: 15. This is the result of this life in the next, (2 Cor. 11: 15;) and what the Psalmist beheld as he "*went into the sanctuary of God,*" (Ps. 73: 17;) and in widest contrast with his own assurance in verse 24, where he looked to the future for a corresponding reward. It is there that it is "*well with the righteous, but ill with the wicked.*" Isa. 3: 10, 11. Here the satire of the prophet (Isa. 14: 4—23) upon Nebuchadnezzar might be cited. In this, future life is implied, and a jubilee announced among the lost at his coming.

Moral agency and accountability are in evidence. Ezek. 3: 18—21; 33: 4, 6, 8, may be cited. Daniel 12: 2, with "*everlasting life*" to one, and "*everlasting contempt*" to another, is contemplative of another life. It is there that 1 Sam. 2: 30 is to be fulfilled. Rewards and punishments were in expectation by the Jews previous, but more especially after their return from captivity. But, as admitted, comparatively little was

revealed directly upon this subject, yet sufficient for that age, and under a theocracy, with visible signs and authoritative sanctions. And this knowledge of the future, with its rewards and retributions, had an influence even then, and afforded support and comfort to the people of God to the close of the Old Testament dispensation.

Secondly. Future life is also a New Testament doctrine. This was an established belief among the Jews early in the ministry of Christ. The inquiry in Matt. 19: 16, how to obtain "*eternal life*," may be cited. So also Mark 10: 17, 23. The latter verse indicates its purport in this connection; it was life in heaven, rather than elsewhere, after the close of this. Luke 10: 25 is a parallel passage. Martha's assurance of her brother's "*resurrection at the last day*" is evidence of a belief in future life among the people. John 11: 23, 24. Verses 25 and 26 were very encouraging to such a belief.

1. *Illustrations from the teachings of Christ.* He began his ministry with future life as a fundamental truth. Were future life an untruth, no salvation would have been provided. In respect to the dead, he declares that "*he shall live*," that the true believer "*shall never die*." Death here spoken of has reference to the body and life, the immortality of the soul. This may appear from John 6: 40, where the believer is assured of "*everlasting life*."

His ministry proceeded on the fact of the soul's indestructibility, hence, Matt. 10: 28 indicates the course to pursue in times of persecution, for God only can "*kill the soul*." The parallel is Luke 12: 4, 5. This admonition is in evidence that the soul survives the dissolution of the body in its present mode, and exists in a separate state and indefinitely. This, in connection with Matt. 25: 41, 46, is seen to be a perpetual existence. It was with significance that he warned men "*to flee from the wrath to come*," termed the "*unquenchable fire*;" and in which there is great suffering; which implies a conscious life hereafter. Matt. 3: 7, 12. This gives force to Matt. 6: 33; Luke 12: 31, to "*seek first the kingdom of God*," and which he declared to be "*not of this world*," (John 18: 36,) and of which "*there shall be no end*." Luke 1: 33. The kingdom to be

sought, possessed, and enjoyed, was a perpetual kingdom, and to be given to those for whom it was prepared. Matt. 20: 23; Mark 10: 40. It was an eternal kingdom, prepared for souls destined to an endless existence. Luke 22: 29; Those seeking it, have promise "*in the world to come, of everlasting life.*" Luke 18: 30. The loss of natural life in this pursuit, is rewarded with "*everlasting life;*" while those neglecting this are forewarned of its loss in the kingdom, (Matt. 10: 39; Luke 17: 33,) but are assured of a parallel and endless existence, as in Matt. 8: 12; 22: 13; 25: 30. As contemplative of future life, and the comparative regard we are to have to that and the present, we may cite John 12: 25; Matt. 16: 25, 26; Mark 8: 35—37. Unless future life is here involved, what could the great Teacher mean? It was this or nothing.

In Matt. 10: 31; Luke 12: 7, 24, Christ says, "*Ye are of more value than many sparrows; much more are ye better than the fowls.*" The same had been previously stated. Matt. 6: 26. In Matt. 12: 12, the same fact is re-affirmed. But wherein is a man better than bird or beast, otherwise than from an immortal principle within him, and by which he is destined to an endless and conscious existence? And because of this, there is terrible significancy in the woe upon him "*by whom the offence cometh.*" Matt. 18: 7. Than endure that, he had better be sunk "*in the sea with a mill-stone about his neck.*" 18: 6. The same truth appears in Matt. 26: 24; Mark 14: 21, where it is said of the betrayer of innocent blood, that it would have "*been good for that man if he had not been born.*" In these passages something is implied beyond this life, beyond death itself. It comprehends a terrible future.

Otherwise, if man is only an animal, if his existence is bounded by this short life, the woe denounced and executed is trivial. If only an animal, as he is in the absence of the germ of immortality, the most he can suffer is death, and that is the lot of all. Is there not a deep meaning in this woe and manner of death? Does it not imply that death, the most immediate and dreadful, is preferable to a prolonged life of sin and accumulated guilt, for which he is held responsible in the future? The sooner such a life terminates, the better it is for the individu-

al, as his guilt and the penalty will be proportionately less. Every one is to be rewarded "*according to his works.*" Matt. 16: 27. But when does the reward come? Not till after the works are all done, which is only at death, leaving the consequences for another life. Only as he is immortal and is to experience in another world the results of a mis-spent life here, could it have been better for him not to have been born? Life is of some value, possesses some enjoyment over and above its pain, and its bestowal is a boon. Its termination only ends its pleasure and pain, if there is no hereafter. Only as he is immortal and to experience in the future the results of a sinful life, is "*the last state of that man worse than the first.*" Matt. 12: 45; Luke 11: 26. In no other way may he become "*two-fold more the child of hell,*" as affirmed in Matt. 23: 15, nor "*receive the greater damnation,*" as stated in verse 14 and repeated in Mark 12: 40; Luke 20: 47; elsewhere said to be "*eternal.*" Mark 3: 29. If these statements do not comprehend another state of being, what do they signify?

The woe of Luke 6: 24, 25, seems reserved expressly for the future, and is significant of a great reversion. Spiritual starvation is to be endured, with great lamentation. A separation of classes is to be effected, (Matt. 25: 32—46,) implying something beyond it, the rewards and retributions declared to be "*everlasting.*" Only as there is a future life, with the results of this, is the parable of the wheat and tares (Matt. 13: 30, 39, 40) of any import. The "*sheep and goats*" are together till the time of separation; the wheat and tares "*until time of harvest,*" which is said to be "*in the end of the world.*" To this consequences succeed, the separation of the former, the garnering of the wheat and burning of the tares. "*So shall it be in the end of the world,*" says Christ, in the application. Here a conscious future is implied, if not declared.

The parable of the ten virgins is to the same effect. Consequences are implied and taught, joyous to one class, but sorrowful to the other. But the foolishness of one or the wisdom of another, supply or deficiency, preparedness or unpreparedness, wakefulness or slumber, are slight considerations, only as the future is involved. The parable is an illustration of

fact. Otherwise, no importance could be attached to the supply of oil, nor the lack of it be occasion of lament. So, also, the reception of one class and the rejection of the other. The oil was for future use, and the disposal made of the two classes affected them to joy or grief, which, under the circumstances, involved the future. In these separations, that was in contemplation. All was conclusive, the gulf was between them, no change of positions was possible; and in their various conditions, they are represented as living, conscious beings.

A condition of doom to the wicked beyond the present is cited in Matt. 5: 26; 18: 30; 23: 33; Luke 12: 59. In rendering "to every man according to his works in the day of judgment," Matt. 16: 27, when "every man will give account of his stewardship, (Luke 16: 2,) as it terminates, of "some much will be required, and they will be beaten with many stripes, (Luke 12: 47, 48;) the "unprofitable servant" will be reckoned with, (Matt. 25: 19—30); those who are ashamed of Christ and deny him, are to be ashamed of and denied by him and dealt with accordingly. Matt. 10: 32, 33; Mark 8: 38; Luke 9: 26; 12: 8, 9. "For every idle word, account is to be given in the day of judgment," (Matt. 12: 36, 37,) when all will "be justified," or "condemned according to their words," or works; and this judgment is at "the last day," (John 12: 48,) the decisions of which have an endless future in contemplation. Otherwise, all these references and declarations are inflated rhetoric.

The same is true of passages declaring a reversion of condition to the righteous. The poor in Christ are assured of "the kingdom of heaven," the mourning are to be "comforted," the weeping are to "laugh," the "pure" are to "see God," the persecuted are to have a "great reward," in view of which they are encouraged to "rejoice and be glad, (Matt. 5: 3—12; Luke 6: 20—23; 12: 32.) Lazarus, the beggar, goes from the society of dogs at the rich man's gate, to the bosom of Abraham and the companionship of angels. Luke 16: 22. But this can be true only as the soul is immortal, and a boundless future lies before it. Nor can it be seen how a woe awaits those who have "received" their "consolation," how the surfeited of this world can be warned of hunger hereafter, nor the

rejoicing in sin that they "*shall mourn and weep*," nor how the rich man can have "*evil things and Lazarus good things*" after death, only as men live hereafter. Luke 6: 24, 25; 16: 24, 25.

The negatives uttered by Christ are in evidence of the same fact. If a place or condition be forbidden or denied a man, it is evident that such exists. It implies that some may obtain and enjoy it, and this again implies conscious existence, and, in this connection, a future life. Matt. 5: 20, may be cited as an example. In reference to the future and to eternal life, he declares that a "*rich man shall hardly enter the kingdom of God*." "*It is easier for a camel to go through the eye of a needle*." Matt. 19: 23, 24; Mark 10: 23—25; Luke 18: 24. A state of spiritual existence beyond the present is here intended, or these passages are of little force. In keeping with these are Matt. 7: 21 and 18: 3.

Matt. 7: 24, 26 is an implication that consequences are to be realized beyond the present order of things. A conscious future is there in contemplation, otherwise it would matter little whether a man build upon the sand or rock. The parable of the lost sheep and piece of silver, (Luke 15: 4—9,) found and rejoiced over, might be cited, as that is illustrative of a more important fact, joy among the angels over a lost but repenting sinner. But of what consequence is his repentance, or why should angels rejoice over so slight a circumstance, only as he is immortal, and is destined to heaven or hell? It is only as he is to live forever that his repentance is of any consequence. But as he is immortal, his salvation is the fulfilling of the joy of Christ (John 3: 29), and exciting to the angels who expect the rescued sinner as a future associate.

The application of the parable of the unjust steward (Luke 16: 2—8) is of force in this connection. The plan he adopted had reference to coming years, and was preparatory to a change in his affairs. Christ cites it as an illustrative example, urges a parallel course in the use of means to secure spiritual good, preparatory to the future. As the benefits of the steward's measures were not realized till after rejection from office, so a similar truth holds good in a parallel but spiritual line, of

which that was illustrative. It teaches us that after the close of our stewardship in this world, we shall need the benefits of preparation. Otherwise, it is of little force. And here might be cited Matt. 22: 10—13, concerning "*the wedding garment,*" and to the same effect. The occasion for its use, as illustrated by the Saviour, was to be the great nuptial and final consummation; and in the illustration, future life is implied.

And when, but in another world, are the Ninevites to rise up in judgment against the Jews? Matt. 12: 41. Or how will it "*be more tolerable for Tyre and Sidon*" than for "*Chorazin, Bethsaida and Capernaum?*" Here we are taught that serious consequences follow this life, to avoid which, and preparatory for the future, we are called to severe discipline, to great self-denials, illustrated in Matt. 18: 8, 9, as that of severing hand and foot, plucking out an eye, if need be. The same is implied in Matt. 5: 29, 30; Mark 9: 43, 45. Here we are taught that it is better to have our evil things in this world and our good in the next, than have this order reversed. In Luke 16: 24, 25, we have a vivid illustration of this truth. The rich man had died, been buried, and is still a living, conscious being, capable of reflection, of entertaining desires, and possessed of powers of language and communication. And here he is having his evil things, being tormented. This is a striking commentary on Matt. 3: 12 and Luke 3: 17, of the burning of "*the chaff with unquenchable fire;*" of the "*furnace of fire,*" with its "*weeping, wailing and gnashing of teeth.*" Matt. 8: 12; 13: 42, 50; 22: 13; 25: 30. Here is a demonstration of the "*ETERNAL damnation*" of Mark 3: 29 and 16: 16, as also of Matt. 24: 51.

But from this form of perpetual life, we are permitted to turn to a community of spirits, equally conscious and correspondingly happy, where "*Abraham, Isaac, and Jacob, and all the prophets,*" are gathered into "*the kingdom of God* (Luke 13: 28, 29,) and where all "*are as the angels of God.*" Matt. 22: 30; Mark 12: 25. It is of this community, in contrast with the other, that it is said, they are "*accounted worthy to obtain that world, and can die no more.*" Luke 20: 35, 36. Having entered upon another life, they are to "*live forever.*"

John 6: 50, 51; they have "*everlasting life*;" 5: 24; 6: 47. They are a numerous community (Matt. 8: 11), assembled from all parts of this world (Luke 13: 29), constituting an innumerable, spiritual brotherhood, and where, says Christ, they "*behold my glory*" (John 17: 24), and "*shall be with me in Paradise*," (Luke 23: 43; John 14: 2, 3,) and be with him forever. 1 Thess. 4: 15—17.

Passages expressive of activity and enjoyment beyond the present order of things are in evidence; Matt. 13: 43; 19: 28; 25: 21, 23, 34; Luke 22: 29, 30. These present a living, happy community, over which God presides as "*the God of the living*." Matt. 22: 32; Mark 12: 22; Luke 20: 38. The life they live is "*eternal life*." Matt. 25: 46; Mark 10: 30; John 3: 15, 36; 4: 14, 36; 10: 28. This is their "*great reward in heaven*, (Matt. 5: 12,) where they "*rejoice and leap for joy*." Luke 6: 23.

All those expressions of Christ that imply or refer to the resurrection, or to the judgment, or to his coming as judge, as also those of a motive and admonitory nature, and all those expressive of consequences hereafter, are pertinent and in support of this doctrine. He has also given us tangible illustration in Matt. 17: 3, 4; Mark 9: 4, 5; Luke 9: 30, 31. Here we have an account of the return of two from the spirit-world. Moses and Elias, many years absent from this world, are represented as again in it, as living, active, reflecting beings, possessed of powers of conversation, of foreseeing the event of Christ's death, and upon which they conversed with him, and even referred to the place where it would occur. We can conceive of nothing more conclusive.

2. *Illustrations from the apostles.* They built upon him; like him developed and established the doctrine of immortality. Christ's ministry was the fulfilling of the law and the prophets, who died in expectation of a fuller revelation. The apostle to the Gentiles entered upon his ministry with the declaration that Christ "*hath brought life and immortality to light through the gospel*." 2 Tim. 1: 10. Other apostles went forth, testifying of the resurrection and exaltation of Christ to the "*right hand of God*." Acts 2: 31, 32. They "*preached through Je-*

sus the resurrection of the dead." 4:2. The resurrection was a fundamental doctrine. As Jesus had said, "*Because I live, ye shall live also;*" John 14: 19. They preached the resurrection of the dead as a consequence of his resurrection, and as prophetic of immortality. Paul "*preached Jesus unto the resurrection.*" Acts 17: 18. The resurrection was a guarantee of future life. In Christ, or because of his resurrection, *all were to be made alive*, (1 Cor. 15: 22,) and in a similar manner. Rom. 6: 4, 5, 9; 8: 11; 1 Cor. 6: 14. They based the truthfulness of the gospel upon the resurrection of Christ and the immortality of the soul, of which that was a pledge. Otherwise faith and preaching were in vain. 1 Cor. 15: 13—18.

It was because of the certainty of the resurrection of the dead and the soul's immortality that "*God hath appointed a day in the which he will judge the world.*" Acts 17: 30, 31. It was only as future life was true that "*we must all appear before the judgment seat of Christ.*" 2 Cor. 5: 10. "*All the dead, small and great,*" are to "*stand before God,*" (Rev. 20: 12,) and for the purpose indicated in 1 Pet. 4: 5; Rom. 2: 6, and elsewhere; and this, too, subsequently to Christ's second coming.

These passages carry us beyond the limits of time, death and the resurrection, and leave us on the eve of important decisions at God's tribunal, where men are represented as conscious beings, waiting rewards and retributions, which will be "*with joy or grief,*" and as the results of this life. The "*corruptible*" will then have "*put on incorruption,*" the "*mortal immortality.*" 1 Cor. 15: 51—54. And this change is preparatory to the future, is essential to the perfection of man's spiritual being, to a fitness for the service he may be called to perform, or state to endure.

The resurrection and the judgment, and all the implications and inferences arising therefrom, are in evidence of perpetual and conscious existence. And in this condition some are "*vessels unto honor,*" and some "*unto dishonor;*" some are "*vessels of wrath,*" and others "*of mercy, prepared unto glory.*" Rom. 2: 7; 9: 21—23. These, and many other similar passages, are contemplative of a boundless future. Those speaking of being "*redeemed,*" as Gal. 3: 13; 1 Pet. 1: 18; Rev.

14: 4, are also pertinent; for the "*redeemed*" are brought as "*sons unto glory*, (Heb. 2: 10,) and to the heavenly community, (12: 22, 23,) serving God "*day and night in his temple*," where they are fed by "*the Lamb*," (Rev. 7: 15—17,) and "*are as the angels of God in heaven*," living, active, conscious beings. They are "*heirs of God, joint heirs with Christ*," and are "*glorified together*." Rom. 8: 17; 2 Thess. 1: 10. This, of necessity, must be hereafter, where they ascribe "*glory, honor and power*" unto the Lord; while casting their "*crowns before the throne*, (Rev. 4: 8—10,) singing the song "*of the redeemed*," (14: 3; 15: 3,) with "*Alleluia, salvation and glory*," resting not "*day nor night*," 19: 1. They are "*glad with exceeding joy*," (1 Pet. 4: 13,) being allowed to "*partake of the glory revealed*," and in which Christ "*is glorified in his saints*." 2 Thess. 1: 10. This is that "*perfect*" state belonging to the future, when the veil shall be taken away, vision clear as in "*open face*," with the "*image changed from glory to glory*." 2 Cor. 3: 16—18. "*We are now the sons of God*," but "*it doth not yet appear what we shall be*" in the future. 1 John 3: 2. Yet Christians may know that they are "*heirs of salvation*," (Heb. 1: 14,) and have "*eternal life*," (1 John 5: 13,) and are to possess "*everlasting consolation*." 2 Thess. 2: 16. There are reserved "*glory and honor, immortality and eternal life*," (Rom. 2: 7; 2 Tim. 2: 10; Col. 1: 12—14; Tit. 3: 7,) with "*an inheritance that fadeth not away*," (1 Pet. 1: 4; Eph. 1: 6, 7, 11,) "*a building of God eternal in the heavens*," 2 Cor. 5: 1. This is the "*prize*," and the "*crown*." Phil. 3: 14; 1 Cor. 9: 24, 25; James 1: 12, received after trial, after all effort ceases, after death, "*when the good shepherd shall appear*." 1 Pet. 5: 4. It was so with Paul in 2 Tim. 4: 6—8, and the crown received is called the "*crown of life*." Rev. 2: 10.

The grace of God is to "*reign unto eternal life*." Rom. 5: 21. His great gift is eternal life, (6: 23,) according to promise, (1 John 2: 25,) and of which Christ is the "*pattern*," (1 Tim. 1: 16,) and with whom that life is to be enjoyed. Rom. 6: 8. This is that "*rest*" into which the "*ordained to eternal life*" do enter (Acts 13: 48; Heb. 4: 3), where they enjoy an eternal weight of glory. 2 Cor. 4: 17.

Passages speaking of or implying "eternal life" or "inheritance" among the sanctified, or "*partakers of the inheritance of saints in light,*" being "*translated into the kingdom of his dear Son,*" might be cited, as 1 Tim. 6 : 12, 19; Acts 20 : 32; Col. 1 : 12, 13; also those significant of "*obtaining glory,*" to be enjoyed "*after that ye have suffered awhile,*" and when "*ye also shall appear with him in glory,*" being "*sealed unto redemption.*" 2 Thess. 2 : 14; 1 Pet. 5 : 10; Col. 3 : 3, 4; Eph. 4 : 30. Such are they who now constitute that "*great cloud of witnesses,*" the "*church of the first-born of God,*" on "*Mount Zion*" above. Heb. 12 : 1, 22, 23.

It was with reference to future life that Paul walked "*by faith and not by sight.*" 2 Cor. 5 : 7. He lived in "*earnest expectation;*" Phil. 1 : 20, "*in hope of eternal life, promised before the world began,*" (Tit. 1 : 2,) the "*eternal inheritance*" of Heb. 9 : 15. This was "*the earnest expectation of the creature,*" waiting "*for the manifestation of the sons of God,*" with full and glorious deliverance from bondage to liberty, and of which he had the pledge of fulfilment. 2 Cor. 1 : 22. Because of this, he deemed it better "*to be absent from the body and to be present with the Lord,*" (2 Cor. 5 : 6, 8,) so that he was often "*in a strait betwixt two, having a desire to depart and to be with Christ,*" (Phil. 1 : 23,) "*for I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*" 2 Tim. 1 : 12. The future life was equally real to Stephen, and of which he had a view in passing from the present. Acts 7 : 55, 59.

Only as a boundless future lies before us, with a glorious immortality, can these foregoing passages, declarations, implications and inferences be interpreted or be regarded at all important.

The same may be said of those descriptive of another class, given over to delusion, that they "*believe a lie,*" deny future life, and make no preparation for it, and are "*damned;*" having treasured up "*wrath against the day of wrath,*" so that there "*is reserved*" to them "*indignation and wrath, tribulation and anguish,*" Rom. 2 : 5, 8, 9, and upon whom "*sudden destruction cometh.*" 1 Thess. 5 : 2, 3. They are "*pierced with many sor-*

rows," (1 Tim. 6: 9, 10,) and have "reserved" to them "blackness and darkness forever," as to the fallen angels who are their types, (Jude 13—15,) and who "suffer the vengeance of eternal fire, 6: 7. Here we see the nature of the destruction visited upon the impenitent; that it is not annihilation, but eternal preservation in "unquenchable fire." Their "everlasting destruction" is banishment from the presence of the Lord, into regions where they are "salted with fire," as in a "lake of fire." Mark 9: 49; Rev. 20: 15. This "is the second death," (21: 8,) the counterpart to "eternal life," and over which "the second death hath no power." 20: 6.

But "who hath believed our report?" Truly, if men will not believe and accept these evidences of future life, "neither will they be persuaded, though one rose from the dead."

" 'Tis not the whole of life to live
Nor all of death to die."

ART. X.—THE QUARTERLY MEETING IN OUR ECCLESIASTICAL POLITY.

Soon after the formation of our first church at New Durham, N. H., other churches sprung up (in New Hampshire and Maine) holding similar views. These new churches and their pastors very naturally looked to Benjamin Randall, pastor of the mother church for counsel and guidance. He visited the new interests from time to time. His visits proved a blessing to the churches. This cluster of churches were virtually under the supervision and superintendence of Randall, though there was no formal appointment of him to such an office, and of course no conscious acceptance on his part of such an office.

As early as 1783, about three years after the formation of the first church, he became fully convinced, however, of the importance of a supervisory power to secure the growth, discipline and general prosperity of the churches. He was not in

disposition a bishop or a pope, or the new churches would most undoubtedly have been organized under the form of an episcopacy, himself being not only virtually bishop, but he would have been bishop by appointment, and others at length would have become his official successors. But Randall, being in conviction and disposition thoroughly democratic, in the noblest sense of that word, the organization took that form of government and the superintending and supervisory power was *located* in the Quarterly Meeting, and not in an individual.

The account is briefly given in the opening of the volume of Minutes of General Conference, and fully confirmed in the History of the Denomination, to the effect already stated. "As the number of churches increased, some more general meeting for union was found desirable. In 1783, a meeting was held in Little Falls [now Hollis], Maine, to deliberate upon the subject. It was there proposed to hold a meeting once in three months, to be composed of ministers, deacons, church clerks, and such messengers as might be appointed. All the churches were to be represented at this meeting, and the object was to consult upon the general interests of the cause—to examine and ordain ministers—adjust difficulties—inquire into the fellowship of the ministry and churches—engage in public worship—and to celebrate the ordinances. The first meeting was held at Little Falls, Dec. 6, 1783. This general meeting was to be held at four different places, and occurring once a quarter, it was agreed to call it the Quarterly Meeting. The whole number of churches at this time was thirteen."*

The History is more specific, and states that a preliminary meeting was holden at Little Falls in October, at which the plan for the organization of the Quarterly Meeting was adopted, and that the plan was submitted to the individual churches for their approval or disapproval; and that the meeting on Dec. 6th was to hear reports from the churches; the churches, so far as heard from, reported favorably, and the Quarterly Meeting was organized.†

The name Quarterly Meeting was adopted, like that of

* Minutes, p. 2. † History, pp. 75, 76.

Yearly Meeting, solely from the circumstance of the time of the meeting. Now that our organization has been completed, it seems to us that it would be better to have the term Conference for the Quarterly and Yearly Meeting, as well as for the Triennial Meeting. Quarterly Meetings could generally be named from counties, and Yearly Meetings from states. This, no doubt, will in due time be considered, and some uniform term be adopted.

The Quarterly Meeting in our organization is very different in its power and functions, in some important particulars, from the corresponding local bodies among our General Baptist brethren in England. The collection of denominational statistics among us is the duty of the Quarterly Meeting. Among them it is the work of the Annual Association which corresponds to our Yearly Meeting. Among us the Quarterly Meeting elects delegates to the Yearly Meeting. Not so among them. The churches elect each a delegate or delegates to Yearly Meeting, or Annual Association, as they call it. In short, among them the District Conference, or, as we call it, the Quarterly Meeting, is for local purposes purely; but not so with us. In addition to local or district purposes, our Quarterly Meeting is our only organic link with the denomination. Through the Quarterly Meeting alone, directly or indirectly, our ministers have their standing recognized as denominational. The church alone cannot give this standing; neither can the Yearly Meeting, passing by the Quarterly Meeting, lawfully confer it. The churches cannot lawfully form a Yearly Meeting without the intervening step of forming a Quarterly Meeting. Without the Quarterly Meeting as an intervening link and power, there is no way among us lawfully to constitute a single member of the General Conference. .

If we speak of the power and duty of supervision, we shall find the same law in force. Neither the General Conference nor the Yearly Meeting has any power to discipline a church or supervise its proceedings directly. The General Conference and Yearly Meeting must go through the Quarterly Meeting for such purposes, the latter directly, the former indirectly. The sole direct superintending or supervising power of a fully

independent church among us resides in the Quarterly Meeting. If a church is dependent upon the Home Mission Society for a part of its pecuniary support, that society, by contract, has a voice in the appointing of the pastor or missionary preacher, under whose care the said church is to be placed; but even then, beyond withdrawing pecuniary appropriations, the mission Society has no power over the church. If the church walks disorderly, it must be reached through the Quarterly Meeting, for if it has not joined a Quarterly Meeting, it is not organically a part of the denomination; it is till then only a mission station, denominationally considered. No matter how complete a church may be in itself, how in spiritual fellowship with us, how orthodox in all its doctrines and practices, in our estimation it still is not of us ecclesiastically till it unites with some Quarterly Meeting. It cannot plead isolation and inconvenience and expense of representation, or any thing else. There is only one way for a church to become a part of our denomination in the ecclesiastical sense, and that is to join a Quarterly Meeting.

Again, it is the conceded right of a church to withdraw from a Quarterly Meeting, or, more properly, to get a dismissal from the Quarterly Meeting for cause. But while it stands outside of the Quarterly Meeting, in this case, it is ecclesiastically outside of the denomination. It can have no delegate to make a part of any organic ecclesiastical body in our denomination. Thus, from every point of view, as often as you please to change it, it will be seen that ecclesiastically the sole bond of a church to the denomination is through the Quarterly Meeting; only through that body does the church have part in the Yearly Meeting and General Conference; and, on the other hand, the Yearly Meeting and General Conference can reach the church only through the same, viz., the Quarterly Meeting. Let this suffice to show the relations of the church to the Quarterly Meeting, and through it to the denomination, while we pass to some remarks upon the functions and responsibilities of the Quarterly Meeting.

A church may do many things, as, for instance, it may license one of its members to preach the gospel, and the responsibility

of the action remains solely within itself. The said license no church or Quarterly Meeting is under any denominational obligation to recognize in any way whatever. Not so if the Quarterly Meeting licenses the same person or any other. The person, it is true, holds Quarterly Meeting license in form only, but in substance it is much more. It is denominational license; it is license granted virtually by all the Quarterly Meetings, Yearly Meetings and General Conference. It is that which must be recognized everywhere. So of the recognition of a preacher from another denomination by a church; he is only a preacher in good standing in that church; he is not a preacher in the Free Baptist denomination; ecclesiastically he passes no where, out of the church, by virtue of that church recognition, for more than any other private member. But if the Quarterly Meeting recognizes him as a preacher, he is a preacher then, in the denominational sense, wherever he goes, and is able to show as good and as high authority as any other preacher in the denomination. The functions of a Quarterly Meeting are, in this and many other cases, not simply for itself, for its local good and convenience, but for the whole denomination, giving the authority and sanction by law of the whole denomination.

This dignity and authority of Quarterly Meeting in licensing and authorizing the ordination of preachers, should never be forgotten by that body. So, in other cases, it has the same dignity and authority, as in disciplining the churches under its care. If a Quarterly Meeting disciplines a church, if it admonishes, suspends, or excludes a church, for the time being it is the act, not only of the Quarterly Meeting, but of the denomination. However wrong and oppressive the act may be toward the church, there is no remedy for it, no amelioration for it usually for a long time, and then only through the Quarterly Meeting, that is, by disapproving of the action, and prescribing the redress by a body meeting only once a year. All these considerations should lead the Quarterly Meeting to be very calm, cautious, and charitable in its action; still very firm and decided in cases where the evidence is ample and the law plain, because the neglect of duty, in such cases, is not only wrong in

itself, and wrong to the Quarterly Meeting, but it is a wrong whose responsibility the denomination has, also, in a measure, for the time being, to bear.

There is still another ground of caution, in the nature of the case, on this wise: It is much easier to bring a case in the Quarterly Meeting against a church than it is against the Quarterly Meeting in the Yearly Meeting; at least with the hope of speedy adjustment. This renders it quite likely that the action of the Quarterly Meeting will be final, save in very rare cases. In the measure that any power is likely to be final or difficult of appeal from for redress, in case it is wrong, should it be deliberate, and be careful to have ample grounds in evidence and law.

It would be easy to multiply cases showing the denominational importance of action by Quarterly Meetings, and therefore the importance of proper deliberation as to the case in hand, and the effect of the action upon the denomination at large; but we trust enough has been said to fairly open the subject, and this is all we desire here, as the main aim of our article has as yet scarcely been hinted, and to that we now pass, viz.: The supervisory power of the Quarterly Meeting with respect to the planting and training of churches, the lengthening of the cords and strengthening the stakes of Zion.

In ecclesiastical usage, the noble term *discipline* has come to have a limited, not to say degrading, signification. In its better sense, it is indicative of the processes by which we attain unto the great blessings of education, instruction and culture. It is but a secondary signification when it implies the severity of correction and chastisement. Yet it is this secondary sense in its extreme application that has come to be about the only sense in which this word is now found in ecclesiastical usage. You speak of a church exercising discipline, and it is understood that somebody is on the point of being excommunicated. To this complexion has this noble word come at last.

You speak of a Quarterly Meeting exercising discipline, and without explanation, it would be understood that some church

or churches are in hand to be admonished, suspended or excluded. The more painful fact is, that this is about all the discipline that too many Quarterly Meetings exercise, save what is merely incidental. Pityable office for a body instituted for such noble ends! It was instituted as the depository of the most sacred trust, of the encouragement and succor which one Christian in prosperity should extend to another in distress and poverty. It was meant to furnish the counsel and encouragement under which a weak, untaught, and even disorderly church may grow up into strength, culture, and system, as an organic Christian force, to push forward the conquests of the Redeemer's kingdom.

In this view of the grand purposes for which the Quarterly Meeting was instituted, what can be more painful than a close inspection of the general course of too many of these bodies. They meet, it is true, four times a year, but, aside from the incidental good of Christian association, what really good end is accomplished! In time and money the aggregate expense is enormous, at least in contrast with the comparatively trifling results which are accomplished, of the direct and positive work which the Quarterly Meeting was instituted to perform. While Randall lived, the sessions of the Quarterly Meeting were at least the occasion of getting the noble work done, for he was on hand to do it. The weight of his authority, the wisdom of his counsels, the encouragement of his paternal care and affection, wrought precisely the good work which he instituted the Quarterly Meeting to do. But when Randall died, these bodies failed to such an extent in their legitimate and direct office, that a sort of chaos succeeded the heroic period of his time. The orderly growth of the gathering forces was so interrupted that a chasm in our history too painfully marks the period of his departure. The Quarterly Meeting since then, so far as the work of planting and training the churches is concerned, has been too often a sort of useless lumber, a piece of machinery kept in some sort of motion because it was machinery. Remember, we are not now speaking of this body in its relation as the simple organic band, nor of its licensing and ordaining

ministers, nor yet of its good office of checking disorders, but of it as an educating force to the churches in its direct, conscious work.

The custom which was adopted after the Morning Star was established, of publishing an account of the sessions, however well-meant, and however well the custom serves certain incidental purposes, brought along with it a serious evil as to the direct work of the Quarterly Meeting in its work of moulding and informing the churches. These accounts in the Star are too much relied upon for imparting to the churches the knowledge and influence of the action of the various quarterly sessions. In an earlier day, more pains were taken by the delegates to report back to the church the action of the Quarterly Meeting. When we come to a full consciousness of the office of this part of our organization, the full action, that is, so far as recommendations go, will be reported back to the church in writing, and these again discussed and endorsed, or protested against. But who now asks if the churches concur in the measures adopted by the Quarterly Meeting? Who now asks if the churches have put into living, efficient action, the resolves of the Quarterly Meeting? Indeed, what Quarterly Meeting thinks to ask for itself if its recommendations have been carried out, unless it be in a case of what is called "*discipline*?" Let it once become the universal usage that the action of this body is to be reported in writing to the churches, and followed up till the resolutions are put into action by the churches, and it at once begins to assume a dignity and authority that shows that the Quarterly Meeting is a living, educating force.

Again, it is required that the church should report itself by delegation and by letter to each session of the Quarterly Meeting. This, as a general rule, is certainly correct. It is of little use to hold the sessions, unless each church at least reports itself. It is becoming a serious question, and one of growing importance, whether there are not two or three sessions of this body annually more than are really necessary or profitable. If it were not for the fact that its name would become a misnomer, if it held but one or two sessions a year, it is a question that would get discussed much more than it now does. But

all that aside for the present, it is certainly the duty of the Quarterly Meeting to take measures to have every church visited that fails, session after session, to report itself, to have its condition accurately ascertained and reported at the next session, to know its wants or griefs, and to adopt measures with a view of rendering it the necessary aid. It is in many places considered about the same, whether the church reports and represents itself or not. It is not thought it is likely to do much less good, or suffer much more harm, in the one case, than in the other. All these things indicate serious evils that need to be avoided or at least ameliorated by some change, either in the sessions or transactions of the Quarterly Meeting.

Then, again, there are churches, or rather the germs of churches, which have very little business tact to secure a pastor, but considerable means to support one. These need the fostering care and oversight of experience and encouragement to develop their pecuniary resources, to strengthen and develop them into churches in the fuller sense of the word. Some one needs to set these in order, teaching them how properly to transact business, to have their parishes organized according to law, the title to property made safe, proper localities for church edifices selected, and befitting models for these edifices adopted. Many a band of Christians has had to struggle years to accomplish a few months' work, by reason of inexperience as to these matters, which to many seem incidental and trifling. By proper experience, too, it may often be that a church may be kept out of over-burdening debts. At the time when society and church life is just beginning, a little wise counsel and trifling pecuniary encouragement may make all the difference between disastrous failure and a glorious career of usefulness. Except those parts which fall to the care and oversight of the Home Mission Society, all this properly belongs to the Quarterly Meeting. Yet what Quarterly Meeting ever attempts these important offices? Money is often squandered upon uncomely edifices, where there is the greatest difficulty in raising it, and where, with half the means wisely expended, comely and inviting sanctuaries might have been

created; and oftentimes those localities are selected, in which, without a miracle, success is impossible. Yet the brethren having these new enterprises in charge, would most joyfully receive wise direction from any properly constituted body of advisers.

Kindred to the above is also the work of selecting preaching stations with reference to future churches. Often it occurs that a Quarterly Meeting struggles on year after year, just maintaining its old landmarks, when there are openings in every direction for new churches, and when a unity of design and concentration of effort might add every year or two a new church. But the aggressive force is completely latent. There is no rallying point for it. If such force is evolved under the administrations in the churches, it remains unorganized and ineffective for good.

Again, in many cases of discipline, in the common and limited sense, if the advice of the Quarterly Meeting could be given at first, instead of at last, irreparable injury might be prevented, at least much useless irritation, both in the church and in the Quarterly Meeting could be avoided, and all parties be dealt with more impartially than is often the case at the close of very long trials.

Thus we have briefly and imperfectly indicated what, in our view, is the sphere of the Quarterly Meeting as a supervising, superintending organization to watch over churches for their good, and also the aggressive organization in planting churches. We have now to consider some of the measures which it is necessary for the Quarterly Meeting to adopt in order to discharge these very important duties. In speaking of this branch of our subject, we do not wish to say anything that may trench upon the duty and privilege of the individual church to extend the cause by sustaining meetings at convenient adjacent places where as yet no churches are planted, and, of planting churches in such places. Many an individual church, by a wise application of its means, might plant new churches, without any assistance from the Quarterly Meeting, and are to be blamed for not doing so. Sometimes it may do so by colonization, com-

bined with or without pecuniary assistance, rendered to the new interests, and sometimes by the application of religious labor and pecuniary means without colonization. These various modes those churches that are strong ought frequently to adopt, both for the good to others, and the good to itself, in the way of self-development.

Many churches, by neglect of this duty to colonize, seem to be left to accomplish the requisite extension through unpleasant secessions. Others, from neglect of this duty, fall into fatal decline. Ho that will not work shall not eat. The law of church life requires activity. It is not less true of Quarterly Meetings, many of which, for want of appropriate activity to preserve a lively consciousness of their legitimate work, fall into decay, and some even into fatal decline. If the strong churches refuse to obey the Divine law requiring the strong to bear the infirmities of the weak, it is inevitable that they at length lose their strength, and in their day of trouble, it is meted out to them according to the neglect by which they left sister churches to perish. The explicit end of the Quarterly Meeting is to obey the law by which the strong are commanded to bear the infirmities of the weak in a stated and constitutional way. "To him that knoweth to do good, and doeth it not, to him it is sin." To neglect to encourage the churches in the day of weakness and calamity, is to neglect the very duty for which the Quarterly Meeting has its existence in its first institution. It, therefore, in such a course, violates its organic law of life. It needs but little observation to see numerous instances in which the tokens of organic disease are but too painfully present. There is no way to prevent the approaching death but to return to the great law of its life.

But how shall it return? How can a weak, distracted, and decaying Quarterly Meeting return to the law of its life? When it is so weak, how can it do anything for the churches? This is but the common lot of the transgressor, to find apparent obstacles in the way of obedience. How can the liquor-dealer afford to lose all his money invested in liquors, one might say. How can the slaveholder afford to lose all the capital he has invested in slaves?

But we will return to this point further on.

First, we will speak of a Quarterly Meeting fund, not that it is first in importance, but it is that which has been greatly neglected, and worse than that, the neglect of it has led to neglect in almost every other respect. At least one collection in the church each year should go into the Quarterly Meeting treasury. Perhaps a collection, just before the annual session, would be the most befitting on several accounts. Home and Foreign Missions, of course, as well as Education, should be remembered in the collections of every church, rich and poor. Every one should remember these causes, though the single collections be very small, for, in the aggregate, each tells in a way to stimulate and encourage the heart of the giver and make him feel: "It is more blessed to give than receive." Next of all, can the churches that sustain the relation of beneficiaries afford to go without the luxury of giving. But attention to these societies should never lead a church to neglect the Quarterly Meeting treasury in a stated collection.

Besides the increase of the fund from an annual collection in each church, the Quarterly Meeting fund, there should also be at various times a decrease of the fund by special subscriptions and donations. At the last meeting of the General Conference of the Methodist Episcopal Church in the British Province of New Brunswick, one of our brethren made the generous donation of a few hundred dollars to the beginning of a Conference fund. If the Quarterly Meeting should set out in earnest to accomplish its legitimate work, it would often need hundreds and thousands instead of the pittance now collected, and in the prosecution of that noble work, God would raise up friends who would bestow tens and hundreds, and, possibly, at length even by thousands.

With the command of a proper fund by the Quarterly Meeting, the work and office of the itinerant minister would not cease among us. In some of the stronger Quarterly Meetings, even now, one or two itinerant ministers might be supported, and ought to be supported, as Quarterly Meeting Missionaries. In proper organization and development, every Quarterly Meeting will at least sustain one of these missionaries. It

will at length be considered, we have no doubt, that a Quarterly Meeting without such a missionary, is "destitute," as we now speak of a church without a pastor as "destitute."

But what is a weak Quarterly Meeting to do? It cannot afford the funds, some one will object. Granted. But that is certainly just as legitimate an object for the Home Mission Society to help in accomplishing, as is that of aiding a feeble church to sustain a pastor. In such a case, the Quarterly Meeting is to do all it can towards supporting its own missionary, and then call on the Home Mission Society to help.

But neither is the Home Mission Society able to help all the feeble Quarterly Meetings in such a work. Let that be granted for the argument's sake. Then let the course that a feeble church often wisely pursues be imitated. If it cannot sustain a pastor the whole time, it secures the services of one for half or a quarter of the time. Let the Quarterly Meeting do the same with reference to a missionary. It will thus grow in strength, and by and by be able to do more. Meanwhile, if the Home Mission Society cannot help all the really needy Quarterly Meetings, let it help the weakest, the most needy. Both will grow stronger by doing what it can in returning to the right path. This is all the transgressor can do, to begin where he is; stop sinning at once; do with the strength left in the right direction, as far as that strength will go. God pardons and grants the needed strength for further struggles towards the right and the true. So must organic transgressors do.

When the Quarterly Meeting becomes fully conscious of its duty and its office organically, and, therefore, sustains one missionary or more, the latent aggressive force becomes active. The feeble churches are not only encouraged, but new churches are planted by the authority and force of the Quarterly Meeting.

Blessings, like evils, never come single. With the return to the original purpose of the Quarterly Meeting, many ministers now either idle, or comparatively inefficient, would find their legitimate sphere and work. The Bible no where intimates that all ministers called by the Holy Spirit are at any age of

the world to be pastors. Evangelists and teachers are as distinctly recognized as pastors. Since our drift as a denomination wholly to the pastorate began, scores, if not hundreds, of ministers have become inefficient, that under proper encouragement as itinerants, might have been widely useful. Besides those, too, no doubt many who never have come forward to the position of ministers, would have done so had the various spheres recognized by the Bible been open before them in our denomination. Is it not apparent, on the very face of our history, that our growth and development have not been orderly and symmetrical, when it is remembered that a denomination whose ministry was almost wholly itinerant forgets in a generation or two that there is any place for an itinerant minister in its organization?

Following this course of attention to its legitimate work, with firm purpose the Quarterly Meeting at length gains a firm hold upon the heart of the churches as an efficient and important organization. It can thus command, by contributions and subscriptions, something like an adequate fund with which to prosecute its noble work of caring for the feeble and destitute churches, and pushing its forces forward to new fields. Then it would be manifest to all that a committee to superintend the mission work and all the affairs to which it relates, would be an absolute necessity. This Quarterly Meeting board or mission committee would of course be required to report its proceedings to the Quarterly Meeting at given sessions for approval. The committee could be instructed by vote to effect desirable changes, and of course the committee itself changed from time to time, as might seem advisable.

In such a state of things, a church not having a sufficiency of means to build its own sanctuary, would apply to the Quarterly Meeting Conference for pecuniary assistance. It would then become the province of the Conference to investigate the case before appropriating the funds requested. Upon the appropriation being made, the plans proposed by the church would be adopted with such modifications as the Conference itself might suggest. Either to the committee having the over-

sight of the mission labor, or another, this work of investigation would need to be committed. Suggestions from the united wisdom and experience of the Quarterly Meeting would thus find embodiment in the location selected, in the sanctuary built, in the security of the titles to property, in the legal organization and proceedings of the parishes, in the right ordering of the church, in its Sabbath school, and in other measures to strengthen and build the entire cause. This would be a very different affair from what it might have been, had brethren, without experience in the business of organization and of building and the general management of society concerns been left entirely to themselves.

But most important of all, by a little encouragement and pecuniary assistance, the church in these circumstances might be able to secure the services of a man of experience as pastor, when left to itself and its own resources it might be compelled, on the score of economy, or rather necessity, to accept the services of one lacking the qualifications most important to such a stage in the progress of the society. This mode of proceeding would often enable us to put men commanding the best salaries at our weakest points. On the other hand, if a minister without experience must be employed at such points, we should have access to a properly authorized committee for advice and direction, instead of being left to learn too many things of importance through the sad experience of misdirected labor, and entire or partial failure of all his plans in their chief aim to build up and strengthen Zion.

The churches in such a Quarterly Meeting would not go quarter after quarter without listening to preaching, and without the administration of the Lord's supper. However feeble a Quarterly Meeting may be, in almost all cases, if it is properly alive to its responsibilities, even with a small fund it can provide for every weak and destitute church preaching and the administration of the ordinances at least once a quarter. A standing committee, properly authorized and required to report its proceeding and expenses, should be charged with such duties. To such a committee the churches could apply in case

of unexpected destitution. Usually, the committee could arrange also for a series of meetings in those feeble churches, at least once a year.

By these measures, and others like them, the churches could be bound together, not only as now they often are in a precious brotherly union only, but in a union in which that brotherly love would be very efficient for mutual help, and as an organic force to push forward the conquests of the cross. The various ministerial gifts would find their appropriate spheres of activity and the nutriment of proper encouragement. The experience and business talent of the laity would be much more fully laid under contribution to serve the church than in our present condition, for in making up the committees to which these various offices of oversight and superintendence must be committed, the lay element would be of the utmost importance.

Very imperfectly and even feebly have we treated of the important subjects touched upon in this article. But may we not hope that the sad spectacles which we are often compelled to look upon for want of the exercise of the supervisory power of the Quarterly Meeting, will at length turn attention to this subject, till practical measures are matured and adopted to perform this important duty in a way which, while it is successful, it shall not trench upon the principles of democratic government. May we not hope that there will also be an increasing sense of responsibility on the part of Quarterly Meetings in that part of their action that is directly denominational in its nature? Indeed, there are in many parts already most excellent omens of a better state approaching.

ART. XI.—CONTEMPORARY LITERATURE.

LIFE AND DEATH ETERNAL: A Refutation of the Theory of Annihilation. By Samuel C. Bartlett, D. D., Professor in Chicago Theological Seminary. Published by the American Tract Society, 28 Cornhill, Boston. 390 pp. 12mo. For sale by D. Lothrop & Co., Dover. Price, \$1.75.

It is a defect of many of our standard theological works that they fail to give due attention to the refutation of some of the prevailing errors of the times. We mention this fact not in depreciation of these works, most of which met the demands of the times in which they were written, but to call attention to a long existing want. For the past few years the doctrine of materialism and the errors attending it, such as the sleep of the dead and the annihilation of the wicked, have made rapid progress. Able writers have advocated them, claiming that they are taught both by reason and revelation, and what is still worse, multitudes have embraced them. The evils which have resulted from this state of things are alarming. In view of them, the duty of the church is imperative. The cry is, "If materialism and its kindred doctrines are false, and the reasonings of their advocates are fallacious, why are they not shown to be such?" It is true that several small works have from time to time appeared, which have done excellent service. Prominent among these we mention "Lee on the Immortality of the Soul," and "Sadduceeism," a small work published by the Tract Society, Boston. There is also a small pamphlet entitled "An Exposition of Present Truth," published by our Printing Establishment, designed for general distribution, and which is now being read by many of our people and not a few Adventists. What, however, has been greatly needed is, an elaborate work, prepared by a master hand, which should probe the subject to the very bottom, and refute the arguments of such men as Hudson, Blair, Dobney, Hastings and others. Such we have in the volume before us, and to some of the main positions of its author we now invite attention.

The work is divided into two parts. The first contains a refutation of the arguments advanced in support of the annihilation of the wicked, and the second, a positive disproof of this doctrine. The author's method of reasoning is, for the most part, scriptural, as he considers that the Bible furnishes arguments sufficiently powerful and conclusive to overthrow the errors which he confutes. In part first, after a brief statement of the doctrine of annihilation and the sleep of the dead, he points out what he regards as the fundamental vice of their advocates. This consists in regarding a class of highly figurative expressions, in which the Scriptures abound, as strictly literal. "Terms that are plainly metaphysical, or terms that are used in a secondary or pregnant sense, they insist upon forcing down to a narrow and sensuous meaning, which is inconsistent alike with Scripture phraseology and with the use of these very phrases in other passages. On this one subject, the future destiny of the wicked, they persistently degrade all phraseology to a gross, material meaning. If a term has both a lower and higher signification, in this connec-

tion they insist upon the lower." After devoting a chapter to this subject, in which the inconsistency of the annihilationists is fully shown, the way is prepared for the examination of terms, the meaning of which they grossly misinterpret. The principal of these are "death" and "life." With the annihilationist the former of these means cessation of existence, and the latter simply continuance of existence. Our author takes a different view of the subject, and contends that death means in no case a cessation of existence, while a figurative signification is often attached to it, and that while life implies continuance of existence, and "a state of healthful activity, and this also of prosperity or true welfare." The subject is treated at length and exhaustively. The arguments advanced defy refutation. These terms disposed of, other terms upon which annihilationists rely, such as "destroy and destruction," "perish and perdition," "lose and lost," and others of a similar character, are disposed of more briefly, but in quite as satisfactory a manner. The author concludes the first part of the work by an interesting chapter, in which he ably refutes the rational argument, of which his opponents make much account.

In the second part of the work, the positive disproof of the doctrine of annihilation, the author shows himself equally proficient in the work of building up as in that of tearing down. His first work here is to show, in opposition to the theory of the annihilationists, that the earlier Jews entertained a belief in a future existence, and that such was the prevailing belief among the Jews at the time of our Saviour. This is essential to the right understanding of many of the teachings of Christ and his apostles. In proof of the former position, the writer relies chiefly upon the testimony of the Scriptures, and in proof of the latter he adds to the Scriptural argument, the testimony of Josephus, Tacitus, Philo, and other historians. Having substantiated these points, he examines the New Testament teachings upon the subject of immortality and immediate destiny, and proves most conclusively that the souls of both the righteous and the wicked are conscious between death and the resurrection. The Scripture texts which he cites are abundant, and his treatment of some of them is admirable; especially is this true of the words of Christ to the thief on the cross and the parable of the rich man and Lazarus. The next point argued is, that there will be a resurrection of the wicked at the judgment. This proved, he shows that the doom of the wicked will be that of Satan, that their punishment will consist in suffering, and that it will be protracted and endless. A chapter on the tendencies and affinities of the system of annihilation concludes the work.

Such is an imperfect outline of the author's reasoning and method of treatment. For the correct understanding and full appreciation of them, we must refer the reader to the work itself, as no review can do justice to his logic. To say that the argument is cumulative and conclusive, is only a tame way of expressing the truth.

We say nothing derogatory to the ability of the work in wishing that Prof. Bartlett had had a more familiar acquaintance with the practical workings of the doctrines which he opposes. Could he have seen their fruits as they exist in many communities in New England, he would have been able to give

his concluding chapter upon the tendencies and affinities of the system of annihilation, even greater force and interest than it now possesses.

While this work is true to the main purpose for which it was written, it may also be considered as an excellent treatise upon the mysterious doctrine of a future existence in general. Heavy blows are not only aimed at the annihilationist, but the restorationist also receives those which are quite as severe. The reasonableness of eternal punishment is also very clearly presented. Written in the spirit of candor, and by one who deservedly ranks among the first Biblical scholars of the age, the volume can scarcely fail to accomplish the good for which it was intended.

RECOLLECTIONS OF MARY LYON: With Selections from her Instructions at Mt. Holyoke Seminary. By Fidelia Fisk. Boston: American Tract Society, 28 Cornhill. 12mo. pp. 333. Sold in Dover by D. Lothrop & Co. Price, \$1.50.

Miss Lyon, of whom this book is not such a connected memoir as a portraiture, can be known only to be loved, and she, though dead, still speaks. Miss Fisk, who commenced the preparation of this volume, but did not live to complete it, was the beloved missionary to the Nestorians, and was once a pupil of Miss Lyon, afterwards a teacher under her.

The work is written in a pleasing and vigorous style, and is replete with sound thought and rich instruction. Some passages are of a very touching character. No one, especially no young lady, can read it without having awakened in her, nobler aspirations and a desire to live for the attainment of higher ends. About one hundred and twenty pages at the close of the volume are occupied with her instructions, comprising plans of addresses copied from her own handwriting, notes of lectures, and detached sayings.

A SMALLER DICTIONARY OF THE BIBLE. For the use of Schools and Young Persons. By Wm. Smith, LL. D., of the University of London. Boston: Little, Brown & Co. 1866. 616 pp. 12mo.

The Work before us is an abridgment of the "Larger Dictionary of the Bible," by the same author, which has acquired a wide-spread popularity, and has gone into extensive use among divines and scholars. It is elementary in its character, and is designed more particularly for Sabbath school teachers and scholars. It may also be used with profit in the family. The work of abridgment has been performed by the author's own hand, and we need not say that it has been ably and carefully done. "It contains," says the author, "such an account of Biblical antiquities, biography, geography and natural history, as a young person is likely to require in the study of the Bible; . . . every name in the Bible and Apocrypha respecting which anything can be said." It also "explains the civil and religious institutions, the manners and customs of the Jews, as well as of the various nations, mentioned or alluded to in Scripture." It is printed in small but plain type, and contains a large amount of matter for so small a compass. It is also well illustrated, having some thirty well-executed wood-cuts and ten maps. It is, all things considered, a very convenient manual for reference, and we take pleasure in recom-

mending it to the Christian public. Books of this character render the study of the Scriptures far more interesting and profitable, and we hope to see them greatly multiplied. Sold in Dover by E. J. Lane.

THE IDLE WORD : Short Religious Essays upon the Gift of Speech and its Employment in Conversation. By Edward Myrick Goulburn, D. D., Prebendary of St. Paul's, Chaplain to the Bishop of Oxford, and one of Her Majesty's Chaplain's in Ordinary. New York : D. Appleton & Co. 1866.

Goulburn, as a writer, in many things reminds the reader of the late Archbishop Whately. In ecclesiastical matters he has not, we think, quite so wide and genuine a liberality as Whateley, though he does not often allow any outcropping of bigotry to any very disagreeable extent. Aside from sectarian subjects, we have been able to speak of Goulburn's productions which we have hitherto noticed, with great pleasure and hearty good will. No thoughtful reader can peruse his works without pleasure and rare profit.

One of his most ingenious works is the one whose title is given above. It consists of short sermons or religious lectures from various texts, most of which, in one way or another, are intimately related to the subject expressed by our Saviour in Matt. 12 : 36 : "Every idle word that men shall speak, they shall give account thereof in the day of judgment." The author, in order fully to develop the importance of his subject, goes into the preliminary discussion of "the connection of speech with reason," devoting his first three chapters to it. This part of his discussion is certainly very entertaining and profitable. In inanimated nature there is no speech in the proper sense, "no power of expressing either intelligence or feeling." "There is no speech in animated nature, albeit there is a dim, dark semblance of speech, something which struggles up towards being speech, and seems to make an impotent effort to express itself in articulate language. For speech (properly so called) is not the expression of feeling, but the expression of intelligence or reason. The brute creation, as possessing soul or affection, is capable of expressing feeling. . . . The music which birds pour forth expresses joy, contentment and satisfaction, feelings of which they are no doubt susceptible according to the limits and the conditions which it imposes. Their music, like instrumental music, is the effusion and embodiment of sentiment." . . . "But how infinitely does this expression of feeling fall below speech, which is the expression of intelligence." . . . "Between the sound expressive of feeling, and the sound expressive of intelligence, there is a great gulf fixed." . . . We see then as a fact in the world around us, that reason and speech are associated together. Where reason is not found, there speech is not found, and where reason is, there speech is, as the organ or expression of reason."

The author is careful to so extend the meaning of his term speech as to cover such cases as the deaf. He then traces language back till he conceives of it as expressive of the nature of things as reason apprehends them. Adam, for instance, did not give arbitrary names to the bird and beast which were brought to him ; but the names he gave were expressive of some marked quality of their nature.

"One instance of a name," of this kind, "would be *corvus*, signifying the raven—a word which many etymologists consider as identical with the adjective *curvus*, crooked, supposing the bird in question to have been thus denominated from the crookedness of its beak." The author illustrates his subject still further by the use of terms in expressing the results of classification, and in other ingenious ways. Then he proceeds to the application of his principle to the term word as the manifestation of the Divine nature, as speech is a manifestation of reason. This chapter is to us one of his most interesting, but we cannot enter upon it without going too far out of our way.

The end of speech is then to give expression to reason, as of an orchard to bear fruit, or a watch to keep time. "What the passage (Matt. 12 : 36) means, is *useless* words, words conducive neither to instruction nor to innocent entertainment—words having no salt or wit or wisdom in them—flat, stale, dull and unprofitable—thrown out to while away the time, to fill up a spare five minutes—words that are not consecrated by any seriousness of purpose whatever."

"Said I every weed and *useless* growth? And are there not in the mouths of some (despite all the refinements of modern society) words positively evil and noxious? Do not many use the tongue in swearing, which should be employed in blessing God? Do not many employ that faculty which was given for the purpose of edification, in corrupting others by means of words and in spreading round them a moral pestilence? The sentence against *Idle* words is awful enough. But for him, who taints the soul of another by communicating to him the venom of a foul imagination, for him, and such as him, there remains a censure which seems to exhaust the righteous indignation of Him who is Love:—'Woe unto that man by whom the offence cometh; IT WERE BETTER FOR HIM THAT A MILL-STONE WERE HANGED ABOUT HIS NECK, AND HE CAST INTO THE SEA, THAN HE SHOULD OFFEND ONE OF THESE LITTLE ONES.'"

"Words are idle which do not fulfil the proper end of the existence of words."

The author's paraphrase of the passage in Ephesians forbidding "*jesting*," is intended to show that the "idle word" does not forbid innocent amusement. We have no doubt of the correctness of his ground: "Let there be no coarseness, nor vapid and gossiping conversation;—no, nor even refined, but sinful, raillery of the man of fashion."

To preserve the heart pure in merriment, the author gives the three following excellent cautions :

"First; from all our pleasantry must be banished any, even the remotest, allusion to impurity—which forms the staple of much of this world's wit. Pleasantry should be the fruit of a child-like playfulness, and of a heart buoyant, because it has not the consciousness of guile. If you once make it the vehicle of uncleanness, you foul it at the spring.

"Secondly; all such sarcasms as hurt another person, wound his feelings, and give him unnecessary pain, are absolutely forbidden by the law of Christian love. The flashes of wit should be like those of the summer lightning, lambent and innocuous.

"Thirdly; all such pleasantries as bring anything sacred into ridicule, or

without bringing actually into ridicule, connect with it, in the minds of others, ludicrous associations, so that they can never see the object, or hear the words without the ludicrous observation being presented to them,—are carefully to be eschewed. At all times our primary duty,—that which is inalienably binding upon us, and from which no plea of entertainment can excuse us,—is to hallow God's name."

LIFE AND TIMES OF JOHN MILTON. By W. Carlos Martyn, Esq. New York : American Tract Society. H. Packard, Portland, Maine.

It is stated in the preface, that there is not one book in American literature on the life of Milton, previous to this. The large work of Masson has never been re-printed in this country beyond the first of the three large volumes.

"A careful study of most of the so-called "lives of Milton," says the author of this volume, "revealed the fact that they were almost exclusively devoted to criticisms upon Milton the poet, while Milton the statesman, Milton the controversialist, Milton the prose writer, is either treated with neglect, or with supercilious contempt. Written mostly by authors connected with the English Establishment, when Milton's political and religious opinions are touched upon, it is apologetically and deprecatingly."

It is well remarked, further, that however Englishmen might neglect Milton in most respects, it is strange that in our country works have not been numerous on these very points neglected. We are glad that the first who has undertaken it has done it so thoroughly, and brought it within so reasonable a compass that it can be read by all classes, and commanded by all who purchase any books at all. It is a book for the times in respect of liberty and genuine freedom. "John Milton," our author well remarks, "one of the grandest names in letters, statesmanship, and Christian philosophy, had his nativity cast, by the blessing of God, in one of those transition ages when great and positive intellects are enabled, through the crumbling of old ideas and principles, to new-model their own generation and to mould the future to a grander destiny." Such another age has come, but it does not seem to have brought with it, so far as yet appears, the second Milton. So much the more useful and every way important to let the Milton of the past speak in every form, in periodical and book, to this generation. Every man who will read Milton as a statesman and philosopher, will not be able afterwards to persuade himself that our present troubles are to be fully composed till impartial liberty and suffrage are triumphant.

THE CHURCH OF ENGLAND a Portion of Christ's One Holy Catholic Church, and a Means of restoring visible Unity. AN EIRENICON in a Letter to the Author of the "Christian Year." By E. B. Pusey, D. D., Religious Professor of the Hebrew, and Canon of Christ Church, Oxford. New York : D. Appleton & Co. 1866.

Dr. Manning, who is one of the ablest perverts from the English church to the Papacy, is determined to draw along with him those who are trying, as he once did, to find a half-way house between the English church and the Papacy, and holding them both as constituting nearly all the Catholic church.

He and his associates having gone now clear over, attack their former associates with the zeal of neophytes, and, in many respects, to a great advantage and in a way quite to thorn Dr. Pusey and his associates. The volume above named is Pusey's last reply to the charges set up against the catholicity of the English church. It is written with great calmness, considering what an unenviable position the author strives to make good.

THE TEMPORAL MISSION OF THE HOLY GHOST: or Reason and Revelation. By Henry Edward, Archbishop of Westminster. New York: D. Appleton & Co. 1866. H. Packard, Portland, Me.

This author is Dr. Manning in his canonicals, and this book is one of those which have come from the controversy above noticed, at all events, from the efforts of this pervert to extend the Papacy. The folly of this author in his new position is abundantly manifest in the following sentence to suffice the reader who thinks great changes must be made in the Papacy to be entitled in any sense to be called a church of Christ, much less *the* church.

"If I had been able," says the pervert, "as I thought, to go to Rome before publishing these pages, I should have submitted them to examination before I made them public. As it is, I can only commend them to the censure of those who can correct me if I shall have erred, and, above all, to *the unerring judgment of the Holy See.*"

We have italicised the sentence which will excuse us in the reader's mind from giving any further account of this book.

HOURS WITH MAMMA. By Mrs. S. E. Dawes. American Tract Society, New York.

This series of conversations on Scripture history will greatly aid any parents in conversing in an interesting and profitable way with their children, on the topics here named, and many others. If, as preachers, we should cultivate the habit of speaking in a similar way to our Sabbath schools, there is no doubt but that we should do them much more good than we do by our common-place generalities. The Beautiful Garden, the Sin of Cain, the Flood, Faithful Abraham, The Coat of Many Colors, . . . The Babe of Bethlehem, The Baptism of Jesus, The Miracles of Christ, The Raising of Lazarus, are a few of the themes, and sufficiently suggest the line pursued by the book.

THE AWAKENING OF ITALY AND THE CRISIS OF ROME. By Rev. J. A. Wylie, LL. D. American Tract Society, New York.

The recent European war has awakened a new interest in this country as to the state of the various countries. But there is a special interest in this country concerning Italy, on several important grounds. One of the rarest things in all history is the awakening of a nation after its integrity and liberty have been held in abeyance for centuries. Italy is the most striking case in this respect. She is really awakening, and has nearly recovered her integrity, and gained much in the way of constitutional liberty. But the relation of Italy in her awakening, especially to the Papacy, to "the Man of sin," directs the attention of all students of the prophecies to that country at this

time, when it is believed that the prophecies intimate that the overthrow is just at hand. This work was completed just before the opening of the war. The author is a thoughtful observer, and he has had the opportunity of visiting Italy three or four times. It is ably written, and will interest almost any religious reader. The representation, on the whole, is hopeful, but it has many very dark and discouraging views. Yet the end is certain, however much more remote than many have been led to suppose.

THE FREEWILL BAPTIST REGISTER, for the year of our Lord 1867. Containing, besides the matter usually found in Calendars, Statistics of the Freewill Baptist Denomination. Dover: Published by the Freewill Baptist Printing Establishment. Wm. Burr, Printer. 1867.

This Register shows the annual increase of the denomination to be twelve churches, fourteen licentiates, and two thousand one hundred and eighty-two communicants. This certainly is very encouraging, especially when compared with the statistics of sister denominations, but these figures entirely fail to indicate the real growth in strength for the year.

By the statistics, it appears that there are thirty-one Yearly Meetings, one hundred and forty-seven Quarterly Meetings, twelve hundred and sixty-four churches, one thousand and seventy-six ordained ministers, one hundred and sixty-four licensed ministers, and the present number of communicants is fifty-six thousand two hundred and fifty-eight.

But the feature that indicates the greatest encouragement with reference to future growth and usefulness, is the list of Institutions of learning. Consider that only about thirty years ago the first movement in behalf of education in the denomination was made, consider all the difficulties of founding and managing institutions of learning by men without experience in such affairs, consider the innumerable discouragements that must arise in a denomination just learning to exercise the talent of giving, and we think there is abundant reason to acknowledge the good hand of God in leading us in our educational enterprises, as we look over the very considerable list: Hillsdale College, Bates College, Maine State Seminary, Nichols Latin School, New Hampton Institution, Whitestown Seminary, Northwestern College, Pike Seminary, Prairie City Academy, Lapham Institute, Cheshire Academy, Austin Academy. Besides these, we have the Biblical School, which has already done a great work for the denomination in educating many of our most efficient ministers, and this institution, we believe, is soon to enter upon a new and enlarged growth. Still further, at Hillsdale College is the nucleus of what we hope will grow to be a fully endowed theological seminary in ten years.

We might speak of other features, that afford great encouragement, as indicated by the Register, but the increasing success of our Home and Foreign Mission Society, which are keeping good pace with our educational interests, should certainly be sufficient to convince the thoughtful of the general soundness of the body, and its increasing prospects of usefulness. A single month now suffices to bring to the treasury of one of these Societies quite as much money as a year was wont to, to both, within half a generation, as we look back.

With these sorts of forces organized, and daily receiving new energy, if we remember also that there are tokens of constant growth by conversions, there are certainly good grounds on which to thank God for denominational prosperity and take courage for the future. A very few years, not more than half a generation, should suffice for doubling our numerical strength and making our other forces four or five-fold what they now are, as Publications, Institutions of Learning and Missions.

AN INTRODUCTION TO THE DEVOTIONAL STUDY OF THE SCRIPTURES. By Edward Myrick Goulburn, D. D., Author of "Thoughts on Personal Religion." First American from the Seventh London edition. D. Appleton & Co., New York. 1866. Bailey & Noyes, Portland, Me.

We have hitherto spoken of "Thoughts on Personal Religion," of which the author wishes this smaller volume to be considered a part.

The ability and thoroughness of treatment manifest in this volume, the reader may infer safely from what we have said above of the book called the "Idle Word," by the same author. Also, the only word of abatement in our commendation may likewise be inferred from what we have said of the author as to ecclesiastical relations.

THE AMERICAN ANNUAL CYCLOPEDIA and Register of Important Events of the year 1865. Embracing Political, Civil, Military and Social Affairs, Public Documents, Biography, Statistics, Commerce, Finance, Literature, Science, Agriculture, and Mechanical Industry. Volume V. New York: D. Appleton & Co. 443 and 445 Broadway. 1866. 850 pp. octavo.

The New American Cyclopædia, published by the Appletons, is too well known and appreciated to need any further commendation from us. The Annuals, the fifth volume of which is now before us, are designed to follow the Cyclopædia, and so embrace accounts of the leading events of each year that it may never become out of date, or need to be supplanted by a more recent work. This volume, in its contents and arrangement, is not inferior to any that has preceded it, and is indispensable to those who would have the best and most ample means of becoming accurately informed respecting the leading events of our own times. The volume contains a fine engraving of the late President Lincoln, whose second inauguration and assassination occurred during the year the events of which it embraces.

LEAVES OF LIFE: Striking Facts and Poetry, Illustrating Select passages from God's Word. Also,

A FATHER'S LETTERS TO HIS DAUGHTER. By Robert A. West, A. M.; and,
PASTORAL REMINISCENCES. By Rev. Martin Moore, of Boston, Mass.; and, A pamphlet,

THE REIGN OF GRACE. By Thomas Chalmers, D. D. American Tract Society, New York.

These are small, but interesting and valuable issues.



